CHAPTER - V
Contributions of Islam and Muslims to The Indian Culture.

This chapter discusses contributions made by Islam and Muslims to the Indian Culture in the Middle Ages as envisaged by Hindus. The ideas of the authors reveal the penetrating effects of Islam and its followers on the Hindu culture and religion. Although the authors unanimously agree with the contribution of Islam to Hindu culture, few have reservations in anticipating its influence on Hindu religion. The authors assert the emergence of a composite Indian culture borne by the amalgamation of Hindu and Muslim cultures. The process of identification and promotion of this composite culture received its impetus from the freedom movement of India. Hence the authors of this era project the synthesis of both Hindu and Muslim in India. The contribution of Islam to India is conceded in several domains of society, polity and economy. In the realm of society the contribution of Islam is accepted in the loosening of the rigid caste system. Emergence of Nationalism or composite culture’s resistance to the colonial powers record a notable Muslim contribution. Muslims enriched economic life of Indian culture in medieval times. The Hindu authors have recorded many contributions. Nonetheless, the influence of Islam on Hindu religion has also vehemently been rejected by a few.
With such varying opinions the chapter records the ideas of scholars like Tarachand, M.N. Roy., B.N. Pande, I.Samanta, Vivekananda, Gandhi, Radhakrishnan, Rama Shankar Srivastava, T.L. Vaswani, K.D. Bhargava and Kalika Ranjan Qanungo and J.Bimal Chaudhari.

Tarachand’s opinion about contribution of Islam to Hindu thought can be summarized by his statement:

“if in the development of the Hindu religions in the south, any foreign elements are found which make their appearance after the seventh century, and which cannot be accounted for by the natural development of Hinduism itself, they may with much probability be ascribed to the influence of Islam, provided, of course, they are not alien to its genius.”

(Tarachand 1976:34)

He opines that,

“The progress of religious thought in the south reveals a growing absorption of Muslim ideas, into Hindu Systems”

He explains:

“the philosophies of Sankara, of Rāmāniya and others had their roots in the systems of the past, their presentation was original, but in the case of the latter it appears probable that they did not grow up utterly regardless of the new currents of thought which then flowed in the country. But if in their case
it is only possible to give a judgement which must be largely conjectural, the evidence leaves almost no doubt that the Virsaivas and the Siddhārs were largely influenced by Islam". (Tarachand 1946:129) He notes “Siddhārs were a school of philosophical rhymists, who were Yogis as well as medical men and alchemists. They were severely monotheistic, they had no use for Vedas and Sāstras, or for idolatrous practices, and they repudiated metempsychosis. The hymns of the Siddhārs remind one of the uncompromising severity of Islam. Their conceptions of God and absorptions in Him are reminiscent of the teachings of the Sufis, for both describe the ultimate reality as Light and both give to Love a dominating position among universal forces. In regard to alchemy especially they were the disciples of the Muslims their attitude towards it was the same as that of Dhul Nūn Misri and those who followed him.”

He however discusses of the evolution of a distinct Indian Culture with adequate support from Muslims. He notes:

“Indian culture was neither exclusively Hindu nor purely Muslim. It was indeed a Hindu-Muslim culture. Not only did Hindu religion, Hindu art, Hindu literature and Hindu
science absorb Muslim elements, but the very spirit of Hindu culture and the very stuff of Hindu mind were also altered and the Muslim reciprocated by responding to the change in every department of life”. (Tarachand 1946:137)

He asserts that,

“in the give and take of culture between Muslims and Indians it is difficult to assess accurately the share of each . . . . . . the Muslims received many ideas from India and perhaps India received through Islam a reflection of its own contribution. . . . . But the fact remains that a number of elements were absorbed into Hinduism through its direct contract with Islam and these elements were presented to India impressed with the Islamic mould”. (Tarachand 1946:111)

He deduces that

“from the 5th century onwards in South India certain characteristic point to Islamic influence. These are the increasing emphasis on monotheism, emotional worship, self surrender (prapatti) and adoration of the teacher (gurubhakti) and in addition to them laxity in the rigours of the caste system, and indifferences towards mere ritual.”

According to him after the fourteenth century onwards an attempt of approximation between Hindu and Muslim faith were made by both the sides. This synthesis had its effect on Hindu religion, art, literature and science which absorbed many Muslim elements In the field of literature it
was the effect of Muslims in India that indigenous literary medium like the Urdu and the Hindi was established. In the field of science:

“Hindu astronomers took from the Muslims a number of technical terms, the Muslim calculations of latitudes and longitudes and various other items of the calendar (Zich) and in horoscopy a whole branch which they called Tajik. Hindu medicine borrowed from the Muslims the knowledge of metallic acids and many processes in astro-chemistry and arts.”

Of the many

“crafts and arts that the Muslim introduced in India, mention may be made of the manufacture of paper, of enameling and faience, many woven stuffs and damascening” Muslim domination tended............to create a political uniformity and a sense of larger allegiance.”

According to him the most vivid and picturesque contribution of Islam can be seen in

“customs, in intimate details of domestic life, in music, in the fashion of dress, in the ways of cooking, in the ceremonial marriage, in the celebration of festivals and fairs, and in the courtly institutions and etiquette of Marathi, Rajput and Sikh princes.” (Tarachand 1946:141).

He deduces that Islam and Muslims caused a change in India. While in the economic life of India this change was considerable, in the social and political life, they were great. He acknowledges the Muslim contribution in Bengal,
When the Muslim conquest took place, it gave a definite check to Brahmanism, but encouraged the half-suppressed ancient cults, stimulated the movement of reform, and encouraged the growth of Bengali literature.

On the authority of Dinesh Chandra Sen he writes,

"the Muslim rulers of Bengal appointed scholars to translate the Rāmāyana and the Māhabhārata from Sanskrit into Bengali which they spoke and understood." (Tarachand 1946:214)

He asserts that,

"The strong belief of Islam in a personal God had to be counteracted in this country by forms of religion in which the personnel element of divinity predominated. So the Sākta and the Vaisnava religions flourished and the Saiva religion with the impersonal ideal and mysticism in which man rose to the level of his God in the Advaitāda, was gradually thrown into the background, as the masses did not comprehend its speculative features." (Tarachand 1946:217)

Such instances of interaction of Hinduism and Islam gave rise to syncretic cults and practices. As,

"the Hindus offered sweets at Muslim shrines, consulted the Qurān as an oracle, kept its copies to ward off evil influences with similar acts."

According to the author it were the teachings of Islam that has influenced the movement started by Chaitanya. He quotes Rānāde. "the severity of the monotheistic creed of the Muhammadans was distinctly impressed upon the minds of
these prophets (Kabir, Nanak and others). The worshippers of Dattātraya or the incarnation of the Hindu Trinity, often clothed their God in the garb of a Muhammadan Faqir. The same influence was at work with greater effect on the popular mind in Mahārāṣṭra, where preachers, both Brahmins and non-Brahmans, were calling the people to identify Rāma and Rahīm and ensure their freedom from the bonds of formal ritualism and caste distinctions, and unite in common love of man and faith in God.” (Tarachand 1946:221)

The author suggests that,

“Hindu and Muslim elements coalesced to form a new type of architecture.” (Tarachand 1946:243)

He lists several temples and palaces built through the entire length and breadth of India that had an extremely strong influence of Muslim style of art and architecture. He asserts that,

“not only did this Hindu, Muslim style become dominant in the monumental art of India but it also acquired the same hold over all utilitarian architecture – houses, streets, landings and bathing places (ghāts).” (Tarachand 1946:257)

He opines that it were the Muslim rulers,

“that set the example of patronage of art and literature and the Hindu princes imitated them ……… the style created by the Hindu and Musalman artists of the Mughal court was copied with local variations by the court artists of Jaipur, Jammū, Chambā, Kāngdā, Lahore, Amritsar and distant
Tanjore; and a common style prevailed throughout India.”
(Tarachand 1946:274)

M.N. Roy purports the Havell’s theory of Islam’s contribution to India. He opines that,

“No great people, with a long history and old civilization, can ever succumb easily to a foreign invasion, unless the invaders command the sympathy and acquiescence, if not active support of the masses of conquered people.” (Roy 1958:81)

He notes that Muhammad Ibn Kasim conquered Sindh with the active assistance of the Jats and other agricultural communities oppressed by the Brahman rulers and followed the policy of the early Arab rulers, as

“he allowed them to repair their temples and to follow their own religion as before, placed the collection of revenue in their hands, and employed them in continuing the traditional system of local administration.” (Roy 1958:82)

For the evidence he quotes the work of an ardent admirer of ancient Hindu culture, Havell from his book, ‘Aryan Rule in India’—

“Those who did so (embraced Islam) acquired all the rights of a Mussalman citizen in the law courts, where the Qurān and not Aryan law and custom decided dispute in all cases. This method of proselytism was very effective among the lower castes of Hindus, specially among those who suffered from the severity of Brahmanical law with regard to the impure classes.”
He opines that when Islam emerged in India it had completed its role in other parts of the world. He remarks that,

"even in its days of degeneration and decay, Islam represented spiritual, ideological and social progress in relation to Hindu conservatism." (Roy 1958:84)

He cites Havell’s work; who pointed out that,

"it was not the philosophy of Islam, but its sociological programme, which won so many converts for it in India."

The author further argues that,

"If the sociological programme of Islam found support of the Indian masses it was because the philosophy behind that programme was better than the Hindu philosophy which had been responsible for the social chaos from which Islam showed a way out for the masses of the Indian people."

He quotas from Havell that,

"the social programme of the Prophet ...... gave every two believer an equal spiritual status ...... made Islam a political and social synthesis and gave in imperial mission .... Islam was a rule of life sufficient for the happiness of average humanity content to take the world as it is .... Islam reached the zenith of its political strength at the critical period when the conflict between Buddhist philosophy and that of orthodox Brahminism was a potent cause of political dissension in northern India."

Roy finds Islam to have promoted original unorthodoxy and irreligiosity through the Arab philosophers. He asserts that,
“the Mohammedan power was consolidated in India not so much by the velour of invader’s arms as owing to the propagation of the Islamic faith and the progressive significance of Islamic laws.” (Roy 1958:89)

He remarks that,

“the rise of reformers like Kabir, Nanak, Tukaram, Chaitanya etc. who evidenced a popular revolt, against Brahmanical orthodoxy, was to a great extent promoted by the social efforts of Mohammedan conquest.” (Roy 1958:90)

He posits

“the revolutionary idea of the common origin of all religions was conceived for the first time by the Arab thinkers.”

He quotes Havell:

“the effect of the Mussalman political creed upon Hindu social life was two fold: It increased the vigour of the caste systems and aroused a revolt against it. The alluring prospect which it held out to the lower strata of Hindu society was as tempting as it was to the Beduins of the desert ..... (It) made the Sudra a free man and potentially a Lord of the Brahmans. Like the Renaissance of Europe, it stirred up the intellectual waters, produced many strong men, and some men of striking originality of genius. Like the Renaissance also, it was essentially a city cult; it made the nomads leave his tent and the Sudra abandon his village. It developed a type of humanity of full of joie de vivre...”

B.N. Pande defines the composite culture in India as a legacy of Islam, counted as Islam’s most prominent contribution to Indian culture.
Muslims originated the roots of nationalism in India according to him at the end of Mughal era. He notes,

"the universal surge of loyalty and devotion towards Bahadurshah, the symbol of political revolution conclusively showed, for the first time in history, that India had become politically self-conscious and that the foundations of Indian nationalism had been truly and deeply laid." (Pande 1987:56)

He quotes Cunningham to express the influence of Islam and consequently its contribution to Indian culture.

"The first result of the conflict (between Hinduism and Islam) was the institution, about the end of the fourteenth century of a comprehensive sect by Ramananda of Banaras. He seized upon the idea of man's equality before God, and admitted all class of people as his disciples." (Pande 1987:56)

He shares with Tarachand's opinion about the contribution of Muslim rule in the promotion of the indigenous languages of the land.

I. Samanta expresses Islam's contribution not just to Indian culture but to the world civilization. In his opinion,

"many of the views of western thinkers were experiences of much later time and ......Islam can be regarded as their predecessor." (Samanta 1988:152)

He notes,

"Islam made an appalling impression on the believers of other religions and which compelled them to think a new,
remodelled and modified their religious dogma." (Samanta 1988:170)

In the field of political ideas and knowledge of working out a government, he notes:

"the idea of forming an empire on the basis of equality, fraternity and understanding on the basis of the thread of religion" is "the most singular contribution of Islam." Hence, "Islam can be said to be predecessor of many modern progressive political ideas."

Swami Vivekananda asserts that,

"There is scarcely any science or branch of art that is not sanctioned and held up for encouragement, directly on indirectly in the Koran, or in the many passages of the Hadis, the traditional sayings of Muhammad." (Vivekananda 1994:V5,532)

He concedes

"Mohammadan conquest gave good things to Indian Culture." (Vivekananda 1994:V3,271)

He explains that

"the Mohammadan conquest to India came as a salvation to the down trodden ..... to the poor." (Vivekananda 1994:V3,294)

In his opinion it were Mohammadans who taught Indians

"to wear tailor-made clothes." (Vivekananda 1994:V4,368)

He also justifies the influence of Hinduism upon Islam. He declares,
“Vedantic spirit of religious liberality has very much affected Mohammadanism.” (Vivekananda 1994:V5,310) He disagrees with any contribution made by Hindu reformers in the Hindu thought in the first place, which consequently negates any trace of Islam’s influence. He notes that the energies of reformers like Kabir, Dadu, Chaitanya or Nank

“was for the most part spent in checking the rapid conquest of Islam among the masses, and they had very little time left to give birth to new thoughts and aspiration.” (Vivekananda 1994:V6,165)

Nevertheless, he declares,

“for our motherland a junction of the two great systems, Hinduism and Islam_ Vedanta brain and Islam body – is the only hope.” (Vivekananda 1994:V6,416)

This declaration proves the influence of Islam on his mind.

M. K. Gandhi notes that,

“Islam’s distinctive contribution to India’s Culture is its unadulterated belief in the oneness of God and a practical application of the truth of the brotherhood of man for those who are normally within its fold.” (Gandhi 1970 :V40,58)

S. Radhakrishnan: In his opinion,

“the reform movements of Ramananda, Chaitanya, Kabir and Nanak show the stimulus of Islam.” (Radhakrishnan 1963:18)

However, he notes that,
“the Indian form of Islam is moulded by Hindu beliefs and practices; Popular Islam show the influence of Hinduism.” (Radhakrishnan 1940:339)

T.L. Vaswani opines that.

“If Islam received from India, it also gave to her things of value and beauty.” (Vaswani 1921:4)

He regards Guru Nanak and Sufi movement of Sind as the mutual reactions of Vedanta and Islam. He declares:

“the democratic creed and simplicity of Islam communicated to India a new impulse of life. Islam has been a nation building force in this country; and History salutes Akbar as the third of empire builders in a line of historical succession to Asoka and Chandra Gupta.”

In the field of architecture he notes,

“Islam introduced an element of energy into Indian art and literature, and it made contributions to architecture. About fifteen new styles of architecture were introduced by Muslims in India and Central Asia.” (Vaswani 1921:6)

He asserts that,

“Islam has given the world a religion without priests; Islam abolished infanticide in Arabia; Islam enjoined on the faithful total abstinence from drink; Islam emphasized the great qualities of faith, courage, endurance and self-sacrifice, Islam introduced a vigorous Puritanism into Asia and Europe, deprecating even dancing and card playing... because the torch-bearer of culture and civilization in Africa,
in China, in Central Asia, in Europe, in Persia, in India.” (Vaswani 1921:14)

In the field of education he notes that,

“at a time when Europe was in darkness, the Muslim scholars of Spain held high the torch of science and literature. They taught medicine and mathematics, chemistry and natural history, philosophy and fine arts.”

He deduces that,

“Islam has made several contributions to the thought and life of India. Islam has been one of the nationalizing forces in India. Islam has enriched the art and architecture, the poetry and philosophy of India.” (Vaswani 1921:15)

He observes that,

“the reform movements of fifteenth and sixteenth century – the movements of Kabir, Nanak and Dadu – felt the influence of Islam.” (Vaswani 1921:16)

In the field of art and architecture he notes:

“Muslim architecture has enriched Europe and Egypt and India with some of the noblest buildings; Muslim architecture has made a positive contribution to the spiritual and aesthetic stock of the human race.” (Vaswani 1921:35)

K. D. Bhargava shares Samanta’s view of Islam’s contribution to India and the entire world. It was spirit of Islam according to him which,

“restored freedom to human intelligence by arts and letters and scholarship and gave freedom to the soul and conscience by strenuous effort after religions and democratic equality.” (Bhargava 1961:4)
He notes that Islam gave the world,

"a faith of sublime simplicity and directness." (Bhargava 1961:3)

He asserts that

"the force generated by Muslim energy in various fields and branch of knowledge was so strong that it still continues to ignite, the spirit of Modern Europe, America and Young Asia," (Bhargava 1961:125)

It was due to the presence of Muslims in India that,

"at a time when superstition had interposed a veil between the human soul and God, and freedom of conscience had not yet been established, India took the lead in the progressive evolution of the human spirit which marked her off from the rest of mankind." (Bhargava 1961:186)

He asserts that,

"Muslim rulers were animated by a feeling for cultural and religious progress which found its fullest expression in the great centers of learning in Persia, Samarkand, Delhi, Baghdad, Cairo, Cordova and Granada,"

He notes that,

"Muslim cultural emphasized the power over the outer world which the positive sciences, and the human science, such as history, geography and ethnology communicate." (Bhargava 1961:187)

He deduces that,

"Islam in India transformed Indian society and culture in a way which is hardly recognizable at the present day."
He describes that,

"Islam assimilated the modes and traditions, customs and conventions of practical administration which endured for centuries, and is the foundation of the present day Indian administration. It adapted the institutions current at the time to the needs of a changing world, and fortified and adorned their rule, build good laws, good arms, good friends ad good examples," (Bhargava 1961:188)

He declares that,

"the Muslims achieved for India the transition from the ancient to the modern world."

Moreover,

"the spirit commemorated by Muslim historians and scientists in the spirit of modern thought. Muslim culture gave laws to medieval India in language, literature, fine arts, poetry, historiography and administration without Muslim Culture; it is improbable that India would have taken the place of the proud pre-eminence. She held in Asia in the seventeenth century." (Bhargava 1961:189)

In his opinion it was Islam, which

"transferred India's spiritual energy to the sphere of material development and administration vigour."

He praises the Mughal rule in India and notes that,

"the Mughal's noblest contribution was the stability, security and unity which they gave to India at a time when Europe was undergoing the horrors of the thirty year's war and
religious toleration was non-existent except in the Dutch Republic.” (Bhargava 1961:200)

He asserts that the greatest contribution of Mughal rule in India was the synthesis of Hindu-Muslim culture. He notes,

“on the manners, etiquette, food and dress of India the Mughals produced a deep impression ..........Indian painting has been deeply influenced by Mughal painters. The literature of Hindutava viz. northern India, is derived largely from the Classical period of the Mughals, while the influence of Mughal architecture has been profound.” (Bhargava 1961:203).

Kalika Ranjan Qanungo strongly opposes Dr. Tarachand’s idea that the monotheism of Islam influenced Shankaracharyya’s philosophy in the eighth century. He asserts that there can be no historical evidence for this hypothesis. He notes,

“Al-Beruni who came to India three hundred years after Shankra dared not hint at such a preposterous proposition. Within the fold of Islam any doctrine approaching the Vaidantika formula of So’ham [I am He] did not grow up till four centuries later with Mansur bin Hallaj who paid for his ana’l haq [I am the Truth] on the stake. Abul Fazl in the sixteenth century did not throw any such hint about Shankara’s philosophical thought. Where is the evidence that Shankara had the opportunity of contacting any Muslim for such an inspiration” (Qanungo 1968:VIII)
He gives the social, political, economical conditions of pre-Islamic Arabia which was devoid of any superior qualities. Contrary to Tarachand’s opinion, he notes that how pre-Islamic Arabia needed

“a super-man to give the Arabs a national religion, which alone could create a national state and a national culture for the Arabs.” (Qanungo 1968:1)

Similarly, the seventh century India was in need of an incarnation. He argues that by this time Brahmanism had regained its hold on the country, however Buddhism was not dead. He notes that

“the mass of people could not be weaned to the Brahmanical fold till the leaders of Buddhist philosophy were encountered in their own field, worsted in religious disputes by the establishment of the superiority of Hindu philosophy, and the justification of popular polytheism and idolatry as a stage in the path of realization of the ultimate Truth-Brahma.”

Hence he opines,

“There appeared great Shankaracharya to do the needful in India for the preservation of and consolidation of Dharma.” (Qanungo 1968:16)

On the emergence of Islam in various sciences he notes,

“No nation in the world so empty handed as the Arabs in their career of civilization. The Muslims at the birth of Islam did not know how to lay brick upon brick; and they were destined to close their race in civilization by building Alhambra and the Taj. The Arabs had even no words in their vocabulary for Arithmetic (ilm-ul-hisab altakt, a literal
translation of Sans. Patiganita), for Geometry (al-Hindasa derived from Hind perhaps), for the science of Music (al-Musiqi from Greek) and for philosophy (al-Falsafa from Greek). They borrowed extensively from their more civilized neighbors, improved on their borrowed assets, and by the dint of their wonderful genius built up their own sciences within two hundred years that threw into the shade of the contemporary cultures of the Byzantine empire and of Iran and Hindustan.” (Qanungo 1968:20)

He opines that,

“Islam gave as terrible a shaking to the decaying and out of date polity of the East and a part of the West for five centuries though it failed to establish itself like the French Revolution as an international and universal cultural entity.” (Qanungo 1968:22).

He disagrees with Havell’s opinion that the early Muslim invaders of India were half-starved, fierce and barbarous fighters only, who could hardly claim a civilization superior to that of India. He argues that,

“The Muslim invaders were not all barbarians without a civilization and culture of their own like the Sakas and Hunas of Ancient India. They were then heirs to the glories of Abbasid civilization, which was in some respects mature and more advanced on the material side than the out of date and decaying Indian civilization.” (Qanungo 1968:23)

He selectively accepts the influence of Islam on Indian religions. He regards it sheer fanaticism to hold that society and religion in India
remained unaffected by Islam or that Islam and Indian culture remained distinct. He notes that,

"In comparison with Brahmanism, Islam was modern in certain respects; and yet the Brahmanical society at first failed to strengthen itself by assimilating what was best in Islam."

He furthers notes that,

"on account of the difference in diet, ways of life and intolerant superiority complex, Islam could not be affiliated to Indian confederation of creeds within the broad fold of Hinduism. So Islam and Hinduism met only on the border land of unorthodox popular cults out of the ghost of Buddhism." (Qanungo 1968:25)

He opines that Buddhist Jats of Sindh and non Brahmanical classes of Bengal, helped Muslim conquerors but nevertheless, they were not ready to give up their own religion. However, he notes of a few lower classes of Hindus in Bengal, who accepted Islam due to economic prosperity and some even by influence of magnetic personality and piety of Muslim saints. Hence, he notes that Islam was

"instrumental in the rise of unorthodox sects within the fold of Hinduism." (Qanungo 1968:26)

He gives the evidence of old Bengali poems, named Sunya Purana. He opposes the idea that reformers from Sri Shankaracharya down to Raja Ram Mohan Roy were indebted to Islam for inspiration. He comments that,
“Any objective study of Indian civilization and culture through the ages leads only to the conclusion that Islam did not seriously disturb the continuity of Indian culture on ethical and spiritual side, though the Muslim civilization enriched to some extent the material phase of Indian civilization during the middle ages.” (Qanungo 1968:27)

He argues that,

“India had her own traditions of Monotheism, Pantheism, Dualism and other speculative theories many hundred years before the birth of Islam...it is idle to speculate any influence of Islam on Shankaracharya’s monotheism which with its maya is the very antithesis of the Semitic monotheism.”

Similarly, he argues that Maharashtra, Chola, Andhra, Kerala and Orissa were superficially scratched politically by Muslim conquest but they retained their culture civilization. He refutes any influence of Islam on the teachings of Shri Chaitanya. He notes that there is no evidence of his contact with Islam and he came from Bengal where Jayadeva had

“sowed the seeds of Neo-Vaishnavism before the advent of Islam.” (Qanungo 1968:29)

He also negates any influence of Islam on the decline of Hindu Caste system. He argues that evidence for this view is given by the rise of Vaishnava sect in Bengal. He however claims that,

“these owed their rise to the persistently lingering influences of Tantric Buddhism assuming semi-Brahmanical garb under changed conditions.”
Similarly he gives the example of Manabha sect, which is very close to Islam in its ideas and belief yet the influence of Islam on it cannot be ascertained. However, he refutes his own argument and notes that in the backdrop of such idea,

“the Brahmans of Bengal had become alert, and prevented the old popular cults from straying into the fold of Islam by a liberal recognition of these unorthodox cult and by making religious life more picturesque for them by the introduction of Vratas and Parvanas, and by throwing open their services to these classes as priests and preceptors with the object of consolidating their spiritual and social hegemony.”

(Qanungo 1968:32)

He finds the influence of Islam in the teachings of Kabir., Guru Nanak, Swami Pran Nath, The guru of Maharaja Chhatrasal Bundela, initially known as founder of the Dhami sect of Bundelkhand and also Akbar who with his din-i-Ilahi promoted a mixture of composite Hindu-Muslim culture. His arguments for according the influence of Islam on Dhami sects are its teachings. He recognized Muhammad in line with Mahadva and Krishna called as Achhar (Akshara) i.e. those who meet with self-extinction. Whereas Achharatit (beyond destruction, the Eternal) knowing no death, no increase on decrease, and having no name, expressible by the alphabet of human knowledge, however, he overlooks this sect vehemence against Muslim rule while forming his opinion. In the case of other reformers his treatment differs.
He argues that,

"In this long fight between orthodoxy and liberalism, between cultural forces of Islam and Hinduism the victory has been on the whole on the side of orthodox Brahmanism which refused to renovate its house when the tempest of evolutionary Islam was blowing over the land, carrying havoc and destruction to the old order of things." (Qanungo 1968:43)

He cites the examples of Ramakrishna and Swami Vivekananda in the nineteenth century, who demonstrated that orthodox Indian culture, was neither inferior to, nor incompatible with any culture, old and new.

He notes that,

"the influence of Islam on the medieval Indian literature and the modern Indian languages has been deep and far reaching." (Qanungo 1968:44)

He traces the historical roots of Muslim patronage of Bengali language. They assigned the place of honour to it, translated the mythical and mystic love epics of Sanskrit, Hindi and Persian languages. He notes,

"on the whole the influence of Islam on the development of Bengal literature was direct and penetrative." (Qanungo 1968:46)

Further, he notes that,

"the Muslim influence on the growth of Hindi language and literature has been almost as great as that on Bengali, though at present there is a tendency to minimize it by some Hindi scholars".
He notes that,

"the Hindi literature during the Middle Ages was not an exclusive possession of the Hindus. It flourished under the patronage of Muslims and was also enriched by their literary efforts." (Qanungo 1968:48)

In south according to author,

"the Muslim influence as a whole was neither destructive nor constructive. Its only contribution was a lingua franca between the Muslims and the Hindus, between the North and the south." (Qanungo 1968:65)

He notes,

"one great service which Islam rendered to Sanskrit learning was to conserve much of its treasure by translating into Arabic under the Abbasids and into Persian in India. The Muslims not only conserved but also propagated Indian learning abroad by their beneficent literary activities, which had started at the Dar-ul-Hikmat of Caliphs Mansur, Harun and Mamun at Baghdad." (Qanungo 1968:68)

He further notes that,

"Muslim astrology deeply influenced India, and new offshoots of Hindu astrology came into existence under the influence of Islam." (Qanungo 1968:70) besides enriching Indian astronomy".

He asserts that Muslims had considerable influence on Indian music and he lists several musicians from Middle ages and the Mughal courts. He notes that,
“Muslim supplied a fresh stimulus, a more correct taste, a better sense of proportion, in the field of architecture.” (Qanungo 1968:75)

Moreover, he finds that

“under the influence of Islam Indian painting lost its spirituality and idealism and gained in its approach to life and reality.” (Qanungo 1968:76)

He asserts that,

“the most abiding influence of Islam on the Indian people was that it made the vast inert mass of India politically conscious at the close of the Mughal Empire.” (Qanungo 1968:80)

He reminds that,

“to underestimate the beneficent influences is a moral sin, but to make exaggerated claims from a false sense of communal prestige and on the basis of challengeable facts is a mere travesty of History.”

J. Bimal Chandhri, presents a detailed study of the contributions of Muslim rulers in the field of Sanskritic learning. He examines the original manuscripts in MS or Mss forms of the Sanskrit poetry where the Poets eulogize the Muslim rulers for their patronage and advancement.

He presents the following list of poets along with their patrons.

2. Akbarīya – Kālidāsa (Govinda Bhatta); court-poet of Akbar.
4. Amrtaadatta, court-poet of Shahabuddin
5. Pundarīka Vithala, court-poet of Burhan Khan.
7. Vamśidhara Miśra, court – poet of Shah Jahan and great favourite of the Queen.
9. Lakṣmipati, of the court of Muhammad Shah.

He notes,

"many Muslim rulers of India, Chieftains as well as Emperors, contributed to the spread of Sanskrit language in the following main ways:

1. by liberally patronizing many scholars in various branches of Sanskrit literature such as poetry, astronomy, philosophy, etc.
2. by composing themselves works in Arabic and Persian on Sanskrit learning and culture
3. by composing themselves Sanskrit verses, etc.,
4. by translating themselves various Sanskrit works into Arabic, Persian and Vernacular.
5. by making great Sanskrit scholars translate well-known Sanskrit works into Arabic, Persian and Bengali."

(Chandhari 1942:91).

He asserts that India in the Mediaeval ages had

"the fusion of Mahomedan and Hindu Culture and Civilization." (Cahudhari 1942: vii).

He complains that,
"the fact that many of the Moslem rulers of India liberally patronized Sanskrit Culture and learning is not generally known." (Cahudhari 1942: 1)

He opines that,

"many Moslem helped the spread of the Hindu Culture and Civilization by honoring their rites and rituals, by patronizing and contributing to Sanskrit Literature – so, on the other hand, many Hindu devotees and scholars, too, were the torch-bearers of Islamic Culture and Civilization, by preaching the innermost truth of Islam, paying homage to the Prophet and Moslem saints, by observing many Moslem practices and by patronizing and contributing to Persian and Urdu literature." (Cahudhari 1942: vii).

Reflections :-

All the authors unanimously highlight the role of Islam and Muslims in giving shape to Indian culture. Islam’s influence in the various fields of sciences in medieval ages and its heritage to the world is acknowledged by all the authors. The contributions of Muslims in the field of arts, language, literature, poetry, music, historiography are also unanimously acknowledge by them. The efforts of Muslims in the enrichment of Indian architecture and also its material life are praised upon by all of these authors. The Hindu mores and customs of dress, food, social etiquettes, festivals were all influenced by Muslims and also vice-versa.
The composite culture of India actually shaped by the efforts of both the Hindus and Muslims. Muslim’s share in this legacy of India’s composite culture has been appraised by all the writers.

The encounters of two distinct cultures result in orientations of either indifference or sympathy or sometimes even hostility.

The role of Islam and Muslims in the making of Indian culture and civilization for an author is filtered through his orientation. Those with synthesis and sympathetic attitude found common grounds and those with indifference found it difficult to synthesize the two cultures.

Islam’s contribution to Hindu religion is assessed in different ways. Whereas Tarachand, Radhakrishnan, Roy, Pande and Samanta view Islam’s influence on the reformers of Hindu religion like Kabir, Chaitanya, Nanak, Ramananda, and Tukaram etc. Vivekananda and Qanungo eliminate any such possibility. Vivekananda regards these Hindu reformers, as the guards of Hindu religion who put a check on the spread of Islam among Hindu classes hence were unable to contribute anything new to Hindu religion and thought. Qanungo finds in the teachings of these reformers influence of Buddhism. In his view Buddhism was the originator of many reformers in the Brahmanical system. However, according to his own example, Islam’s influence if not directly although indirectly can be ascertained. Hence depending on to which group an author belongs, he accepts or rejects influence of Islam in
such teachings as monotheism, equality, brotherhood, end of superstitions and end of priestly class etc.

In the polity, Islam’s distinct contribution has been accepted in the field of administration and unification of India, which consequently gave rise to nationalism. The Mughal court etiquettes were borrowed by Marathi, Rajput and Sikh princes and courts.

The genesis of a composite culture in India are found to be present even during Mughal period. Therefore, to assume that this phenomena began only with Freedom Movement would be false. Nonetheless, it is undisputed that process of identification and promotion of this culture received impetus from freedom struggle.

Tarachand’s assertion of Islam’s influence on philosophical School of Siddhars was of an intellectual kind. For speculation is not meant for the masses.

Roy suggests that every sociological programme is backed by a philosophy and he agrees at one place that Islam presented a better philosophy as compared to Hinduism. However, at other place he denies that higher social norms of Islam were backed by any philosophy, which appears to be a contradiction in his work.

Vivekananda rightly remarks that Bhakti movement did not contribute anything new to the Hindu thought but emerged to check the tide of Muslim propagation.
Qanungo exclusively mentions the influence of Islam on Bengal, but in reality the whole of North India was influenced by it. However, it is erroneous to suppose that cultures are assimilated on the basis of superiority or inferiority. It is a natural process of evolution of cultures. His evidence of the sufi idea I am He, lack clarity. The idea is only part of a philosophy which cannot be assumed as a Hindu or Muslim philosophy.
Conclusion:

The first chapter encapsulates evaluation of the fundamental beliefs of Islam. Discussion begins with the findings on the concept of God. All the authors have rightly interpreted the creed or Kalma-e-Shahada for examining the idea of God in Islam. Few authors like Srivastava and Swarup have employed Quranic verses concerning the attributes of God and Swarup alone had looked for hadith. Interestingly, this creed is interpreted by each writer with a different outcome. Roy finds in the creed oneness of God promoting oneness of creation on the one hand and the dissolution of religion itself on the other. Sunderlal equates it with Vedic assertions of monotheism. Vyas locates ethical ideals of highest order that ceases to adjust with low desires even for self. Gandhi searches out the affirmation of his own creed: “God alone is and nothing else exists” in the Islamic creed. Vivekananda cites concept of extra-cosmic deity in it. Swarup spots Allah as the godling of the Prophet Muhammad (SAW). The finding advances on a natural proposition of comparison of monotheism with author’s own belief. Roy, Srivastava and Vyas regard monotheism as superior, Swarup finds monism superior to monotheism. Vivekananda regards it as one of the truths and not in conflict with his own belief, however regards it inferior to monism. Whereas Roy, Vyas and Srivastava substantiate their claim on the basis of rationality and
morality, Vivekananda reasons out that since it is easier for imagination alone hence it is superior to monotheism. For Swarup it is inferior since it is in opposition to his own belief in polytheism and monism. Islam's idea of a Universal God, that there is only one God and Allah is not the God of Muslims only is recognized by Roy, Sunderlal, Vyas, Gandhi, Srivastava and Vivekananda. Only Swarup misinterprets God in Islam to be the exclusive God of Muslims. His evidences from hadith can not be substantiated and are examined in detail in reflections. Vivekananda and Swarup in order to substantiate their own notions, misread Islamic teachings. For e.g. Vivekananda charges that an Arabian tribal deity al-Lat transformed into Allah. Swarup to criticize monotheism forgets his own ideals and history. He charges that monotheism divides humanity since there are different consequences of belief and disbelief. However, this is no different from any other system including his own. Notwithstanding, his charge loses all credibility when the history of caste system in Hindu religion is checked. To prove the nearness of God in Islam, Srivastava wrongly merged it as union with God. Vivekananda erroneously found evolution of God in Islam, so also Swarup and Srivastava hold that Prophet Muhammad (SAW) originated the idea of God. Each of these findings reflect a part of the Hindu understanding of God's concept in Islam and also the individual perspective and motive of
the author. Whereas it is remarkable to note Vyas’s postulate of the essence of creed that God alone is the master of man’s destiny so to equate the self or any other being with him is a sin; it is surprising to read Roy’s theory that creed of Islam dissolves the very idea of God. These diverse opinions of the Islamic creed consolidate the idea that more than sources employed it is the attitude of the author that finally shapes and produces a perception.

Next in importance to the concept of God falls the concept of Prophethood and particularly the Prophethood of Muhammad (SAW) under Islamic articles of faith. The sources of study of his biography are mainly oriental works. Carlyl’s opinions have influenced the views of many Hindu writers about the Prophet. So he can be regarded as one of the important informants about the Prophet (SAW). The other references had been Spencer, Muir, Margoliouth, Wells, Stobart, Sell and Hume. Gandhi referred to both Carlyl and Shibli’s work to get introduced to the Prophet. The very sources in turn shaped the notions of these authors. It has been proved that,

"learned Orientalist Scholarship in Europe pressed ideological myths into service." (Said 1978:63)

The credibility of these notions about the Prophet in the Hindu understanding then remains to be investigated. The discussion includes two major themes: first, the concept of Prophethood and secondly the
The impression of Prophethood in Hindu mind is faint due to its asemetic origins. Therefore, those who evaluate Islam in the light of their own religious precepts attempt at devaluing this office. Those with a reverence for this idea of a man as a Messenger for men and not an incarnation of God equate their own religious personalities as Messengers. The understanding and response oscillates between these dynamics. The position of Prophet Muhammad (SAW) as a Prophet too has been received with different responses. Tarachand and Vivekananda identify him as one of the Messengers and Samanta regards him a reformer similar to Marx and Eugles. Vaswani and Chattopadhyay refute views of Roy, Samanta and the other orientalist writers about Prophet’s experiences as epileptic fits and hallucination. The Hindus have an overall impression of reverence and appreciation about the Prophet’s life and character, including those who are critical to his teachings. Moreover, there exists serious charge of fabrication against the Prophet. Roy and Samanta accuse him to be an imposter since they take the revolution he brought in awe but can not at the same time accept him as God’s messenger, they paint this claim of the Prophet as an adjustment and historical necessity. But, for Swarup, Prophet appears as a fabricator moved by his own vested interests. The flaw in the Hindu view of Prophethood is that the Islamic ideal of Prophet Muhammad (SAW) as
a universal messenger from God and not the originator of Islam have not been understood by them. A fallacy in comprehension of this idea then led to numerous other attributes inconsistent with Islam and the biography of the Prophet. Vivekananda's claim that Prophet spoke his own thoughts and may not be followed in later times is one such example. So also Roy's notion that he sought for a divine stamp to forge Arab unity and promote the trade. Srivastava, Divekar and Swarup criticize the Prophet's transformation of roles from Mecca to Medina. Hindu religious figures too had assumed positions of kings and leaders, but these authors under the influence of oriental charge forgot their own traditions. Similar to the charge of a few authors about the lasciviousness due to polygamous relations. The view of Hindus on this important part of Islamic faith can be regarded as divergent due to the individual motives and background of their investigation.

The authors have also dealt in assessing the divine origin of the Quran. Here also the views are not unanimous. This examination of the Quran is carried on the basis of its teachings and contents. However, these authors lack required competence in constituting this as the criterion of judging the divine origin of Quran due to their inability of reading Quran in its original language, their opinions on this topic are based on other's views. Das, Sunderlal, Srivastava and Divakar regard it as a book
from God and Roy, Tiwari, Majumdar and Swarup overrule any divine elements in its teachings. Authors’ views are sometimes distinctly opposite, for eg: Swarup charges that the Quran has no element of inner Gnostic or spiritual elements; Tarachand declares it to be source of mysticism. Tiwari declares it to be a repetition of Old Testament, which is discarded by Srivastava on the premise that the Prophet (SAW) was an illiterate. Roy finds lecuna in the laws given by the Quran, contrasted by Swarup and Majumdar as containing and dealing with the legal matters and name it as canonical scripture par excellence. However, Roy himself denies his charge by accepting that laws of the Quran brought a revolution in Arabian society. Sunderlal and Divekar also present the list of the upright teachings of the Quran. Due to their incomprehension of Quran’s language, Das, Majumdar and Swarup pin-point flaw in the arrangement of the verses of the Quran. Similarly Tarachand finds a difference in the Meccan and Medinian Sūrahs. Few attempts by Hindus in producing the complete or partial translations of the Quran confirms that as a whole there were very few efforts on the part of Hindus to understand the Quran.

Belief in the life hereafter or akhirāh constitute one of the three fundamentals of the faith or Imān-e-thalatha. The sources of study are mainly the verses of the Quran and the Hadith. Few have utilized the
writings of prominent authors like Ameer Ali, Maudoodi, Dr. Shaikh Muhammad Iqbal as well as other less known like Mr. Khaja Khan. The Hindu interactions and experiences of life—hereafter is of bewilderment. This is depicted in the views and enquiries made by them about certain aspects of akhirāh. More than the essence of akhirah, which is a natural proposition that human life must be held for accountability and the requirement of justice that such a system and arrangement must be evolved at the end, the details of its execution and the description of Paradise and Hell forms their discussions. The resurrection of the dead on the Judgment Day has been speculated by their majority. Srivastava regards Heaven as a spiritual place where one meets God, he concludes that the aim of life is realization of Heaven and relates this to be the purpose of Creation. Vyas necessitates it with the correct deeds in this life. Jain solicits his own belief of transmigration of souls and considers the description of Hell and Heaven as allegorical in nature. Roy insists that Paradise is a state of happiness in this world alone. Swarup finds it a mere hypothesis of theology to debase non-Muslim and to satiate a Muslim’s carnal desires, similar to Saraswati’s notions. Those who discard the entire concept of life hereafter are motivated by the aim of safeguarding their religion from Islamic ideals. Consequently, they employ unjustified criticism and misinterpretation. The details of
resurrection, intercession, punishment and the description of Heaven and Hell are not comprehended completely by all of them. The spectrum has shades of acceptance and appreciation of this concept, so also the rejection and condemnation of the same. Few adopted a policy of partial acceptance and partial negation, which often resulted into the superimposition of alien ideas on to Islamic teachings.

In the second chapter, the views of Hindus on the fundamentals of Islamic worship are ascertained by finding their ideas about prayer (Salāh), charity (zakāh), fasting (Sawm) and pilgrimage (Hajj). Prayers in Islam are examined from the verses of the Quran, with the exception of Swarup and Tiwari, who employ hadith too, Tiwari refers to the works of Islamic Scholars like Shah Wali-ullah, Maulana Abul Hasan Nadwi and Maudoodi. Prayers in Islam are found to be of varied shades, one is of benefits and the other of demerits. Srivastava is impressed with the purifying effect of prayers in Islam. Vyas is moved by simplicity and the realization of God that it offers. Das regards prayers of Islam not differentiable from prayers in other religions. Gandhi reminds that prayers must be with complete concentration of mind. Radhakrishnan eulogizes the remembrance of God that prayers in Islam develop in a believer. Naipual sarcastically equate it as food from Paradise but unlike paradise food find it insatiate. Vivekananda locates an association with
image worship in prayers of Islam. Tiwari counts the firmness in faith and unity among the believers and discord with non-Muslims as a consequence of prayers. Saraswati too equates it with idol-worship. Swarup digs from it the historical pronouncement of change of the Qiblah and takes it as a means of forging the Arab nationalism. Prayers in Islam, he finds to be devoid of spirituality and a means of imperialism and gender inequality and also a way of disparaging others. Here too the Hindu understanding gives a spectrum of acquiescence, adoration as well vilification. The gap is wide in nature, since one could locate purity, simplicity and unity; the others could see it only as motivating hostility. Idol worship too is cited in Salah as a measure of safeguarding their own religion. Since idol-worship can not be substantiated, it is identified in the Islamic form of worship. However, such out of context assertions reveal the intent of the author than proving the charge against Islam. Further, the discussion of zakāh is based on the verses of the Quran and the Hadith. Srivastava’s analysis emerges as unique due to the appropriate selection of the verses and the hadith, covering various dimensions of the zakah, not deliberated on by others. Samanta praises the entire system of the zakah and regards it as superior in comparison with the bloody revolution of Marxism for achieving the social justice. Das compares the zakah with patredana of Hindu religion. Swarup locates religious offensive in the
zakah too. The analysis as a whole depicts that majority of the Hindu writers came to the essence of this fundamental of Islam. They comprehended that the zakah is not mere charity but must be dispensed as the right of the needy. However few have equated it erroneously with tax. Swarup unlike rest of the authors could not find a single good in this tenant except for an invading attack against non-believers. The view of the zakah in Hindu understanding remains varied. The sources of learning about sawm or fasting had been the Quran and the hadith. Srivastava’s discussion however, takes into consideration the work of Athar Husain also. In the evaluation of fasting too the views of Hindu are divided. Srivastava and Vyas give discipline, piety, spirituality, sympathy and compassion as the benefits of fasting. Saraswati could cite from the entire material on fasting, certain rulings concerning conjugal relations, this selection depicts the polemical nature of his work. The objections of the authors reveal their incapacity of grasping the idea of abstention and self-control in Islamic teachings. They skip that even abstention is prescribed without self-injury. The fact that fasting was prescribed by all the previous prophets too is not been taken adequate note of by these authors. Next, the discernment of the hajj or pilgrimage too is made on the basis of Quranic verses and the hadith. Moreover, Srivastava quotes from the writings of Athar Husain. The ignorance of this important part of Islam is
shown by the explanation of Hindus about certain rulings with regard to hajj. For eg. Das wrongly interprets the historical truth of the construction of Ka’aba and removal of idols from it. Similarly Vivekananda’s finding about Ihram—the dress prescribed for a pilgrim is flawed. The explanation exhibits his unawareness of Islamic teachings concerning Ihram. Swarup sketches the pilgrimage in Islam as idolatrous and an expression of power. Saraswati fulfils his job of misrepresenting the Quran’s commands. Das traces the Prophet’s attempt of removing idols from around the Ka’aba with the exception of this cube as a compromise with idolatry. Nonetheless, Srivastava traces the construction of the Ka’aba to Prophet Ibrahim and Ismael (A.S.) and not with Prophet Muhammad (SAW). He recounts unity, brotherhood and devotional essence as certain fruits of this form of worship. Vyas defines it as a journey undertaken to engrain spirituality. The garment of Hindu understanding of Hajj contains variety. However the association of pilgrimage with idolatry has been misunderstood by many. These are notions acquired from popular culture and not from the authentic sources. The drinking of zam-zam, water, kissing the black-stone are a few instances that are misappropriated. Finally, the chapter analyzes Tasawwuf, the sources of its study had been Quran, hadith, Urdu and Persian poetry, sufi literature like Gulshan-e-Raz and Keemiya-e-Sa’adat, works of notable thinkers like Shams Tabrez,
Ibn-e-Khaldun and Shibli as well as the oriental works of Nicholson and Field on mysticism. These varieties of references exhibit the interest and awareness of the authors about Tasawwuf and its sources of information. The authors have focused on certain issues like origin and elements of Tasawwuf. Those who find the Quran and the Sunnah as its basis, try to show the elements such as devotion, piety, love and reverence of God as the true components of it. In contrast, those who identify Tasawwuf with foreign inputs from Buddhist, Hindu and Greek origins, regard absorption, ecstasy, union, and singing as the true manifestations of Tasawwuf. The authors differ in designating the origin of Tasawwuf and its place in Islam. Bhargava proves the mystic elements of absorption and union with God as Islamic, from the Quran, Sunnah and the works of famous Muslims historian Ibn-e-Khaldun. He regards it as an offshoot of Islam and out rightly rejects the influence of any foreign element in its genesis, nevertheless, he concedes presence of foreign elements like Vedanta system and Bhakti movement in the later developments of Tasawwuf. Srivastava on the other hand finds whole Tasawwuf as a foreign grafting in Islam. He cites the absolutistic and pantheistic influences on Tasawwuf. Pande describes it as a Buddhist and Vedanta borrowing. Radhakrishnan observes it as an amalgamation of Islamic and Vedanta thoughts. Sunderlal attempts locating the similarities between
the mystic elements of both Muslim and Hindu thoughts. Das finds Hindu and Islamic mystic ideas indistinguishable from each other and he proves the Hindu elements in Islamic teachings. Tarachand observes it as a mixture of various elements of foreign as well as Islamic origin. Vivekananda too finds it alien to the teachings of Islam. Swarup explains that mystic ideas are inconsistent with Islamic teachings, however, to save it from degeneration it borrowed the ideas of mysticism from Hindu discipline of Yoga, but since it was unknown to Islam's nature, it never received acceptance from the mainstream Islam. The other point of consideration in discussions has been the role of Sufis in the propagation of Islam in India. Bhargava, Tarachand, Karandikar and Swarup speak of this contribution of Sufis in India. Everyone consider it to be a peaceful propagation, except Swarup who finds it a means of imperialism. Jain and Das associate several Hindu notions with Islam which is a clear demarcation from the accepted and qualified assertions about Islam and remains unacceptable. The enquiry as to whether Bhakti movement was originated due to influence of Islam in India or Islam experienced influences from Bhakti is also the concern of a few Hindus. Bhargava considers that Bhakti movement influenced Sufism in India. Pande regards Bhakti movement as the result of Vedanta teachings. Some of these authors make interesting findings about role of women in Tasawwuf.
distinguishable from mystic traditions of other religions. These findings distinctly prove that Hindus always remained curious to learn about Tasawwuf.

Third chapter discusses Values in Islam. In the sphere of morals and ethics, the Hindu understanding is varied. The sources used for the study of morals and ethics in Islam are Quran and hadith. Almost all of the authors have referred to these sources, but arrived at divergent views due to the selection of verses, which in turn is motivated by their individual intentions. Often it is partial understanding of Islam that leads to erroneous conclusions. So also the preconceived ideas about Islam. Swarup and Lal charge Islam's ethics to be sectarian and lacking in Universal appeal. They find it promoting double-standards. Swarup alone produces his evidences for the above understanding, however, these evidences are misinterpretations of hadith, which at times are partially quoted in order to derive from it the intended meanings. In contrast with this approach are the writers like Vyas, Singh, Bhargava, Vaswani and Chandra who deduce Islamic morality by giving the verses of the Quran. In opposition to Swarup and Lal's views, Chandra shows that Islam's concept of morality is so wide in nature that it regards it a sin to harm any communal life be it even of animals and birds. Vyas, Bhargave, Singh and Chandra's works are laudable for their analysis and inferences. Vyas
elaborates that in Islam the purpose and aim of life is moral development. His analysis that suffering in Islam is the absence of God’s guidance, which is inflicted on unrighteous and evil minded people. Thereby he proves that success and failures both are related with ethics and morality. The distinguishing feature of Singh’s discussion is the comparison of Hindu and Islamic bases of ethics and the selection of those verses which describe ethics. He rightly explains that the Hindu standard of morality is life-denying as compared to Islamic ethics, which is against the self-injury and self-annihilation. Bhargava’s prominent emphasis is on the practical or achievable standards of morality that Islam promotes. Vaswani infers the place of ethics in Islam by evaluating Islamic civilization and further compares it with western ideals. These findings reveal the awareness of the authors about the deep and underlying inferences of morality in Islam and are creditable. In the realm of social Values, the appraisal of equality and brotherhood is done to help discern Islam’s model for human life and society. The authors have examined the Quranic verses, sayings of the Prophet and the works of prominent scholars of Islam like Azad to evaluate the importance of human equality and brotherhood. The discussion here is not the debate about the presence of human equality and brotherhood in Islam. As authors unanimously vouch for its presence in Islam. Nevertheless, the discussion is about its
scope and application. Vivekananda and Divekar argue that this notion effectively by quoting Quranicnesses hadith and the brotherhood is befitting believers alone. Singh disproves this notion effectively by quoting Quranic verses, hadith, the practice of the Prophet and the established meaning approved by scholars. Radhakrishnan, Gandhi, Samanta, Tarachand and Bhargava assert that the concept of human equality and brotherhood was the main factor in the spread of Islam in cast-ridden society of India. Roy’s claim that this human equality and brotherhood of Islam is not its originality but an adaptation of the nomadic life. However, this notion is rightly contested by Singh’s findings about the history of nomadic life. Also the historical evidences of Ayyam-ul-Arab and Quranic verses discredit Roy’s theory. Next, the authors discuss place of tolerance in Islam. The authors have utilized primary and in some instances secondary sources to evaluate its importance in Islam. Shourie bases his judgment on secondary juridical works like Fatawa-e-Rizwia etc. Swarup derives evidences from the work of Margoliouth’s biography of the Prophet (SAW). Singh makes extensive references from Quran and the Muslim history. Roy employs the history of Islam, making reference from Gibbon’s work. The deliberations are made on issues that Quran has verses directing its adherents to be intolerant towards people of other faith. With rulings of
capital punishment for apostasy and *jiziya* for the *dhimmis*, Islam acquired a fanatic identity. By expounding the ruling, which prohibits non-Muslims to impart religious teachings to their children in an Islamic state, it has consolidated its image of an intolerant religion. Further by insisting on cow slaughtering in a mixed population, they appear to be the most intolerant stock. The other Hindu authors adequately answer all such notions. Singh with evidences prove the correct ruling about all the charges in question. Roy substantiates through examples from historical records that Muslims have ever been the most tolerant religious group right from Prophet’s time. His evidence from Gibbon’s work, which declares that the Muslim rulers have been most accommodating as compared to western civilizations. Singh proposes and lists the verses, which are taken as preaching intolerance thereby making such claims futile. Further, he collects verses prescribing peace, tolerance and co-existence too. Roy asserts that the basic creed of Islam itself preach co-existence with others. The author who charge Islam as intolerant often jumble-up firmness of faith and aggressiveness. However, these are two distinct characteristics and Islam aims at developing the former one in its adherents. The views of Hindus on this important parameter are wide ranging thereby consolidating the notion that more than sources it is the attitude and thoughts of a writer that results in the selection of a specific
interpretation out of many available. In Arabian society, slaves were an important component of their economic life and it was dealt in that manner. Islamic ideals of justice go against the mistreatment of a section of society, therefore it promoted such measures, taking care of the sensibilities of the time and age, which finally helped in abolishing this custom without any social and economic repercussion from the parties involved. The discussions of the authors are on similar lines. Singh and Samanta retract from the Sunnah of the Prophet (SAW) the precept of kind treatment with slaves, even with prisoners of war. Samanta, proves from the example of slaves assuming kingships in an Islamic State, that they were given a better status in Muslim states. To demonstrate their own theories in Islam, Majumdar and Swarup make erroneous remarks. For e.g. Majumdar theories without any evidences that Quran commands concubinage with slave women. On the contrary Quran declares in explicit terms, "do not force your slave girls into prostitution." (24:33). Similarly, Swarup too commits misinterpretation of hadith. The Hindu understanding about slavery remains divided and fluctuates between these two opinions. A study for the judgement of women’s position in Islam must necessarily be carried out by looking into the sources of Islam. Authors like Baveja, Singh, Gandhi and Vivekananda have adopted this approach and come to the conclusion that women are given just and fair
status in Islam. On the other hand, Shourie, and Swarup have juxtaposed the above proposition with the position of Muslim women. Both of these contentions i.e. women in Islam and women in Muslim society are different from each other. There are variations in the level of commitment amongst the followers of same faith. This heterogeniaty is the part of Muslim society too. Moreover, the Quran also employs this differentiation between the believers on the basis of their devotion to it. Surah Hujurat: 14 records: "The desert Arabs say: "We believe" Say, "Ye have no faith; but ye (only) say, 'we have submitted our wills to Allah, for not yet has faith entered your hearts, but if ye obey Allah and His messenger, He will not belittle aught of your deeds: for Allah is often forgiving, most merciful." Consequently then to equate women in Islam with women in Muslim society may not be justified. There is a third approach too; this is of unrelenting criticism, which is applied by Saraswati. Since his analysis is flagrantly erroneous and devoid of any scholarship, it stands no credibility. The sources of these authors too then vary according to their approach. Baveja has produced an extensive examination of all the issues related with women’s position in Islam. The meritable trait of this work is his approach of authentic and serious research. He applies Quran, hadith and history of early companions. Beveja and Singh’s discussion decisively prove Shourie, Swarup and
Divekar charges as erroneous. Sunderlal presents a comparison of the women's status in the Gita and the Quran. This comparison exhibits striking resemblance, it even proves that the women as field, which has been by objected to by Saraswati is mentioned in Gita too. Although the approach of looking for women's position in Islam from the conduct of Muslim society is not in consonance with the standards of scholarship, it remains crucial and a moment of inward looking for Muslims to enforce the Islamic rules of behaviour and treatment with women in society since this parameter is applied by Hindus for evaluation of women in Islam.

The fourth chapter on Muslim relationship with non-Muslims examines the Hindu view of Muslims. The sources employed here are mainly in the Indian context. Consequently the historical narrations are employed for the assessment. Tarachand, Roy, Pande and Qanungo derive their assertions from historical records. Bharati employs anthropological approach. For Golwkar and Swarup it is aloof-ness of Muslims from the Hindu culture that builds their mental image. Lal bases his arguments on the treatment of *zimmis* in middle ages. Vivekananda reflects a very negative opinion about Muslims without providing the basis of his judgments. All the authors declare in unison that the relationship between Hindus and Muslims are strained, those like Pande and Singh who acknowledge that in the past the relationship was based on
mutual tolerance and peaceful co-existence too voice about the presence of misunderstanding between Hindu and Muslims. The principal enquiry is made about the advent of Muslims in India. The Hindu perception constitutes a gamut, where Muslim arrival is considered in the form of invaders, travelers and even missionaries in India. The conversion of the indigenous population to Islam is also accepted by all. The reasons of misunderstanding between the communities are also found by them. Singh states that it is the unavailability of materials concerning Islam in vernacular language that creates a gulf between the two. According to Roy, it is the Hindu attitude of indifference towards Islam and Muslims that has created misunderstanding. Pande evaluates that the wrong observations about Muslim rule in India and their treatment of the Hindu population, creates discord. Tarachand examines the Muslim position in past and concludes that Hindus had been accommodating and Muslims too were not entirely of foreign origin. Many Indians embraced Islam and became Muslims. Bharati finds Muslims responsible for the un-cordial relations with Hindus, he finds Muslims accountable for creating rigidity in their practices and rites and thereby alienating themselves. However, he observes that this alienation is not found when Muslims are in minority. This evidence of Kashmir has been analyzed and found to be inconsistent with historical and sociological records. The findings of this
parameter are startling, for the basis of Indian society is unity in diversity. A disturbance and weakness in this arrangement would be damaging for both the communities and for the country as a whole. Appropriate measures at social, political, cultural and economic level must be enforced to dispel these misconceptions. The findings about ‘Kafir’ show that, Hindus understand this term as derogatory and have misapprehensions about it. They have studied the verses of the Quran and the fatawa pronouncements to decipher the notion of kafir in Islam. There exist two views, one-notion regards that kafir in the Quran refers to the Quraish who opposed the Prophet and the other view is that every command related to kafir is for anyone who is not a Muslim. Both these postulates are erroneous therotically and lead to faulty results. Shourie and Swarup’s treatment are based on partial and selective study with preconceived notions about Islam. Their views are refuted in detail in the reflections. The understanding of the crucial theme of ‘Jihad’ in Hindu mind is no different from themes discussed earlier. In brief, “Jihad’s” perception is not singular but polarized and divergent. The sources of study are Quranic verses, oriental works of Prophet’s biography and the hadith literature. Singh’s expositions on Jihad are extensive for it covers the various facets involved in its understanding. He defines the purpose, conditions and rules of the permissibility of war in Islam. He compares
the similar teachings of Hindu religion. Sunderlal also explains that the use of force as outlined in the Quran is no different from the commands of the Gita. He compares *qital-fi-sabilillah* with *Dharma Yuddha*. Gandhi too emphasized that violence is permitted only under certain exceptions. Vivekananda, Swarup, Lal and Majumdar however, find violence against non-Muslims as basic Maxim of conduct for Muslims. The discussion lacks an attempt at the understanding of the over-all meaning of jihad without construing it to be fight or war alone. Singh, Gandhi and Sunderlal’s deliberations adequately refute charges leveled by Swarup, Majumdar and Lal.

In the fifth chapter, contribution of Islam and Muslims to Indian culture specifically and to the world in general is expounded and agreed upon by all the authors. The sources of this study are the historical records of middle ages. Certain authors verify this contribution from primary sources. For e.g. J. Bimal Chaudhary examines the Sanskrit poetry in MS forms to ascertain the Muslim contribution in various forms. He identifies the patronage of Sanskrit poets and literary works by Muslim rulers and also the active participation of those rulers in the advancement of Sanskrit learning. The authors record Muslims contributions in the field of various sciences, arts and architecture. The Muslim influence is observed even in the courtly etiquettes of Marathi,
Rajput and Sikh courts. Muslims induced the development of vernacular languages like Hindi, Urdu and Bengali. In the political sphere a sense of cohesion and unity was stimulated by the Muslim rule in India. Later on, it transform into a national identity, which revolted against the colonial rule. In other words, Muslims originally provided the impetus for the freedom struggle. Some authors suggest that Muslims originated the stimulus for a political rule on the basis of equality, and fraternity, much ahead of even western civilizations. In the social spheres the severity of caste system was checked and the reformers who revolted against this arrangement were influenced by Islamic ideals. The only disagreement between the Hindu writers about contribution of Islam is in the field of religion. The Hindu views are divided on the influence of Islam and Muslims on Hindu religion. Vivekananda and Qanungo eliminate the possibility of any influence of Islam on the religious reformers and present them as the defenders of Hindu religion against Islam.

The result of this investigation appears to be a spectrum of Hindu perception. This spectrum varies in its colours and hues and includes even combinations. Some of the assessments are so fine in nature that leaves one amazed at the correct understanding of Islam that they produce. Few others reflect an earnest enquiry but devoid of correct approach and selection of sources. Some others exhibit. The prejudiced criticism for the
sake of it. Finally a few display sarcastic argumentation. The causes and reasons of these notions are diverse. Authors like Srivastava, Vyas, Baveja, Singh, Pande, Tarachand, Bhave and a few others had an approach of finding the truth, so they came very closer to the proper understanding of Islam. Das and Sunderlal made a comparative study of the scriptures to create harmony between Hindus and Muslims. Some people also adopted a policy of deliberate avoidance. A philosopher of Radhakrishnan’s status had very briefly commented about Islam in his treatises on religions and philosophy. Some undertook this study to prove the tenants of their own thoughts and views in Islam. Roy and Jain’s work fall in this category. Swarup, Majumdar, Tiwari, Naipaul, Golwalkar and Shourie made investigations to criticize Islam. The fundamental rule of an earnest research is that it must be based on primary sources. Shourie skipped this rule in assessing Islamic teachings and employed secondary sources. Those with the faultfinding attitude even when applied the primary sources could not arrive at the correct view. Saraswati’s, work is pure polemics. This disparaging was meant to safeguard the Hindu religion, hence the tendency of these works is that they evaluate and examine Islamic teachings in the shadow of their own teachings and not on the real standards. Consequently everything that is other than their own teachings are discredited even when it is more appropriate. The
Hindu writers are motivated by various factors and as a result arrive at mixed and a variety of notions.