

# Political challenges against the expansion of Islam at Subcontinent

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## Abstract

*Islam's plant with its real, original and natural figures under the guardianship of last Holy prophet Hazrat Muhammad (SAW) grew and developed at Hejaz-e-Muqadas; and its flowers' fragrances spread all over the world. It was the time when human being had forgotten his true creator under the heaven. Even giving up divine teachings Man had turned to hand-made gods and goddess to get basic necessities for his survival. Meanwhile, the supervisors of this artificial worship had a strong cultural, social, religious, economic and political power against any outsider religious power. These monopole powers used to special and everlasting administrative management to dissolve new and outsider religious power and used to delete it's all identities forever. In the regard of Subcontinent's religious powers' monopoly, among several outsider religions Islam was the only which never could be dissolved by Hinduism's all kinds of strong cultural, social, religious, economic and political struggles even defeating all native powers kept maintain its all identities. In this research article I tried my best to highlight all those powers' efforts those were made against Islam's expansion at Subcontinent under the political umbrellas.*

**Keywords:** *religious monopoly, Islamic elevated thoughts, new educational trend, acceptable system, relief from social strictness*

## Introduction

There had been a long gap between Holy prophet Jesus' departure and Holy prophet Muhammad's arrival. During this gap period human due to the absence of divine guidance through His true prophets forgotten the real teachings and strayed the right path. So, after a long period Islam's plant,

under the divine gifted true prophet hood of Allah's last prophet Hazrat Muhammad (SAW) grew and developed at Hejaz-e-Muqaddas. Due to Sahabas' (companions of Holy prophet) untried struggles its flowers' fragrances spread all over the world. At that time human being had forgotten his true creator and was waiting for true guidance. He was thirsty for worship. So, finding natural figures a lot of attractive Man considered them his guide and then bow down before them for spiritual satisfaction. Moreover feeling spiritual necessities Man had turned to hand-made gods and goddess to get supervision for his survival. So, to get achievements a special spiritual leadership was necessary. Some economic and social strong powers step forward and got religious monopoly. So, the supervisors of this artificial worship had a strong cultural, social, religious, economic and political power against any outsider religious power. They never allowed to enter any outsider religious powers and tried their best to check all kinds of their interruption. Forming strict religious policies these monopole powers used to special and everlasting administrative management to dissolve new and outsider religious power and used to delete it's all identities forever. In the regard of Subcontinent's religious powers' monopoly, among several outsider religions Islam was the only which never could be dissolved by Hinduism's all kinds of strong cultural, social, religious, economic and political struggles even defeating all native powers kept maintain its all identities. All the powers those made great struggles against Islam's expansion at Subcontinent under the political umbrellas had to face acceptable Islamic teachings which convinced them along with followers. In this way all hurdles' mountains against Islam kissed down to earth.

### **Research Methodology**

This descriptive research is based on primary sources and secondary sources that is analyzing the Political challenges against the expansion of Islam at Subcontinent. In the regard of this research article authentic books, dissertations, research journals, and the qualitative religious approaches are used for related documentary material.

### **Review of Literature**

In the regard of this political descriptive research the relevant literature is compiled by Afzal Haider, Syed.<sup>1</sup> He in his compiled *Khawaja Moeen Ud Din Chishti* described all not religious but all kinds of political, social and political aspects of a common man's life. He explained the Islamic teachings those are derived from Quran o Hadis and are preached by Khawaja Moeen Ud Din Chishti in front of Hindu Public to improve their life style religiously as well as politically. Al-Attas, S. M. N. <sup>2</sup>in his writing *Islam and secularism* turned to new Turkish regional as well as global policies and tried to highlight the secularism' impacts on Muslims' life and its implications for future. *Encyclopedia of Islam*, provided a details about Islamic values and teachings with good fruits for whole humanity. Friedmann, Yohanan in "*Qissat Shakarawati Farmad*."<sup>3</sup> As well as in "*The Origins and Significance of the*

*Chach Nama.*" And more., *Islam in South Asia*, <sup>4</sup>explained the a detailed religious, economic, social, administrative, defence, and political history. Keeping in view these research writings a researcher could get a lot of aspects of life those are thirsty for research like this mentioned selected topic. *Ranjit Singh*, <sup>5</sup>by Lawrence James is a detailed account about Sikhism and its origins with development and achievements and then decline with causes and implications as well as Muslim-Sikh relations. Mirza, Sarfaraz Hussain. *Hindu - Muslim Conflict In South Asia (712- 1947) A Case-Study of the Genesis of Pakistan.*Lahore, (1997) is a great history research great resource and authentic guide for the more research for upcoming generations. In my research it is a best source but some political aspects are thirsty for research to which I tried my best to bridge up. In the regard of religious research Pir Zada, Akmal Awesi <sup>6</sup> in *Hazrat Data Ganj Bakhsh* described an authentic history of preaching Islam in Lahore region as well as its expansion far off at Subcontinent through the followers of Hazrat Data Ganj Bakhsh during his life and then after his death. S. M. Ikram in *Muslim Rule in India and Pakistan*, Lahore (1966) tried to investigate all aspects of life but some religious and political aspects are remain for research for which this my research is being try to highlight the aspects under which Islam had to face some complications to achieve its targets successfully. Through my research I tried to arrange my research article through age to age in the following.

### **Arab period**

In 712 Amad-ud-din common known Muhammad Bin Qasim with a new and strong Islamic concept of political power and governance entered in Makran (Baluchistan) and next Sindh and then till Multan region. This new governing Islamic system impressed and motivated the native people toward Islam. Way of public dealing and leadership's qualities compel the native public to give up the old collar of religious and political slavery. Islam with its best ruling was welcomed at Subcontinent. With the passage of time Islamic practical teachings impressed the followers of Hinduism, Jainism and Buddhism those had to change their way of behavior and attitude against their followers which was losing their grip over religious and political monopolized disciplines. Three of them Hinduism, Jainism and Buddhism, under their own economic interests had divided native public into sects and classes but against their monopoly system Islam gave a new concept of social system. Seeing their religious monopoly endangered all kinds of opposite of Islam powers stood up and started to frame strategies against the expansion of Islam. Unfortunately although Muhammad bin Qasim was called back (in 715) by caliph Suleiman bin Abdul Malik did not provide proper religious and social platform to the natives but his established Islamic basis in a minor time helped the preachers of Islam so much in preaching of Islam. Due to that previous rulers and monopole powers had to made hard struggles to restore their previous power again in the region. Restoration of previous powers' monopole strategies negatively affected their process against Islam's

expansion. In spite of the contemporary powers opposition public moved towards Islam because it was a great source to provide them better way of life as comparing with other religions at Subcontinent (S. M. Ikram, 1966).

Although Arab Muslims started a new way of governing at Sindh but never tried to take serious or harsh steps to change the local traditions, social structure, and revenue system and culture because sindhis (natives of Sindh) loved their ancestors' heritage because it could decamp the Muslim governing system and devalue the Islamic values and teachings that is why all that was done practically. There was no special Sufi chain or group among the Muslim Army soldiers or rulers but every Muslim was practically Muslim. So, seeing the golden practical and practicable principles of Islam to lead pious life Sindhis started to embrace Islam because they considered Islam and Muslims of their true well-wisher, savior and liberator from the trammels of bad governance, artificial religious bans, bias and narrow mindedness, social evils, strict caste system imposed by their religious monopole powers<sup>7</sup>.

### **Ghaznavi period**

After the demise of Arab period a gape of governance waited for the Muslims rulers' arrival in south Asia. At last 10<sup>th</sup> century was the herald of new strong and permanent Muslim government. Due to the sincere and independent Ghaznavi rulers' patronizing during this period Islam and Science developed at South Asia rapidly. Abu Rehan Al-berooni was the famous theologian and scientist of Mehmood Ghaznavi period at Subcontinent. His research work on astronomy, mathematics, geography and particularly comparative religions was, remarkable and innovative. To get deep knowledge first of all he learnt Sanskrit. Due to his deep knowledge he convinced Brahmans to read his texts, in which he concluded with evidences that Hindus traditions are monotheistic. In this way through his Islamic logical evidence he proved Islam as a true religion. Another religious preacher of Islam during Ghaznavi period Shaikh Abu-ul-Hasan 'Ali Hujwari (d. 1071), came Lahore (Subcontinent) from Afghanistan and convinced the Hindus to Islam those were facing strict political, social, economic and religious situation. He had to face notorious enemy Raey Jogi who gave a tough time to Hazrat Ali Hujwari. In spite of strict religious and security hurdles due to his entire struggles for spreading Islam through his practical preaching, he succeeded in his mission and thousands of Hindus embraced Islam.<sup>8</sup>

### **Ghaori period**

Sultan Muhammad Shahab-ud-Din Ghaori (1162-1206), began his conquests from Punjab, special Delhi conquered in 1192, and next kingdom of Ajmer and Knuj. Although his period at Subcontinent was short but under his patronage several Muslim preachers came to Subcontinent and caused the expansion of Islam here. They introduced the true social, religious, political and economic values of Islam seeing those native public was convinced and turned their attention to that new system of life. With the passage of time they satisfied and started to accept Islam. In this way Islam spread all over the

Subcontinent with strong basis and implications to which delete or to check was impossible because after a strong meditation public convert themselves into the frame of Islam and accepted Islam with its all terms. Since this new and consist of natural or divine teachings religious system with new and acceptable political as well as economic values was the herald of freedom from old strict artificial religious and socio-political bans. So, During this period, smelling of their religious, political and economic monopolies' expected ruins, in the shape of wars native infidels under the patronage of Rajas and Maharajas tried their best to stood against the expansion of Islam at Subcontinent but militarily their all planning failed and their expected desires ended in smoke because now depressed public have accepted new values. So, public did not stood with their old lords. In this way there was no power to check Islam spreading all over the Subcontinent.

### **Slave Dynasty**

Slave Dynasty (1206-90) period started after the death of Sultan Muhammad Shahab-ud-din Ghaori in 1206. Qutab-ud-din Aibek (d. 1210), independently control over the Delhi throne under which Islam made so much progress. During that period mosque was named "Might of Islam". Moreover, Qutab-ud-din Bakhtiar Kaki (d. 1236) passed a great and pious preacher of Islam during this period who convincing the Hindu people with true and divine teachings opened the new vistas of Islam. In the regard of judicial system imposed by the Muslim rulers Slave Dynasty presented itself as a model of actual practical than ideological. As an Islamic qazi (judge), during the Tughlaq-period Ibn-e-Battuta (1304-1377) proved himself as a practical Islamic arbiter with considerable tolerance for public welfare without any gender or social status discrimination. Moreover Hazrat Khwaja Mu'inuddin Chishti (d. 1236) from Madina (at that time Hijaz-e-Muqaddas recently Saudi Arabia) passing through Multan reached at subcontinent in 1190s and settled at Ajmer Sharif (Rajasthan/India) , and Shaikh Nizam-ad-Din Aoliya (d. 1325) and Ameer Khusrao, played a vital role to convince the Hindu public to Islam. In the result of their millions of Hindus gave up their ancestor's beliefs and accepted the Islamic traditions, teachings and values and became true Muslims and more caused to spread Islam all over the Subcontinent. During this period all sultans justified their ruling system as a source of order and to patronage the Islam with all social values of life to flourish the true Islamic traditions at Subcontinent.

### **Mughal period**

With the establishment of Mughal Empire at Subcontinent, immensely ulema, Muslim scholars, religious preachers and sufias also migrated to Subcontinent and caused to expend Islam with strong and authentic values. Seeing these peaceful values Hindus started to embrace Islam rapidly and Islam expanded with great width and length across the Subcontinent. They spent their lives spreading Islam and serving mankind that was the specialty of Islam among the other religion. It was due to their rendered services that

people got freedom from darkness of ignorance and find light of true faith.

During The Mughal period Islam developed continuously under the patronage of Mughal rulers. Such as the founder of Mughal dynasty at Subcontinent Zoheer-ud-Din Babur patronage the Naqshbandi Sufis who expanded Islam India greatly. Jalal ud Din Muhammad Akbar devoted to Khawaja Mu'inuddin Chishti Ajmeri who came from Hejaz e Muqaddas to Subcontinent and convinced the Hindu to Islam due to which preaching millions natives embraced Islam; Hamayun himself, particularly politically supported to Muhammad Ghaos Gwaliari (d.1562). (Ernst 2003). Jahangir honored both the Sufi Mian Mir Qadiri (d.1635) and the Hindu ascetic, Gosain Jadrup.

Dara Muhammad Shikoh (1615-1659), the eldest son of Shahab ud din Muhammad Shah jahan was nominated as crown prince in the court. Instead of political member of Mughal court he always preferred and supported true Islamic religious and philosophical ideas against the Hinduism's cunning planning for the betterment of the Muslims of Subcontinent because during period Islam was developing with great power; and on the contrast Hindu mentality was defending their old religious and social monopolies; for that a social complexion started; to tackle this situation several anti-Islam planning were prepared; in the result of those Dara Muhammad Shikoh had to deprived the throne and was assassinated.<sup>9</sup>

According to Asher Aurangzeb Aalamgir cultivated Islamic novel and strong image than his predecessors. He presented himself as a man of abstemious habits. His personal piety and patronage of Islamic or religious scholars was different than any other Mughal king. He supported compiling Islamic rulings group "Hanafi"; instead all his supports to Islamic religious groups Aurangzeb never changed broad contours of Mughal religious and social policies. So, all these Mughals' religious, social and political policies, special Aurangzaib Alamgir's policies are considered a strict, brutal, retaliation and anti-human actions against their country fellows (Asher 1992). After the death of Aurangzaib Aalamgir (d.1707) Mughal Kingdom victim to the political conspiracies and started to decline through all aspects of kingship. After that Sikhs, Hindus and Marhatas tried their best to destroy Islam with Islamic traditions with specific identities with own methods and tactics. They openly started to attack on Islamic values under politically umbrellas. Even Christianity entered into Subcontinent and started to convince the economically poor public to their own cobweb with different attractive colors.

### **Secular class**

In several shapes secular class also had been a great hurdle against the expansion of Islam at Subcontinent. This class has his own ideology under which they want to run their social, religious and political system in separation way of life. According to their ideology religious and political system should be far away from each other; no one interfere into other's

matters; both should be framed separate policies for life style. Followers of this ideology has a separate class or community from any kind of religious group. Special in Muslim world they are Muslim only by name but not practically. Practically this group is close to pure materialistic group and try to avoid Islamic limitations because they considered religious and politics two opposite things against each other as well as a big hindrance against the social and national economic progress and national unity. Due to their secular thoughts they are preferred by anti-Islam powers and sometime are supported for some secret purposes' achievements because both Islam and secularism have obviously opposite concepts and ideologies. That is why common man could not understand this secret anti-Islam religious policy that is hidden under light layers of anti-Islam powers' conspiracies in the shape of economic and trade benefits (Al-Attas, 1993). This thing causes to check Islamic religious activities. At subcontinent this practice was made and is being made often. Due to this Islam had to face and recently is facing challenges at Ind-o-Pak special and all over the world generally.

### **Muslim-Sikh Relations**

After the death of Aurangzaib, no one Mughal king could keep maintain the Empire's political, administrative and defence system and Mughal Empire gradually started to decline. Due to court conspiracies every Mughal king had to face mounting oppositions. Only During last Mughal king Bahadur Shah Zaffar's government was able to stand up against Hindu ragging storm of Rajputana as well as Punjabi Sikhs who had become an expected danger against the survival of Muslims at Subcontinent politically as well as religiously because, although Muslim rulers always restored and bestowed to both Hindu and Sikh communities a respectable status socially, economically, religiously and even politically but both always framed aggressive policies against the Muslim thrones whenever they got a chance. Yet the founding father of Sikhism "Baba Gru Nanak" had a soft corner towards the Muslim as well as Hindu teachings are also depend upon humanitarian but practically both had and even have aggressive thoughts against Muslims. Actually both religious policies are soft towards Muslims but some inhumanities taster pretending religious safety started holy wars against the independence of the Muslims. Such as Banda Beragy gathered a large number of his followers and began war campaigns and started atrocities against the expansion of Islam. Under his command Sikhs, ignoring all kinds of ethics started to slaughter and capture the Muslims with ruthless cruelty; closed the mosques; burnt the houses; women were raped.<sup>10</sup>

Actually Sikh political power under raja Ranjit Singh started as a warrior group without regular military bases and due to regional powers' defence weakness got control over a vast area from Kashmir to Peshawar and from Lahore to Dera Ghazi Khan till northern bank of River Sutlej. History argues that although there were few painful incidents occurred those show the Sikh brutality against Islam and Muslim but due to these incidents Sikh -

Muslim relations never dismissed in the Raja Ranjeet Singh period. Although there were opportunities for him and Muslim Public to go against each other but neither had he lunched anti-Muslim policies nor the Muslims reacted and revolted against him. During 40 years (1799/1801-39) of his ruling special over Punjab due to maintaining and to set the administration several kinds of mistakes made by him but he tried his best to correct them mostly and learnt a lot of from these mistakes. So, he succeeded skillfully to handle the relations between Muslims and Sikhs. But after his death his successors could not keep maintain his political, social, defense, economic and religious policies and resultantly fell to British slavery.<sup>11</sup>

### **Arrival of Christianity**

Whenever a nation collectively or a man individually victim to the authorities' economic, social, justice, economic and political brutality no doubt he started to think a new planning and started to see a new guide for survival. Although Muslim period at Subcontinent always had been a golden period than any other non-Muslim ruler but far away from the Muslim governing circle anti-Islam activities had been developed of which Muslims' authorities were considered the responsible. Seeing this regional complication Christianity got a good chance for preaching development. So, providing economic benefits Christianity convinced poor people to it; to which poor people accepted and started to it as a religious obligation and turned to Christianity. In this way, due to the Islamic political and responsible authorities' ignorance Christianity, beating the Islamic values started its travel successfully at Subcontinent.<sup>12</sup>

### **Triumphing of Islam**

Getting a grateful success over all over other religions' bestowed systems to their masses Islam presented a novel and acceptable system of life under which humanity got a new direction of philosophy of life and turned to a new code of life. In the result of this system's acceptance and implementation, the following social, political and related to all discipline of life changes occurred:-

i-people got deep awareness about civilized and managed system of life as well as enjoyed its fruits;

ii-ideological behaviors were highlighted;

iii-consciousness and research about matters and realities was started;

iv-foresighted and farsighted influences about practical life was urged;

v-ethics and values were introduced among the people;

vi-piousness was preferred;

vii-humanitarianism was motivated;

viii-positive and the elevated possessed thoughts' prose and poetry was created;

ix-social and political centralization was urged;

x-religious traditions and values got a strong common acceptance and popularity;



xi-new with strong values religious culture and civilization was introduced;

xii-giving up artificial pomp and show people turned to a pure but simple life style;

xiii-all kinds of social evils were degraded;

xiv-people turned to piety and obligations;

xv-a trend of religious writings was developed;

xvi-inns with free food for passengers were constructed;

xvii-teaching and reading of Quran and Sunnah for common man was started;

xviii-religious singing with new thoughts and ideologies was started;

xix-new chains of *Tsawwof* (religious methodology) were started with new vision of expansion of Islam under which Islam's expansion got new direction of its success;

xx-people got awareness about the life existence purpose after that they, leaving or giving up all kinds of wrongs turned to a practical life with full zeal and zest;

xxi-people started to meditate in Quranic teaching to get knowledge and guidance for every field of life<sup>13</sup>. All above mentioned some fields are show the grateful Islam's success at Subcontinent. Else it Islam guided all humanity under the Heaven and showed Man the right path to improve his life style in every age, stage, gauge and page.

### **Conclusion**

Apparently there is only religious difference between Muslim and non-Muslim but with the deep observation it could be claimed that there are several differences among all religions. Such as cast system with different social, economic and political values. Every non-Muslim class prefers the cast system such as Hindu society has uncountable social values differences but Islam always teaches unity religiously, socially and politically with great Islamic values such as brotherhood, justice, equality, integrity checking the all social evils. Hindu prefers the Idolatry with the silence of all non-Muslim nations but Islam invites them to recognize their real and original creator "Allah" and then persuades them to bend or to bow down only before Him for prayer. According to Islam Usury with its different kinds, wine drinking in any shape and gambling are big and anti-social evils those are big hurdles against the social set up, peace and progress. A small portion of their lover get benefit largely but a big portion of public loses property, social status as well as self-respect.

Islam emphasizes to get knowledge more and more; Islam orders to both men and women to get knowledge; for which Islamic educational ideology is to finish Ignorance and to level the life-course for future generations to stand and to ready against the all challenges in any situation. So, in the regard of expansion of education there is no monopoly in Islam but Islam called it obligation and predicts it for the achievement of paradise under

the wish of Allah. While on the contrast Hindu Brahmans had and have monopolized the all kinds of education, special religious education and wanted and want to control over it forever and never allow to common public to seek it; for which counter common Hindu public turned to Islamic teachings and started to accept it whole heartedly; seeing that Hindu religious monopole powers considered the Islamic teachings an expected and continue danger against their religious and social monopolies. So, they started to frame all kinds of planning against Islam's expansion at Sub-continent.

Islam has given a special social status to the women according to which woman is a most respectable figure of society. Woman is wife to that feed, dress and reside is the husband's responsibility; woman is daughter who's all protection, feeding, dressing, education and for all kinds of social status achievements' responsibility is refers to father; moreover daughter gets a special share of his parents' transferable and non-transferable property; women in the shape of sister is the equal to his brother in all domestic rights but not in responsibilities; woman is mother who has a great and grand social commanding status. On the contrast there is no concept same as Islam among other religions. So, seeing all these Islamic practical teachings women started to learn and accept Islamic teachings.

Due to monopoly system among Hindu classes there is much lack of national unity. Every Hindu class has his own idols for worship, separate Menders (worships' places), own and novel social, economic, educational, political and social ideologies. Every religious leader has own kind of religious methodology. So, this thing has created disunity among them while Muslims all over the world believe in one Allah, Prophet is one, Qibla (direction of prayer/worship) is one, Holy Book/Quran is one, Kallema is one, Namaz is same, zakat system is same, Hajj system with methods is same, religious order and obligations are same, all pillars of Islam and teachings of Islam are same. This things has created a strong unity among Muslims while non-Muslims with strict religious, economic and social systems are leading their lives with empty handed and are thirsty for these fruits.



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