



Influence of Hindu Culture on Islamic Society in Sub-continent (An Analytical Research)

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Abstract:

This article is about the Hindu culture and its effects on the Muslims especially the Muslims of Subcontinent. Culture is firmly connected with life. It isn't only a pinch of shading. It is the thing that makes us human. Without culture, there would be no people. Culture is comprised of customs, convictions, lifestyle, from the most profound to the generally material. It gives us meaning, a method for driving our lives. People are makers of culture what's more, simultaneously; culture is the thing that makes us human. The three unceasing and general estimations of Truth, Beauty and Goodness are firmly connected with culture. It is culture that carries us closer to truth through way of thinking and religion; it gets excellence our lives through the Arts and makes us tasteful creatures; and it is culture that makes us moral creatures by carrying us closer to other people and showing us the estimations of adoration, resistance and harmony. Moreover, this research paper consists the impacts of Hindu culture and civilization on the Islamic society and introduction, research methodology, data analysis and conclusion.

Key words: culture, civilization, Hindu, Islamic , middle East, West

Introduction

The word civilization is used for culture in Urdu, Persian and Arabic. In Urdu, the word civilization is usually used in the sense of politeness. Dr. Ghulam Jilani Barq writes.

Civilization is born from the heart. Think of the heart as a field. It is a culture to soften it, to uproot the thorny plants of jealousy, hatred and miserliness, to sow human love and other good feelings in it, to cultivate it with the teachings of the Qur'an and to protect it from evil temptations. Its practical expression is civilization. Culture is only the knowledge of religion. And civilization, mental concepts and external actions are the combination of culture, civilization and culture of every age. Culture is related to science and art. Civilization is related to buildings and gardens. Culture wisdom, mental concepts and beliefs and civilization are common, which dominates all three. And religion gives beauty to civilization, but these are two different things.^[3]

Research Methodology

This research paper is based on the narrative research method and data analysis.

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^[3] Ghulam Barq Jilani, Hmari Azeem Tehzeeb, Al-Faisal Nashran o Tajtan Lahore, 1989 p, 19-20

Data Analysis

The relationship between civilization and Culture

Civilization is about ideas. And the relation of civilization to deeds. Civilization is actually the name of the practical form of a particular civilization. Civilization is the name of material, social and artistic development. And the name of spiritual and mental evolution is civilization. In this sense, there is a deep connection between civilization and civilization. What is the relationship between civilization and civilization, soul and body? Civilization is the soul and civilization is like the body or the seed and the tree. The seed is civilization and civilization is the tree that grows from it.

Hindu-Muslim Relations Background

Before writing on the real subject, it seems necessary that we have detailed the legitimacy of Hindu-Muslim relations in the Muslim era to make it easier to discuss the real subject.

Before the advent of Muslims, many religions such as Jainism, Buddhism and Vedic Dharma were prevalent in India and there were sharp differences in the teachings of the followers of these religions. But even then, since he was an Indian by birth, there was no apparent confrontation between them. Everyone had the freedom to adopt whatever religious beliefs they wanted. That is why in the religious history of India, there are no examples of sectarian conflict between different religions of expression and violence in religion and beliefs.

The arrival of the Muslims in India as conquerors and their frequent settlements gave rise to a new problem which had two critical aspects. One was that the Muslims had come from abroad with the intention of ruling India. The other aspect was that they had brought with them a religion which was in stark contrast to the religions of the conquered nation.

In the early days, the two nations viewed each other with hatred, contempt and suspicion because of their religious differences. Mentioning the purpose of Hindus with strangers, and the reasons for this, Al-Biruni writes that the first reason is the difference of language and the second is the contradiction of religion.

Al-Biruni has said about religion:

"Hindus are completely against us in religion. We do not admit anything that is accepted by them and they do not acknowledge anything by us. They call others unclean and because they consider them unclean, they do not consider it permissible to meet them, marry them, go near them, or sit with them and eat with them. These people believe that if there is a country, then their country. In man, the people of his nation are kings, and then their king, religion is what their religion is. And knowledge is what they have."^[4]

But this situation could not last for many days because then the followers of one religion could live in this country. But it was not possible for one nation to uproot another because of religious differences, and the Muslim people, and especially the Delhi sultans, were realists. They knew very well who would rule without subjects.

^[4] Al-Beirooni, Kitabul-Hind, Maktbah Usmania Hyderabad, India, 1983, p, 239-243

Therefore, he adopted a lenient and religious tolerant attitude towards the Hindus and did not consider preaching Islam as his first duty. They did not have the enthusiasm and passion for preaching and spreading Islam that was found among the Muslims of the time of the Rightly Guided Caliphs. Over time, unity and fraternal relations between Hindus and Muslims began to grow. So Dr. Tara Chand writes:

"When the first storm of Fateh Pali subsided and Hindus and Muslims began to live together as neighbors, living together for many days, they tried to understand each other's thoughts, habits and customs, and Very soon these two nations united.^[5]

Elements of Indian culture in the formation of Islamic culture

What are the components and elements of Indian civilization and culture in the intellectual and cultural capital of Muslims, i.e. what has been the role of Indian culture in the construction of Islamic civilization and culture? It has many angles and dimensions. But this short analysis of mine will be based on the elements in which Muslims have taken advantage of Indian sciences and arts and its cultural heritage in the early centuries of Islam and made them a part of their culture and sciences and manners.

Just as the essentials and commodities of human life have always been exchanged on a personal, national and international scale, so too have opinions, beliefs and ideas and the exchange and import and export of sciences and arts. The exchange and use of objects and sciences and arts between developed and a developing country (regardless of the standard of development in different periods of the past) has been the norm of mankind since ancient times. Utilizing their products and products from other nations and other countries and their knowledge and ideas and their cultural manifestations has been essential for the holistic and development of the human race.^[6]

The Roman Empire, which has an ancient and glorious history, was of paramount importance in its time due to its military prowess and administrative and administrative ability, but it was devoid of sciences, arts and ideas. The familiarity of rhetoric, poetry, and fine arts among the people was due to and benefited from Greece. About two hundred years ago, when Christ, due to his superiority in military and military prowess, established his rule over Greece and made it a part of his kingdom, Greek sciences and arts, with all their forms and branches, became part of Roman society. The Roman government spread and reached a prominent level in science, art, manners and culture. Alexandria was another way for Greek science and culture to enter the Roman Empire. After the death of Alexander the Great in Iraq on his return from India, his generals occupied various parts of his vast empire, and in this connection Ptolemy, one of his Greek generals, conquered Egypt. The Ptolemaic dynasty ruled over Egypt. The family transferred Greek science and art and its manners and culture to Alexandria. The famous and historical library of Alexandria, which became the center of books of Greek thought on various fields of intellectual and empirical sciences and human life, and later this library has played a major role in the publication of sciences and arts. The library was not only a library but also a university of higher learning and an academy for those working in the field of science

^[5] Trachanal Dr. Islam, Indian Culture, P.137

^[6] *Esposito, John L. (2011). What Everyone Needs to Know about Islam (2nd ed.). Oxford University Press p. 14-15*

and research. From the day when Augustus Caesar defeated his last rival Antony and his niece or wife Ptolemy, the last queen of the Ptolemaic family, Cleopatra, Egypt became part of the regular Roman Empire and through this library, Greek science and culture, the Roman Empire. Became commonplace and thus the Roman Empire reached a high standard of all-round development.^[7]

Islam, the religion we follow, was first beginning in Arabia by the Holy Prophet. The first addressees of this religion were Arabs. We know from pre-Islamic Arab history that there was nothing in the name of the book. Just as the Qur'an is the last book and the last revelation of the Almighty, so the Qur'an is the first book in the Arabic language, so the pre-Islamic Arabs must have had a compiled collection of sciences and arts and organized ideas and thoughts - The scattered and miscellaneous and essential information they needed for human survival and the survival of the human race was orally and traditionally preserved and passed on from one generation to the next. Archery and bravery were enough for him to be the standard of a human being. Proverbs, rulings, and poetry are also known, and so was the practice of healing, but none of them became organized and compiled and attained the status of knowledge and art.^[8]

He must have been interested in the language and its popular genre, poetry and rhetoric, so he had poetry in a very clear and prominent form. He was very sensitive in the matter of language, which is why he considered others besides himself inferior in the matter of language. This was his cultural heritage. The teachings and instructions of the Holy Prophet, whose source was divine revelation and book, gave him a new religious identity. And enlightened with the religious culture, they believed and were called Muslims and repented from polytheism and idolatry followed the prophetic commands in their deeds and as a result a civilized and humble nation came before the world. At the time of his demise, he had a complete scripture, the Qur'an, as a religion, and another Sunnah of the Prophet, and in this matter he had nothing to give but to give. Within a few years after the demise of the Prophet, in a most astonishing way, they completely defeated the Sassanid government of Iran and became its ruler and sovereign, expelling the Roman Empire from its fertile territories of Syria and Egypt. Their occupation now included not only the Arabian Peninsula but the entire Sassanid occupation that stretched from Madyan to the Jehun River. And in the northwest, Syria and Egypt also became part of the Islamic government.^[9]

The Islamic state no longer had one civilization, one culture, and one religion. Magians, Buddhists, astrologers, atheists, and Jews and Christians were the inhabitants of this state and with their different religious beliefs and traditions. There were different cultures and civilizations. In the conquered lands obtained from Caesar and Kasra, there were scholars and intellectuals as well as experts in other sciences and arts related to human life. In their possession was Alexandria, which for a time was the source of the spread of Greek and intellectual sciences in the East and the West. Occupied by the Muslim government were Tehran, Naseebin, Raha and Jundisapur, where for five or six hundred years the sciences of medicine, astronomy,

^[7] *What Everyone Needs to Know about Islam p. 14-15*

^[8] *Blair, Sheila S.; Bloom, Jonathan M. (1995), The art and architecture of Islam : 1250–1800. New Haven: Yale University Press, p,235*

^[9] *The art and architecture of Islam : 1250–1800, p,239*

arithmetic and arithmetic and other mental sciences were present. After the effects of wars and conquests and the end of their intensity, when there was a time of contentment and peace, the process of cultural exchange and exchange of knowledge and etiquette began, Muslims had a religion and it was comprehensive and complete. They didn't need to take anything from anyone for information about religion, but they needed medicine, they needed astrology, they needed arithmetic and arithmetic, and initially these needs forced them. To take advantage of the authentic scholars and scholars who were not present among the Muslims and also benefit from the authentic books which there are other languages related to science and the only form of this use was to translate these books into Arabic, so this process started partially and individually in the Umayyad era. Historical traditions tell us that Muslims proved to be realistic in this matter and, with all their heart, used non-Muslims in these sciences and ordered their translation.^[10]

During the Umayyad period, there were partial and individual works in this regard. Books on medicine and alchemy have been translated. Although Sindh was conquered by the Muslims at the end of the first century AH, the distance from Sindh to the Umayyad capital, Damascus, reduced the opportunities for Muslims and Sindhis to mingle. The process has been very short and brief, but in the Abbasid era, when the construction of Baghdad was completed during the reign of Caliph Mansour, the capital of the Islamic government came to Iraq, Ajam, and the distance between Sindh and Baghdad was reduced. In 6 AH, the Abbasid Caliph Mansur made Hisham bin Umar and Tughlabi the governors of Sindh and he also conquered Kabul and Kashmir.^[11]

Now there is an increase in mixing and exchanges between its governors and the Indians, and in fact the influence of Hindi culture and Hindi sciences, arts and manners on Muslim culture has become clearer and more pronounced than at that time. The Arabs have always viewed India with importance, competence and recognition and have given India an important place in terms of knowledge and culture. Well known author Jahez writes that Indians are well known for their expertise in arithmetic, astronomy, medicine, sculpture, painting and many other notable industries. Masoodi has written in his book 'Marooj-e-Dhahab' that India has been at the highest level of wisdom and intellectual sciences since ancient times and Indian is very different from other nations in its intellectual, political and empirical matters. Similarly, Isfahani writes that Indians have an extraordinary knowledge and skill in arithmetic, medicine, sculpture, sword making, music and chess. Qafti writes in his book, Tarikh-ul-Hukma, that his expertise in Indian philosophy and other sciences and arts has been recognized by the whole world.^[12]

As it has been analyzed before, India had a high position in mathematics and medicine, and due to the breadth of Islamic rule, Muslims were in dire need of

^[10] Blair, Sheila S. (Spring 2003). "The Mirage of Islamic Art: Reflections on the Study of an Unwieldy Field". *The Art Bulletin*. **P**, 152–184

^[11] The Mirage of Islamic Art: Reflections on the Study of an Unwieldy Field". *he Art Bulletin*. **pp**, 152–184

^[12] June McDaniel "Hinduism", in John Corrigan, *The Oxford Handbook of Religion and Emotion*, (2007) Oxford University Press, 544 pages, pp. 52–53

medicine, astrology and mathematics. During the period, he took full advantage of these Hindi sciences and helped them in his knowledge and culture, until these parts of Hindi sciences and arts merged into Muslim culture.^[13]

In the early centuries of Islam, Indian culture was introduced in three ways and the details are as follows:

Iran and India were close to each other and it is a good coincidence that the land route between Iran and India was not by sea but because sea travel was generally not considered proper by Hindus at that time. Due to the proximity of these countries, cultural exchanges have taken place and especially Buddhism when it has spread beyond India to Tibet in the northeast, China and even Burma and Japan and in the northwest to Kashmir, Afghanistan, Khorasan and As far as Samarkand and Bukhara are concerned, the followers of this religion have been living in the possession of the Iranian government for a long time.^[14]

The famous Nobahar temple of Balkh, whose trustee and administrator was Brahmaka, was in Khorasan. Thus Indian civilization and science entered Iran through Buddhists and became part of Iranian culture, and when Iranian culture entered Muslim Arab culture after the establishment of the Abbasid Empire, then with Iranian culture. At the same time, elements of Indian culture that had become part of Iranian culture also entered Muslim culture. A clear example of this is 'Kalila Damna'. Ibn al-Muqaffa 'translated it from Persian into Arabic and it is certain that except for some of its chapters, most of it reached Iran from India and was translated there into Persian and then from Persian into Ibn al-Muqaffa' into Arabic. Moved the influence of Indian culture on Islamic culture is indirect and it will be very difficult for the historian to identify the elements of Indian culture by analyzing Iranian culture and then point out that these elements entered Muslim culture through Iranian culture.^[15]

After the conquest of Sindh by Muhammad bin Qasim, many people of Sindh became Muslims and a number of them reached Damascus and other cities of Arabia and similarly after the conquest of Sindh, Sindhi slaves entered Arab countries. Yes, it has also been a source of entry into the Arab civilization of Indian civilization. Some of these neo-Muslim men also acquired Islamic sciences and arts and became a source of growth in the religious culture of Islam. For example, some neo-Muslims of Sindhi origin are counted among the muhaddithin. Abu Ata is one of the poets of the Sindhi, Umayyad and Abbasid eras, and some of his poems are still preserved in the histories of Arabic literature.^[16]

Similarly, Ibn al-'Arabi has a great place in science, literature and poetry and his father's Islamic name was Ziyad. He came to Arabia as a Sindhi slave and his son Ibn al-Arabi gained extraordinary fame. Among the famous disciples of Ibn al-'Arabi are Tha'lab and Ibn al-Sukit, and their students are a clear indication of Ibn al-'Arabi's status in Arabic language, literature and poetry. Similarly, Abu Mashir Najih has a

^[13] *The art and architecture of Islam : 1250–1800, p,287*

^[14] *The art and architecture of Islam : 1250–1800, p,288*

^[15] *The art and architecture of Islam : 1250–1800, p,295*

^[16] Rosenthal, Franz (1977). *The Classical Heritage in Islam*, in series, *Arabic Thought and Culture*.

Trans. from the German by Emilie and Jenny Marmorstein. [Pbk. ed.]. Londonp, p,164

high position in the knowledge of Sindhi hadith and especially the hadiths related to Maghazi. He is one of the famous disciples of the famous Companion Hazrat Abdullah Ibn Amr and the slave of Hazrat Nafi 'and other disciples of Tabein. Jahiz writes that the people of Sindh are very skilled and knowledgeable in financial matters and accounting and Jahiz further writes that the treasurer of every money changer in Basra is Sindhi.^[17]

The third source is the direct entry of Indian sciences and arts into Muslim Arab culture. I mean that special Indian sciences and arts and their books have entered Muslim culture and how they entered and who the details of who joined the Indian sciences in Arab culture are quite long. Maulana Syed Sulaiman Nadvi in his research book 'Arab-Indian Relations' has described the history and condition of the arrival of Indian Muslims in the Indian sciences and arts and the confessions of the Arabs which he described as important to Indian sciences and arts. Utility and the expertise of Indian scholars and scholars in their arts. Syed Sahib has written all these in great detail. I will write two quotations from this book at this time. These quotations, though a little long, shed a very clear light on the subject of discussion, so he writes on page 4 of the said book entitled 'Beginning of Translation from Sanskrit':

The idea of translating scholarly books from other languages into Arabic had been conceived since the middle of the first century AH, but since Syria was still the center of government, Greek and Syriac languages prevailed. Besides, the languages of India and Iran also got a chance to show their essence. Therefore, when the news of Mansoor's knowledge of friendship spread, a delegation from Sindh arrived in Baghdad in 6 AH with a deputation, an eminent Pandit of physics and mathematics, with a theory of Sanskrit, ^([18]) and by the order of the Caliph, with the help of Ibrahim Fazari, a mathematician of the court, he translated it into Arabic.^[19]

It was the first day that the Arabs realized India's capability and defense. Then Aaron called Vedas from here for his treatment that spread the knowledge of India's greatness and greatness among the Arabs. Later, under the patronage of Brahma, books on medicine, astronomy, physiology, and literature and ethics were translated from Sanskrit into Arabic. He added another four moons to India's fame and good name. "

This is followed by a quote from Jahez, a well-known Arabic author and author of many books on Indians, entitled 'The Importance of India among the Arabs':

"But as for the people of India, we have found that they are advanced in astrology and arithmetic and they have a special Hindi script and they are also ahead in medicine. And they know some of the strangest secrets of medicine, and they have the cure for serious diseases, especially in making sculptures and statues, painting with colors, and so on. Then there are the inventors of chess which is the best game of intelligence and thinking. Swords are excellent and know all the tricks of wielding them. He knows the mantras of detoxification and pain relief. He also loves music. One of his instruments

[17] Sirhindi, Yahya ibn Ahmad ibn Abdullah. (1931). *Tarikh-i-Mubarak Shahi*. M. Hidayat Hosain (Ed.). Calcutta: Bibliotheca Indicap, 143

[18] Biruni *Kitab al-Hind*, London, p. 1

[19] Qafti, *Akhbar al-Hukma*, Egypt, p. 2

is called Kankala which is played by pulling a string on a pumpkin and which gives the function of strings and cymbals. They also have all kinds of dances. They have different types of letters.^[20]

There is also a collection of poetry and a part of speeches. He also has knowledge of medicine, philosophy and literature and ethics. The book 'Kalila Damna' came to us from him. They have opinion and bravery and some of the qualities they have are not even in Chinese. They also have the characteristics of cleanliness and purity. There is also beauty, good intentions and good fortune and fragrance and from their country the kings get the oud which is unparalleled and the knowledge of thought has come from them and they know such mantras which they recite on poison, if the poison is useless then the same inventors of astrology and calculation. He loves to sing for women and cook for men. Money changers and money changers do not hand over their money and treasures to anyone other than them. All the money changers (in Iraq) will have a treasurer, especially a Sindhi boy, because they have a natural affinity for accounting and money changers. Then there are honest and loyal employees. ”^[21]

After these two long references, I now have two or three more important things that need to be mentioned.

The biggest source of Indian science and art to enter the Islamic state is Brahma, and as research has shown, the family is of Indian descent and has been the trustee and administrator of the famous New Spring Temple in Balkh before converting to Islam. This temple was a great center of Buddhism in the Khurasan region, so Brahma was well aware of the importance and usefulness of India and its sciences and arts, and from time to time Hindu scholars and scholars were invited to the Khilafah court on various occasions created the function. When Haroon Rashid's cousin became very ill and Greek medical experts and doctors expressed frustration, an Indian doctor was called for treatment on the advice of Yahya bin Khalid Barmaki, and the patient recovered from his illness. There was talk of translating Hindi and Sanskrit books into Arabic at this translation center. Yahya ibn Khalid Barmaki wrote a book on Indian religions from a Hindi author, although it is now extinct, but it remained until the fourth century AH.^[22]

The names of Behla Hindi, Mankahandi Saleh bin Behla and Ibn Dahan are among the Hindi scholars and scholars who spread knowledge and culture among the Arabs. Saleh bin Bahla is the same person who was offered by Ja'far bin Barmaki for the treatment of Haroon Rashid's cousin, while the Christian physician Jibril Bakhtashiwa expressed frustration. Ibn Dahn was the chief officer of the hospital established by Brahma. It has become very difficult to find out what the original Hindi pronunciation of these names is and what these names in the original Hindi are. The names of these scholars are derived from Arabic books and it is clear that the Arabs used these names in their accent and pronunciation changed to suit. Here is a description of the special sciences that came directly from the Muslims in the Muslim Arab culture^[23]:

^[20]Jahez, 'The Importance of India among the Arabs' p. 16

^[21] Jahez, Collection of Rasael Jahez, published 3 AH, Egypt, p. 2

^[22] Moulvi, Syed Hashimi. (1927). The Arab rule in Sind. Islamic Culture, p, 190-222

^[23] Ibnul Nadeem, Al-Fehrist, p,234

- The science of arithmetic and numbers which is mistakenly called the science of geometry.
- The science of astronomy and geometry. Some Hindi terms are still in use in Arabic astrology and physiology.
- The science of medicine
- The science of anesthetics
- The science of poisoning
- The science of music
- The science of politics
- The science of magic, tricks And magic is story and myth and morality and wisdom.

Hindi books on these sciences and arts were translated into Arabic and their translators were Indian. I would like to write only one incident that the Abbasid Caliph Mansour had complained of indigestion due to overeating and the Greek medical doctors were unable to treat him, at that time he was treated by an Indian doctor. A delegation of Indian waste came to Mansoor's court in 6 AH and the delegation included a great Indian astronomer and his famous book 'Siddhanta' which is considered as an important book of astronomy. By the order of Mansoor, this book was translated into Arabic by Ibrahim bin Habib Fazari and Zach was prepared on the principle of the same book and this book has been in vogue among the Muslims till the time of Mamun.

The Arab intrusion of Sindh in 712 A.D. was an outstanding occasion in the chronicles of Indian history on the grounds that just because the Muslims assaulted India under the authority of Muhammad Bin Kasim.

Thusly the Muslims procured political matchless quality over the land and kept on administering over India for around five centuries.

The Muslim rulers kept up their courts, authorities, administration, legitimate framework, language, practices, customs and convictions in their own style. The Sultanate time frame, going from the thirteenth century till the coming of the Mughals in 1526 A.D. was exceptionally astounding. During this period because of the impact of Islam two strict developments, in particular Sufi and Bhakti, achieved an enormous change in the socio-social situation of India.

It is a reality of history that at whatever point two networks with isolated foundations, developments and societies remain together for a considerable length of time, it is very characteristic that they impact each other commonly. History is loaded with such marvels. Anyway contradicting or distinctive their viewpoints might be, a social collaboration takes place. The very same procedure occurred in the medieval time of Indian history. ^[24]

The Sufi holy people from the Muslim people group and the Bhakti ministers of Hinduism attempted to overcome any barrier by affirming the unity of two religions with accentuation on dedication and genuine devotion. They stated the adequacy of two religions, which were nevertheless various ways prompting the acknowledgment

^[24] Malekandathil, Pius: Maritime India: Trade, Religion and Polity in the Indian Ocean, Primus Books, Delhi, 2010. p,79

of the equivalent undetectable force God or Allah. Sarkar and Dutta appropriately comment, "The Hindus and the Mohammedans of India had come to be impressively impacted by one another's musings and customs and shared toleration was replacing medieval obsession."

Both the networks currently started to guzzle each other's contemplations, conventions and customs. This Hindu-Muslim solidarity left enormous effect on the social area of India. ^[25]

Language and Literature

One of the most critical aftereffects of Hindu-Muslim concurrence was felt in the domain of language and writing. During the hour of Muslim guideline in India, the rulers presented their own dialects like Arabic and Persian into Indian organization. The current Indian dialects, for example, Hindi, Bengali, Marathi, Tamil, Gujarati and so forth were impressively affected by Persian, Arabic and Turkish dialects of the Muslim people group. In this procedure of etymological mixing, the abstract custom of the nation experienced an ocean change. Numerous books in various Indian dialects were converted into Persian and Arabic and the other way around. ^[26]

Birth of Urdu

The most noteworthy effect of unknown dialects on the indigenous artistic convention was the introduction of Urdu language. It was prevalently called the camp language during the Mughal time frame. It was conceived out of military need to see each other when the Rajput's and Muslim warriors stayed outdoors at one spot to battle a war or stifle defiance in the interest of the head. ^[27]

Art and Culture

"Indo-Islamic workmanship was neither just a nearby assortment of Islamic craftsmanship nor an adjusted type of Hindu design. It gets its character from the two sources however not generally in an equivalent degree." Thus with another superb soul Indo-Islamic craftsmanship showed itself through various channels that included two kinds of structure, in particular,

- (I) Religious structure
- (ii) Secular structure

The craft of Indian work of art got another rent of life during this period. Obviously long back during the antiquated time of Indian history painting had framed an integral part of Indian custom. It had consistently been a claim to fame of the Indians to keep up the custom of pictorial workmanship. Hindus, Buddhists and Jains had carried on

^[25] Maritime India: Trade, Religion and Polity in the Indian Ocean, p,80

^[26] Chaudhuri, Kirti N.: Trade and Civilisation in the Indian Ocean, CUP, Cambridge, 1985. p,164

^[27] Trade and Civilisation in the Indian Ocean, p,169

their works of art with cut sculptures and paintings. The Ajanta works of art of the Gupta time frame are the most radiant models. [28]

Music:

The Islamic effect was likewise felt distinctly in the domain of music. The Muslim rulers were incredible admirers of music. So they straightforwardly belittled the development of music and performers in the nation. During this period Islamic music came in close contact with Indian traditional music. From this blend various new melodic guidelines and instruments appeared. Indeed, even the Indian melodic treatise Raag Darpan was converted into Persian during the rule of Firuz Tughlaq. [29]

The Indian instrument veena joined with Iranian tambura prompted the introduction of another string instrument called sitar. Additionally, different other new instruments were resulting from this social combination like rabab and tabla. Among the provincial benefactors of music notice might be made of Sultan Hussain Sharqi of Jaunpur and Raja Mansingh of Gwallior. With such a blended support from Hindu and Muslim rulers a ton of changes were presented in the Indian conventional 'ragas' and 'raginis' (tunes) to suit the interest of the crowds. The presentation of Thumri, Khayal, Qawafi and Raga Dhrupad made Indian old style structures increasingly resonant. [30]

Conclusion & Suggestions

From the above discussion and analysis we conclude and suggest that:

- The curriculum of the entire Islamic world must be the same in which they are taught love and loyalty to Islamic rites. The objections of non-Muslims should be answered. The new generation should be prepared for da'wah and jihad. The identity found in their minds should be exposed, in the same way their slavish mentality can be eradicated. Also learn to be proud of our language, dress and traditions.
- Educational and cultural delegations have been exchanged in the Islamic world. Increase trade and economic ties
- This Islamic bloc should have its own Islamic bank so that rich countries give interest free loans to foreign countries and poor countries arrange interest free national programs with them.
- Let the world of Islam have its own news agency so that those who have to break their hearts from the media of others can be prevented. In this way the Muslim rulers could come closer to each other.
- Muslims spread their culture. Present Islamic programs through the media the culture of Muslims is Islam while the culture of the West is narcissism and obscenity. Boycott Indian films, songs, cassettes and blueprints of the West.

[28] Trade and Civilisation in the Indian Ocean, p,170

[29] Chaudhuri, Kirti N.: Trade and Civilisation in the Indian Ocean, CUP, Cambridge, 1985, p, 215

[30] Chakravarti, Ranabir: Merchants, Merchandise & Merchantmen, in: Prakash, Om (ed.): The Trading World of the Indian Ocean, 1500-1800 (History of Science, Philosophy and Culture 361 in Indian Civilization, ed. by D.P. Chattopadhyaya, vol. III, 7), Pearson, Delhi, 2012, pp. 53- 116.

- Visa and passport procedures should be made easier in Muslim countries.
- Muslims should work together for two permanent seats in the UNO so that their views and weight on global issues can be felt.
- This work cannot be completed without progress in defense and armaments. As long as the West excels in arms, it will continue to blackmail Muslims and harm them with both hands. Therefore, progress in science, technology and weapons is very important for Muslims. Maulana Shaukat Thanvi used to say: “If the infidels have a hundred missiles and you have ninety-nine, then on the Day of Judgment you will have to answer why one of our missiles is less than them.
- Islamic governments should dedicate large sums of money to the propagation of Islam. Commanding the good, forbidding the evil and calling to the good is the greatest duty of Muslims.
- There should be a joint army of the Islamic world to prevent the oppression of Muslims so that they can immediately reach every disputed place to help their brothers.
- Muslim Summits, Ministers' Conferences should be held from time to time. Contacts should grow. The Islamic Organization Conference should be made much stronger and more vibrant so that the world of disbelief cannot be persuaded.