

Impact of Islam on Cast System in India: A Review

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Abstract - Muslims who invaded India did not have enough resources to establish a stable and effective government in India without asking for Hindu cooperation. Hindus are the majority of the country and are monopolized in the economic sector because there are no Muslim competitors in this area. Muslim conquerors rely on Hindus for diplomatic and administrative control. Muslim judges also accepted judicial advice from Hindu judges. Muslim intruders also allow Hindus to earn income and manage the village's agriculture and commerce. They indirectly tried to spread the influence of Hindu culture in Islamic society. As time went on, there was a spirit of harmony, compromise, tolerance and cooperation between Hindus and Muslims. This gradually led to the integration of Hinduism and Muslim culture. But Hindus did not ease their social rigidity, injustice and inaccessibility. This paper simply investigate on the basis of earlier study in reference to the published articles and authentic websites for the exploration of Impact of Islam on cast system in India.

Keywords - Impact of Islam, Cast System In India, Social Impact, Economic Impact, Impact on Culture.

I. INTRODUCTION

In matters of faith, that person had a prescribed duty It is important to explain how a person interprets "liberation" or simply refuses his caste as long as he The caste system is the basis of life in India, and in particular in cities, its old rigidity has certainly disappeared, but the presence of caste may be felt directly or indirectly. Modern entrepreneurs mainly come from the trade caste and civil servants and politicians have different caste backgrounds In agriculture, the ancient ban restricts and prevents upper castes from planting and with agricultural mechanization Productivity The marginalization of capital owners in the country's life that emphasizes crafts and small-scale production, and the slow growth of urbanization all show the continued vitality of the caste system. The performance of the secondary caste is more important. Ultimate goal, difficulty of cooperation among individuals, departments, organizations belonging to different occupations, irrational reward structure from traditional social class, repression of individualism and subsequent defeat, weakness of Nationalist sentiment, almost universal Corruption had a major impact on the modernization process of the country and gave it its unique character. The great potential of twentieth-century technology that contributes to people's economic well-being has only been achieved to a very limited extent. Perhaps more importantly, the lack of traditional ambition and emphasis on stability has had little impact on the performance of all areas of human effort. ^[1-2]

Although caste is important in modern life, caste is always a sensitive issue, and for most educated Indians this is a very contradictory subject, and they acknowledge even the existence of this phenomenon there is. On the other hand, refusing caste constitutes an important strategy for the new Hinduism that Western rationalism criticizes Hinduism. Because castes (obviously hostile to civilization) do not exist or are part of their faith, educated Hindus can continue to respect traditional heritage that cannot include caste.

This is a clear fact, and despite many benefits including the early start of industrialization due to long-term close relationships with major industrial powers, India is more economical compared to other developing countries. It worked poorly in terms of progress. The main reason for this failure is the local culture that caste is definitely an important part. To be successful, the first requirement is to thoroughly examine every aspect of the culture associated with the economic activity. Second, they must try to eliminate the traditional side that harms economic performance. So far, the external characteristics of the caste organization have attracted attention, such as the difficulty of access and the limitation of symbiosis. More important is the need to analyze, understand and abandon the ideological foundations it supports. In order to break the bondage of Indian society, it is necessary to solve two main features: professional monopoly and cohabitation. With the introduction of modern production and distribution methods, people are increasingly choosing jobs other than those specified by caste. However, marriage practices are still very traditional. Most marriages are coordinated by parents, and almost no one gets married outside a person's caste. Therefore, contact with a person's relatives, and the quality of the contact, is largely limited to his expertise and class members to replace Indian achievements and eligibility criteria. Of course, in marriage issues, a firm attitude towards women, love and gender plays an important role.

Since Britain's rule was enacted, caste's most harmful effect may be the generalization of ideas and ideas that have so far been related only to Brahmin caste. Bondage and the rise of nationalism helped to popularize Brahman's ideals. And that was the opposite of the scientific or mechanical perspective of life. Caste provides the answer to the uncertainty of human existence and the vagaries of fate. The notion that life has a meaning beyond death supports the acceptance of caste organizations, especially at a lower level. The greater the strength of this idea, the greater the priest-class tyranny. Dissemination and universal acceptance of the concept of justice, fair competition, reduce human uncertainty, technology can prevent natural evil and provide physical comfort. A rationalist view is a basic premise of the notions of justice and technological roots. Brahman's mysterious

spirituality offsets all the benefits brought by the structure of reason and rational reason and values. Not only that, spirituality is a fertile breeding ground for all sorts of superstitions and wonders. It is impossible for India to achieve massive material progress and human well-being unless the idea of Brahmin is removed from all walks of life.

It is a caste system that has given such high marks to the people of Brahmin and their prospects. Thus, the decline of the Brahmins must be consistent with the decline of the caste system and all its secondary manifestations. For rationalism, scientific value gives way to people's thoughts. Then India has only economic progress that it wants to achieve her potential. The interaction between Hindus and Muslims is not a sympathetic understanding of each other's religion or culture. The possibility of giving and receiving is due to the accident that they live in the same land. The motives of personal interest urged Hindu lower class to convert to Islam. Their degenerate status is also the reason for the switch to Islam. But this voluntary change to Islam is a minority. In most cases, Hindus are forced to convert to Islam despite their will. The influence of Islam on Hindus has made the caste system very strict. Strictly follow the caste rules. The main purpose of this rigid in caste system is to prevent Hindus from converting to Islam. Comments on Smritis and Nibandhas aim to change the direction of social relations in Indian society. In the case of a change, this is considered necessary. The practice of killing girls at birth has become popular among Hindus. They feared that their Muslim rulers and nobles would forcibly marry Indian girls. This evil murder habit is to create an environment. [2-5]

There was no universal squat system in Hindu society until Muslims arrived in India. Indian women once had no deep knowledge. However, the conquest of Indian Muslims has led to the spread of deep systems. Women observe squats and are forced to live in isolation at home. The popularity of the Purdue system is also due to the dangers of Muslims being abducted by Hindu women. Children's marriage practices among Hindus are widespread because of the fear of Muslim rule and the possibility that high government officials will take away and marry beautiful girls in India. Therefore, Indian girls have to get married at a very young age. Sastras was amended to impose legal sanctions on the marriage of children, and marriages aged 11 or 12 were considered guilty.

After conquering different parts of India, Muslim conquerors caught and married the conquered women and girls. As a sequel to Indian women, especially Rajput women, they burn themselves and die before their husbands and relatives fight on the battlefield in the final battle with Muslims. This is called Jauhar practice. Also, it also introduced Sati practice. According to Sati's way, the wife had to burn at her husband's funeral. After the emergence of Islam, it was a common feature of Muslim society, and slavery became very common, as the maintenance of slavery was seen as a symbol of status and status. Even Sudan maintained slavery at the expense of the nation. Since

slavery has become so common among Rajput's, female slaves were provided in dowry by the Rajput royal family. [3]

II. BACKGROUND OF THIS STUDY

Mughees.A & Naseem. F. et. al. (2011) Studying sub continental culture in a political context is the main purpose of this paper. Castism and Biradarism are key elements of this culture and have had a profound effect on people's political alliances. In nonpolitical government times, this factor is becoming more important in Pakistan. The sub continental social system affects the local political system. The overall impact of these factors on the output of political processes in the subcontinent is analyzed. Use history, analysis and comparison methods. Another purpose of this paper is to analyze the power of political and cultural factors, to briefly explain the role of bi-directional caste in local politics, and to transcend traditional political theories so Pakistan and India It is to mention. Practice in the past and present form. Such studies can provide some details to expand the boundaries of comparative political and political behavior and the role of tradition in politics.

David B. Audretsch et. al. (2013) proposed to that there is considerable interest in the relationship between religion and economic growth, but little understanding of how religion and social class influence individual decision-making. This paper uses institutional theory and social rule theory to examine the influence of religion and social class on career choice of an individual. Based on a large database in India, this paper found that some religions are relatively beneficial to self-employment, while others have a negative impact on self-employed choices. In addition, individuals belonging to lower social classes are less likely to be self-employed. The role of religion and social class in influencing the possibility of choosing a self-employed person shows an important link between religion, social class and career decision-making.

Jatin Pandey et.al. (2017) study of the structure of religion research and its assumptions have a great impact on companies. Among the many stratification models popular in India, two macro social stratification models are important at work. A new and alternative open workplace hierarchy that empowers workers and promotes equality. This study attempts to decipher whether two structures are interacting. If so, how and why they interact (tensions and contradictions that may occur between them) and whether the impact of all members is uniform. They interviewed 43 union members and 3 union leaders from two state-owned organizations in North India.

Initially, it was found that caste had no superficial effect on relationships among union members. However, a more in-depth analysis shows that the roots of this social reality are reflected in social and work communication among members, affecting their social identity and loyalty. In this discussion, they present a model of dual loyalty between the union and the caste. In terms of institutional logic, they also describe caste and trade union views and show how the

influence of caste logic changes the union's identity. Their findings affect industrial democracy, workers' representatives, and union efficiency.

Frederick Carlson et al. (2009) researchers care not only for their absolute income but also for their relatives. This paper uses a selective experimental approach to study the importance of relative income between caste and caste in the Indian caste system. The results show that the marginal utility of income is slightly greater than half, with the mean coming from certain relative income effects. This is comparable to previous studies in other countries. Low castes and low household income are associated with higher levels of concern for relative income. In addition, the average income of the caste to which the individual belongs increases, and everything else remains the same, reducing the usefulness of the individual. Thus, because caste's relative income increases relative to other caste's income, the negative welfare effect of relative income decline dominates the positive welfare effect relative to caste's average income.

This paper uses survey-based selection experiments to investigate the relative importance of income between castes in India, with Indian students making multiple choices among fictional societies. There are two main results.

1) On average, the marginal utility of the income of slightly more than half comes from relative income effects. This is comparable to the results of earlier studies in western countries. Therefore, he think that the great focus on relative income mainly reflects the views of Western countries and rich countries.

2) The average income of the caste to which the individual belongs increases, and all other things remain the same, so the utility declines. Thus, the negative welfare effect of relative income decline dominates caste's positive welfare effect, which increases income as compared to other castes. As far as they know, this is the first paper that attempts to quantify the effects within and between groups. Also, they found that the lower the household income, the higher the relative interest and the overall location.

Arunoday Sana et. al. (1993) purposed to use of caste is a basic structural feature of Hindu society. All social scientists agree. Since Hinduism is widely regarded as a religious social system, its social framework, which embodies caste rituals, has dominated the life of most Indians for hundreds of years. Caste derives from tradition, is sanctioned in all religious literature belonging to the pre-British era, and has long been the dominant principle of social organizations. In fact, in addition to the recent past, Hinduism is recognized as a caste memorial in the minds of most Indians. Until about a century ago, orthodox people believed that accepting the caste system was the only effective standard for Hindus.

III. IMPACT OF ISLAM ON CAST SYSTEM

The upper part of Hindu society is also influenced by Muslim attire patterns, eating habits and social etiquette.

However, Hindus belonging to the lower part are not affected by this. Hindus also adopted Muslim gambling and drinking habits. The influence of Islam has also brought about some changes in early games and entertainment. K. M. Pannikar believes that, due to the influence of Islam, Indian society has a difference in its vertical direction. [6] Muslims conquered India with the help of a sword, but they followed the country's peace policy. With the exception of a few, they follow religious tolerance policy. Most of them recognize the need for reconciliation rather than persecution. Some Muslims adopt Hindu religious practices. They also went to Hindu shrines for pilgrimage. Hindus also recognize the need to give up their hostile attitudes and to begin a peaceful life. Hindus who converted to Islam also retained their Hindu customs and rituals in their new Muslim society.

A. Impact on Religious Field: The influence of Islam in the field of religion is a big controversial issue. In his book, *Hinduism and Buddhism*, Charles Elliott first proposed that *Hinduism and Buddhism* were heavily influenced by Islam. This view was supported by Dr. Tara chand, another famous scholar who believed that the concept of unity of God was a gift from Islam to India. He said that the great Shankar Acharya, which flourished in the 8th and early 9th centuries, was influenced by Islamic theology and borrowed the theory of God's unity with Muslims. This view is not acceptable to Professor A.L Srivastava. "If Shankar Acharya really borrowed his one-man theory from Islam, why did he blame and denounce the worship of the statue, this is an ideology of Islam.

B. Social Impact: The arrival of Islam to India also left a deep mark on social structure. In order to meet the Islamic entry more effectively, Hindu leaders have tightened the caste system and began to pay more attention to the caste rule. In order to strengthen the Hindu society, they recreated Smritis disease and pave the way for forced evicted people in the Hindu society. During this period, a total of 1,200-1,500 comments (digests) were made on Smritis and Nibandhas with the aim of re-adjusting social relationships based on changing circumstances.

The crimes of infant daughter, which have been highly criticized over the centuries, are also largely Muslim products. Hindus adopted the infant homicide practice to kill the risk of losing their virginity in the hands of their virgins (killing girls at the time of their birth). The problem with historical information is that Muslim rulers and nobles have forced some Hindu chiefs and wealthy people to marry their daughters. In order to escape all these shame, they began to practice infant homicide. The Pardah system is also the result of Muslim rule. This practice was not known in past historical periods and women were free to act. With the arrival of the Muslims, they were forced to live in isolation at home and rarely went outside.

Whenever they need to go out, they use either curtains or Pardah. According to Yasin Mohammad, the abduction of Hindu women during this time was considered jihad. Hindu women have been allowed to protect themselves from this

jihad influence. Child marriage was also largely the result of Muslim rule in India. Muslim rulers and other senior officials quite often abducted beautiful Hindu girls. Under these circumstances, Hindu parents thought it would be desirable to take them to their children's marriage. It was stressed that the appropriate age for a girl's marriage is 7 and that marriage after 11 or 12 is sinful.

Women's status in society has been significantly degraded. They were deprived of equal status to men. They are not allowed to participate freely in social activities and rituals. They still enjoy the status of respect, but they rely entirely on men. These women are eagerly expected to defend their loyalty. Jauhar and Sati practices are a reality throughout the country to ensure Muslim honor and virgin safety. Another evil that entered the Hindu society under the influence of Islam was slavery.

Certainly, even before the advent of Muslims slavery was known to the Indians, but the Muslim rulers especially favored it. Slavery was a common feature of Muslim society, and the maintenance of slavery was not only a fashion but also a symbol of position and status. The Sultans of Delhi and its nobles, and the Amirs, are slaves-men and women are usually the largest number of slaves maintained by the royal family. Ala-ud-Din is said to have 84,000 slaves. Under the rule of Firoz Tughlaq, this power has risen to 2, 00,000. It can be noted that Sudan maintains these slaves at the expense of the state. Hindu feudal lords and leaders also began to observe the practice of slavery. The Rajput royal family provides female slaves to the dowry. Slavery may provide the king and Amir some useful purpose by providing the necessary services to the king and Amir, but it is inhuman and strongly condemns all levels of expansion. The clothing, food and social style of the upper class in Indian society are also heavily influenced by Islamic culture. Popular clothes in northern India, Achakan and Salwar, were introduced under the influence of Islam.

Dress fashion is usually introduced by Muslim nobles and copied by senior Hindus. Hindu masses and priest classes are largely not influenced by Muslims on dress, food and social etiquette. The meal of senior Hindus also changed. They began to adopt non-vegetarian dishes like Muslims such as pulao, Kebab and Kofta. They also began to follow Muslim social etiquette and etiquette ceremonies. Hindus also adopted gambling and drinking practices that were common in Muslim society at the time. Under the influence of Muslims, some existing games and entertainment activities have been given new forms. For example, hunting, whale hunting, and other games have become mohammedanized.

C. Economic Impact: Muslim rulers have established dominance in politics, but the country's economy continues to be ruled by Hindus. There is no doubt that Muslim Amirs have bought the big Jagirs, but they rely on Hindu farmers to cultivate their land. As a result, the land system remains intact and there is little change in existing arrangements. The only change is that the commons are dominated by Muslim traitors. Hindus continue to dominate in the areas of

trade and business. Muslims are basically military adventurers who are not familiar with the Hindu business practices. There is no doubt that Muslim rulers have severely destroyed business classes, but Hindu Baniya is still a fundamental feature of the medieval economic structure. Banivas provides funds to farmers, artisans and others. Muslim rulers are highly dependent on Hindu dominance in the economic field, but they must rely on them. Barni also confirmed Hindus' economic prosperity. In other words, even if political and administrative mechanisms are ruled by Muslims, it can be said that Hindus continue to dominate economic life. The arrival of Islam into India also affected the economy in another way. In fact, India's foreign trade, which had ended with a drop in 'chorus', has been revived. The restoration of contact with the outside world, the revival of the Indian navy, and the maritime trade that has been lost since the decline of the chorus, is a direct consequence of Muslims stated by Prof. Jadunath Sarkar. It affects. Trade between India and foreign countries, especially Eastern European countries, has increased dramatically and has had a major impact on people's economic situation. [11]

D. Impact on Culture: The first influence of Islam on Hindu culture was minimal, but Hindus did not pay attention to Persian and Arabic studies, then they began to study Persian literature. Hindus are said to have participated in Persian and Arabic studies for the first time during the Sikandar Lodhi administration. The real progress in the field of literary exchange between the two communities took place under Tughlaqs. During the Firoz Tughlaq era, some Muslim scholars converted some Sanskrit's romantic stories into Hindi, even if the characters they used were Persian. The true integration of the two literature areas occurred only under Akbar. Some Indian writers and reformers have betrayed the influence of Islamic thought in their work. However, so far, Indian educators have not produced any independent works in Persian. [8-10]

Persian independent works were produced by Hindu scholars only during Shah Jahan's era. An example is the work of Chandra Bhan Brahman. In addition to the study of Persian literature, Hindi culture also felt the influence of Islam. The spread of the Bhakti movement has dramatically increased the number of Indian cultures. The impact of Muslim literature on indigenous cultures is obvious, as the local culture is often in Persian, Arabic, and Turkish languages. The mixture of Hindu and Muslim cultures has led to the emergence of a new Urdu language, a Persian, Arabic, Turkish, Sanskrit language complex. Before long, Urdu became a universal language of people.

E. Impact on Fine Arts: Perhaps the deepest influence of Islam is in the field of art. The assimilation and integration of Hinduism and Muslim culture has led to the development of new types of architecture and music. Its basic elements are the basic elements of Hindus, the perfection and the external form are Persians. As Dr. Tara Chand states, "The craftsmanship, rich decoration, and general design are mainly Hindus, action forms, flat domes, smooth walls, and

spacious interiors are strong by Muslims. **Dr. A.L. Srivastava** also acknowledged the serious influence of Islam in the fine art field, "Hindus do not despise what looks useful and beautiful. These features are reflected in Hindu buildings. The second half of the century and the entire 17th and 18th centuries Rajput's ruler can easily mimic and introduce the Mughal architectural style into the palace Hindu temples protect from the Mughal architectural style. [7]

IV. CONCLUSION

The Shankar Acharya's Advait philosophy is true if anyone can get that bacteria is found in their Shrutis and preach only the logical development of the embodied truth. Certainly, the upper and lower class Hindus of the north and south treated the Muslims very liberally and gave them complete freedom to turn people into their religion. Hindu leaders, reformers and missionaries openly argued that Hinduism and Islam are two ways to the same destination. They criticized the religious priesthood and emphasized devotion and reverence. Islam has influenced Hindu society in two ways. First, the enthusiasm of Muslim missionaries aims to turn the largest number of Hindus into Islam, leading to conservatism. Hindu leaders believe that only a more orthodox view can save their religion and culture. **According to Smritis**, the emphasis is on more rigid religious life. There are strict regulations on food, marriage and general behavior. Second, some democratic principles of Islam entered the Hindu society. While Bhakti's movement are heavily influenced by Islam, Hindu reformers preach the fundamental equality of all religions and the unity of God. Sufi has had a significant impact on Hindu society, and Sufi has drawn Hindu attention. This contact became increasingly intimate during the Akbar regime. In short, it can be said that Hindu leaders have realized that the generous treatment of Sudras and Dalit is essential for the benefit of the Hindu community.

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