

REVEAL THE CIVILIZATION OF CONTEMPORARY ISLAM IN CHILDREN IN INDIA

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Abstract

Civilization and culture in the arm of the continent of India had undergone the rise and fall since the colonialism era until the independence day. It can be illustrated by the domination of political map which had existed since the arrival of foreign nation, especially England until they got their independence. The condition of Indian society at that time was full of contradiction, religion conflicts, quarrelling, robbery, various race, certain group interest dominating, and etc. From this condition, it born many great Islamic political figures like Syeh Ahmad Sirhindi, Shah Waliyullah and the next generation, Sayyid Ahmad Khan and the next generation, Indian Moslem League. Which finally made India and Pakistan Independence (1947 M) and Bangladesh's (1971M). Next, these three countries, which are the same in term of historical country have also various dynamic and sophisticated improvement of Islam.

Key words: civilization/culture, politics, thought, moslems

A. INTRODUCTION

The history of the development of science turns out to have dynamics in the context of the life of human civilization. They can sometimes tread at the very top of the regional structure (al Ashry al Dzahaby at Tamadduny) in a particular community, or even just the opposite (al Ashy at Taakhuriy at Tamadduny). In line with this opinion, Said Agil Siradj also quoted from a Muslim sociologist Ibnu Kholdun who said that "The world is spinning as a wheel of carts spinning around its As" (Siradj, 1997: 6). As a reaction behind the intended meaning, Ibn Kholdun's statement can recall the dynamic process of the development of civilization in a society or nation, including the Indian subcontinent which is the object of this study. Various studies deliberately raised in this paper can be clarified about the development of British politics in the Indian Continent. His studies include the renewal of Shah Waliyullah and his successors, Muslim political thought in the Colonial period, the conflict between the Muslim League congressional party and its implications, and finally the latest Islamic developments in India. Starting from the focus of the discussion above, the writer wants to use a descriptive-analytic-objective approach. Ali Mufrodi stressed that the descriptive research approach was a systematic arrangement of a number of universal phenomena. Classification of the symptoms to be studied is important in order to produce a perfect description of a particular problem. Furthermore, the objective analytic understanding is intended to analyze carefully, thoroughly, and objectively about the description generated in the form of research data relating to the focus of the problem. So, the use of this approach is a tool created to reflect the substance of the descriptive analysis analysis objectively in this paper.

B. DISCUSSION

Overview of the Development of British Politics in the Indian Continent

Starting from the context of Indian historicity, the name of India originated from spelling Western people. Hind is taken from the name of the Shindu river which is one of the major rivers in the Indian subcontinent, where the government is trying to return it to its original name, Bharat. That is why he is called Sind, and Sind has become the name of the area where the central seat of Pakistan is today (Hamka, 1981: 116). Indian society has its own uniqueness compared to other countries. This country is full of contradictions, has no real political unity, full of various groups (groups), diverse races that are not mixed, separated by heredity, language, culture, and beliefs (Stonddrad, 1996: 202). The dynamics of development in India began with three major invasions which can be explained as follows: 1) Aryan invasion, starting in 1500 BC. 2) The invasion of the Islamic religion developed from the year 1000 AD to 1700 AD 3) The last invasion of the United Kingdom began around 1750 AD and reached the level of perfect conquest for a century later (Stonddrad, 1996: 204). Furthermore, until this final stage of the invasion, Britain was able to master a map of politics which was very influential in India. Beginning of the arrival of the British in India, the map of Indian society was still controlled by the Mongols which occurred around the XVI century. The English nation at that time had relations with India to the extent that the commercial relations were quite well-known as 'The East India Company'. The great leader of the Mongolian Turks and their successors carried out operations to the south and brought together political unity that had never existed before (Stonddrad, 1966: 205). As a reaction to the above phenomenon, the Brahmins moved and rose, rising up against the Hindu awakening. Eventually, the Mongols became weak. When the Mongol empire collapsed in the beginning of the XVIII century, what actually happened in India in chaotic conditions and situations, the kings fought each other. The kings of the Muslims were against the Hindus, fighting about religion, politics, and sometimes just because they wanted to rob one another.

The British and other Europeans as well as the Portuguese, Dutch, and French moved to take control of certain places in the framework of seeking security especially their factories. However, the most diligent in the control of the regions of many European nations is England. It is a nation that has set its feet firmly and has a defense in the midst of the chaotic conditions in India. The change in the attitude of the British was evident, departing from a mere commercial relationship to a strong ambition of government control. In response to the Indians in the face of the above phenomenon, they experienced anxiety that occurred among the Indians, which led to the eruption of bloody rebellions in 1875 AD this event was also described by Rasihan Anwar in his work 'Islamic Teachings and History For You' as 'The Great Indian mutiny ', who had an understanding of the Sepoy or Sepahi soldiers among the British Company soldiers, and the remnants of the last Muslim aristocrats, who had gathered behind the last Mongol king in Delhi, suffered defeat. Thus the British rule over India was stronger (Anwar, 1962: 210-11). Chaos and rebellion in India can be quelled and the

'East India Company' is dissolved. It was at this time that Indian rule was directly commanded by the British empire namely, Queen Victoria who established herself as the Empress of India. Further developments in all fields of change can be felt in various layers which can be explained, among others, as follows: 1) Political stability, although there are still permeations of Western influences in a variety of styles, 2) Improvement of the king's roads, 3) Reconstruction of the roads trains, 4) Opened canals that unite India, 5) Completion of the Suez Canal can also facilitate its relations with Europe (Stonddard, 1966: 206).

British power over India, made a government called absolute patriarchaal. Power controlled by the king, a government controlled by several hundred people who possesses expertise in the administration of the country, assisted by a small army, who governs an uncountable number of people, and the responsibility of the government towards the people - no more than the abolition of the native despot government. However, the government went well, even though the various policies made by the decision must reap various criticisms and chaos of India's future itself (Stonddard, 1966: 207). As a reaction from the Indian community who responded to the seeds of chaos from the results of British policy, there appeared to be peace from generations and know each other. They forget the sufferings suffered by the past, can also see the various deficiencies of the West, are able to also express their thoughts in recognizing their own country according to the Western system, independence and nationality. In addition, some of them were dissatisfied, leading to movements to oppose Western-style government, or even those who were very radical and demanding independence. In line with the development of British politics which had dominated the Indian nation at that time, they were able to respond to various demands in Indian society, especially after the establishment of an Indian National Congress organization in 1885 AD. a very valuable award to the Indian nation, so that it can also deliver its independence August 15, 1947 AD (Stonddard, 1996: 219). That is perhaps, the historical fact that the goodness of the British people can be offered to the Indians.

Shah Waliyullah and His Successors: Indian Nation Reformers

In the 18th century there was a reformer in India named Syah Waliyullah. This great figure seems to have extraordinary intelligence since at the elementary level around the age of 5 years. When he was 7 years old he had memorized the Koran. Year after year after another. Right at the age of 15 years, he has mastered various scientific disciplines such as: legal science, commentary, hadith, logic, philosophy, astronomy, medicine, mathematics and others. As a counterweight from various sciences gained, he also explored spiritual development through exercises in the tarekat, because his parents were also the leaders of the local tarekat named Naqsyabandiyah (Encyclopaedia, 2000: 185 and Rahman, 2000: 245). Considering the various experiences and scholarships that he has are very complex, there are at least some important notes from the results of his intellectual products offered in the midst of community life that can be explained as follows: (1) He does not like Sufi practices

that are already incompetent or extreme Sufi views (Anwar, 1962: 211); (2) blind taklid, he holds that what can be allowed is someone knows clearly what he must follow (Encyclopaedia, 2000: 186); (3) He succeeded in bridging the gap between the fuqaha and the Sufis (Encyclopaedia, 2000: 178); (4) He is also able to reconcile the teachings of Ibn Arabi wahdatul form with the teachings of wahdat asy shuhud a concept of belief in Sufism that considers as if God is united with His creatures (Engineer, 2000: 276), which was pioneered by Sheikh Ahmad Sir hindi (1564-1624 M), (5) He asserted in the field of the Koran that in understanding the messages of the Koran it is very important to know the social cultural background of the Arab community at the time of the descent of the Koran, in addition to asbabun an nuzul (the reasons for the decline of verse) (Encyclopedias, 2000: 185), (6) He argues that the Hadith is the basis for all branches of religious knowledge, because it is impossible to know the Shari'ah without a history of the Prophet, and it is impossible to know the history of the Prophet without knowing how the process of history is since from the Prophet SAW (Encyclopedia, 2000: 199).

From the other side that can be considered also includes the results of his thinking is that a number of scientific works reaching 100 books either found directly or indirectly on the surface. However, what is certain to be found from various works of Shah Waliyullah in parts of the Islamic World can be estimated at around 28 books, including: 1) Fuyud al Haramain (overflow of two holy cities) 2) Al Fatimah (tells about spiritual buildings) 3) Al Hujjat al Baligah (strong argument) 4) Al-Fauz al Kabir fi Usul at Tafsir (the great victory in the Proposal of Tafsir) and others (Encyclopedia, 2000: 101). From the various thoughts above it turns out to have extraordinary implications in the midst of Indian life in various fields of religion, economics, culture, politics and others. Syah Waliyullah at the beginning of his birth was indeed faced with the demands of situations and conditions that are very dimensional crisis on the surface. One of the most prominent is the disintegration of the Mughal empire (1707-1857 AD). While the causes of disintegration can be explained there are three things as follows:

- a. Various governors or mayors of semi-independent provinces stood alone until the Mughal kingdom shrunk to be limited to around Delhi alone
- b. The Hindu kingdom named Maratha rose in the Deccan and due to civil war among the Mughal rulers themselves, the militant Muratha was able to expand its territory and influence.
- c. The entry of the British, Portuguese, French and Dutch as traders, who succeeded in obtaining various concessions from the Mughal king and the fall of Bengal into British hands after Clive defeated the Mughal army at Flassey in 1757 AD (Anwar, 1962: 210-11).

Furthermore, after Syah Waliyullah finished his struggle he was continued by his son Syeh Abdul Aziz (1746-1824 AD) and his own grandson Isma'il (1781-1831

AD). At the same time join the Shah Isma'il renewal movement launched by Sayyid Ahmad Barelawi (1782-1783 AD) (Anwar, 1962). The next generation is Syayyid Ahmad Syahid (1786-1931 AD), he was born in Rae Bareli and died in a battle. As the successor of Syah Waliyullah he had also studied and carried out allegiance in the hands of Shah Abdul Aziz, which means that as a sign he accepted as a ruhaniyah leader. The various thoughts offered by Sayyid Ahmad Syahid are not much different from those of his predecessor, Syah Waliyullah. There are several thoughts of Sayyid Ahmad Syahid that can be developed in his struggle as follows:

- i. Oppose all forms of superstition and follow the path of the truth has been shown by the Prophet of Allah.
- ii. Only Allah must be worshiped directly without intermediaries and without excessive ceremony.
- iii. No creature must be given the attributes of God.
- iv. The accepted sunnah is only the sunnah of the Prophet and the sunnah that arose in the age of the caliph four.
- v. Facing Dar al Harb by fighting against him or moving from Dar al Harb to Dar al Islam (Jamilah, 1993: 30-40).

Muslim Political Thought in the Colonial Period

Indian people are very unique and diverse, moreover supported by the entry of foreign nations that originally only trade such as Britain, Portugal, France, and the Netherlands ended with the ambition of wanting to dominate and be able to establish their own government in the middle of the Indian nation's life. Indian society when they saw the country and nation that they loved so much was devastated by the colonial and Western imperialists, then they (read: Muslims and their leaders) unite and realize themselves in order to get their rights of independence. Self-awareness can be seen in several examples including, first, Sheikh Ahmad Sirhindi (1564-1624 AD) who has spiritual strength and followers of the Naqshabandiyah order. He had political conflicts with Emperor Jahangir, but was never arrested. This figure also had filed a lawsuit against the Emperor and was granted the following explanation: (1) The emperor must abolish Sjadah-I-Tazmizi or prostration before him (2) All mosques that have been damaged must be rebuilt (3) All who prohibit the slaughter of cows must be abolished (4) Qadli, Mufti and other officials must be appointed to spread Islam (5) Jizyah or security tax must be carried out again (6) All bid'ahs must be stopped and replaced with shari'ah teachings (7) All prisoners incarcerated due to conflict involved must be released (Engineer, 2000: 275). The various points above seem to only put forward in the context of shari'a and do not disturb the status quo. When we look politically, it is likely that there is the most profound effect on it dynamics of government bureaucratic processes, especially among the wider community. Second, other leaders are Syah Waliyullah (1703-1762 AD) and his followers; Syah Abdul Aziz, Syah Isma'il, Sayyid Ahmad Barelawi, or even Syayid Ahmad Syahid (1706-1931 AD). They have a very interesting focal point of political vision thinking namely; religious militancy in countering British (Western)

occupation. As an illustration that when there is a political and economic crisis (due to Western colonization of Asia, the role played by orthodox religious leaders carries meaningful change, because they tend to play a progressive political role, and it is important to realize that the colonizers have different religions. If the colonizers have the same religion, namely Islam, certainly will not cause such great resistance (Engineer, 2000: 275-280).

- a. Third, Sayyid Ahmad Khan is a modernist group born in Delhi in 1817 AD and raised in a religious setting (Jamilah, tt : 77). He had a political attitude in the community when a major event or rebellion occurred in India in 1857 AD and was an alternative leader at that time. Sayyid Ahmad Khan, at least has political thoughts that can be explained
- b. Realizing Muslims that to be strong they must be willing to transform British knowledge and technology as much as possible in many ways. Because it was with this cooperation that the suspicion between the two would disappear and he tried to persuade Britain to change its cruel attitude towards Muslims (Sudarsono, 1994: 167).
- c. Trying to eliminate British suspicion of Muslims and try to convince Britain that Muslims are not the main role in the rebellion of 1857 AD (Al Bahy, 1984: 5).
- d. He issued two works entitled: Tarikhi Sarkhasi Bijnaur and Ashabi Baghwat al Hind (tells about the background explanation of the events of 1857 AD) (Al Bahy, 1984: 13).
- e. Muslims must have their own country and be independent of the Ummah Hinduism, because a united country with Hindus will make the minority of Muslims with a low level of progress disappear, whereas the majority of Hindus have higher progress. This in the end, is famous for the idea of 'communalism' (Nasution, 1993: 80-88).

The various political thoughts of Sayyid Ahmad Khan above were passed on by the following generations who entered the Aligharghi movement (in the Islamic Encyclopedia, tt,) explained as follows:

- i. Nawab Muhsin al Mulk (1837-1907 AD). He has political thoughts in the Aligharghi environment which is a basic cadre in politics. From the other side, it can also open relations between Aligharghi and the scholars in Deoband (have a strong attitude towards Britain) because the two groups, have different views in politics and religion.
- ii. Vighar al Mulk (1841-1917 AD). At the outset, their view of political attitudes maintained British political power to preserve Indian Muslims. Then he turned his political stance due to the cancellation of the division of elections by the British. He looked at the British government as no longer a place to rely on fate, instead it had to be driven out of India because it was hostile to Indian Muslims.

- iii. Saladin Khuda Bakhs (tt.). His political views that Islam gives breadth to his people in carrying out their obligations as citizens. As citizens of Muslims in carrying out religious obligations do not have to sacrifice their material well-being. He also uses Aligharghi as a bulwark in socializing various political ideas.
- iv. Muhammad Sybli Nukmani (1757-1914 AD). He has a moderate mindset, including a developed political attitude. As the central movement in advancing Indian Muslims is Aligharghi.

Conflict between the Muslim League Congress Party and its implications

In the 1900s the independence movement began to emerge. This event, caused by political instability, interest groups diverse, diverse parties in the midst of Indian life. Furthermore, if analyzed carefully it is caused by the emergence of various traders from European nations (as is the case with Britain, Portugal, France, and the Netherlands), moreover the British have been able to control all of India (British India). In addition there is also a tug-of-war (conflict) that is not less great between the Muslim community and the Hindu Community. Along with the dynamics of politics and development in the midst of society, the 'Muslim League of India' was founded in 1906 CE, which had the aim of channeling the aspirations of Indian Muslims. When we see in real terms the various religious differences, culture which had decided on a concept of Communalism, the leaders of the Indian Muslim league demanded independence and a state for the Islamic community apart from India (Ensi-klopedi, 2000: 226). This tireless endeavor and struggle, and these unending ideals, implies that in 1947 the British government had granted India independence led by nationalist groups, as well as West Pakistan (now Pakistan) and East Pakistan (Bangladesh) for Muslims. Finally, in 1971, eastern Pakistan had succeeded in forming a Bangladesh state after rebelling with the help of India, which as founder and first president was held by Sheikh Mujibur Rahman with a secular state model (Tim Encyclopaedia, 2000: 277).

Latest developments in Islam: India, Pakistan and Bangladesh

Basically the three countries mentioned are allied in one country if we look at it in terms of history. But subsequent developments turned out to give birth to different development realities, including the development of Islam which was the subject of this study. Efforts to facilitate this discussion, then we examine them one by one, as follows:

First: India began colonial times, independence and now-in fact has a minority religion of Islam. While the majority. Hinduism, the remaining Buddhism and others. Furthermore, in the midst of an uncertain current, even an understanding of Islam and Muslims can be briefly polarized in two categories: Traditionalists, including among them, Deoband, Nadwatul Ulama, Jami'ah Ulama'e Hind. 2) Modernists, including among them, Alighar. The stages by stages of the development of Islam in India cannot be separated from the products developed by the various institutions

listed above. As a concrete proof that the most recent emergence can be explained by traditional, modernist and moderate Islamic groups.

1. Second, Pakistan (Islamic Republic of Pakistan) which has the capital city of Islamabad has a population of: 126,406,600 inhabitants (1991) and who are Muslim (97%). Furthermore, a glimpse of the development of Islam in Pakistan, in fact there was already seen in 1993 AD voiced by the Indian Muslim Student Association movement in Britain. While the latest developments in Islam that emerged in Pakistan after post-independence, namely trying to try to apply the Islamic concept of a country. This problem ultimately led to the polemic material of prominent figures and Muslim scholars to examine and study it, as was the case with the Draft Law on State in Islam and others (Encyclopedia, 2000: 71-72). However, it needs to be underlined that Pakistan is also a place for Muslim intellectuals to study Islamic and other sciences. As proof of the congress, various madrassas, religious studies were established during the Mahmud Gaznawi (971-1030 AD) and subsequently there were various Islamic tertiary institutions which were established as an effort to support the development of the latest Islam, especially in Islamic studies and philosophy. The various colleges can be explained as follows:

- 1) Pakistan Science Foundation
- 2) Pakistan Academy of Sciences
- 3) Pakistan Philosophical Congress
- 4) International Philosophical Congress 4) International Islamic Philosophical Association
- 5) International Iqbal Forum, Lahore
- 6) Academic Center, Lahore
- 7) West Pakistan Urdu Academy, Lahore and others.

From the results developed through various Islamic Universities can also give birth to figures International caliber intellectual property which can be explained as follows:

- (1) Muhammad Iqbal 91873-1938 AD)
- (2) Abu 'Ala al Maududi (1903-1979 AD)
- (3) M.M. Syarif (1893-1965 AD)
- (4) Fazlur Rahman and others (Encyclopedia, 2000: 71-74).

Third, Bangladesh (People's Republic of Bangladesh) the capital city of Dacca, population: 108 760 000 (1991), Muslim (87%). The development of Islam can be seen departing from the establishment of tens of thousands of madrasas Ibtidaiyah and tsanawiyah and various Islamic universities, including; Jahangirnagar Muslim University. From the other side, there is an intensive process of Islamization through proselytizing, recitation in the mosque, schools in madrasas. The first president Syekh Mujibur Rahman took control of the secular government model (1977), after which many presidential changes were too fast. Furthermore, the final picture of Islam in

Bangladesh, the majority of Sunni adherents remaining Shiite Isma'iliyah (Agha Khani), there is no formal justice system, but Mullahs in the regions may act informally as qadhi in Islamic law. Freedom in that country is guaranteed and they are committed against Christian missionaries (Encyclopedia Team, 2000: 225-7).

C. CONCLUSION

The various descriptions described above, can be concluded as follows:

- a. The dynamics of British political development in the Indian subcontinent, starting from the conditions of society that is full of contradictions, religious conflicts, mutual hostility, robberies, diagrams, group interests that thicken, the arrival of British people to India, political processes developed to respond Indian society towards Britain. Finally until the British put their sovereignty to India in 1947 AD
- b. The renewal study starts from the thoughts of Syah Waliyullah and his successors to Sayyid Ahmad Syahid (1804-1931 AD). They socialize their thoughts and movements in the midst of Indian society.
- c. Reveal the map of Muslim political thought in the face of the demands of the situation and conditions of India under the brace of foreign nations. Thing this was done by Sheikh Ahmad Sirhindi, Syah Waliyullah and his successors or even Sayyid Ahmad Khan and his successors, who created political actors in the Algharghi environment.
- d. Implications of Indian Muslim League emerged as a container of aspirations of Indian Muslims to produce the results of the independence of India and Pakistan in the following 1947 AD, Bangladesh in 1971 AD
- e. In the historical context of India, Pakistan and Bangladesh, are allied countries.

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