

Islam Misrepresented in the History of India

By

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Sir Jadu Nath Sarkar was a renowned authority on the history of Mughal Empire in India, specially on the history of Aurasngzeb and marhatas. His findings and views on the subjects relating to that period are appreciable, but he was not fair and impartial towards Islam. In the history of Aurangzeb, Volume III, a special chapter Captioned “the Islamic state Church in India” has been added. He has made remarks quite contrary to the spirit of Islam. We intend to evaluate them one by one and place them in true prospective.

- 1- He writes, “The Islamic state is a theocracy. Its true king is God” (P-163).

Theocracy technically is a government by priests. A glance on the Muslim history reveals that originator of the Islamic government was Muhammad (p.b.u.h) who, simultaneously, was the leader of the people in religious matters. Commander of the army and an administrator. There was no class of priests who

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tax) from poor ahl al-dhimma (the protected non Muslims) and their clergymen.⁽⁵⁶⁾

After a brief discussion of the period of the early caliphate, we may conclude that the process of Shura, with Ijtihad and Ijma had undergone structural as well as substantive changes even in the course of early thirty years. This was because of the fact that there did not develop any organizational frame work for Shura although it remained an important constitutional requirement. The procedures of Ijtihad and Ijma were separated last, because of the diffused nature of Ijma it was difficult to determine whether it implied decision making by majority view, or unanimity or even less than unanimity principle. If Ijma were to be construed as equivalent to majority view, it was difficult to settle what constituted majority. As a consequence, Ijma lost its political significance. Similarly, Ijtihad, degenerated into autocratic decision making.⁽⁵⁷⁾

Syed Ameer Ali says in his book 'The essence of the political character of Islam is to be found in the character which was granted to the Jews by the prophet after his arrival in Medina, and the notable message sent to the Christians of Najran and the neighboring territories after Islam had fully established itself in the peninsula.'⁽⁵⁸⁾

J. Wellhausen says about the political system under the pious caliphs.

"The democracy of the orthodox caliphate was a tribal democracy. It was not based on the right to vote but on the duty to take the bayt or the oath of allegiance. It was a system meant not to elicit popular will but to create a uniformity of popular consent in a community in which opposition was not possible. The "Bayt" was the tribalistic feature of the political structure of the caliphal state, contractual in nature."⁽⁵⁹⁾