

Before proceeding further it is necessary to make an important
There is no doubt that this occurred in times of crisis such as foreign
qualification. Islam, like Christianity, has not been the same every-
invasion or of civil commotion. 4 It is equally certain that it was the
where. Again like Christianity, it has been modified by the nations which
i:ception rather than the rule. The evidence of co-operation of Hindu
have accepted it and the cultures which pre-existed it. As Spanish Chris-
officials with Muslim rulers from early days and of relations with Hindu
tianity differs from the American Middle Western or Greek forms, so
chiefs is too strong to admit of the reign of terror which continuous
Indian Islam differs from the Arabian, and Persian from the Moroccan
forcible conversion would mean in a country like India. Forcible converform.
Islam as a socioreligious driving force has been modified both by sion
happened, but exceptionally. The next factor was the natural one of
race and by culture. The Arabs gave the original revelation a legalistic
palitical influence. One path to fame and power in a Muslim state led
and litigious twist. Their great contribution was the development of
through conversion. Some ambitious men became Muslims and found
Islamic law or the Shariat. The Turks were a hardheaded, practical race.
themselves in leading positions in the state. But Hindus could also be in-
They modified the religion to suit their convenience, a recent edition of
fluent without denying their faith; in fact, the flow of converts from
the process being carried out by Ataturk in modern Turkey. Persia or
this source was never more than a trickle.

Iran, with its culture and imagination, its proneness to mysticism and
The largest accretions to the community came from two other sources
sensuousness, became the home of Islamic heresies. The Shias, domi-
-migration and persuasion. Under migration can be counted the soldiers
nant in Persia since the sixteenth century, began as a dissenting sect.
of the invading Turkish armies, who settled down in the country. They
The Aga Khan is the head of a heretical sect going back to the Persian
either sent for their families or intermarried locally. In addition to
middle ages. A modern example is the Ba'hai sect. Its mystical sense
individual adventurers, of which the records show there was a steady
found expression in the poets, of whom Hafiz and Rumi attained world
flow, and the rank and file of the invading Turkish armies, whole clans
rank. In the cultural sphere the Arabs of the early Caliphate borrowed '
or tribes on occasion moved in. The most recent example of this on a
heavily from the classical Greek heritage of the countries which they
large scale was the case of the Rohilla Afghans, who, uprooted from
conquered. Plato and Aristotle became familiar names in their thought;
their homeland in the eighteenth century by Nadir Shah the Persian,
indeed the knowledoe of Aristotle was returned to the West at the
moved into India in a body and settled in the submontane tract of Uttar

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University of Paris through Arab channels. The Islamic light, after
Pradesh between the upper Ganges and the hills. Migration accounted

passing through the Persian cultural prism, showed a spectrum of elegance, grace, and toleration not evidenced elsewhere. Though the Arabs of recruitment was conversion through persuasion. It is this factor which first brought Islam to northern India, they never got further than Sind. The real bearers of Islam to India were the Turks, who were in different in outlook and affection. The process was carried on only to a limited extent by the orthodox maulvis of the cities and courts. Their interest of Islam in India it should therefore be borne in mind that every act was the law and their preference coercion. The most persuasive and of a Muslim is not necessarily an Islamic act. In tracing any action to effective agents of Islamic conversion were the Sufis. These were dedicated men, some leading ascetic lives, and some maintaining their cultural as well as the religious factor must be taken into account. To take a simple illustration, the Afghan blood feud or the cutting off of noses for infidelity is not an Islamic, but a tribal characteristic. They were often unorthodox, and included in their ranks many mystics and near pantheists, but as a class they were loyal Muslims. Their religion ft:

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