**(I))** — **Influence on Indian Civilization   
*(‘I)*** — ***Social changes***

Contrary to the narrow-mindedness, of the Hindus, the Muslims had opened the gates of Knowledge and education on al the citizens irrespective of their being rich or poor the state gave away large sum in grants to the *ulema* for setting up “*madrassahs* and teaching pupils. There was vigorous   
educational and literary activity at the capitals and other centers like Sialkot, Lahore, Ahmadabad and Burhanpur. A British scholar, Rawlinson, has pointed out that the high degree of culture in Mughal India was largely the result of the excellent system of education Saleeman, another orient list says “Perhaps there are few communities in the world among whom education is more generally diffused than among Mohammeddans in India. He who holds an office worthy of twenty rupees a month common gives his son an education equal to that of a fnenll1ter The position is that there was, widespread enthusiasm foreducation, and so far ancient or medieval philosophy is concerned, there was much diffusion of knowledge through Arabic and Persian sources.  
Under the Sultanate the study of medicine was confined to the works written in central Asia. or to Hindu sources Education in .Persian, Arabic, and Sanskrit etc was also imparted in the educational   
institutions mainly established in mosques and temples  
In Sindh and Multan areas Arabic was the official language and the local population was given

Education through Arabic but, at later stages after the Glaznavi occupation Persian became the official language of the’ government and the literary language of the higher classes. The’ local’popuI4tion also got education through Persian and secured government jobs. ‘Many Hindu poets of Persian are well recognized in the Persian literature produced in the Sub-continent.   
The impact of Islam on the thinking and behavior of the Hindus was very significant S M Ikram in his *history of Muslim Civilization .of India and Pakistan* says, after its (Hinduism) contact with Islam the character of Hinduism was materially changed. A new conception of human, relationship began to grow in Hindu society reformer such as Rammanand’ Nanak and Chaitanya arose in all parts of the country, and began to preach against the rigidity of caste, emphasizing the importance of a good deed   
rather than of birth. As a result of the castesystem were softened and life became more bearable   
for the 1ower classes

Almost all, the Muslim courts in India maintained a tradition encouraging art and literature   
Muslim nobles and kings could encourage, popular ‘languages because they were nota by the Hindu ban on age of all languages of the people and the part played by ‘the Muslim rulers in the development of Bengali and Hindi was very important.’

There has been great collaboration between Muslims and non-Muslims in the realm of fine arts. Music as patronized by Muslim artist was fundamenta1y Hindu. The themes echo the Hindu legends of Krishna and his Gopi.   
Architecture had achieved a high level of development under the Sultanate (pre-Mughal) period The addition of arch dome and minaret proved   
spectacular The Mughal bad the most significant “in this art and Agra, Fatehpur Sikri, Delhi, Lahore and   
Srinagar are just exemplary   
In paintings, the local art was distinct with its human and animal figures while the Muslim had specialized in trees, flowers and The Muslim period saw the integration of both the skills and objects. Vincent Smith says, “the, works of the Indo-Persian draftsmen and painters furnish a gallery of historical portrait life-like and perfectly authentic.’ *‘*The preponderance of Hindus amongst leading court painters while indicative of the local school from dependence on Iran. Also reflects the increased Hindu  
importance.   
The development, of Hindi, Urdu and other languages during Muslim period was perhaps the - greatest achievement of the Muslims and local civilization jointly. Next to Persian the language which received great patronage was Hindi. According to S.M

Ikram, “From Akbar’s days practice started at the Mughal court of having a Hindu *Kavi Rai* (poet laureate) along with the Persian *Malkul Shuara.* Already the Muslim poets like Jaaisi and Kabir had enriched the Hindi language. Indeed a Hindu writer says, “It must not be forgotten that Muslims were the first to employ the regional language Hindi for literary proposes which was treated by the *Brahmins* as a vulgarized speech unworthy’ of attention. The greatest Hindi poet of Akbar’s days was the famous Tulsi Das who wrote away from the worldly courts”. But there were well known poets amongst Akbar’s courtiers. Raja Birbal was *Kavi Rai.* Famous general Abdur Rahim Khan-i-Khanan was not only a skilful poet himself but patronized a number of other Hindi poets. Even in the time of Aurangzeb, ‘The title of *Kavi Rai* continued to be given to deserving HindipoetThe encouragement, which the growth of 4regional languages and literatures received with the advent Muslim rule is unprecedented. They freely patronized Bengali, Kashmiri, Hindi, Deccani and other languages. This was more powerful in the regional kingdoms. which grew up after the weakening of the Delhi Sultanate. Persian continued as the court language in these kingdoms but local languages were freely patronized. and became respectable vehicles of   
literary expression

Part played by the Sufis and Preachers was much more important. For instance in the Punjab area Baba Farid Ganjshakar used regional language Punjabi in the.12 and 13 century and same was the case with Bhauddin Zakriya and Abdul Hameed Hakim Farid is perhaps the oldest Muslim Sufi who wrote poetry in Punjabi followed by ‘Kashmiri: Nuruddin Rishi and, Gaisuaraz employed both the Persian and Hindi and Amir Khusro himself says that he. Had written a *Var* in Hindi (Punjabi) on the death of Prince Mohammad. Much before that Masud Saad Salman of Lahore had also composed poetry in Hindi (Punjabi) and had a *diwan* also; Baba Nanak also contributed to Punjabi literature  
**Rise** **of Urdu**-   
Urdu was being systematically nourished in the South by Sufi saints and Deccani kings Nusrati, the first prominent poet of Urdu was attached to the court of the Bijapur. The first *Diwan* of Urdu *gahazals* .was compiled by Sultan Quli .Qutb Shah (1581-1611) [while *Diwan* of the *KafIs* in Punjabi by Shah Hussain (1539-1599) was an earlier outcome. Modem Urdu poetry really began with Wali Deccani (d. ‘1707 AD) who came into contact with standard spoken Urdu of the Mughal camp during the long of Aurangzeb in the He produced poetry, which took Delhi by storm:: This stirred the poets of the.

Capital and the traditions started of *writing* poetry in Urdu, instead of or in addition to Persian poetry.   
Once Urdu was adopted as the medium of literary expression by the writers of the metropolis, its development was rapid and it soon replaced Persian as the spoken language of the Court and principal literary. Language of the Muslims acid the Hindus both. The process of changeover to the new literary language was facilitated by certain other factors of which one is the liking of the local people and Hindu intelligentsia for the newly- developed language, which had its roots in the soil Urdu inherited all the good qualities of Hindi Persian and many of the local languages particularly Punjabi and Sindhi.

*(II)* — ***Moral Influence***

The reasonable Hindus were made the part of administration. The courtesy and tolerance shown to them also brought some healthy changes in the short-sighted and narrow-minded nation.There could not be any justice. in society of four tiers in which one section was inferior to others. The Muslim gave almost equal tight to all sections of the society the gambling; prostitution and Dasi system of temples had the legal sanctions of the Hindu society

Islam prohibited all such practice, these vices decreased.  
The Hindu Capitalists were free to exploit the. Poor through interest and was prohibited in Islam. Naturally the atrocities and financial exploitation had no more any this sort of business also decreased Hindu law of inheritance was totally just as it did not allow any to the womenfolk this   
male-dominated law was also changed and the women were given the right to have. Their share in property and asset The Hindu society strongly it But created a dent and paved the way for the progress of Islam in the sub-continent

***(III)*** — ***Political Consequences***

The subcontinent was divided into small political Units and there was no political Stability leading to Chaos social injustice, denial of human rights and almost a free hand to the powerful to the people and their wealth. There was no concept of a single-nation the nationalities were subdivided. There was no unity and no urge secure a better future for the coming generation. Either there were no institutions or they were-personalization by the regional rulers. That was the political administrative

Social, judicial and economic scene which helped the muslims to bring political stability by establishing a powerful government at the center with the state. Institutions which were responsible for further development of the areas under the Muslim rule. The invader Muslims intended to stay in the area, therefore, they did their best to establish peace, win over the native by providing them security, justice, better administration and conditions for the economic activities   
As the native people had to face the oppression of their rulers, the new-comers tried to save them from state oppression and the forces which were out to plunder. The poor for that peace, was restored and law and Order situation was y improved’ A deep. Rooted confidence was given to the people to live and let live. The major role in winning over the local Population was played by the Sufis and saints who spread the message of Islamic social equality and red. Upon equal human rights they were the torch bearers of tolerance and, they refused to side with the   
rulers who were less tolerant. The *Christi* school of the Sufis had earned a great reputation in this respect. All that helped to establish better living conditions and guarantee of fundamental human rights.   
The strife-ridden India was unaware of a central leadership or set-up since the time of Buddha rulers like

Asoka. Now the Muslims had come with a better state- craft and leadership which had established an efficient center with the institutions necessary for any prospering state. No doubt, the Muslim had also fought **h** against each other when there was a sudden change at the higher stage but after the crisis the situation used to turn to normal to the satisfaction of. The common people irrespective of their caste and creed: the social thinkers and writers are of the unanimous view that the Muslims had introduced a much better system of providing relief and security to the common man which helped the Muslim rule to take deep roots in the soil: and that was the biggest achievement. The local people were also given due share in the administration which created confidence and sense of participation to the local population   
The *Brahmins* had played havoc with the common people of the sub-continent and also with the rulers who were forbidden to have any contact with the outside world: To travel abroad or have people from outside world was a sin not .to be pardoned. That state of affair deprived the local people to have new ideas, views, hllosOPhie5 and information necessary for the development of human sources and the state itself. The• Muslims smashed this dangerous censor and built close contact with the outside world and induced the local population to do the same: The Indian treasures of Knowledge were thrown open for everybody. Thus the Sub-continent again came in contact with the people of the west and the east which helped break the intellectual and economic stagnancy of this part of the world. This was great contribution of the Muslims to the progress of the people of India.   
One of the factors in the failure of the Hindu system was that it lacked concept of new art of. Warfare. No doubt the Rajputs were very brave people and they had produced great warriors but by the first millennium they were left much behind. The Muslim had better armament, fighting manpower and strategies. And techniques of war and because of that they overpowered a vast country like India. Now after arrival of the Muslims the non-Muslims also learnt well the new war strategies etc.   
All that revolutionized the whole set-up of India and a new era of social; economic and cultural development was initiated by Muslims which made the Subcontinent a land of prosperity when the European nation were still groping In the dark. It was the wealth of India of the Muslim times which attracted the European traders and colonialists to have close links with this land and its people. This was the golden period of Indian history after the days of great Asoka

(IV) - ***Effect*** *on Family Life*

One of the basic elements of the Islamic civilization is that as all people, irrespective of their caste and creed, are the creation of Allah. They are all equal.   
There is no difference between the white and the black, an Arab or an Irani. Only piety or performance as a responsible member of the society makes one distinct from others. Socially there are no classes and every effort should be made to eliminate any discrimination which may exist.   
7lslamic civilization is based on the equality of man and woman. Both are responsible member of the society. Islam has no place for priesthood as in the Hindu society. Islam never denies education to a section- of the society but makes the Muslim duty- bound to learn and achieve knowledge from cradle to grave.   
As Islam stands for the equality of *human* beings, there is no question of division of society on social, cultural, racial, ethnic, linguistic and professional lines.   
The Islamic administrative system in the sub Continent had replaced, the personal rule of the Hindu Rajas who were divided in small states, each having

His own administrative patterns, which was oppressive for the majority of their subjects   
the social changes brought by Islam in the Subcontinent were:-  
*his concept of social equality and justice:*

Islam had hit hard the segmentation of the Hindu society in which *Brahmins* and *Khashaiarys* were ruling supreme while the *Shuddars* were .almost ex-communicated and were considered as The creation of little gods. The Islamic concept and practice of equality penetrated deep. Into the minds of the downtrodden Hindus who willingly embraced Islam to achieve equal status with all other classes.   
*Oneness of Allah* This monotheistic idea proved more attractive to those who were forced to accept many gods, religions and mythological ideas, rituals and customs. Islam was attracting more and more Hindus through the Muslims Sufis, spread all over India. That made the Hindu thinkers to revise the religious patterns and shake to some extant the division of the Hindu society in four water-tight compartments. Rama Nuj and others for the first time accepted and had access to the religious scriptures. Bhagti movement followed with Swami Rarna Nand, Bhagat Kabir (who, according to the Muslims, was a Muslim Faqir) and Gum Nanak as its heads. They severely criticized the anti-human religious rites and rituals and discriminatory division of the society. They claimed