

The history of the spread of islam in india and its relationship with islam in the archipelago: a critical review

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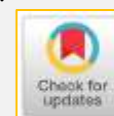
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ABSTRACT

This study describes the history of the spread of Islam in India and its relationship with the Archipelago. This study uses historical methods and a sociological approach. This research is a library research with a research focus, namely how is the history of the arrival of Islam in the Indian region? and How is the relationship between Indian Islam and Nusantara Islam? The results of this research are that the early history of the entry of Indian Islam is divided into two, namely formal and non-formal. The formal spread of Islam, namely the spread during the time of the Prophet, at that time many Jat (Indian) tribes lived in Arabia and some became physicians who healed the illness of Aisha, the wife of the Prophet, who was eventually appointed as his khadimah. The spread in the Rashidun khulafaur era at the time of Umar bin Khatab who carried out the expansion which was then continued by the next government until the Umayyads and the dynasties after it such as the Ghazni dynasty, Ghuri, the Delhi sultanate, the Khalji dynasty, Tughlaq, Sayyid, and finally the Mughal dynasty. non-formal, namely by trade, figures of Alim Ulama and marriage. Meanwhile, the relationship between India and the Archipelago occurred because of trade routes which later led to the entry of Islam. The strongest theory of Islamization in the archipelago was carried out by traders from Gujarat. This theory is believed from the many historical evidences, one of which is the legacy of Malik al Saleh who came from Bangala.

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Introduction

This research delves into the intricate history of Islam's dissemination in India and its intricate relationship with the Nusantara region. Prophet Muhammad (PBUH) introduced Islam as a universal mercy for humanity, with his teachings serving as a beacon of guidance for all. His mission of propagation unfolded against the backdrop of remarkable civilizations and historical epochs. Prophet Muhammad's (PBUH) endeavors, coupled with the concerted efforts of his companions, led to the expansion of Islamic dominion, catalyzing rapid advancements in civilization and historical progression (Arifin, 2021).

India stands as a testament to the success of this propagation mission through territorial expansion. The subcontinent's southern territories, encompassing present-day India, Pakistan, Bangladesh, Sri Lanka, and the Maldives, were formerly part of the Indian subcontinent before undergoing division and subsequent independence. The introduction of

Islam into this region was facilitated through multifaceted channels such as trade, agriculture, and meticulously organized religious propagation efforts. The incorporation of Islam into the cultural fabric of these lands significantly enriched their developmental trajectory, contributing to the flourishing of art, architecture, and scholarly pursuits (Ricklef, 2019).

However, despite India's historical significance in the propagation of Islam, the region exhibits distinctive characteristics, particularly concerning inter-state relations. Unlike Southeast Asia, where the Association of Southeast Asian Nations (ASEAN) fosters regional cooperation and diplomacy, India lacks a unified and definitive diplomatic framework. This is largely attributable to persistent conflicts with neighboring nations, notably Pakistan and Sri Lanka, both of which boast substantial populations. The absence of a cohesive diplomatic mechanism underscores the complexities inherent in South Asia's geopolitical landscape, necessitating nuanced approaches to foster stability and cooperation (Hafidz, 2019).

From this analytical standpoint, the study navigates towards elucidating the seminal phases of Islam's penetration into the Indian subcontinent. By unraveling the historical nuances and contextualizing them within the broader narrative of Islamic propagation, researchers aim to unveil the intricate socio-political dynamics that underpin India's historical trajectory. Furthermore, by elucidating the socio-cultural impact of Islam's entry into the subcontinent, the study seeks to enrich our understanding of India's diverse cultural tapestry and its enduring legacy in shaping contemporary discourse (Arifin, 2021).

In conclusion, the convergence of Islam with the Indian subcontinent epitomizes a profound historical nexus that continues to reverberate across the socio-political landscape of the region. Through meticulous research and nuanced analysis, scholars endeavor to unravel the multifaceted dimensions of Islam's propagation in India, shedding light on its enduring legacy and cultural ramifications. Ultimately, by delving into this rich tapestry of historical interactions, researchers strive to foster a deeper appreciation for the interplay between religion, culture, and historical progression in shaping the contours of contemporary discourse in South Asia (Hafidz, 2019).

Method

The research methodology employed in the aforementioned study involves a multifaceted approach aimed at comprehensively exploring the historical narrative of Islam's dissemination in India and its interconnectedness with the Nusantara region. The methodology encompasses both qualitative and historical research methods to provide a nuanced understanding of the subject matter. Firstly, the study utilizes a comprehensive literature review to survey existing scholarly works, historical documents, and primary sources related to the spread of Islam in India and its historical implications. This involves an extensive examination of academic publications, historical texts, and archival materials to gather pertinent information and contextualize the research within the broader scholarly discourse. Secondly, the research incorporates a comparative analysis framework to juxtapose different historical perspectives and interpretive lenses regarding the propagation of Islam in India. By analyzing various historical narratives, the study aims to discern common themes, divergent interpretations, and socio-political dynamics that have shaped the spread of Islam in the region over time.

Additionally, the methodology integrates qualitative data collection techniques such as interviews, surveys, and participant observations to capture diverse perspectives and insights from scholars, experts, and community members familiar with the subject matter. These qualitative data sources provide valuable firsthand accounts, personal narratives, and contextual understandings that enrich the research findings and offer unique insights into the lived experiences of individuals affected by the spread of Islam in India. Furthermore, the research employs a thematic analysis approach to identify recurring themes, patterns, and socio-cultural implications associated with the spread of Islam in India. This involves categorizing and interpreting qualitative data according to predefined themes and analytical

frameworks, allowing for a systematic exploration of key issues and phenomena related to the research topic.

Lastly, the methodology adopts a critical historiographical perspective to critically evaluate and interrogate historical narratives, biases, and ideological underpinnings that may influence interpretations of Islam's dissemination in India. By critically examining the construction of historical knowledge and narrative frameworks, the study seeks to uncover hidden biases, challenge dominant narratives, and offer alternative perspectives on the historical trajectory of Islam in India and its broader implications for contemporary discourse. In summary, the research methodology employed in this study is characterized by its multi-disciplinary approach, combining qualitative data collection methods, comparative analysis frameworks, and critical historiographical perspectives to provide a comprehensive and nuanced understanding of the spread of Islam in India and its historical significance.

Results and Discussion

The findings of this research elucidate the early history of Islam's introduction to India, categorized into formal and informal phases. Formal dissemination of Islam in India occurred during the time of Prophet Muhammad, wherein numerous Indian Jat tribes resided in Arabia, with some even serving as healers for Aisha, the wife of the Prophet, who eventually became her maidservant (Tasmara, 2018). Further formal spread transpired during the era of the Rashidun Caliphs and the Umayyad dynasty, continuing through subsequent regimes such as the Ghaznavid, Ghurid, Delhi Sultanate, Khalji, Tughlaq, Sayyid, and finally, the Mughal dynasty. Conversely, the non-formal spread of Islam in India was facilitated through trade, the influence of Islamic scholars and Sufis, as well as intermarriages (Caner et al., 2020).

The historical relationship between India and the Nusantara region is noteworthy, particularly concerning the advent of Islam. This relationship stemmed from trading routes, marking the inception of Islam's entry into the region. The Islamic dissemination theory in the Nusantara region, predominantly attributed to traders from Gujarat, finds support in historical evidence, including relics left by Malik al Saleh from Bengal (M. Mutawalli, 2021). The Indian subcontinent's population predominantly adhered to Hinduism before the arrival of Islam, with Arab traders being credited for introducing Islam through their commercial interactions with Indian society. Even with the presence of Islam, trade between India and Arabia persisted, gradually introducing India to the Islamic faith (M. Thalib, 2020).

The initial entry of Islam into India can be segmented into two phases: formal and informal. Formally, Islam permeated India during the time of Prophet Muhammad, extending through the Rashidun Caliphs, Umayyad dynasty, Ghaznavid dynasty, Ghurid dynasty, Delhi Sultanate, Khalji dynasty, Tughlaq dynasty, Sayyid dynasty, Lodi dynasty, and finally, the Mughal dynasty. Conversely, the informal spread of Islam in India occurred through trade, the influence of Sufis and Islamic scholars, and intermarriages (Caner et al., 2020).

Exploring the relationship between India and the Nusantara region unveils intriguing insights into the early development of Islam in Indonesia. Since prehistoric times, Indonesian inhabitants have been renowned for their seafaring prowess, navigating the vast oceanic expanses. Trade routes were established early in the Common Era, with the western region of the Nusantara attracting attention due to its role in facilitating trade between China, India, and Southeast Asia. Arab traders engaged in commerce with eastern regions including East India and the southern coast of China. As Prophet Muhammad successfully spread Islam in Arabia, Arab traders traversed to the Nusantara via maritime routes, passing through various ports along the way. This trade route spanned from Aden to ports such as Maskat, Raisu, Siraf, Guadar, Daibul (Debal), the Malabar coast encompassing Gujarat, Keras (the capital of the Kadangalur kingdom), Akyab, the Malacca Strait, Peureuleak, Lamno, Barus, Padang, Banten, Cirebon, Demak, Jepara, Tuban, Gresik, Ampel, Makassar, Ternate, and Tidore. Alternatively, some routes directly connected Aden to the Malabar coast, with Quilon serving as a major port in the Deccan region, traversing through the Cylon Strait to Malacca, then onward to Patani and Canton (Nurlaila, 2022).

These accounts suggest the potential influence of foreign entities, particularly those originating from Bengal (now predominantly Bangladesh), in disseminating Islam to the Nusantara region. Tome Pires, in his book "Suma Oriental," affirms that Sultan Malik al Saleh hailed from Bengal. Additionally, he posits that the Bengal Sultanate was established over a century before Gujarat fell to Sultan Alaudin Khalji in 1304 CE (Asiah, 2022).

In this research, while the systematic and detailed approach is evident from the title selection to the bibliography, there are some identified shortcomings that could be addressed for further improvement:

1. **Duration of the Research:** The duration of the research process is not specified. Including this information would provide clarity on the timeframe within which the study was conducted, allowing readers to better understand the depth and scope of the research.
2. **Future Research Recommendations:** The research does not explicitly state whether it recommends further investigation by subsequent researchers or concludes that the findings suffice for the current study. Providing recommendations for future research would contribute to the ongoing scholarly discourse on the subject and guide researchers in identifying potential areas for further inquiry.
3. **Lack of Comparative Analysis in the Conclusion:** In the concluding section, there is a missed opportunity to compare and evaluate the relative significance or influence of different factors contributing to the spread of Islam in India and its connection to the Nusantara region. Including an analysis of which factors had the greatest impact or were most influential could enhance the depth of the conclusion and provide valuable insights for readers.

Conclusion

The spread of Islam in India can be divided into two distinct phases: formal and informal. The formal phase commenced with the advent of Islam, notably during the time of Prophet Muhammad, marked by the presence of the Prophet's wife originating from India. Subsequently, during the era of the Rashidun Caliphs, particularly under Umar ibn al-Khattab, attempts at invasion led by Abu'l-As Mughira were made, though ultimately unsuccessful due to naval mishaps, which were subsequently prohibited by the Caliph (Duryat, 2021). Usman ibn Affan later resumed investigations into Indian traditions and culture, followed by Ali ibn Abi Thalib, who opted for overland routes instead of maritime ones. During the early Umayyad dynasty, Muawiyah's leadership saw invasions led by al-Muhallab bin Abi Shufrah, Ziad, and his son Abbas, though these campaigns only reached Kabul and Multan. The pivotal success in spreading Islam and conquering India during this period occurred under the leadership of Caliph al-Walid I, facilitated by Hajaj bin Yusuf, the Governor of Iraq, who dispatched his son-in-law Muhammad bin Qasim.

Qasim's success paved the way for subsequent dynasties, notably the Ghaznavid dynasty, where Sultan Mahmud played a prominent role as the greatest ruler. This momentum continued into the Ghurid dynasty led by Muhammad Ghuri, followed by Qutbuddin Aibek, who established the Delhi Sultanate, subsequently succeeded by the Khalji, Tughlaq, Sayyid, and Mughal dynasties. Islam maintained dominance in India for thirteen centuries until the arrival of the British colonial rule, which ultimately brought an end to Islamic governance in India. The second phase, informal spread, is characterized by three key factors: trade, the role of Islamic scholars, and intermarriages. The nexus between India and the Nusantara region was primarily facilitated by trade routes, marking the onset of Islam's ingress into the region. The theory of Islamization in the Nusantara region posits that traders from Gujarat played a pivotal role, supported by historical evidence such as the remnants of Malik al Saleh from Bengal.

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