

The Legacy of Muslim Rule in India by K.S. Lal

Review by Chris Caskie

Centuries of Violent, Unethical, Backwards Muslim Rule, largely Unknown in the West

28 August 2024

Contents (plus subdivisions for each chapter and endnotes at the end of each chapter)

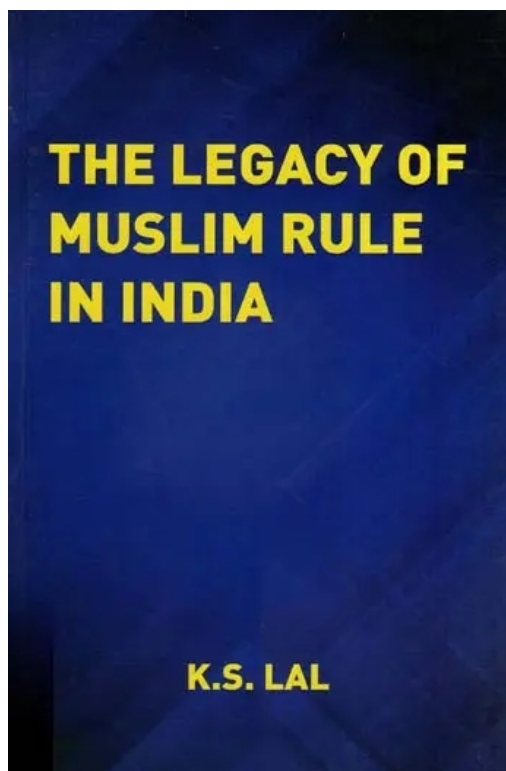
1. Preface
2. Abbreviations used in references.
3. The Medieval Age
4. Historiography of Medieval India
5. Muslims Invade India
6. Muslim Rule in India
7. Upper Classes and Luxurious Life
8. Middle Classes and Protest Movements
9. Lower Classes and Unmitigated Exploitation
10. The Legacy of Muslim Rule in India
11. Bibliography

Preface: The page numbers I cite refer to a PDF version. They may be different to your version, but can be trusted to be approximate.

4 Stars

Kishori Saran Lal (1920–2002) was an Indian historian who estimated that **Muslims killed approximately 60–80 million Hindus in India** between 1000–1525, which he argued in his book *Growth of Muslim Population in Medieval India* (first published in 1973). To date, Lal's estimates have not been debunked, only challenged without any counter-assessment. Lal's work was drawn to my attention by *hindugenocide.com*, a website that collects various sources and tries to raise awareness about the odious legacy of Islam in India. In this review, I aim to highlight what I thought were the main points, and consider the shortcomings.

Lal's work now seems very underrated, under reviewed, and now mostly forgotten, out-competed by mountains of erroneous, repetitive Jewish rubbish. Books like popular 'non-fiction' mass market paperbacks, which incredibly include no citations at all. Lal's book is well-written, with a solid bibliography consisting of original sources (including official documents from the Islamic regime), foreign



travelers' accounts and modern works. Lal pointed out the controversy of discussing the foul deeds of Islam in India. Even the Board of Secondary Education explicitly stated not to mention the destruction caused by Muslim invaders.(p. 278)

Lal starts the book by situating the societal structures that underpinned the Middle Ages, and compares and contrasts Europe and India during this period, which were both under an Abrahamic yoke. Lal points out that Islam enforced “a rigid, narrow and limited scriptural education could, parrot-like, repeat only one political theory-Man was nasty, brutish and short and must be kept suppressed.”(p. 7) In other words, Islam—similar to Christianity—has a cynical outlook on humanity, partly based on the idea that people are ‘sinners’. ‘Sin’ is a nonsensical concept, popularised by Jews, used to threaten and unduly blame people. **The cynical outlook of Islam (and Christianity) are in contrast to Judaism**, which extols and motivates its followers, emphasising that Jews are wonderful and entitled.

Lal mentioned the importance of the divine right of kings during the medieval period, which also applied under Islam—“Obedience to the ruler was advocated as a religious duty.”(p. 8) Thinking broadly about the medieval period, **the doctrine of the divine right of kings was useful in promoting and solidifying the power of puppet royals.**

Muslim Invasions and Principles of War

Lal dates the first invasion to 712, when Muhammad bin Qasim invaded Sindh (today Sindh is a southern province of Pakistan). It took five hundred years for its establishment (712–1206) and one hundred and fifty years for its decline and fall (1707–1857).(p. 278) **According to Lal, initially Muslims had a simplistic approach: If people didn't want to convert, they were simply forced to, and if they didn't, they were killed.**(p. 15) Unlike Christianity, Islam offered polygamy, license of concubinage and frenzied bigotry, which Lal thought appealed to people. Nowadays, many Muslims believe (or pretend to) because they don't have much choice, or they are too ignorant to foolish to understand it's rubbish. To this day, **the emphasis on the family in Islam is effective in keeping people adherent.** If people want to abandon Islam, they may be disowned or severely criticised by their family, something not viable for young people to do, and by the time they're older, they've accepted it for so long it's difficult to abandon it.

Lal cites the Quran as a source of inspiration—“**The one supreme duty the Quran taught them was to fight the infidels with all their strength, convert them to Islam and spread the faith by destroying their idols and shrines.** In *Surah* (Chapter) 2, *ayat* (injunction) 193, the Quran says, **Fight against them (the *mushriks*) until idolatry is no more**, and Allah's religion reigns supreme. The command is repeated in *Surah* 8, *ayat* 39. In *Surah* 69, *ayats* 30-37 it is ordained: Lay hold of him and bind him. Burn him in the fire of hell. And again: When you meet the unbelievers in the battlefield strike off their heads and, when you have laid them low, bind your captives firmly (47.14-15). Cast terror into the hearts of the infidels. Strike off their heads, maim them in every limb (8:12).”(p. 78) **Note the command to destroy 'idols' is taken from Judaism and was also practised by Christians in**

Europe. Jews invented Christianity to takeover Europe and used it to destroy European paganism, which Jews regarded as 'idolatry'.

Lal explained *Jihad*—"The main medium through which these injunctions were to be carried out was the holy *Jihad*. The *Jihad* or holy war is a multi-dimensional concept. **It means fighting for the sake of Allah, for the cause of Islam, for converting people to the true faith and for destroying their temples.** Iconoclasm and razing other peoples temples is central to Islam; it derives its justification from the Quranic revelations and the Prophets *Sunnah* or practice. Muhammad had himself destroyed temples in Arabia and so set an example for his followers. In return the *mujahid* (or fighter of *Jihad*) is promised handsome reward in this world as well as in the world to come. Without *Jihad* there is no Islam. *Jihad* is a religious duty of every Muslim. It inspired Muslim invaders and rulers to do deeds of valour, of horror and of terror. Their chroniclers wrote about the achievements of the heroes of Islam with zeal and glee, often in the very language they had learnt from their scriptures."(p. 77)

According to Lal—"The Muslim regime in India depended for sustenance and strength not on the Indian people but on foreign Muslim Caliphs and potentates."(p. 117) The Muslim regime also received a great deal of foreign military support, particularly from Turk or Afghan soldiers. They were an important source of strength for the army.(p. 127) Another strength of the army was its slave system. **Young Hindu boys were captured as slaves and indoctrinated into Islam and made soldiers.**(p. 129) Often times (Lal discusses a case under Shah Jahan, reigned 1628–1658), **a massacre was ordered of the male population above eight years old, and the remaining women and children were enslaved.**(p. 243)

A staggering number of soldiers were involved in the occupying Muslim army. For instance, Alauddin Khalji (1296–1316) commanded 475,000 horsemen, and Muhammad Tughlaqs cavalry is said to have consisted of 900,000 soldiers, though, of course, the numbers wavered.(p. 131) War elephants were also used, though their efficacy is debated. "Many of the strongest fortresses in India have elephant spikes upon their doors to hinder such form of assault."(p. 131) For many of the soldiers, loot was their sole source of income.(p. 132) In peace times, soldiers often still looted or destroyed civilian property, extorted and murdered people, as if they had nothing better to do.(p. 134)

Life in India under Islam

Lal wrote—"Non-Muslims suffered even more because of censorial regulations. Tradition divided them into seven kinds of offenders like unbelievers,infidels, hypocrites, polytheists etc. who are destined to go to seven kinds of hell from the mild *Jahannum* to the hottest region of hell called *Hawiyah*, a bottomless pit of scorching fire. A strict watch was kept on their thought and expression. **They were to dress differently from the Muslims, they could not worship their gods in public and they could not claim that their religion was as good as Islam.**"(p. 21) **According to Islam, humanity is divided into believers and 'Kafirs', and**

Muslims ought not to cooperate on the basis of equality with ‘Kafirs’. Throughout their centuries of control, the Muslims made no attempt to build a state with a broad system that benefitted various sections of the population.

Muslim law decrees mutilation as a punishment, often for minimal offences. For example, Alauddin Khalji ordered that if any shopkeeper sold any article short of weight, a quantity of flesh equal to the deficiency in weight was to be cut off from his haunches.(p. 265)

Lal quoted Beni Prasad who stated that when the Islamic regime in India became more tolerant, it was only out of necessity to maintain their rule—“By the fifteenth century the age of systematic persecution was past but the policy of toleration was the outcome of sheer necessity; it was the *sine qua non* of the very existence of the government.”(p. 139)

Anti-Intellectual and Derivative Attitude in Islam

No universities were established or maintained by Muslims in medieval India. They only destroyed the existing Hindu ones, which also attracted foreign students. The Muslims didn’t even set up Muslim institutions of higher learning. Education in Islamic India remained private and anyhow was mostly restricted to Islamic rubbish. Writers, scholars, teachers, and artists generally remained under the direct employment of kings and nobles. Consequently, little emerged from that period that could be called popular literature, folk-literature, etc.(p. 29)

Unsurprisingly, throughout medieval India, there was little scientific development or learning. Lal wrote how even candles and torches were a luxury—“Right up to the time of Babur there were no candles, no torches, not a candle-stick.⁷⁵ Even in the Mughal palace, utmost economy was practised in the use of oil for lighting purposes.⁷⁶ The common man lived in utter darkness after nightfall.”(p. 27)

Lal cited *History of Aryan Rule in India*, by E.B. Havell (London, 1918) in which Havell maintained that Islamic architecture e.g. mosques were copied from Hindu architecture, and by extension, Islamic literature and art.(p. 29) There’s a likely school of thought that the Taj Mahal was actually built by Hindus.

Class in India

The nobility of the Islamic state in India was diverse, largely originating from various foreign families. For example, Persians, Turks, Uzbeks, or indigenous converted Rajputs. The advantage of having an ethnically diverse bureaucracy is that the administrators could play one group against another, e.g. Sunnis could deal with Shias, etc.(p. 136) The nobles were called Umara and were graded as Khans, Maliks, Amirs and Sipehsalars in the Sultanate period, and as Mansabdars under the Mughals. According to the author of *Masalik-ul-Absar*, a Khan commanded more or less 100,000 troops, an Amir 10,000, a Malik a thousand, and so on.(p. 155) Miles Mathis in his paper *Tartar* demonstrated that Genghis Khan was Jewish (Khan being derived from Cohen, and many contemporaneous writers described him as

Caucasian; not Asian). Mathis' findings raise the question of how much of Khan's posterity, followers and subordinates were Jewish and/or had ties to Jews or other secret societies. Given the foreign support for Islam in India, Jewish fingerprints are expected.

Government mismanagement and corruption was standard fare, with administrators squandering money on personal things rather than using the money for government projects.(p. 161) **Many higher class Muslims were hypocritical, keeping harems despite adultery being prohibited in Islam, and drinking wine, despite alcohol being prohibited.**

The majority of the Indian popular was (as described by Lal) lower class, mostly being artisans in urban centres, and peasants in rural areas. Lal refers to accounts from Jahangir's reign in the early 1600s, which describe many peasants as having no furniture and the poorest of them being naked.(p. 229) According to Lal—**The principle of the *Shariah* was to leave with him [the peasantry] only as much as would have helped him carry on with his cultivation, but at the same time to keep him poor and subservient.**(p. 230) Beginning during Alauddin Khalji's reign (1296–1316), the Muslims aimed to break the resistance of the peasantry. They normally hated Islam, and weren't as venal as urban-based people who could get more of a leg up by converting. The Islamic state began imposing exorbitant land tax (called Kharaj) e.g. 50%, plus house-tax and grazing tax.(p. 231) If the peasants didn't pay, they became slaves. If they fled (which happened often) or died, it was a common practice to demand the arrears from their neighbours.(p. 237) According to Lal, the widely enforced **bare subsistence policy**, "left no incentive for increasing the production or improving the methods of cultivation." The impoverishment and oppression of the peasantry in India under Islam reminds me of the USSR, where the peasants' resistance was also broken, in that case through famine. Both Jews and Muslims favour urban, service-based economies and de-emphasise the primary sector. Both ideologies are parasitic. Their strengths are in bureaucracies and emphasis on propaganda and ideologies to try to win people over through force, or long-term inculcation. The Abrahamic approach is never to impress with raw intelligence, ideas or solutions. Suppression of opponents is necessary.

In my opinion, Lal made a common mistake. I think the main weakness of his methodology is his rigid division of groups of society into upper, middle and lower classes. Lal even uses the bogus term 'bourgeoisie', which is often conflated with upper class, but in fact Marx & Co. meant middle class. That 1800s wave of fake Jewish 'socialists' never attacked the rich industrialists who owned the companies. Marxism was controlled opposition (see Miles Mathis). **The crude Jewish-promoted 3-level class structure ignores many probable gradations in class.** Don't be duped by the idea that there has to be just 3 classes. Obviously e.g. poor Hindus and poor Muslims shouldn't technically be in the same class.

I felt this book could've been longer, but then again, Lal wrote other books dealing with Islam in India.

Addendum

It's worth pointing out that Salman Rushdie's book *The Satanic Verses* (1988) looks like a very unhelpful distraction. I haven't read it, but it's 'infamous' for its 'blasphemy' of Islam. In fact, the book is an entirely fictional novel, with nothing factual about the violent and duplicitous history of Islam. No wonder it was heavily promoted by the Jewish media, since it was so unthreatening to Islam.