



Seed Grain Policy As Derived From Islam And Hinduism: A Case Study

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Abstract:

Seeds have vital for production. Every religion has agricultural teachings through which they can grow and produce more food, but there are several differences in agricultural teachings between Semitic and non-Semitic religions. In non-Semitic religions, Hinduism is the largest religion of the world. It has also a wide and extended history and agricultural rules as well. Due to vast and extend history and rules, Hinduism provide large quantities of agricultural products to the world, Which are not only solve problems faced by world regarding foods but also fulfill the difference between demand and logistics as well. However, due to cutback in this field since 2001. Hindu religion especially in India, face a huge problem, lots of farmers said good-bye to this old profession. This paper will describe teachings about "Seed "in Hinduism and brief History of agriculture (in various times) in India. This will not only gives us help to fulfill the requirement but also give us a clear solutions to build fruitful policies to overcome and solve farming issues.

Keywords: Hinduism agriculture, Seed grain rules, Brief history.

Preface:

Seed policy plays impotent role. It may be small and large in terms of size. It transmits from one place to another through air, animals, birds and water. ¹ Normally seed need for wax an amount of humidity and temperature. Creatures are divided into different groups, the large group called kingdoms. All living things are included in one of five kingdom. They are Animals, plants, fungi, Monera and protesta, these classes are also divided into other sub classes as well. ²

Seed meaning in different dictionaries:

According to Urdu Persian dictionary, the word seed means 'shank' or 'grain'. ³ The same word is used in the Arabic dictionary Lisan-e-Arab (لسان العرب) in the sense of 'limit'. ⁴ Just like this The Arabic dictionary Al-Munajjid (المنجد) uses that word in the meaning of 'to set up limit'. Hence changing the circumflex, the meaning changed. ⁵ Like this the word "seed" is used a suitable word for this in English dictionary. ⁶ while the word commodity means kind. ⁷

Significance of the seed:

From the growing of the seed with the preparation of the fetus changes happened in other parts of ovoid also and a rough texture are prepared letter called the Seed. ⁸ There are many features of seed-bearer plants. ⁹ fetus hanging cells that pushed down the most important cells in the tissue, which spreads entirely in the tissue of the fetus is the most important plant flowering plants. Flower blooming absorbing food, and referred to generally in the name of seed. Bloom remains in a thin dry shape, which is called dust of seed. ¹⁰

Hinduism and its seed sowing teachings:

Hinduism is one the oldest religion of the word. We have no knowledge about the existence of cash relationship between the farmer and the King but the real objective of the revenue is a part of land. If we study the law of seed grain in Hinduism that is quite evident that injustice and unfair to tenants by landlord's, several events occurred in the past, but to consider the causes of those tragic events are illegal and irregular events which are practically or verbally imposed by squire on farmers by force and compulsions. In this irregular and illegal work some are unfair burden on payments, and do not treat them with fair compensation for their hard work and consider them slaves or subjects, all these may include in this category. Although religion need to set and adopt agricultural rules like economic rules on equality basis. Third party has no right to consider some class inferior or impose some extra conditions or to take some extra work from them or treat them like slaves.

1: Raja (king) responsibility in seed growing:

Hinduism, In its religious laws would have been of little concerned about the rights of farmers. Some laws about seed policy are mentioned in Manu laws in which it is necessary for the king to boost up the revenue and take measures for the enhancement in time of emergency.¹¹ Raja will personally oversee revenue enhancement associated cases.¹² In this case any irregularity and anomaly would not work because to protect the subjects is the first obligation of the king.¹³

2: Fact of equality in seed grains teachings:

Seed grain and distribution of revenue according to "The minor law" book is totally consisting upon on equality. That grain will be distributed on equivalent basis and also all the expenditure will be decided on the scale of equality.¹⁴

So the contract is to be carried out with concern and specific rules and laws. According to "The minor law book" that man will take taste of the production who tries to enhance the fertility.¹⁵ And the original Authority contracts for this purpose are that which present the formal signature of witnesses.¹⁶ It has been declared mandatory in Hinduism before eating, the grain must be offered as a first course offering to God. " Before offerings first to God, use the grain for personal need, will be finally transported in the form of an animal.¹⁷

3: Concept of agreements, fines and larceny in seed grain teachings:

In the distribution of revenues, it is mentioned that those who steal any seed or distribute unsuitable grains instead of suitable and easily growing grains, that man will fall in indigestion diseases or will be suffer from hand and foot diseases.¹⁸ If the thief returns the stolen food all the same he purified himself from sin.¹⁹ Farmers etc. leaving the contract of farming agreement without disease he will paid the fine However, if he ran away due to disease, he will have the right if he return, although if he come back after long time.²⁰ It is explained In Manu (منوسمرتی) law that if boss gives damage to the seed grain then he will pay to Raja (king) ten times extra of the fixed amount. If the servant does such damage and the owner is totally unaware of this then the servant will pay five percent extra of the full payment.²¹ In the case of wrong seed selling Manu laws suggested death penalty.²² but to some extent permission was given by religious laws as will "that such man who hardly subsist on agriculture, does not matter if he sale such seed for holy purpose. If he produces such seed by himself and he did not store that for a long time.²³ It means that those who wants to live forever with agriculture, has been given special permission.

4: Raja's role in seed Grain, in the shortage of farmers:

We find Most of the seed commodity laws of Hinduism in Arth-Shahstar (ارتھ شہاستر). For example, such land which could not sow due to lack of farmers, king need to distribute such land to others in half payment to increase fertility.²⁴ It can be guessed from the rules

that the land owned by the king, which farmers cultivated will, cost, etc. will be done by the king. Although it became the responsibility of the administrator to show the serious and grave concern about the crops production of the winter crop, summer crop and water etc. ²⁵ Divide such land among the farmers on the revenue enhancement of third, fourth, fifth or sixth part. ²⁶ It is the responsibility of the caretaker to take care of the essential items like bulls or drain excavators that should not get any disruption in the supply of such items. ²⁷

5: Intemperateness in the past in India with farmers in seed crops:

It is clear from the beginning that the limited requirements are available for farmers in India. Handover a limited production to the farmer and the remainder is the favor of the squire. ²⁸ Although we have a short knowledge about the farmer's personal use of grain in that era, but overall it is said that the farmer was delivered a small varieties of production to his family. We can get some information about the quality from Tuzk-e-Jahangire (ترک جہانگیری), as it is said that rice of Kashmir was largest in volume. ²⁹ And at Bihar district the poor people uses a simple food grain like peas which are harmful for health. ³⁰ but with this there are some areas for example "Malwa" (مالوہ) in which they have a lot of wheat grain but these people like to use edible corn for food. ³¹ Withal grain few vegetables also been used. While in some places like Bengal and Orissa, (اورٹیسیم) Sindh and Kashmir people usually like fish due to their settlement near water area, while meat were available in that time in low capacity due to poverty. ³² However, leather on the production of food per capita in the Mughal regime was better than before, because in that time in Kashmir walnut oil and butter was used as a first serve food. ³³ it is also a fact that in Mughal era drought was increased in some parts of the state and people usually sold their children by nothing. ³⁴ like as in Gujarat in 1574 AD due to severe drought, infectious diseases were spread and lots of people start migration from the province. ³⁵ it can be proven in various occasions. Like this in the era of King Jahangir ³⁶ (1615 .1616) due to extreme drought , plague circulate in the whole area. ³⁷

So the disaster of field compels the farmers to move from one area to another area. That's why lots of slaves would available in the market after a drought season. ³⁸ Tourist evidence of that time indicate that in ancient times in India the property really belongs to king. ³⁹ kings of that time disqualify the gentry's people from natural rights. There were only two classes mingle in the production (1) farmers and (2) King, or any other person to whom the rights were given. In rules the farmer was not presented in the concept of master. ⁴⁰ Truly independent transfer of land or neglect of the owner from there at will or separate the ownership in such cases there was no questions. Like the farmers of European who were moving along the land, there was no difference between them and Indian farmers because the case had been the same, and that was to cultivate. ⁴¹

Hinduism manuscript and Sources always show farmer as a single producer. The government gives full stress in the official papers that for tax purposes each farmer's land should be calculate separately. ⁴² If we study the history of India we can find three type of landowner or farmer (1) Squire (2) wealthy farmer, and (3) in third category there would be majority of farmers. According to the royal decree those farmers whose wealth and cattle were dependent on loans, were placed in the category of poor. ⁴³ The second social class was to cultivate the land of farmers and the third that used to work in the fields of landlords on tenants are set on the lowest level of the farmer. ⁴⁴ so the production was deficient or bulky, it is mandatory to pay from them. If the entire crop ruined then the other one will pay from his side, if something left spare that was divided among them. ⁴⁵

However, some areas are mentioned in which farmers are collectively having hold over landlords. For example the area of salts which was divided by King Babar ⁴⁶ these families received some statutory demand. ⁴⁷ on the other side for each caste to take hold of the property, the only way for them is there armed force, but this is the historical fact that armed force is the main power for protection of proprietary. According to Akbari (اين اڪبري) landlord's soldiers in some areas had exceeded to 44 million. ⁴⁸ So in proprietary evolution caste system is such involve hence we guess that the most loyal soldiers of the landlord will be the people of his caste but such way Mughal rule over farmers choices. It may seem to get a clear idea that disputes between landlords was decided by the judge or judicial sources of cooperation. ⁴⁹

So usually the farmers were receiving the lowest level of their income. In India (Mughal time) it was a central feature of that time, that the government received much of land revenue and production in the name of taxation. And much of their share halt before submission to government. ⁵⁰ Revenue is a part of collective income and the above information show that how much share the farmer has for their self. In the start these share is set on bigheaded conditions, latter on they determined and explain that according to different principle and with different area. ⁵¹ Constitution of Akbari show that there were three ways to divide the productions. (1) The first way to distribute the production of seed corn at the time of thrasher (2), the second way to distribute fields or crops before thrasher (3) and the third way in which the crop was used to store and distribute. ⁵²

According to the constitution of Akbar an orders were issued for that purpose to the accountant that he need to take care of all the records of sowing crops and diagnosing of the collective productions. ⁵³ King Alamgir ⁵⁴ gave stress over this ordain that the verified authority go there self to check Galactic disasters and after field inspection give approximate defray to each individual. ⁵⁵ Although individual interpretation assessment in this statement has been directed, but its preamble assessment and collection revenue of conventional methods instead of farmers, village has been declared the first unit in this category. It was compulsory for the Leaser (اجاره) to pay a fixed amount to the Thane (جاگيردار) but to other side they have to charge so much from the farmers. ⁵⁶ but to

chronologically some time regnant carried out different village land on lease. They gave much stress in this contract that destroyed villages and those farmers who have no armory, will give to the leaser on this condition that he will renovate that land. ⁵⁷ And the government's share was taken directly from the field or in the time of flour distribution. With this any time during collection of crop seed checking methods was also been used.

6: Few improvements in the time of Mughal era:

The Mughal government had received half or less than the standard rate from that land which was not cultivated from few years. And after five years the annual rate were reached to its original format. ⁵⁸ In the time of Mughal era an important task of low rates of revenue were conducted and imposed to encourage resettlement of those areas which was destroyed during famine, also with this in the time of producing high level of crops the government collected one forth part from the farmer to encourage farming. ⁵⁹ Similarly distribution of cultivable land, loans or seeds among the farmers also been introduced. ⁶⁰ It is compulsory for responsible person to have information about arable land in each village and how much loan (fund), seeds and Bulls are distributed among the farmers. ⁶¹

In early time of Mughal era much aids were given to farmers 'for irrigation project and purpose ⁶² that distribution was given to the Patriarch and he is responsible for the returns. ⁶³ the loan was also directed to the receiver slowly. ⁶⁴ Some evidence shows that the amount was received after cutting the crops are it was a common practice to receive within a year. ⁶⁵ But with this sometime annual installments are two years policy also adopted. ⁶⁶ However, there is no evidence of interest on that loan. So Mughal played a vital role in the development of agriculture not only financially but also project wise as well. ⁶⁷ So exaggerate with farmers are from the start but in Mughal era they try their best to some extent to control all that issues. Tax exemption, different constructions for the development of agriculture, but various principles in different areas, are of being not special focused to overcome over this issue. ⁶⁸

Conclusion:

Hinduism is the third largest religion of the world and has a rich and varied history. Its culture and traditions came to its present positions through various ways and stages, so it has enormous and multiple rules as will. Agricultural rules in Hinduism is to some extent same to other religions but if we look back to the Hinduism religion and its agricultural history, it shows that politically Hinduism not paid much Focus and concern to Agriculture. Due to this unequal treatment, large number of Farmers left agriculture as a profession since 2001. Therefore, this paper not only shows religious aspects of agriculture but also it's political aspects as well.

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