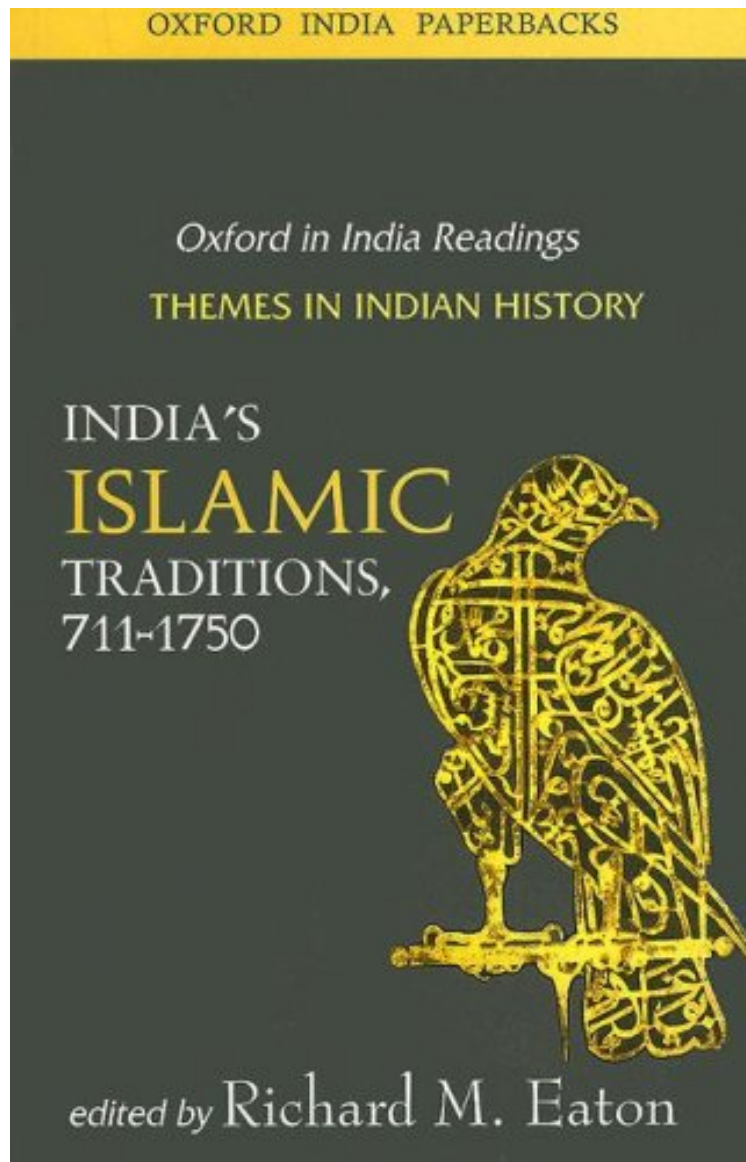


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From Oxford University Press : India's Islamic Traditions: 711-1750 (Oxford in India Readings: Themes in Indian History) before purchasing it in order to gage whether or not it would be worth my time, and all praised India's Islamic Traditions: 711-1750 (Oxford in India Readings: Themes in Indian History):

4 of 4 people found the following review helpful. Buy it.By CustomerThis book is... stunning. I have not completed

the book, however, I was shocked to see zero reviews. I had to correct this injustice. This not only sheds an incredibly bright and fascinating light on Islam in India, it also makes connections with the wider Muslim world, and especially with the entirety of Indian history. It places Islam into context as an INDIGENOUS Indian religious tradition, rather than a conquering imposter. This is a mistake for both Arab Muslims, who see India's contributions to Islam as muddled, diluted, and uninteresting, and those who, after the colonial era made a sharp distinction between "Hindu" and "Muslim" (was "Hindu" even really a defined sort of thing prior to the coming of Islam?). It casts aside tired explanations for the conversion of a large mass of people to Islam, such as through conquest, or because of a desire to seek favors from Islamic rulers, or the social justice theory which seeks to explain it in light of the hierarchical nature of the caste system. Which of these is correct? None! In fact, there were already Muslims in India at the time of the "conquest," and, in opposition to our modern view of "conversion," such a process in the past was not nearly so distinct. Conversion was not a total, and quick break from one religion to the other. Rather, in people, and in the region as a whole, Islam moved into the hearts and the land at a glacial pace almost... organically. Like any other faith extant in the area did. So what was "Hinduism" before Islam other than a pluralistic amalgam of different faiths and strains of spirituality, into which Islam could fit rather snugly, rather than supplant? This is a fascinating book! At such a price, who can resist?

This volume, part of the 'Themes in Indian History' series, contains 17 essays on various aspects of Islamic traditions in South Asia, spanning the course of 800 years, plus an Introduction by the editor, a well-known expert in this field. The essays cover a wide range of topics and provides a comprehensive summary of the rich diversity and cultural syncretism which are the hallmarks of the Islamic traditions in India. It will become a standard text on the subject of Indian Islam. For a thousand years before the advent of British power, a great variety of Islamic traditions appeared in India letters and conversations of Sufis, vernacular epics, visual arts, qawwali music, commentaries on the Quran, historical chronicles, romance literature, folk ballads, and much more. The essays in this book some of them classics, some written especially for inclusion here place such traditions in their historical contexts, and address some basic questions in relation to Islam. The first part of the volume explores the different ways in which Muslims and non-Muslims represented each other across ten centuries of India's history, and the historical circumstances that shaped these various representations. The second part examines how Islamic traditions were related to the exercise of power, during the long period of Muslim rule over much of India. The third and fourth parts focus on particular genres of Islamic traditions history, romance literature, law, and Sufi and Shi traditions. The final part looks at how Islamic traditions moulded, and were moulded by, the unique cultures of particular regions in South Asia. Part of the prestigious Themes in Indian History series, this reader will benefit students and teachers of medieval Indian history and religious studies, as well as informed general readers interested in the Islamic heritage of the subcontinent.

About the Author Richard M. Eaton is a Professor of History at University of Arizona, Tucson.