DESCRIPTION

This course is about Islam and Muslims in India from the seventh century to the end of the Mughal rule in 1857, with particular emphasis on the history of Muslim-Hindu interactions and the formation of Muslim identities. Originating in the Arabo-Persian lands of the Middle East, Islam found a new home for itself in South Asia, but it did so in a variety of ways, involving multiple processes of acculturation and differentiation among Muslim “outsiders” and India’s indigenous peoples. Accounts of Islam’s presence in South Asia assert what might be called a ‘clash of civilizations,’ and alternately a ‘melding of civilizations.’ This course will critically assess the evidence for and against these claims, as well as explore the richness and complexity of different individual and collective expressions that have flourished in South Asia—among ruling elites, Sunnis, Shi‘is, Sufis and heterogeneous religious groups. Students will develop a critical understanding of the nature of these fascinating historical developments and how they have shaped and enriched the religious and cultural heritage of India.

MATERIALS

Required:
J. Campo, *Encyclopedia of Islam*
J. Campo, *Islam in South Asia* (reader available at the Grafikart)
A. Embree, *Sources of Indian Tradition*, vol. 1
Manjhan, *Madhumalati*

REQUIREMENTS

1. Doing assigned readings before the next class session.
2. Class discussion & attendance. General & small group discussion. Written response to one Islamic/Middle Eastern Studies or South Asian Studies event
3. Map Assignment. Due April 12
4. Essay 1. Due 4/26
5. Midterm Exam. Objective, short answer & map. 5/3
7. Final Exam. Objective, short answer & essay. Monday, June 11, 7:30-10:30 PM

Grade Distribution: 2-15%, 3-5%, 4-15%, 5-25%, 6-15%, 7-25%
**Discussion & Attendance:** The discussion grade includes preparing a page of notes relating to one or more discussion questions assigned by the professor the week prior to the announced class discussion. Full credit is given for preparing the discussion notes in advance and participating in the discussion session.

Because our class meets only once a week, attendance will be taken at the beginning of each session. Students are allowed to miss one class without penalty, after which 5% will be deducted from the total score for the class for each class missed. 2.5% will be deducted for arriving at the session after role has been taken.

**Middle East Studies/South Asian Studies Event Response:** Gaining familiarity with the broader range of subjects and issues pertaining to the Middle East and South Asia will contribute to a better grasp of topics addressed in this course. Each student is required to attend an event approved by the instructor and writing a 1-2 page response. The response must be typed and double-spaced.

**Map Assignment:** The map assignment is given in the course reader, and outline maps are posted on the library’s Electronic Reserve.

**Essays:** Guidelines for the essays will be provided in class and will be posted on the library’s Electronic Reserve.

**Electronic Reserve:** Several course readings and other materials can be found on the library’s Electronic Reserve. The password is: caper.

**Course Standard of Academic Honesty and Responsibility:** The Student Code of Conduct clearly sets out the standard of academic honesty and responsibility in which a student’s work must be his or her own work. The faculty in Religious Studies believes that all class assignments and exams enhance a student’s overall intellectual growth, as well as his or her mastery of a subject. Plagiarism, the unauthorized submission of someone else’s work as one’s own, completely undermines the learning process, and is one of the most serious infractions of student conduct and the intellectual environment of the University. Any student who commits plagiarism will receive a FAIL for the course and the instructor will ask the Dean of Students and the Dean of Undergraduate Studies to suspend them from the university. Make certain that in your essays, map assignments, examinations, and other course work you provide complete citations for all sources (including materials from the web) cited directly or indirectly, verbatim or paraphrased.
Outline of Topics & Readings

I. Introduction: Thinking about Islam in India
   Readings: *Metcalf, “Presidential Address”
              *Ernst, “India as a Sacred Islamic Land”

II. Indian Geography, Demography & Religions
   A. The Land
      Readings: *Johnson, Cultural Atlas of India (selection)
   B. Indian Religions before Islam
      Readings: *HarperCollins (“Hinduism”)  
                 Campo, “Hinduism and Islam”
                 Embree, 3-6, 203-238, 254-259, 274-280
   C. Islam before India
                “Sharia,” “Sunnism,” Shiism,” and “Sufism”

III. Conquests, Hegemonies, and Islamizations
   A. The Delhi Sultanate
      Readings: *Lawrence, “The Eastward Journey of Muslim Kingship”
                Campo, “authority,” Biruni, Abu Rayhan,” “Delhi,” “Delhi Sultanate,”
                “Hinduism and Islam,” “dhimmi,” “jizya”
                Embree, pp. 381-93, 399-425, 430-46
                *Ernst, Eternal Garden (selection)
                *Fyzee, “Development of Islamic Law in India”
   B. The Mughal Dynasty
      Readings: Campo, “Akbar,” “Aurangzeb,” ” Dara Shikoh,” “Mughal Dynasty”
                *Schimmel, The Empire of the Great Mughals (selection)
                Embree, pp. 393-99, 425-30
                *Richards, The Mughal Empire (selection)
                *Asher, “A Ray from the Sun”
                *Aquil, In the Name of Allah (selection)
   C. Migrations, Indigenizations & Conversions
      Readings: *Assayag, “Introduction”
                *Moin, “Custom and Conversion in Malabar” (on ERES)
                *Eaton, “Approaches to the Study of Conversion to Islam in India”
                *Bayly, “Cult Saints, Heroes, and Warrior Kings”
                *Khan, Conversions and Shifting Identities (selection)
                *Eaton, “Who Are the Bengal Muslims?”

IV. Indian Shi’is, Sufis and Hindu-Muslim Acculturations
   A. Shi’eis
      Readings: Campo, “Twelve-Imam Shiism,” “Ismaili Shiism”
                *Pinault, “Shi’ism in South Asia”
                *Asani, “Creating Tradition thru Devotional Songs”

1 Important: Readings for Campo are in his Encyclopedia of Islam; those marked by an asterisk (*) are in the course reader.
B. Sufis, Holy Men, and Their Shrines
Readings: Campo, “saint,” “dervish,” “dhikr,” “Chishti Sufi Order,” “Naqshbandi Sufi Order,” “Sirhind, Ahmad”
Embree, pp. 391-99 and ch. 12
*Digby, “Sufis and Travelers in the Early Delhi Sultanate”
*Asani, “Ajmer” (on ERES)
*Assayag, “Cult”
*Baljon, “Shah Waliullah and the Dargah”

C. Sufi Literature
Readings: *Digby, “Medieval Sufi Tales of Yogis”
* Dharwadker, “Kabir”
Manjhan, Introduction to Madhumalati
Manjhan, Madhumalati

V. Muslim Women
Readings: *Lal, Domesticity and Power in the Early Mughal World (selection)
*Ernst, “Lives of Women Saints”
*Flueckiger, “The Vision was of Written Words”

VI. Islam and the Arts: Architecture, Music, Indian Culinary Culture
Readings: *Lawrence, “Taj Mahal”
*Ernst, “Listening to Music”

VII. Colonialism and Islamic Renewal & Reform
*Wolpert, A New History of India (selections)
*Dalrymple, The Last Mughal (selection)

VIII. Course Conclusion: South Asian Islam, Partition, & Modernity

Final Exam: Wednesday, June 11, 7:30-10:30 PM