

Later Ghaznavids Splendour And Decay The Dynasty In Afghanistan And Northern India 1040 1186

Muslims have been present in South Asia for 14 centuries. Nearly 40% of the people of this vast land mass follow the religion of Islam, and Muslim contribution to the cultural heritage of the sub-continent has been extensive. This textbook provides both undergraduate and postgraduate students, as well as the general reader, with a comprehensive account of the history of Islam in India, encompassing political, socio-economic, cultural and intellectual aspects. Using a chronological framework, the book discusses the main events in each period between c. 600 CE and the present day, along with the key social and cultural themes. It discusses a range of topics, including: How power was secured, and how was it exercised The crisis of confidence caused by the arrival of the West in the sub-continent How the Indo-Islamic synthesis in various facets of life and culture came about Excerpts at the end of each chapter allow for further discussion, and detailed maps alongside the text help visualise the changes through each time period. Introducing the reader to the issues concerning the Islamic past of South Asia, the book is a useful text for students and scholars of South Asian History and Religious Studies.

In a new accessible narrative, Andre Wink presents his major reinterpretation of the long-term history of India and the Indian Ocean region from the perspective of world history and geography. Situating the history of the Indianized territories of South Asia and Southeast Asia within the wider history of the Islamic world, he argues that the long-term development and transformation of Indo-Islamic history is best understood as the outcome of a major shift in the relationship between the sedentary peasant societies of the river plains, the nomads of the great Saharasian arid zone and the seafaring populations of the Indian Ocean. This revisionist work redraws the Asian past as the outcome of the fusion of these different types of settled and mobile societies, placing geography and environment at the centre of human history.

In the years covered by this volume, 1250-1450, the production patterns, in both the European precious and base metal industries, first established in the twelfth century, and described in volume two, continued to be played out. This now took place however in the context of a continuous process of increasingly acute resource depletion, which finally culminated in the terminal mining crisis of the 1450s. Even as European silver production declined, however, compensatory supplies of precious metals became for the first time available as a counter-cyclical production pattern came to characterise a newly emergent European gold industry which by 1450 had displaced African gold as the main source of supply to European mints. African gold increasingly was supplied to African and Asiatic markets. Vol. I: Asiatic Supremacy, 425-1125 Vol. 2: Afro-European Supremacy, 1125-1225 .

This book contains articles on historic cities of the Islamic world, ranging from West Africa to Malaysia, which over the centuries have been centres of culture and learning and of economic and commercial life, and which have contributed much to the consolidation of Islam as a faith and as a social and political institution. The articles have been taken from the second edition of the Encyclopaedia of Islam, completed in 2004, but in many cases expanded and rewritten. All have been updated to include fresh historical information, with note of contemporary social developments and population statistics. The book thus delineates the urban background of Islam as it has evolved up to the present day, highlighting the role of such great cities as Cairo, Istanbul, Baghdad and Delhi in Islamic history, and also brings them together in a rich panorama illustrating one of mankind's greatest achievements, the living organism of the city. This up-to-date, comprehensive, thematically indexed bibliography devoted to Afghanistan now

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and yesterday will help readers to efficiently find their way in the massive secondary literature available. Following the pattern established by one of its major data sources, viz. the acclaimed Index Islamicus, both journal articles and book publications are included and expertly indexed. An indispensable entry for all those taking professional or personal interest in a nation so much the focus of attention today.

This volume brings together a set of key articles, along with a new introduction to contextualize them, on the role of Turkish peoples in the Western Asiatic world up to the 11th century. Such topics as the geographical and environmental original milieux of these peoples in the forest zone and steppelands of Inner Asia, the formation and breakup of tribal confederations within the steppes, and the evolution of tribal structures, are examined as the background for the appearance of Turks within the Islamic caliphate from the 9th century onwards. These came first as military slaves, then as movements of peoples, such as the tribal migrations of the Oghuz, leading to the establishment of the Seljuq sultanate, whilst from within Islamic society, individual Turkish commanders were able at the same time to build up their own military empires such as that of the Ghaznavids. In this way was put in place a Turkish dominance of the northern tier of the Middle East, with attendant changes in demography and land utilisation, which was to last for centuries.

Focuses attention on the role of geography and, more specifically, on the interplay of nomadic, settled and maritime societies. In doing so, it presents a picture of the world of India and the Indian Ocean on the eve of the Portuguese discovery of the sea route.

A study of Perso-Islamic kingship in India, as a way to understanding the political and cultural history of Muslim courts in India and their legacy.

Shahnama Studies III offers new insights into the reception of the Shahnama or Book of Kings, composed by the Persian poet Firdausi in the 10th-11th century in eastern Iran.

The iconic minaret of Jām stands in a remote mountain valley in central Afghanistan, the finest surviving monument of the enigmatic 12th-century Ghaznavid dynasty. The re-discovery of the minaret half a century ago prompted renewed interest in the Ghaznavids, and this has intensified since their summer capital at Jām became Afghanistan's first World Heritage site in 2002. Two seasons of archaeological fieldwork at Jām, the detailed analysis of satellite images and the innovative use of Google Earth as a cultural heritage management tool have resulted in a wealth of new information about known Ghaznavid sites, and the identification of hundreds of previously undocumented archaeological sites across Afghanistan. Drawing inspiration from the Annales School and the concept of an 'archipelagic landscape', Thomas has used these data to re-assess the Ghaznavids and generate a more nuanced understanding of this significant Early Islamic polity. In addition to complementing the événements which form the focus of the urban-based historical sources, the new archaeological data are used by Thomas to reconsider the urban characteristics of the Ghaznavids' summer capital. Throughout *The Ebb and Flow of the Ghaznavid Empire*, Thomas uses this to explore the issues of Ghaznavid identity, ideology and the sustainability of their polity.

A compelling look at the Fatimid caliphate's robust culture of documentation The lost archive of the Fatimid caliphate (909–1171) survived in an unexpected place: the storage room, or geniza, of a synagogue in Cairo, recycled as scrap paper and deposited there by medieval Jews. Marina Rustow tells the story of this extraordinary find, inviting us to reconsider the longstanding but mistaken consensus that before 1500 the dynasties of the Islamic Middle East produced few documents, and preserved even fewer. Beginning with government documents before the Fatimids and paper's westward spread across Asia, Rustow reveals a millennial tradition of state record keeping whose very continuities suggest the strength of Middle Eastern institutions, not their weakness. Tracing the complex routes by which Arabic documents made their way from Fatimid palace officials to Jewish scribes, the book provides a rare window onto a robust culture of documentation and archiving not only comparable to that

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of medieval Europe, but, in many cases, surpassing it. Above all, Rustow argues that the problem of archives in the medieval Middle East lies not with the region's administrative culture, but with our failure to understand preindustrial documentary ecology. Illustrated with stunning examples from the Cairo Geniza, this compelling book advances our understanding of documents as physical artifacts, showing how the records of the Fatimid caliphate, once recovered, deciphered, and studied, can help change our thinking about the medieval Islamic world and about premodern polities more broadly.

This is the fourth volume in the Indian history series *From Indus to Independence: A Trek through Indian History*. Its title 'The Onslaught of Islam' is apt, since the book covers the initial period in which the newly founded religion of Islam started to move eastwards. Islam, almost immediately after its inception, had subdued large parts of the western regions of the Middle-East and stemmed the eastward movement of the Byzantine Empire. In ancient and medieval times all invaders of the Indian sub-continent came through the Khyber Pass in the Hindu Kush mountain ranges. The book examines the different invading armies starting with the Persian army of Darius the Great, the invasions of the Kushans and the White Huns, the repeated assaults by Mahmud of Ghazni 'The Hammer of the Idolaters', and the arrival of Muhammad of Ghur into the Indian sub-continent. While describing the military successes and failures of the Islamic armies the book also analyses the philosophical intermingling of cultural and religious ideas. This volume brings the narrative of Indian history to the establishment of the Delhi Sultanate.

Persian literature is the jewel in the crown of Persian culture. It has profoundly influenced the literatures of Ottoman Turkey, Muslim India and Turkic Central Asia and been a source of inspiration for Goethe, Emerson, Matthew Arnold and Jorge Luis Borges among others. Yet Persian literature has never received the attention it truly deserves. "A History of Persian Literature" answers this need and offers a new, comprehensive and detailed history of its subject. This 18-volume, authoritative survey reflects the stature and significance of Persian literature as the single most important accomplishment of the Iranian experience. It includes extensive, revealing examples with contributions by prominent scholars who bring a fresh critical approach to bear on this important topic. In this volume the Editors offer an indispensable overview of Persian literature's long and rich historiography. Highlighting the central themes and ideas which inform historical writing, "Persian Historiography" will be an indispensable source for the historiographical traditions of Iran and the essential guide to the subject.

Objects of Translation offers a nuanced approach to the entanglements of medieval elites in the regions that today comprise Afghanistan, Pakistan, and north India. The book--which ranges in time from the early eighth to the early thirteenth centuries--challenges existing narratives that cast the period as one of enduring hostility between monolithic "Hindu" and "Muslim" cultures. These narratives of conflict have generally depended upon premodern texts for their understanding of the past. By contrast, this book considers the role of material culture and highlights how objects such as coins, dress, monuments, paintings, and sculptures mediated diverse modes of encounter during a critical but neglected period in South Asian history. The book explores modes of circulation--among them looting, gifting, and trade--through which artisans and artifacts traveled, remapping cultural boundaries usually imagined as stable and static. It analyzes the relationship between mobility and practices of cultural translation, and the role of both in the emergence of complex transcultural identities. Among the subjects discussed are the rendering of Arabic sacred texts in Sanskrit on Indian coins, the adoption of Turko-Persian dress by Buddhist rulers, the work of Indian stone masons in Afghanistan, and the incorporation of carvings from Hindu and Jain temples in early Indian mosques. *Objects of Translation* draws upon contemporary theories of cosmopolitanism and globalization to argue for radically new approaches to the cultural geography of premodern

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South Asia and the Islamic world.

Winner of the 1999 British-Kuwait Friendship Society Prize in Middle Eastern Studies.

Described by the BKFS reviewer as "e;A ground-breaking work on a subject that has been almost totally neglected."e;"e;Why write history in Persian?"e; Persian historical writing has received little attention as compared with Arabic, especially as seen in the early (pre-Mongol) period. Within the larger context of the development of Islamic historiography from the tenth through the twelfth centuries, the case of Persian historical writing demands special attention. Discussions tend to concentrate on its sources in pre-Islamic Persian and in Arabic works, while the reasons for its emergence, its connections with Iranian and Arabic models, its political and cultural functions, and its reception, have been virtually ignored. This study answers these questions and addresses issues relating to the motivation for writing the works in question; its purpose; the role of the author, patrons and audiences; the choice of language and the reasons for that choice; the place of historical writing in the broader debate over the suitability of Persian for scholarly writing.

This is the second of a projected series of five volumes dealing with the expansion of Islam in "al-Hind," or South and Southeast Asia. It analyses the conquest of the eleventh-thirteenth centuries, the migration of Muslim groups into the subcontinent, and maritime developments in the same period.

Between the ninth and the fifteenth centuries, Central Asia was a major political, economic and cultural hub on the Eurasian continent. In the first half of the thirteenth century it was also the pre-eminent centre of power in the largest land-based empire the world has ever seen. This third volume of Christoph Baumer's extensively praised and lavishly illustrated new history of the region is above all a story of invasion, when tumultuous and often brutal conquest profoundly shaped the later history of the globe. The author explores the rise of Islam and the remarkable victories of the Arab armies which - inspired by their vital, austere and egalitarian desert faith - established important new dynasties like the Seljuks, Karakhanids and Ghaznavids. A golden age of artistic, literary and scientific innovation came to a sudden end when, between 1219 and 1260, Genghiz Khan and his successors overran the Chorasmian-Abbasid lands. Dr Baumer shows that the Mongol conquests, while shattering to their enemies, nevertheless resulted in much greater mercantile and cultural contact between Central Asia and Western Europe.

The Akhbar al-dawla al-saljuqiyya is one of the key primary documents on the history of Western Persia and Iraq in the 11th and 12th centuries. This book provides an accessible English translation and commentary on the text, making available to a new readership this significant work on the pre-modern history of the Middle East and the Turkish peoples. The text is a chronicle of the Seljuq dynasty as it emerged within the Iranian lands in the 11th and 12th centuries, dominating the Middle Eastern lands, from Turkey and Syria to Iran and eastern Afghanistan. During this formative period in the central and eastern Islamic lands, they inaugurated a pattern of Turkish political and military dominance of the Middle East and beyond, from Egypt to India, in some cases well into the 20th century. Shedding light on many otherwise obscure aspects of the political history of the region, the book provides a more detailed context for the political history of the wider area. As such, it will be of great interest to scholars of Middle Eastern history and is an important addition to the existing literature on the Seljuq dynasty.

Presents a thematically indexed bibliography devoted to Afghanistan. Following the pattern established by one of its major data sources, viz, the acclaimed Index Islamicus, both journal articles and book publications are included and indexed.

The Chronicle of Ibn al-Athir (1160-1233AD), entitled al-Kamil fi'l-Ta'rikh, is one of the outstanding sources for the history of the medieval world. It covers the whole sweep of Islamic history almost up to the death of its author; events in Iraq, Iran and further East run in

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counterpoint with those involving North Africa and Spain. From the time of the arrival of the Crusaders in the Levant, their activities and the Muslim response become the focus of the work. This part covers the establishment of the Crusader states and the initial weak and divided response of Muslim regimes in the area.

This book presents a comprehensive survey of warfare in India up to the point where the British began to dominate the sub-continent. It discusses issues such as how far was the relatively bloodless nature of pre-British Indian warfare the product of stateless Indian society? How far did technology determine the dynamics of warfare in India? Did warfare in this period have a particular Indian nature and was it ritualistic? The book considers land warfare including sieges, naval warfare, the impact of horses, elephants and gunpowder, and the differences made by the arrival of Muslim rulers and by the influx of other foreign influences and techniques. The book concludes by arguing that the presence of standing professional armies supported by centralised bureaucratic states have been underemphasised in the history of India.

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Part One: The Historical, Social and Economic Setting During the eight centuries covered in this volume, the new faith of Islam arose in Arabia and gradually spread eastwards and northwards, eventually affecting much of Central Asia, the southern fringes of Siberia and the eastern regions of China. These were also the centuries in which nomadic and military empires arose in the heart of Asia, impinging on the history of adjacent, well-established civilizations and cultures (China, India, Islamic Western Asia and Christian eastern and central Europe) to an unparalleled extent. Lamaist Buddhism established itself in the Mongolian region and in Tibet and Islam among the Turkish people of Transoxania, southern Siberia and Xinjiang. It was in Eastern Europe, above all in Russia, that the Turco-Mongol Golden Horde was to have a major, enduring influence on the course of the region's history.

This title has tables giving years of rule and family relationships (in the male line unless otherwise indicated) for the reigning families of the world, from Horus Aha, first pharaoh of Egypt, to Abdallah, present king of Saudi Arabia. Included in the tables are data regarding regencies and co-regencies, abdications and depositions, interregna and dynastic unions, mandates and protectorates, canonizations and beatifications, and the end of monarchic rule through conquest or overthrow. Notes provide information on chronological problems and uncertainties, non-Western dating systems, and names and titles; bibliographies document the research and guide the reader to additional information.

This book is the result of a conference held at the University of California, Irvine, covering the contacts between Iran and India from antiquity to the modern period. **SHORTLISTED FOR THE 2020 CUNDILL HISTORY PRIZE** 'Remarkable ... this brilliant book stands as an important monument to an almost forgotten world' William Dalrymple, Spectator A sweeping, magisterial new history of India from the middle ages to the arrival of the British The Indian subcontinent might seem a

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self-contained world. Protected by vast mountains and seas, it has created its own religions, philosophies and social systems. And yet this ancient land experienced prolonged and intense interaction with the peoples and cultures of East and Southeast Asia, Europe, Africa and, especially, Central Asia and the Iranian plateau between the eleventh and eighteenth centuries. Richard M. Eaton's wonderful new book tells this extraordinary story with relish and originality. His major theme is the rise of 'Persianate' culture - a many-faceted transregional world informed by a canon of texts that circulated through ever-widening networks across much of Asia. Introduced to India in the eleventh century by dynasties based in eastern Afghanistan, this culture would become thoroughly indigenized by the time of the great Mughals in the sixteenth, seventeenth, and eighteenth centuries. This long-term process of cultural interaction and assimilation is reflected in India's language, literature, cuisine, attire, religion, styles of rulership and warfare, science, art, music, architecture, and more. The book brilliantly elaborates the complex encounter between India's Sanskrit culture - which continued to flourish and grow throughout this period - and Persian culture, which helped shape the Delhi Sultanate, the Mughal Empire and a host of regional states, and made India what it is today.

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Ibn al-Athir, who died in the 13th century, is one of the most important historians of Islam. His major chronicle, the Kamil fi'l-Ta'rikh, is one of the greatest achievements of Muslim historiography for the range and comprehensiveness of the sources it assembled and for its narrative, covering the whole sweep of Islamic history up to his own lifetime. This volume of D.S. Richards' translation covers the early years of conquest and the period of the 'great sultanate'. With its copious annotations, the translation will open a direct window into this period of history for non-Arabic readers and will be an invaluable aid and resource for students and scholars.

Elephants have fought in human armies for more than three thousand years. This is the largely forgotten tale of the credit they deserve and the sacrifices they endured.

During the eleventh to thirteenth centuries, Islamic conquest and trade laid the

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foundation for a new type of Indo-Islamic society in which the organizational forms of the frontier and of sedentary agriculture merged in a way that was uniquely successful in the late medieval world at large, setting the Indo-Islamic world apart from the Middle East and China in the same centuries.

This book seeks to reconstruct the past of undivided Panjab during five medieval centuries. It opens with a narrative of the efforts of Turkish warlords to achieve control in the face of tribal resistance, internal dissensions and external invasions. It examines the linkages of the ruling class with Zamindars and Sufis, paving the way for canal irrigation and agrarian expansion, thus strengthening the roots of the state in the region. While focusing on the post-Timur phase, it tries to make sense of the new ways of acquiring political power. This work uncovers the perpetual attempts of Zamindars to achieve local dominance, particularly in the context of declining presence of the state in the countryside. In this ambitious enterprise, they resorted to the support of their clans, adherence to hallowed customs and recurrent use of violence, all applied through a system of collective and participatory decision-making. The volume traces the growth of Sufi lineages built on training disciples, writing books, composing poetry and claiming miraculous powers. Besides delving into the relations of the Sufis with the state and different sections of the society, it offers an account of the rituals at a prominent shrine. Paying equal attention to the southeastern region, it deals with engagement of the Sabiris, among other exemplars, with the Islamic spirituality. Inclusive in approach and lucid in expression, the work relies on a wide range of evidence from Persian chronicles, Sufi literature and folklore, some of which have been used for the first time. Please note: Taylor & Francis does not sell or distribute the Hardback in India, Pakistan, Nepal, Bhutan, Bangladesh and Sri Lanka

The second volume in this series presents the reader with an extensive study of some major genres of Persian poetry from the first centuries after the rise of Islam to the end of the Timurid era and the inauguration of Safavid rule in the beginning of the sixteenth century. The authors explore the development of poetic genres, from the panegyric (qaside), to short lyrical poems (ghazal), and the quatrains (roba'i), tracing the stylistic evolution of Persian poetry up to 1500 and examine the vital role of these poetic forms within the rich landscape of Persian literature.

Abu al-Rayhan al-Biruni (973–1048) was a brilliant polymath who wrote on diverse subjects in the natural and human sciences, including calendars, history, geography, astronomy, Indology, mineralogy, and pharmacology. Born in Khwarazm, he lived in various places in Central Asia, Iran, and medieval Afghanistan. His fortunes came to be closely linked with the Ghaznavid dynasty at its apogee, during the reign of Sultan Mahmud of Ghazna (d. 1030). He was widely famed for the meticulous, objective and systematic quality of his thought, and remained an admired scientist and scholar of the eastern Islamic world in subsequent centuries. His curiosity ranged across cosmic, earthly, and human

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timescales and his willingness to be puzzled by reality and interested in others' perspectives, strikingly in his observations on Indian culture and religion, demonstrate a remarkably open and tolerant mind. In this book, Malagaris places Biruni in his historical and cultural context within the long-term history of Central Asia. He outlines the trajectory of Biruni's life, clarifying key questions about his associations, travels, and patrons. Following an overview of Biruni's chief interests, Malagaris details Biruni's major works to illustrate the breadth of his output and his intellectual approach, especially his attention to language, his esteem for knowledge, and his commitment to objective truth. An account of the institutional context and competition among patrons helps explain some of his friendships and rivalries, notably with Avicenna. Malagaris also shows how varied paths of transmission affected the legacy of Biruni and his reception in global scientific and literary traditions. Finally, a detailed bibliographic essay, timeline, and list of key works will guide readers into further study of Biruni and his thought.

"In 2012, the year 1433 of the Muslim calendar, the Islamic population throughout the world was estimated at approximately a billion and a half, representing about one-fifth of humanity. In geographical terms, Islam occupies the center of the world, stretching like a big belt across the globe from east to west."--P. vii.

One Of The Earliest Persian Poets In India, Masud Sad Remains An Important And Influential Poet Across India, Pakistan And Iran. In This First Substantial Critical Study Of The Poets Life And Works, The Author Weaves A Rich Tapestry That Includes Literary Anecdotes, History And Poetry.

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