

ANNAMARIE SCHIMMEL: *Der Islam im indischen Subkontinent*. (Grundzüge, Vol. 48). Darmstadt: Wissenschaftliche Buchgesellschaft, 1983. 163 pages, DM 44.-

As one of the latest additions to the series "Grundzüge" (Fundamentals), which has already produced another work on India (D.Rothermund, *Grundzüge der indischen Geschichte*. 1976), the book under review has been written by one of the most competent scholars in the field of Islam in India. Here, India or the Indian subcontinent are used to designate a cultural unit comprising the present day states of India proper, Pakistan, Bangladesh and Nepal; the latter, however, has not been touched by Islam except for one short-lived invasion in the 14th century.

The study of Islam on the Indian subcontinent has been a rather neglected field for quite some time as scholars working on Indian culture or on Islam have been reluctant to take up this subject, requiring as it does a thorough knowledge in both these branches of research. It is only since the last two or three decades that things have begun to change, and much of what has been achieved in the meantime is due to the endeavors of A.Schimmel, who was therefore an obvious choice to write a survey taking stock of the results obtained so far and at the same time giving an introduction to the subject.

The book is divided into five chapters followed by an epilogue, which briefly sketches the problems of Islam after the partition of British India. The advent of Islam to the subcontinent in AD 711 and its intrusion into Hindu culture are first described. The second chapter is devoted to Indian Islam in the different provinces of this vast country, revealing many local varieties and manifestations of Islam in India, at times viewed too much from Delhi, the centre of the political power of Islam in India. The following two chapters deal with Islam under the Moghuls and under the British up to 1857. A final chapter on "the search for identity" describes the reaction of Islam in India to the challenges of modern Western thought up to the creation of Pakistan in 1947. A very useful annotated bibliography concludes this outline.

The book as a whole makes excellent reading in spite of the fact that it seems to be somewhat overburdened with details at times. Nevertheless, the extremely useful and highly informative survey will be a great benefit to all interested in Islam in India.

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