

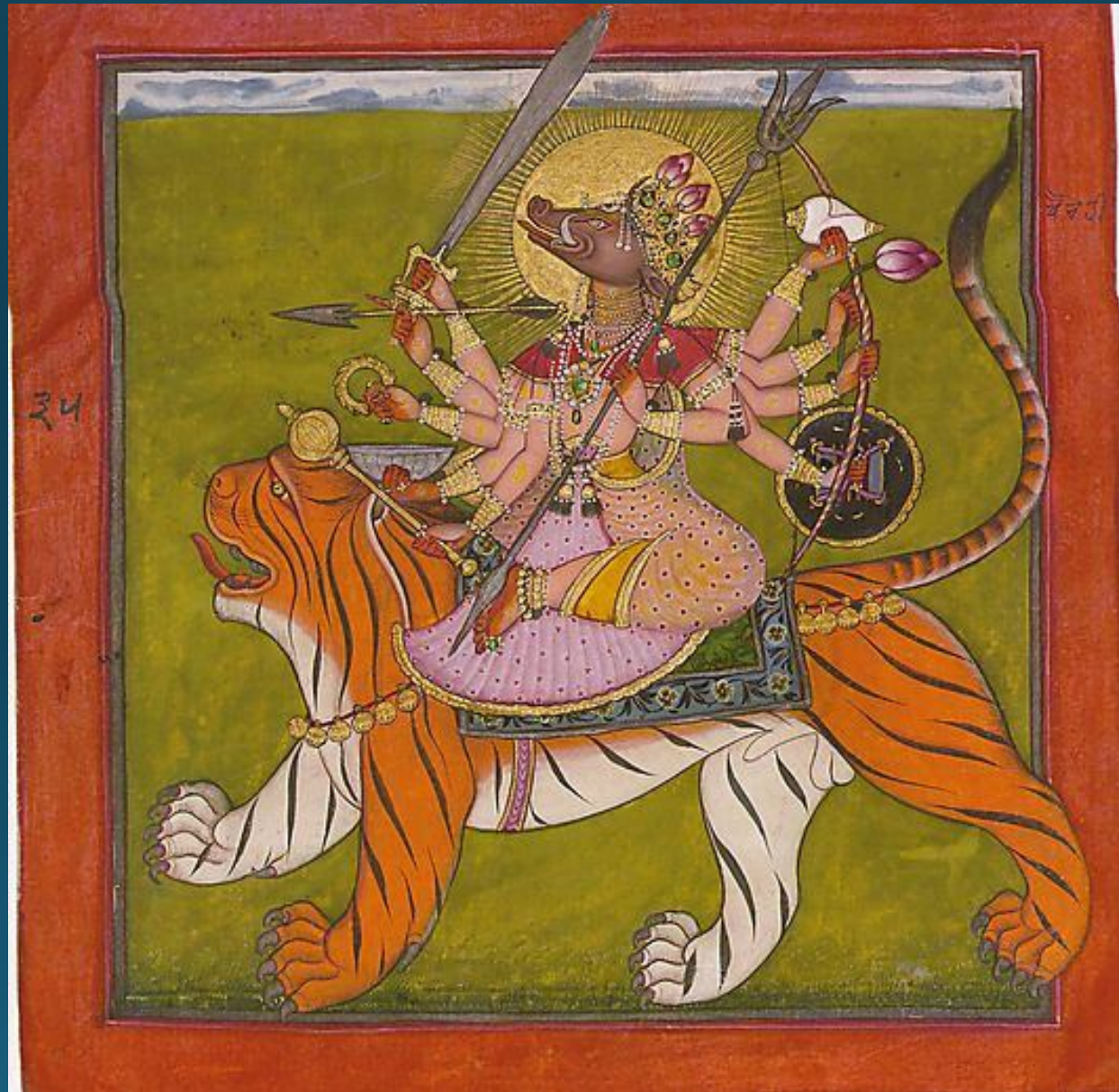
Prof. Eva Borreguero

Islam in South Asia

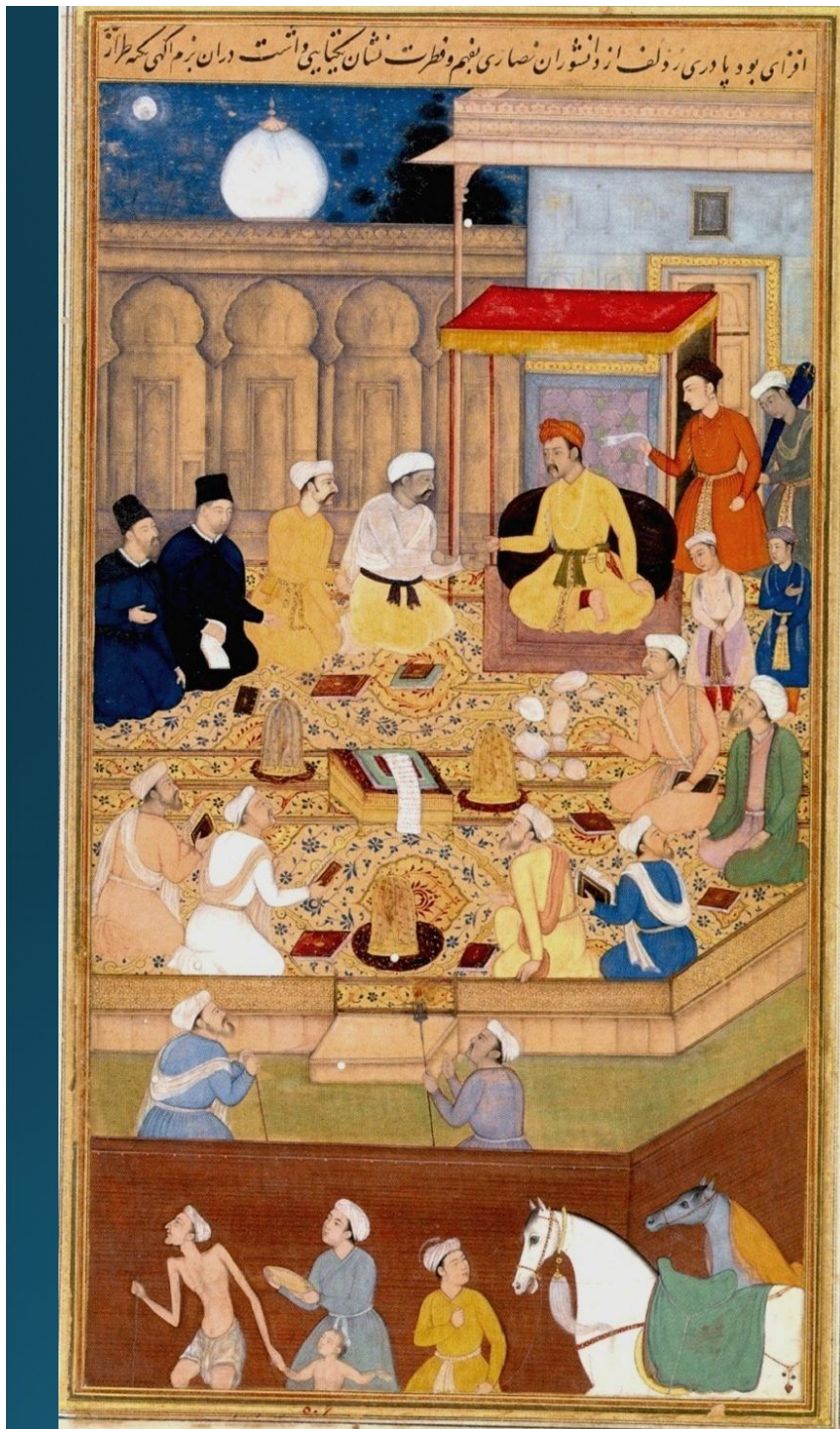
	ELITES, <i>ASHRAF</i>	POPULAR, <i>AJLAF</i>
ASSIMILATION (SYNCRETISM)	Mughal emperor Akbar	Neo-muslims, bhakti, sufism...
DIFFERENTIATION (REVIVAL TOWARDS ORTHODOXY)	Mughal emperor Shah Jahan	Reform movements: Deoband, Tabligh Jamaat

Islam	Hinduism
Monotheism	Polytheism
The Prophet, the <i>hijra</i> , the Qur'an	a multiple truth
Equality among Muslims	Caste system
Sense of history	Ahistorical context
Unbridgeable distance between God and men	Non-duality
Iconoclastic	Polymorphic pantheon

The Boar-faced Goddess Varahi Riding her Tiger: Folio from a Tantric Devi Series Attributed to Kripal of Nurpur (active ca. 1660–90) Date: ca. 1660–70







Mughal Emperor Akbar holds a religious assembly in the *Ibadat Khana* in Fatehpur Sikri; the two men dressed in black are the Jesuit missionaries Rodolfo Acquaviva and Francisco Henriques, c. 1605.



Jehangir and Jesus.
Hashim, Jehangir, c. 1615-
1620. Abu'l-Hasan.



Akbar, 1605





Portrait of Aurangzeb.
Artist Unknown.
Rijksmuseum,
Amsterdam

O Servant, where do you seek Me?
Look! I am beside you.
I am neither in temple nor in mosque: I am
neither in Kaaba nor in Kailash:
Neither am I in rites and ceremonies, nor in
Yoga and renunciation.
If you are a true seeker, you shall at once see
Me: you shall meet Me in a moment of time.
Kabîr says, "O Sadhu! God is the breath of all
breath