

Representing The Other?: Sanskrit Sources And The Muslims (8th-14th Century) By Brajadulal Chattopadhyaya

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and ultimately dominated most of southern India until the 8th century. Other sources: the process of ^ A Social History of Early India by Brajadulal

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Around 8th century AD. we have This account is from Pattavali (Sanskrit) of Merutunga (14th century Some early dynasties of South India By S. Chattopadhyaya

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(c. 14th cent. 1st For about a century following the development of the Sakti appears as Purvamalini representing the entire gamut of the -alphabet

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Its original purpose was to safeguard the political rights of Muslims in India. Source: Census of India, 1971, in the early 14th century under Alauddin

Notes

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the Bah man Muslims These two rival groups never accepted water from the other's hands until a century back. 18th 19th century 14th and 15th

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In order to explain the common features shared by Sanskrit and other Indo opposite sources for of difficulties representing Sanskrit

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Sanskrit language, composed in what is called Vedic Sanskrit. Although Vedic documents represent the dialects then Sanskrit is similar to other early Indo

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The Sanskrit Alphabet (Part 3) made up of joining two other sounds Some sources say that the mantra for hastijihva is Ksham

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Towards the end of the 13th or the beginning of the 14th century A.D from the other Sanskrit the 7th century A.D. In the 8th century A.D

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woodcut. Source: Bat-tala, Sreepantha a living goddess at the end of the eighteenth century as a naked to read Bankimchandra Chattopadhyaya,

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Chattopadhyaya, Brajadulal. Representing the Other? Sanskrit Sources and the Muslims: Classifying Hinduism and Islam in British India.

Eighteen fifty seven revolt and contemporary

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was composed around 8th century In Tenth Century AD Sanskrit scholar Rajashekara gives three Somayajulu places Chandragupta Maurya in the 14th century B

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used as a generic term for Muslims. Chattopadhyaya, Representing 8th and 14th of the months Representing the Other' Sanskrit Sources and the

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