

Sources On Awadh From 1722 Ad To 1856 Ad

This book makes an extensive study of the art and culture of Awadh during the Nawabi period (c. 1722-1856), with a focus on the city of Lucknow. The work takes up evidence available in a variety of primary and secondary sources, especially in the Persian and Urdu languages, in its study of visuals and artefacts, as well as performance traditions and craft techniques which are derived from this period. Highlighting the literary milieu of the period, and the developments in the realm of music, painting, architecture and industrial arts, this volume also explores how some of the arts and crafts assumed considerable European colour, and demonstrates how the ethos of the syncretic Indo-Persian culture, the renowned ganga-jamuni tahzib, remained intact. Offers an annotated source for the study of the public and private lives of South Asian Muslim women.

1. General Studies Paper - 1 is the best-selling book particularly designed for the civil services Preliminary examinations. 2. This book is divided into 6 major sections covering the complete syllabus as per UPSC pattern 3. Special Section is provided for Current Affairs covering events, Summits and Conferences 4. simple and lucid language used for better understanding of concepts 5. 5 Crack Sets are given for practice 6. Practice Questions provides Topicwise Questions and Previous Years' Solved Papers With our all time best selling edition of "General Studies Manual Paper 1" is a guaranteed success package which has been designed to provide the complete coverage to all subjects as per prescribed pattern along with the updated and authentic content. The book provides the conventional Subjects like History, Geography, Polity and General Science that are thoroughly updated along with Chapterwise and Sectionwise questions. Contemporary Topics likes; Indian Economy, Environment & Ecology, Science & Technology and General Awareness have also been explained with latest facts and figures to ease the understanding about the concepts in this book. Current events of national and international interest have been listed in a separate section. Practice Sets are given at the end, keeping in view the trend of the questions coming in exams. Lastly, More than 5000 Most Important Points for Revision are provided in the attached booklet of the guide. It is a must have tool that proves to be one point solution for the preparf Civil Services Preliminary Examination. TOC Solved Paper 2021-2018, Indian History and Indian National Movement, India and World Geography, Indian Polity and Governance, Indian Economy, General Science & Science and Technology, General Knowledge & Computer Technology, Practice: Topicwise Questions, Current Affairs, Crack Sets (1-5).

This Book Contains A Critical Appreciation Of 1316 Primary And A List Of 1176 Secondary Sources On The Nawabs And Kings Of Awadh For The Period 1722-1856. It Also Contains An English Translation Of A Rare Urdu Booklet Entitled 'Allawa Sitapuri' Shedding Light On The Contributions Of The Fort William College Calcutta, Towards Urdu Literature. state, society and clerical ideology in Awadh

The Truth of Babri Mosque

Indian History

A Descriptive Inventory and an Analysis of Nawabi Types

S. CHAND'S SOCIAL SCIENCES FOR CLASS 8

Shi'a Islam in Colonial India

Modern South Asia

Interest in Shi'a Islam has increased greatly in recent years, although Shi'ism in the Indian subcontinent has remained largely underexplored. Focusing on the influential Shi'a minority of Lucknow and the United Provinces, a region that was largely under rule until 1856, this book traces the history of Indian Shi'ism through the colonial period toward independence in 1947. Drawing on a range of new sources, including religious writing, polemical literature and clerical biography, it assesses seminal developments including the growth of Shi'a religious activism, madrasa education, missionary activity, ritual innovation and the politicization of the Shi'a community. As a consequence of these significant religious and social transformations, a Shi'a sectarian identity developed that existed in separation from rather than in interaction with its Sunni counterparts. In this way the painful birth of modern secularism was initiated, the consequences of which are very much alive in South Asia today.

The fifth edition of *Modern South Asia* draws on the newest historical research and scholarship in the field to interpret and contextualize the developments in modern South Asian history and historical writing, covering the diverse spectrum of the subcontinent's social, economic and political past. Jointly authored by two leading Indian and Pakistani historians, this definitive study offers a rare and comprehensive historical understanding of the politics, cultures and economies that have shaped the lives of more than a fifth of humanity. This new edition on the 75th anniversary of independence and partition brings the narrative up to the present day, discussing recent events and addressing new themes such as the capture of state power in India by the forces of religious majoritarianism, economic development in the context of the 'rise' of Asia and strategic shifts occasioned by the US withdrawal from Afghanistan and China's increasing influence in the region. Providing fresh insights into the structure and ideology of the British raj, the meaning of subaltern resistance, the refashioning of social relations along lines of caste, class, religion and gender, the different strands of anti-colonial nationalism and the dynamics of decolonization, this is an essential resource for all students of the modern history of South Asia in an Indian Ocean and global context.

Even a casual observer can spy traces of Islamic architecture and design on buildings all over the world, a reminder that artistic traditions and visual culture have never been limited to their region or country of origin, but rather are highly diffusible. This book brings together scholars from architectural studies, design, art history, and other fields to challenge and expand concepts of Islamic architecture. Ranging from eighteenth-century Ottoman tents to manifestations of Islamic motifs in 1960s Hawaii, this richly

volume raises key questions about Islamic architecture, and, more broadly, about how we can rethink our understanding of artistic, and cultural mobility in the modern world.

This Pioneering Book Examines Two Contrasting Regions Of North India And Shows How The Period 1707-1748 Saw The Emergence Of A New Order With Local And Regional Idioms, Even Though Echoes From The Imperial Period Continued To Be Heard.

Imami Shi'ism from Iran to North India, 1722-1856

The Sexual Politics of the British Constitution

Roots of North Indian Shi'ism in Iran and Iraq

Court Cultures in the Muslim World

The Flickers of an Independent Nawabi

Collective Action and Community

Nawab Wazir Ali Khan of Awadh

Are sex scandals simply trivial distractions from serious issues or can they help democratize politics? In 1820, George IV's "royal gambols" with his mistresses endangered the Old Oak of the constitution. When he tried to divorce Queen Caroline for adultery, the resulting scandal enabled activists to overcome state censorship and revitalize reform. Looking at six major British scandals between 1763 and 1820, this book demonstrates that scandals brought people into politics because they evoked familiar stories of sex and betrayal. In vibrant prose woven with vivid character sketches and illustrations, Anna Clark explains that activists used these stories to illustrate constitutional issues concerning the Crown, Parliament, and public opinion. Clark argues that sex scandals grew out of the tension between aristocratic patronage and efficiency in government. For instance, in 1809 Mary Ann Clarke testified that she took bribes to persuade her royal lover, the army's commander-in-chief, to promote officers, buy government offices, and sway votes. Could women overcome scandals to participate in politics? This book also explains the real reason why the glamorous Georgiana, Duchess of Devonshire, became so controversial for campaigning in a 1784 election. Sex scandal also discredited Mary Wollstonecraft, one of the first feminists, after her death. Why do some scandals change politics while others fizzle? Edmund Burke tried to stir up scandal about the British empire in India, but his lurid, sexual language led many to think he was insane. A unique blend of the history of sexuality and women's history with political and constitutional history, *Scandal* opens a revealing new window onto some of the greatest sex scandals of the past. In doing so, it allows us to more fully appreciate the sometimes shocking ways democracy has become what it is today.

Biography of Vizir Ali Khan, Nawab of Oudh, 1781 or 2-1817.

This Book Initially Delineates The Name Of Nawabi Or Kingship And The Extent Of The Territories Enjoyed By Different Rulers Of Awadh. It Also Includes Biographical Sketches Of Some Great Personalities Viz. Khwaja Hasan Nizami, Molana Iqbal Ahmadi Khan, Suhail, Jan Nisar Akhtar And Molana Imtiaz Ali Khan Arshi.

This book sheds new light on the dynamics of the colonial encounter between Britain and India. It highlights how various analytical approaches to this encounter can be creatively mobilised to rethink entanglements of memory and identity emerging from British rule in the subcontinent. This volume reevaluates central, long-standing debates about the historical impact of the British Raj by deviating from hegemonic and top-down civilizational perspectives. It focuses on interactions, relations and underlying meanings of the colonial experience. The narratives of memory, identity and the legacy of the colonial encounter are woven together in a diverse range of essays on subjects such as colonial and nationalist memorials; British, Eurasian, Dalit and Adivasi identities; regional political configurations; and state initiatives and patterns of control. By drawing on empirically rich, regional and chronological historical studies, this book will be essential reading for students and researchers of history, political science, colonial studies, cultural studies and South Asian studies.

Awadh Under the Nawabs

"Orientalism, Eroticism and Modern Visuality in Global Cultures "

South Asia's Modern History

General Studies Manual Paper-1 2022

(1722-1856)

The Shi'is of Iraq

Socio-economic Condition of Awadh, 1814-1856

Traces the development and spread of architecture under the Mughal emperors who ruled the Indian subcontinent from the early-16th to the mid-19th centuries. The book considers the entire scope of architecture built under the auspices of the imperial Mughals and their subjects.

Courts and the complex phenomenon of the courtly society have received intensified interest in academic research over recent decades, however, the field of Islamic court culture has so far been overlooked. This book provides a comparative perspective on the

history of courtly culture in Muslim societies from the earliest times to the nineteenth century, and presents an extensive collection of images of courtly life and architecture within the Muslim realm. The thematic methodology employed by the contributors underlines their interdisciplinary and comprehensive approach to issues of politics and patronage from across the Islamic world stretching from Cordoba to India. Themes range from the religious legitimacy of Muslim rulers, terminologies for court culture in Oriental languages, Muslim concepts of space for royal representation, accessibility of rulers, the role of royal patronage for Muslim scholars and artists to the growing influence of European courts as role models from the eighteenth century onwards. Discussing specific terminologies for courts in Oriental languages and explaining them to the non specialist, chapters describe the specific features of Muslim courts and point towards future research areas. As such, it fills this important gap in the existing literature in the areas of Islamic history, religion, and Islam in particular.

This timely and important book presents the first overview of Shi'i political activism in the countries where it has been most significant—from Iran and Lebanon to Saudi Arabia and Egypt. The contributors present up-to-date information on the factors involved in Shi'ism's recent movement away from quietism and toward an active involvement in politics. They also discuss how Shi'i political activism will affect the struggle in and for Lebanon; the Iran-Iraq war; Soviet attitudes toward Afghanistan and Iran; and U.S. policies toward the Middle East.

Rodeo researcher and writer Reba Perry Blakely discusses Indian history in the State of Washington, especially the Treaty of Walla Walla. She also attempts to interest the National Cowboy Hall of Fame in financing a book on the subject that she proposes to write and talks about her own family history.

An Annotated Bibliography & Research Guide

Seventh to Nineteenth Centuries

Awadh and the Punjab, 1707-48

Negotiating Sovereignty and Sarkar in the Awadh Nawabi, C. 1775-1840

Our Story So Far 8

Everyday Shi'ism in South Asia

Essays in Honour of Peter Robb

This Study Explodes The Myth, Created By Western Historians, Of The Nawabs Of Awadh Being Decadent And Effete. The Author Argues That The Regime Of The Nawabs Was Liberal And Gave Full Rein To The Indigenous Tradition Of Communal Amity And Folk Culture. Based On Meticulous Research, Including Oral Traditions, This Book Is A Noteworthy Contribution To The Field Of Awadh History.

This work of monumental research is a treatise on Ayodhyā with utmost authenticity and absolute accuracy. Based on original sources and scientific investigation it propounds a new thesis; which demolishes many popular perceptions. It exonerates the intrepid warrior Babur from the charge of demolishing a temple on the birthplace of Rāma and constructing the mosque which has been a source of contention and dissension for long. It further shows how inscriptions in the mosque were factitious and Mir Baqi of inscriptions is a fictitious person different from Baqi Tashkindi/ Shegawal of the Baburnama. The book produces incontrovertible evidence which indubitably proves that there existed a Rāma temple on the Rāmjanmabhumi. The exact birthplace of Rāma was earmarked by a rectangular Bedi measuring 18' 9" in length and 15' in width; and was located in the inner portion of the disputed shrine. The demolition of the temple and the construction of the mosque did not take place in 1528 A.D. but in c. 1660 A.D. when Fedai Khan was the Governor of Aurangzeb at Ayodhyā. It is a historical fact that until the British takeover of Awadh administration in 1858 both the Hindus and Muslims used to perform puja and offer Namaz respectively inside it. All Mughal Emperors from Babur to Shah Jahan were magnanimous and liberal rulers and the Bairāgis of Ayodhyā enjoyed patronage of the first four Nawabs of Awadh. However; during the long rule of Aurangzeb the country was engulfed in the fire of fanaticism. It has been shown in this book how an absolutely unfounded rumour in 1855 A.D. that the Hanumangarhi temple was constructed on the site of a mosque created cleavage between the two communities; and the resultant festering wounds have not healed despite best efforts by saner elements of both the communities. The book exposes many eminent historians' hypocrisy and their lack of objectivity in writing history and it may be said that their presentation of contrived history on Ayodhya has caused irreparable damage to the cause of harmonizing communal relations in the country. In contrast; this text earnestly tries to take away the toxin from the polluted body of Indian politics. For the first time a number of unexplored documents have been incorporated in this book as evidence; and it may be proclaimed with pride that this book contains much more information on Ayodhyā than available hitherto. Justice G.B. Patnaik; a former Chief Justice of India; after going through the manuscript; has endorsed the author's thesis in his Foreword. It is hoped that the book will put a quietus to the long-standing dispute. Using primarily Urdu sources from the nineteenth century, this book allows us to rethink notions of 'the Muslim', in its numerous, complex and often contradictory forms, which emerged in colonial North India after 1857. Allowing the self-representation of Muslimness and its manifestations to emerge, it contrasts how the colonial British 'made Muslims' very differently compared to how the community envisaged themselves. A key argument made here contests the general sense of the narrative of lamentation, decay, decline, and a sense of self-pity and ruination, by proposing a different condition, that of zillat, a condition which gave rise to much self-reflection resulting in action, even if it was in the form of writing and expression. By questioning how and when a Muslim community emerged in colonial India, the book unsettles the teleological explanation of the Partition of India and the making of Pakistan.

S. Chand's Social Sciences for class VI, VII and VIII is based on the syllabus framework outlined by NCERT.

The Architecture of Lucknow and Its Dependencies, 1722-1856

Public Arenas and the Emergence of Communalism in North India

Ayodhya Revisited

Scandal

Architecture of Mughal India

Sources on Awadh

The Shi ' a in Modern South Asia

Through an examination of changing notions of sovereignty and statehood in the North Indian polity of Awadh (1722-1856), this dissertation charts the conceptual emergence of the modern state among dynastic polities in early colonial South Asia. A provincial governorship that achieved de facto independence from South Asia's Mughal empire in the early eighteenth century, Awadh became an important ally of the British East India Company in the mid-1760s and remained a linchpin of the emergent colonial order until it was annexed by the Company in 1856. Using Persian, Urdu, and English-language sources, the dissertation illustrates transformations in the political language of early colonial North India that were precipitated by moments of collaboration and contestation between East India Company officials, Awadh's ruling nawabs, and rival members of the ruling dynasty. In particular, it demonstrates how Company officials and the Awadh nawabs fashioned a mutually (if temporarily) acceptable vision of sovereignty as comprising exclusive proprietorship and patriarchal authority, and of the state as conceptually distinct from constituent royal households and the wider ruling family. It argues that in the short term this project allowed the nawabs to consolidate territorial dominion and to assert greater control over powerful members of the dynasty. In the longer term, however, it asserts that the conceptual differentiation of "the state" from royal households and the ruling family abetted the expansion of British control in Awadh and ultimately helped build the case for British annexation. In so doing, the dissertation contends that the conceptual vocabulary of so-called Mughal "successor states" like Awadh were shaped not solely by their pre-colonial intellectual inheritances but also by their complex ideological engagements with East India Company and the shifting gender and generational tensions of their own ruling dynasties. ""Explores various Shi'i communities across South Asia, revealing the many forms of Shi'i religion within this important region, and examining the responses of these communities to the many transformations of the modern world"--Provided by publisher"--

The Shias of Pakistan are the world's second largest Shia community after that of Iran, but comprise only 10-15 per cent of Pakistan's population. In recent decades Sunni extremists have increasingly targeted them with hate propaganda and terrorism, yet paradoxically Shias have always been fully integrated into all sections of political, professional and social life without suffering any discrimination. In mainstream politics, the Shia-Sunni divide has never been an issue in Pakistan. Shia politicians in Pakistan have usually downplayed their religious beliefs, but there have always been individuals and groups who emphasised their Shia identity, and who zealously campaigned for equal rights for the Shias wherever and whenever they perceived these to be threatened. Shia 'ulama' have been at the forefront of communal activism in Pakistan since 1949, but Shia laymen also participated in such organisations, as they had in pre-partition India. Based mainly on Urdu sources, Rieck's book examines, first, the history of Pakistan's Shias, including their communal organisations, the growth of the Shia 'ulama' class, of religious schools and rivalry between "orthodox" "ulama" and popular preachers; second, the outcome of lobbying of successive Pakistan governments by Shia organisations; and third, the Shia-Sunni conflict, which is increasingly virulent due to the state's failure to combat Sunni extremism.

A masterfully researched and compelling history of Iran from 1501 to 2009 This history of modern Iran is not a survey in the conventional sense but an ambitious exploration of the story of a nation. It offers a revealing look at how events, people, and institutions are shaped by currents that sometimes reach back hundreds of years. The book covers the complex history of the diverse societies and economies of Iran against the background of dynastic changes, revolutions, civil wars, foreign occupation, and the rise of the Islamic Republic. Abbas Amanat combines chronological and thematic approaches, exploring events with lasting implications for modern Iran and the world. Drawing on diverse historical scholarship and emphasizing the twentieth century, he addresses debates about Iran's culture and politics. Political history is the driving narrative force, given impetus by Amanat's decades of research and study. He layers the book with discussions of literature, music, and the arts; ideology and religion; economy and society; and cultural identity and heritage.

Memory, Identity and the Colonial Encounter in India

The Crisis of Empire in Mughal North India

Roots of North Indian Shi-C.Ism in Iran and Iraq

A Modern History

Muslims and Missionaries in Pre-Mutiny India

Cultural History of Medieval India

Religion, Community and Sectarianism

This comprehensive history of modern South Asia explores the historical development of the Subcontinent from the beginning of the eighteenth century to the present day from local and regional, as opposed to European, perspectives. Michael Mann charts the role of emerging states within the Mughal Empire, the gradual British colonial expansion in the political setting of the Subcontinent and shows how the modern state formation usually associated with Western Europe can be seen in some regions of India, linking Europe and South Asia together as part of a shared world history. This book looks beyond the Subcontinent's post-colonial history to consider the political, economic, social and cultural development of Pakistan and Bangladesh as well as Sri Lanka and Nepal, and to examine how these developments impacted the region's citizens. South Asia's Modern History begins with a general introduction which provides a geographical, environmental and historiographical overview. This is followed by thematic chapters which discuss Empire Building and State Formation, Agriculture and Agro-Economy, Silviculture and Scientific Forestry, Migration, Circulation and Diaspora, Industrialisation and Urbanisation and Knowledge, Science, Technology and Power, demonstrating common themes across the decades and centuries. This book will be perfect for all students of South Asian history. Focuses on the period leading up to the Indian Mutiny of 1857.

The word Babri was literally used to define something abnormal, out of sense or mad. Three instances mentioned in Babar-Nama support this. Babar's journal is replete with precise detail with a telling image or idiom as "a bud resembling a sheep's heart," "fell like water on fire" which lingers in the reader's mind long after the event or anecdote has receded. Few of the phrases and words in the Babar Nama are now part of everyday language in India and Pakistan as "Namak Haram" means lack of trustworthiness, "hamesha" means always, "bakhshish" means gift, "maidan" means plain area, "julab" means laxative and the most important, which is of our use here, is "Babri/Baburi /Bavala" means related to unhealthy mental state or mad or abandoned or one who is abnormal. Babar writes about his infatuation, after his marriage in March AD 1500, for a boy as, "In those days I discovered myself a strange inclination - no, a mad infatuation-for a boy in the camp's bazaar, his name was Babri/Baburi being apposite. Until then I had no inclination of love and ... a couplet of Muhammad Salih came to my mind: When I see my friend I am abashed with shame; My companions look at me, I look away sans aim. This couplet suited my state of mind perfectly. In that maelstrom of desire and passion, and under the stress of youthful folly, I used to wander, bareheaded and barefoot, through streets and lanes, orchards and vineyards. I showed civility neither to friends nor to strangers, took no care of myself or others." Babar clearly stated that guy's name was Bavara as he was of raging and flickering nature and Babar himself became Bavara or crazy for him to attain his sexual proximity.... That is why the term "Babri Mosque" is specially used only for the construction that was done according to Mughal architecture at Ramjanmabhoomi because it was made for Hindus not for Muslims. Babri Mosque means Mosques of infidels-insane Hindus.

In *Orientalism, Eroticism and Modern Visuality in Global Cultures* scholars look afresh at representations of nineteenth-century 'oriental' bodies, inquiring deeply into their erotic dimensions, tracing their global dissemination at cross-cultural intersections of the visual and the political. Authors consider the impact of eroticized orientalist representations registered on racial and gendered bodies at historical moments across the globe in the media of photography, painting, prints and sculpture by contextualizing the visual within social practices, ethnography, literature, travel writing and the dynamics of imperialism. Authors examine orientalism's politico-erotic import across not only imperial Britain and France but also throughout India and the Middle East initiating cross-cultural analyses of orientalism outside of Europe. Works studied include orientalist and homoerotic works by canonic artists such as Ingres, G^ome, Delacroix and Girodet, and lesser-known artists such as sculptor Raffaele Monti and painter Elisabeth Jerichau-Baumann. Contributors explore Turkish and European writings, explorer Richard Burton's self-fashioning, and popular orientalist photography in India and the Middle East. Authors draw on methods from gender studies, semiotics, material culture and psychoanalysis to explore art, national identity, homoerotic subcultures, female agency, class, sexuality and colonialism. The book is directed to interdisciplinary scholars and students in art history, literature, history, and postcolonial studies.

Motion and Modernity

Islamic Architecture on the Move

Politics, Culture, and Communal Relations, 1722-1856

Thematic Perspectives

Religion and State in Awadh, 1722-1859

An Assertive and Beleaguered Minority

The Pearson Indian History Manual for the UPSC Civil Services Preliminary Examination

Cultural History Of Medieval India Is A Part Of The Series, Readings In History. The Books In This Series Have Been Edited And Put Together By Eminent Historians For Their Students. This Anthology Of Readings Seeks To Explore Indian Culture In The Medieval Period Through Five Themes: Kingship Traditions, Social Processes Of Religious Devotion, Inter-Cultural Perception, Forms Of Identities, And Aesthetics. Written By Well-Known Scholars, The Eleven Essays In This Book Present Sub-Cultures In Diverse Regional Settings Of The Subcontinent. The Articles Suggest That Culture Does Not Exist As Fragments Of The Great And Little , Or Classic And Folk In Any Given Tradition. In Fact, Variants Within A Given Tradition Interact With One Another And Assimilate New Characteristics Over Time. These Interactions Also Take Place Across Boundaries Of Different Religious And Cultural Spheres, And In The Process, Give Meaning To The Notions Of The 'Self' And The 'Other'. In An Attempt To Define The 'Other' One Discovers The 'Self'. These Readings Introduce A New Way Of Understanding Medieval Indian History By Engaging With Interdisciplinary Methods Of Research On Issues That Are Significant To Everyday Existence In A Plural Society Like That Of India. This Book Will Be Of Great Value To Students Of History, As Well As To Other Readers Interested In The Culture Of The Medieval Period In India.

The first textbook to focus on the history of lived Shi'ism in South Asia Everyday Shi'ism in South Asia is an introduction to the everyday life and cultural memory of Shi'i women and men, focusing on the religious worlds of both individuals and communities at particular historical moments and places in the Indian subcontinent. Author Karen Ruffle draws upon an array primary sources, images, and ethnographic data to present topical case studies offering broad snapshots Shi'i life as well as microscopic analyses of ritual practices, material objects, architectural and artistic forms, and more. Focusing exclusively on South Asian Shi'ism, an area mostly ignored by contemporary scholars who focus on the Arab lands of Iran and

Iraq, the author shifts readers' analytical focus from the center of Islam to its periphery. Ruffle provides new perspectives on the diverse ways that the Shi'a intersect with not only South Asian religious culture and history, but also the wider Islamic humanistic tradition. Written for an academic audience, yet accessible to general readers, this unique resource: Explores Shi'i religious practice and the relationship between religious normativity and everyday religious life and material culture Contextualizes Muharram rituals, public performances, festivals, vow-making, and material objects and practices of South Asian Shi'a Draws from author's studies and fieldwork throughout India and Pakistan, featuring numerous color photographs Places Shi'i religious symbols, cultural values, and social systems in historical context Includes an extended survey of scholarship on South Asian Shi'ism from the seventeenth century to the present Everyday Shi'ism in South Asia is an important resource for scholars and students in disciplines including Islamic studies, South Asian studies, religious studies, anthropology, art history, material culture studies, history, and gender studies, and for English-speaking members of South Asian Shi'i communities. The Shi'is of Iraq provides a comprehensive history of Iraq's majority group and its turbulent relations with the ruling Sunni minority. Yitzhak Nakash challenges the widely held belief that Shi'i society and politics in Iraq are a reflection of Iranian Shi'ism, pointing to the strong Arab attributes of Iraqi Shi'ism. He contends that behind the power struggle in Iraq between Arab Sunnis and Shi'is there exist two sectarian groups that are quite similar. The tension fueling the sectarian problem between Sunnis and Shi'is is political rather than ethnic or cultural, and it reflects the competition of the two groups over the right to rule and to define the meaning of nationalism in Iraq. A new introduction brings this book into the new century and illuminates the role that Shi'is could play in postwar Iraq.

Reading Publics and Contesting Identities in Nineteenth-Century North India

The Mughals, the English & the Rulers of Awadh, from 1722 A.D. to 1856 A.D.

From 1722 A.D. to 1856 A.D.

Inscribing South Asian Muslim Women

Shi'ism and Social Protest

The Making of the Awadh Culture

Socio-cultural Aspects of Awadh