

# Islam and Empire in Central / South Asia

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SAST 327

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## Undergraduate Seminar Syllabus

**Course Overview:** This seminar examines Islam in practice through the prism of empire in Central / South Asia (considered as a single unit), focusing on the eighteenth through early twentieth centuries. In the academic setting, Central and South Asia are usually considered in isolation from one another, but we will examine a cohesive axis of Persophone, Sunni (Hanafi) Islam prevalent in the eastern reaches of the Muslim world roughly from the Kazakh steppe (present-day Russia) to the Deccan (present-day India) going north to south, and from Herat (present-day Afghanistan) to Kashgar (present-day China) going east to west. Similarly, we will transcend the colonial – pre-colonial chronological partition by covering the period from the mid-eighteenth century to the mid-twentieth, which will allow us to consider Islam under both Turko-Islamic and European empires while interrogating concepts such as “pre-modern” and the “modern.” Throughout this journey we will examine concepts such as Sufism, inter-religious “syncretism,” orientalism, sharia law, Islamic modernism, and more.

**Assignments and Grading:** The grading breakdown for this course is 20% discussion participation; 20% weekly group forum posts; 20% midterm essay; and 40% final paper.

**Weekly Group Forum Posts:** You are required to post critical responses to the assigned readings on a weekly basis to the appropriate forum on the Courses V2 website. These posts should be roughly 100-200 words in length and must be submitted by midnight the Tuesday before class. The critical responses should consist of two components: (a) At least one *question* about the reading(s). These can be conceptual discussion questions, points of confusion, or areas where you would like me to offer some expanded context; and (b) a substantive *reflection* on one or more of the distributed discussion questions, with parenthetical page references where appropriate. You may engage with any reading(s) or question(s) you wish. This requirement will constitute 20% of the final grade (i.e. taking the place of the former presentation assignment).

**Midterm Essay:** In 4-6 pages you will use the assigned readings to answer one of the questions listed on a handout to be distributed three weeks before the deadline. You do not need to bring in any outside sources. Alternatively, you may write an essay on a topic of your own choosing in consultation with the instructor.

**Final Paper:** In 15-20 pages you may write *either* (a) a historiographical essay delving deeper into the secondary literature associated with one of the topics covered in the course; or (b) a research paper engaging in original analysis of primary sources. Both options require additional readings beyond those assigned.

The *historiographical essay* stands as an exhaustive survey of the extant scholarship on the chosen topic, but it must also be structured around your original argument. What are the major debates in the field? Are there blind spots? Are there any connections ignored by the scholarship itself? In fitting with the theme of this course, your analysis *must* force scholars into dialogue with one another that are usually separated by artificial divisions within the field, whether those divisions are geographic (Central vs. South Asia) or chronological (early modern vs. colonial era). You are also welcome to follow your own interests and draw such connections outside the areas (e.g. the Ottoman Empire, south India) or times (e.g. the medieval period, or the twentieth century) covered in the assigned readings.

The *research paper* entails an original argument based on original analysis of primary sources. It would not necessitate extensive additional reading in the secondary literature, though your sources may push you in that direction. This could be English-language colonial sources available in the library. It could also be an opportunity to engage sources (or even a single challenging source) through a foreign language. (The instructor is happy to recommend appropriate sources in an Islamic language or Russian and read through them during office hours.) In this case the assigned readings would serve as the historiographical backdrop, but the paper should be driven by primary source analysis.

**Reference Works:** Some of the assigned readings will be difficult to engage without referencing narrative historical works. Depending on prior background, it is highly recommended to have the following works (which are on library reserve) on hand as you engage the literature.

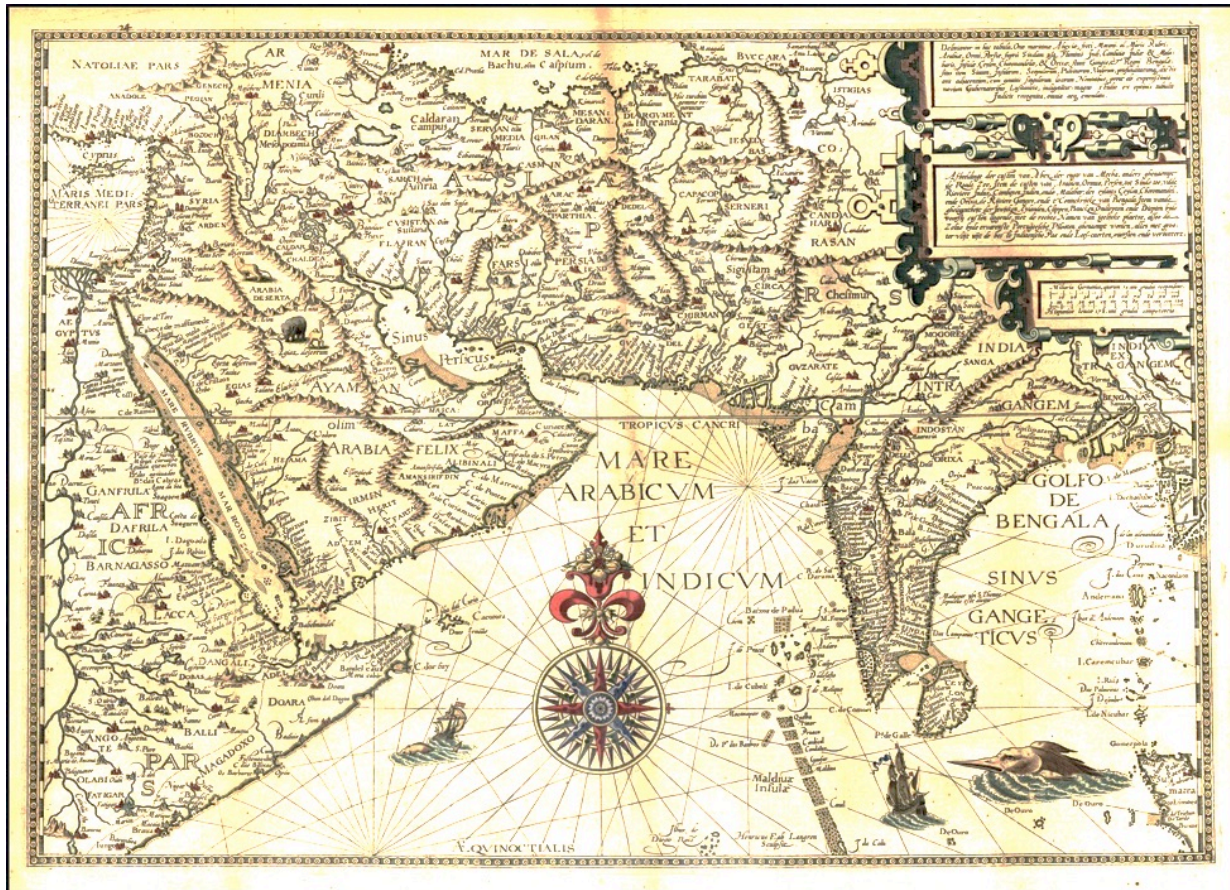
- Narrative history of Central Asia: Svat Soucek, *A History of Inner Asia* (Cambridge University Press, 2000).

- Narrative history of pre-colonial South Asia: Catherine Asher and Cynthia Talbot, *India before Europe* (Cambridge University Press, 2006).
- Narrative history of colonial South Asia: Barbara and Thomas Metcalf, *A Concise History of Modern India* (Cambridge University Press, 2012).
- Narrative history of Afghanistan: Thomas Barfield, *Afghanistan: A Cultural and Political History* (Princeton: Princeton University Press, 2010).
- Historical atlas of Central Asia: Yuri Bregel, *An Historical Atlas of Central Asia*, ed. Nicola Di Cosmo and Denis Sinor, *Handbook of Oriental Studies* (Leiden; Boston: Brill, 2003).
- Historical atlas of South Asia: Joseph E. Schwartzberg, *A Historical Atlas of South Asia*, Second Edition (Oxford University Press, 1993). Available online: <http://dsal.uchicago.edu/reference/schwartzberg/>

**Academic Integrity:** For guidelines on what constitutes plagiarism, please see the Yale College Writing Center (<http://writing.yalecollege.yale.edu/advice-students/using-sources/understanding-and-avoiding-plagiarism>).

Statement of Academic Integrity:

Academic integrity is a core institutional value at Yale. It means, among other things, truth in presentation, diligence and precision in citing works and ideas we have used, and acknowledging our collaborations with others. In view of our commitment to maintaining the highest standards of academic integrity, the Graduate School Code of Conduct specifically prohibits the following forms of behavior: cheating on examinations, problem sets and all other forms of assessment; falsification and/or fabrication of data; plagiarism, that is, the failure in a dissertation, essay or other written exercise to acknowledge ideas, research, or language taken from others; and multiple submission of the same work without obtaining explicit written permission from both instructors before the material is submitted. Students found guilty of violations of academic integrity are subject to one or more of the following penalties: written reprimand, probation, suspension (noted on a student's transcript) or dismissal (noted on a student's transcript).



### Unit 1 (9/2): Space, Time, and the Blind Spots between Area Studies Divisions

Core Questions: What do we mean by terms such as “Eurasia,” “South Asia,” “Central Asia,” “Persianate”? Where do they come from? What is the genealogy of such terminology?

Suggested Readings:

- Robert L. Canfield, “Introduction: the Turko-Persian tradition,” in *Turko-Persia in Historical Perspective*, ed. Robert L. Canfield (Cambridge: Cambridge University Press, 1991), 1-34.
- Robert D. McChesney, “Central Asia’s Place in the Middle East: Some Historical Considerations,” in *Central Asia Meets the Middle East*, ed. David Menashri (London: Frank Cass, 1998), 25–51.

- Stephen Kotkin, “Mongol Commonwealth?: Exchange and Governance across the Post-Mongol Space,” *Kritika: Explorations in Russian and Eurasian History* 8, no. 3 (2007): 487–531.

#### Further Readings:

- Dhruva Jaishankar, “Does ‘South Asia’ Exist?,” *Foreign Policy Blogs*, November 26, 2013, southasia.foreignpolicy.com/posts/2013/11/26/does\_south\_asia\_exist
- Richard Eaton, “Revisiting the Persian Cosmopolis,” *Asia Times Online*, July 19, 2013, [http://www.atimes.com/atimes/South\\_Asia/SOU-01-190713.html](http://www.atimes.com/atimes/South_Asia/SOU-01-190713.html).
- Richard W. Bulliet, “Islamic Reformation or ‘Big Crunch’? A Review Essay,” *Harvard Middle Eastern and Islamic Review*, no. 8 (2009): 7–18. Or listen to: Richard Bulliet, “The Big Bang and Big Crunch Theory of Islamic History,” lecture #2 of W3719 History of the Modern Middle East: <https://itunes.apple.com/us/itunes-u/w3719-history-modern-middle/id412486643>. (A nice framework for situating the course within the long run of Islamic history.)
- Arthur Dale Dudley, “Persian, Indo-Persian, and Homeless Texts,” *Baraza: Critical Collaboration on the Middle East, South Asia, and Africa*, accessed February 16, 2015, <http://baraza.cdrs.columbia.edu/indopersianhomelesstexts/>.
- Scott Levi, “Early Modern Central Asia in World History,” *History Compass* 10, no. 11 (2012): 866–878.
- David Ludden, “Specters of Agrarian Territory in Southern India,” *Indian Economic and Social History Review* 39 (2002).
- Janet Abu-Lughod, “The Indian Subcontinent: On the way to everywhere” in *Before European Hegemony in the World System, 1250 - 1350* (New York: Oxford University Press, 1989), 261-290.

### Unit 2 (9/9): Mongols, Gunpowder Empires, and Situating the “Early Modern”

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Core Questions: What did it mean to be a Chinggisid successor state? How can we characterize the Islamic attitude toward Chinggis Khan – and vice versa? Similarities and differences between the so-called “gunpowder empires”? Does the “early modern” chronological unit make sense outside of the European context?

## Required Readings:

- Sunil Kumar, “An Inconvenient Heritage: The Central Asian Background of the Delhi Sultans,” in *Asian Encounters: Exploring Connected Histories*, ed. Upinder Singh and Parul Pandya Dhar (Oxford University Press, 2014), 86–107.
- Sheldon Pollock, *The Language of the Gods in the World of Men: Sanskrit, Culture, and Power in Premodern India* (Berkeley: University of California Press, 2006). Introduction, 1–36.
- Thomas Allsen, *Culture and Conquest in Mongol Eurasia*, Cambridge Studies in Islamic Civilization (Cambridge: Cambridge University Press, 2001). Introduction, Ch. 12, 14, 17.
- Andrew J. Nicholson, *Unifying Hinduism: Philosophy and Identity in Indian Intellectual History* (Columbia University Press, 2010). Ch. 10: “Hindu Unity and the Non-Hindu Other.”

## Recommended Readings:

- Lisa Balabanlilar, “Lords of the Auspicious Conjunction: Turco-Mongol Imperial Identity on the Subcontinent,” *Journal of World History* 18, no. 1 (March 2007): 1–39.
- Patricia Crone, *Pre-Industrial Societies: Anatomy of the Pre-Modern World* (Oxford: Oneworld Publications, 1989).
- Stephen Frederic Dale, *The Muslim Empires of the Ottomans, Safavids, and Mughals*, (Cambridge, UK: Cambridge University Press, 2010).
- Marshall G. S. Hodgson, *The Venture of Islam: The Gunpowder Empires*, vol. 2 (Chicago: University of Chicago Press, 1974).
- Zahiruddin Muhammad Babur, *Baburnama*, trans. Wheeler M. Thackston (New York: Modern Library Inc, 2002).

**Unit 3 (9/16): Nadir Shah and the Persianate Empire that Wasn't**

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Core Questions: In your view, was Nadir Shah's short-lived Afsharid Empire the last of the early modern Turkic land empires, or the earliest incarnation of a modern empire? Can we even call it an empire? Did Nadir Shah erect any enduring institutions? What were the geopolitical consequences of his empire? Did Nadir Shah represent an interregnum, or can we speak of a post-Afsharid dispensation? How did Nadir Shah use the state to further his theological agenda?

## Required Readings:

- Mahdī Khān Astarābādī, *Jahāngushā-yi Nādirī*, translated by William Jones as “The History of the Life of Nader Shah, King of Persia” (available at <http://persian.packhum.org/persian>), sections 5 & 6 (detailing Nadir Shah’s conquest of India and Central Asia).
- Sanjay Subrahmanyam, “Un Grand Dérangement: Dreaming an Indo-Persian Empire in South Asia, 1740-1800,” *JEMH* 4, no. 3-4 (2000): 337-378.
- Wolfgang Holzwarth, “Relations between Uzbek Central Asia, the Great Steppe and Iran, 1700-1750,” in *Shifts and Drifts in Nomad-Sedentary Relations*, ed. Stefan Leder and Bernhard Streck (Wiesbaden: Dr. Ludwig Reichert Verlag, 2005), 179-216.

## Recommended Readings:

- Ernest Tucker, “Nadir Shah and the Ja’fari Madhhab Reconsidered,” *Iranian Studies* 27, no. 1/4 (1994): 163-179.
- L. Lockhart, *Nadir Shah: A Critical Study Based Mainly Upon Contemporary Sources* (London: Luzac & Co., 1938) – esp. chapters on conquest of India, Afghanistan, Central Asia.
- Avery, “Nādir Shāh and the Afsharid Legacy,” in *The Cambridge History of Iran: From Nadir Shah to the Islamic Republic* (Cambridge: Cambridge University Press, 1991), 3-62.
- Ernest Tucker, *Nadir Shah’s Quest for Legitimacy in Post-Safavid Iran* (Gainesville: University Press of Florida, 2006).
- Willem Floor, “New Facts on Nādir Shāh’s Campaign in India,” in *Iran and Iranian Studies: Essays in Honor of Iraj Afshar*, ed. Kambiz Eslami (Princeton, N.J: Zagros, 1998), 198-219.
- Willem M Floor, *The Rise and Fall of Nader Shah: Dutch East India Company Reports, 1730-1747* (Washington, D.C: Mage Publishers, 2009).
- John R. Perry, *Karim Khan Zand* (Oxford: Oneworld Publications, 2006).

#### Unit 4 (9/23): Orthodoxy, Syncretism, and Other Historiographical Issues

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Core Questions: What is the origin of the word “orthodoxy”? Who gets to define what is orthodox? Do you view terms such as “scripturalism,” “orthopraxy,” and “puritanical” as

representative of distinct concepts, or are they essentially synonyms? When does a practice go from being orthodox to syncretic? Can it be both? Was South Asia more syncretic than Central Asia?

#### Required Readings:

- Devin DeWeese, *Islamization and Native Religion in the Golden Horde: Baba Tükles and Conversion to Islam in Historical and Epic Tradition* (University Park, PA: Pennsylvania State University Press, 1994). Introduction, Ch. 1.
- Susan Bayly, "The Limits of Islamic Expansion in South India," in *Islam and Indian Regions*, ed. Anna Libera Dallapriccola and Stephanie Zingel-Avé Lallemand (Stuttgart: Franz Steiner Verlag, 1993), 453–490.
- Richard Eaton, "Temple Desecration and Indo-Muslim States," in *Essays on Islam and Indian History* (New Delhi: Oxford University Press, 2000), 94–132.

#### Recommended Readings:

- Robert D. McChesney, "Zamzam Water on a White Felt Carpet: Adapting Mongol Ways in Muslim Central Asia, 1550-1650," in *Religion, Customary Law, and Nomadic Technology* (Toronto, 2000).
- Carl W. Ernst and Tony Stewart, "Syncretism," ed. Peter J. Claus, Sarah Diamond, and Margaret Ann Mills, *South Asian Folklore: An Encyclopedia* (New York: Routledge, 2002). (Helpful background reading.)
- Muzaffar Alam, "The Debate within: A Sufi Critique of Religious Law, Tasawwuf and Politics in Mughal India," *South Asian History and Culture* 2, no. 2 (2011): 138–59.
- Aziz Ahmad, "Sufism and Hindu Mysticism," in *Sufism and Society in Medieval India*, ed. Raziuddin Aquil (New Delhi: Oxford University Press, 2010), 31–51.
- Yohanan Friedmann, "Islamic Thought in Relation to the Indian Context," in *India's Islamic Traditions, 711-1750*, ed. Richard Eaton (New Delhi: Oxford University Press, 2003), 50–63.
- Carl Ernst, "Muslim Studies of Hinduism? A Reconsideration of Arabic and Persian Translations from Indian Languages," *Iranian Studies* 36, no. 2 (2003): 173–95.
- 'Abdul Majid Mattoo, "The Nurbakhshis of Kashmir," in *Islam in India: Studies and Commentaries*, ed. Christian W. Troll, vol. 2, Religion and Religious Education (New York: Vikas Publishing House, 1982), 99–113.



- For comparison, discussion of syncretism in the Ottoman case: Ines Aščerić-Todd, *Dervishes and Islam in Bosnia: Sufi Dimensions to the Formation of Bosnian Muslim Society* (Boston: Brill, 2015).
- For an ancient precedent: Frantz Grenet, "Zoroastrianism in Central Asia," in *The Wiley-Blackwell Companion to Zoroastrianism*, ed. Michael Stausberg and Yuhān Sohrāb-Dinshaw Vevāina (John Wiley & Sons, 2015), 129–46. (Especially section entitled "The Sogdian Pantheon.")

### Unit 5 (9/30): Hanafi Legal Pluralism

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Core Questions: Why was Eurasia so thoroughly Hanafi when all four schools of Islamic law were institutionalized side-by-side in Mamluk Egypt (for instance)? Who appointed a religious official? Who decided whose legal opinion was correct? Was this the same system as the medieval period, or was legal culture still evolving during the early modern period?

#### Required Readings:

- Nandini Chatterjee, "Reflections on Religious Difference and Permissive Inclusion in Mughal Law," *Journal of Law and Religion* 29, no. 03 (October 2014): 396–415.
- Paolo Sartori, "The Evolution of Third-Party Mediation in Shari'a Courts in 19th- and Early 20th-Century Central Asia," *Journal of the Economic and Social History of the Orient* no. 54 (2011): 311–352.
- Muzaffar Alam, "Shari'a and Governance in the Indo-Islamic Context," in *Beyond Turk and Hindu: Rethinking Religious Identities in Islamate South Asia*, ed. David Gilmartin and Bruce B. Lawrence (Gainesville, FL: University Press of Florida, 2000), 216–245.

#### Recommended Readings:

- Wilferd Madelung, "The Spread of Maturidism and the Turks," in *Religious Schools and Sects in Medieval Islam* (London: Variorum Reprints, 1985), 109–68. (Essential background reading on a much earlier period.)
- Sherman A. Jackson, "Fiction and Formalism: Toward a Functional Analysis of Uṣūl al-fiqh," in *Studies in Islamic Legal Theory*, ed. Bernard Weiss (Leiden: Brill, 2002), 177–200. (Not specific to Central / South Asia, but important background reading.)

- Guy Burak, “The Second Formation of Islamic Law: The Post-Mongol Context of the Ottoman Adoption of a School of Law,” *Comparative Studies in Society and History* 55, no. 3 (2013): 579–602.
- J. M. S Baljon, *Religion and Thought of Shah Wali Allah Dihlawi, 1703-1762*, Studies in the History of Religions.
- Khaliq Ahmad Nizami, “The Impact of Ibn Taimiyya on South Asia,” in *Jihad and Martyrdom*, ed. David Cook, vol. 1, 4 vols. (New York: Routledge, 2010), 317–43.
- Francis Robinson, *The `Ulama of Farangi Mahall and Islamic Culture in South Asia* (New Delhi: Permanent Black, 2001).
- Muhammad Umar, *Islam in Northern India During the Eighteenth Century* (New Delhi: Munshiram Manoharlal, 1993).

#### Unit 6 (10/7): Sufism

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Core Questions: What on earth is Sufism? Mystical poetry? Wandering ascetics? Tightly organized brotherhoods? A kind of philosophy? All of the above? If so, what is the common thread meriting a single term to describe the whole package? Were these different individuals from the ulama encountered in the previous unit? How did they prop up and undermine those in power?

#### Required Readings:

- Carl Ernst and Bruce B. Lawrence, “What Is a Sufi Order?,” in *Sufism: Critical Concepts in Islamic Studies*, ed. Lloyd Ridgeon, vol. 1, 4 vols. (New York: Routledge, 2008), 231–249.
- Shahzad Bashir, *Sufi Bodies: Religion and Society in Medieval Islam* (New York: Columbia University Press, 2011), 9-13.
- Devin DeWeese, “Dis-Ordering’ Sufism in Early Modern Central Asia: Suggestions for Rethinking the Sources and Social Structures of Sufi History in the 18th and 19th Centuries,” in *History and Culture of Central Asia*, ed. Bakhtiyar Babadjanov and Kawahara Yayoi (Tokyo: The University of Tokyo, 2012), 259–79.
- Jo-Ann Gross, “The Naqshbandiya Connection: From Central Asia to India and Back (16th - 19th Centuries),” in *India and Central Asia: Commerce and Culture, 1500-1800*, ed. Scott Levi (New Delhi: Oxford University Press, 2007), 232–59.

- Alexander Knysh, “Sufism as an Explanatory Paradigm: The Issue of the Motivations of Sufi Resistance Movements in Western and Russian Scholarship,” *Die Welt Des Islams*, New Series, 42, no. 2 (January 1, 2002): 139–73.

#### Recommended Readings:

- Saiyid Zaheer Husain Jafri, “Madrasa and Khānaqāh, or Madrasa in Khānaqāh? Education and Sufi Establishments in Northern India,” in *Islamic Education, Diversity and National Identity: Dīnī Madāris in India Post 9/11*, ed. Jan-Peter Hartung and Helmut Reifeld (SAGE Publications, 2006), 73–103.
- Nile Green, “Transgressions of a Holy Fool: A Majzub in Colonial India,” in *Islam in South Asia in Practice*, ed. Barbara Daly Metcalf (New Delhi: Permanent Black, 2009), 173–186.
- Francis Robinson, “Other-Worldly and This-Worldly Islam and the Islamic Revival: A Memorial Lecture for Wilfred Cantwell Smith,” *Journal of the Royal Asiatic Society* 14, no. 1 (April 2004): 47–58.
- Florian Schwarz, “From Scholars to Saints: The Bukharan Shaykhs of Guybar and the Ziyarats to the Four Bakr,” in *Iz Istorii Kul’turnogo Naslediia Bukhary: Sbornik Statei*, vol. 6 (Bukhara, 1998).
- Brannon Wheeler, *Mecca and Eden: Ritual, Relics, and Territory in Islam* (University Of Chicago Press, 2006).
- Devin DeWeese, “Shamanization in Central Asia,” *Journal of the Economic and Social History of the Orient* 57, no. 3 (June 20, 2014): 326–63.
- Stephen Dale and Alam Payind, “The Ahrārī Waqf in Kābul in the Year 1546 and the Mughūl Naqshbandiyyah,” in *India and Central Asia: Commerce and Culture, 1500-1800*, ed. Scott Levi (New Delhi: Oxford University Press, 2007), 200–231.
- ‘Ubayd Allāh ibn Maḥmūd Aḥrār et al., *The Letters of Khwāja ‘Ubayd Allāh Aḥrār and His Associates* (Leiden: Brill, 2002).
- Thomas Dahnhardt, *Change and Continuity in Indian Sufism: A Naqshbandi-Mujaddidi Branch in the Hindu Environment* (D. K. Printworld (P) Ltd., 2002).
- Nile Green, *Making Space: Sufis and Settlers in Early Modern India* (OUP India, 2012).
- Aziz Ahmad, “Sufism and Hindu Mysticism,” in *Sufism and Society in Medieval India*, ed. Raziuddin Aquil (New Delhi: Oxford University Press, 2010), 31–51.

## Unit 7 (10/14): Persianate Literary High Culture

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Core Questions: What were viable literary languages in Central / South Asia? What was it that a native Turkic speaker chose by choosing to compose literature in Persian? What did a native Hindustani speaker choose by choosing to write poetry in Brajbhasha instead of Urdu or Persian? What were the political stakes inherent in these forms of art and literature? How do you understand vernacular language vs. cosmopolitan language?

### Required Readings:

- Muzaffar Alam, "The Culture and Politics of Persian in Precolonial Hindustan," in *Literary Cultures in History: Reconstructions from South Asia*, ed. Sheldon Pollock (Los Angeles: University of California Press, 2003), 131–98.
- Maria Eva Subtelny, "Art and Politics in Early 16th Century Central Asia," *Central Asiatic Journal* 27, no. 1–2 (1983): 121–48.
- C.M. Naim and Carla Petievich, "Urdu in Lucknow/Lucknow in Urdu," in *Lucknow: Memories of a City*, ed. Violette Graff (Delhi: Oxford University Press, 1997), 165–180.
- Stefano Pelló, "Drowned in the Sea of Mercy: The Textual Identification of Hindu Persian Poets from Shi'i Lucknow in the Tazkira of Bhagwān Dās 'Hindī,'" in *Religious Interactions in Mughal India*, ed. Vasudha Dalmia and Munis D. Faruqui (Oxford University Press, 2014).

### Recommended Readings:

- Rian Thum, *The Sacred Routes of Uyghur History* (Harvard University Press, 2014). Ch. 1.
- Sheldon Pollock, *The Language of the Gods in the World of Men: Sanskrit, Culture, and Power in Premodern India* (Berkeley: University of California Press, 2006), Ch. 10: "Vernacular Poetries and Politics in Southern Asia."
- Sheldon Pollock, ed., *Literary Cultures in History: Reconstructions from South Asia* (Los Angeles: University of California Press, 2003).
- John R. Perry, "New Persian: Expansion, Standardization, and Inclusivity," in *Literacy in the Persianate World: Writing and the Social Order*, ed. Brian Spooner and William L. Hanaway (Philadelphia: University of Pennsylvania Museum of Archaeology and Anthropology, 2012), 70–94.

- Shamsur Rahman Faruqi, "A Stranger In The City: The Poetics of Sabk-e Hindi," *The Annual of Urdu Studies* (n.d.): 1–20.
- Aftandil Erkinov, *The Andijan Uprising of 1898 and Its Leader Dukchi-Ishan Described by Contemporary Poets*, TIAS Central Eurasian Research Series 3 (Tokyo: University of Tokyo, 2009).
- Simon Ḥakham, *The Musā-Nāma of R. Shim'on Ḥakham*, ed. Herbert H. Paper, Judeo-Iranian Text Series, no. 1 (Cincinnati: Hoboken, N.J.: Hebrew Union College Press; Distributed by KTAV Pub. House, 1986). Introduction.
- Walter Andrews and Mehmet Kalpakli, *The Age of Beloveds: Love and the Beloved in Early-Modern Ottoman and European Society and Culture* (Duke University Press, 2005).
- Allison Busch, *Poetry of Kings: The Classical Hindi Literature of Mughal India* (New York: Oxford University Press, 2011).
- Stefano Pelló, "Local Lexis? Provincializing Persian in Fifteenth-Century North India," in *After Timur Left: Culture and Circulation in Fifteenth-Century North India*, ed. Francesca Orsini and Samira Sheikh (166-185: Oxford University Press, 2014).

### Recess (Week of October 18): Popular Culture in Hindustan

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#### Suggested Primary Source Reading:

- Mir Amman, *A Tale of Four Dervishes*, trans. Mohammed Zakir (London: Penguin Classics, 2007). (All chapters.)

#### Similar Tales:

- Ghalib Lakhnavi and Abdullah Bilgrami, *The Adventures of Amir Hamza*, trans. Musharraf Ali Farooqi, (New York: Modern Library, 2007).
- Muhammad Husain Jah and Ahmed Husain Qamar, *Tilism-e-Hoshrubā*, trans. Shahnaz Aijazuddin (Penguin Classics, 2009).

## Unit 8 (10/28): Kingship and the State in the Perso-Islamic World

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Core Questions: Can we speak of an Islamic theory of governance? What about a Persianate or South Asian one? Were there competing visions of the ideal state, and if so, what determined which one came out on top? How do you understand the concept of “legitimacy”?

### Required Readings:

- Norman Calder, “Friday Prayer and the Juristic Theory of Government: Sarakhsī, Shīrāzī, Māwardī,” *Bulletin of the School of Oriental and African Studies, University of London* 49, no. 1 (January 1, 1986): 35–47.
- Muzaffar Alam, *The Languages of Political Islam* (London: Hurst & Company, 2004). Ch. 1-2.
- A. Azfar Moin, *The Millennial Sovereign: Sacred Kingship and Sainthood in Islam* (Columbia University Press, 2013). Introduction, Ch. 1, Ch. 4.

### Recommended Readings:

- Thomas Allsen, *The Royal Hunt in Eurasian History* (Philadelphia: University of Pennsylvania Press, 2006). Ch. 1, 7.
- Patricia Crone, *God's Rule: Government and Islam*, (New York: Columbia University Press, 2004).
- Anke von Kügelgen, “Rastsvet Nakshbandiia-Mudzhaddidiia v Srednei Transoksanii S XVIII - Do Nachala XIX Vv.: Opyt Detektivnogo Rassledovaniia,” in *Sufism v Tsentral'noi Azii*, ed. A.A. Khismatulin (St. Petersburg: Filologicheskii Fakul'tet Sankt-Peterburskogo Gosudarstvennogo Universiteta, 2001), 275–330.
- Bakhtiar Babadzhanov, *Kokandskoe Khanstvo: Vlast', Politika, Religiiia* (Tokyo - Tashkent: NIHU Program Islamic Area Studies Center at the University of Tokyo (TIAS); Institut Vostokovedeniia Akademii Nauk Respubliki Uzbekistan, 2010).
- Anne Broadbridge, *Kingship and Ideology in the Islamic and Mongol Worlds*, Cambridge Studies in Islamic Civilization (Cambridge: Cambridge University Press, 2008).

### Unit 9 (11/4): What *Kind* of Empire? – Colonial and Early Modern Empires in Comparison

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Core Questions: Do you see the transition from the eighteenth century into the nineteenth as a story of continuity or disruption? In what respects? What are the stakes of this dispute for historians? Why is this controversy so charged in South Asian studies but nearly absent from Russian studies?

#### Required Readings:

- Munis Daniyal Faruqi, *Princes of the Mughal Empire, 1504-1719* (Cambridge ; New York: Cambridge University Press, 2012). Introduction, Ch. 1, 3, 5.
- C. A. Bayly, *Empire and Information: Intelligence Gathering and Social Communication in India, 1780-1870* (Cambridge: Cambridge University Press, 1996). Introduction, Ch. 1-2, 9.
- Alexander Morrison, *Russian Rule in Samarkand, 1868-1910: A Comparison with British India* (Oxford: Oxford University Press, 2008), Ch. 2, 4.
- Ranajit Guha, "On Some aspects of Historiography of Colonial India," *Subaltern Studies I*, pp. 1-8.

#### Recommended Readings:

- Bhavani Raman, *Document Raj: Writing and Scribes in Early Colonial South India*, 2012. Introduction.
- Alexander Morrison, "Twin Imperial Disasters: The Invasions of Khiva and Afghanistan in the Russian and British Official Mind, 1839–1842," *Modern Asian Studies*, August 2013, 1–48.
- Daniel R. Brower, *Turkestan and the Fate of the Russian Empire* (New York: RoutledgeCurzon, 2003).
- Jane Burbank, Mark Von Hagen, and Anatoly Remnev, eds., *Russian Empire: Space, People, Power, 1700–1930* (Bloomington: Indiana University Press, 2007).
- Allen J Frank, *Muslim Religious Institutions in Imperial Russia: The Islamic World of Novouzensk District and the Kazakh Inner Horde, 1780-1910* (Leiden: Brill, 2001).
- Dietrich Geyer, *Russian Imperialism: The Interaction of Domestic and Foreign Policy, 1860–1914*, trans. Bruce Little (Leamington Spa: Berg, 1987).
- Jeff Sahadeo, *Russian Colonial Society in Tashkent: 1865-1923* (Bloomington: Indiana University Press, 2007); Paolo Sartori, ed., *Explorations in the Social History of Modern Central Asia (19th - Early 20th Century)* (Leiden: Brill, 2013).

## Unit 10 (11/11): The Impact of Colonialism on Communal Identities

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Core Questions: What were the most decisive new colonial administrative technologies in shaping communalism? Which consequences were intended and which were incidental?

### Required Readings:

- Bernard Cohn, "The Census, Social Structure, and Objectification in South Asia" in *An Anthropologist Among the Historians* (Oxford University Press, 1996): 224-254.
- Michael R. Anderson, "Islamic Law and the Colonial Encounter," in *Institutions and Ideologies: A SOAS South Asia Reader*, ed. David Arnold and Peter Robb (Routledge, 2013), 165-85.
- S.N. Abashin, "Empire and Demography in Turkestan: Numbers and the Politics of Counting," in *Asiatic Russia: Imperial Power in Regional and International Contexts*, ed. Tomohiko Uyama (Routledge, 2012), 129-50.

### Recommended Readings:

- Gyanendra Pandey, *The Construction of Communalism in Colonial North India* (University of California Press, 1990). Pages 1-65.
- Parna Sengupta, *Pedagogy for Religion: Missionary Education and the Fashioning of Hindus and Muslims in Bengal* (Berkeley: University of California Press, 2011), Introduction.
- Rosane Rocher, "British Orientalism in the Eighteenth Century: The Dialectics of Knowledge and Government" in C. Breckenridge and P. Van der Veer (eds), *Orientalism and the Postcolonial Predicament*, 216-49.
- Yuri Slezkine "Naturalists v. Nations: Eighteenth C. Russian Scholars Confront Ethnic Diversity," *Representations*, 47 (summer 1994), 170-195
- Mark Bassin, "Russia Between Europe and Asia: The Ideological Construction of Geographic Space," *Slavic Review* 50, no. 1 (Spring 1991).
- Patricia Crone, "Post-Colonialism in Tenth-Century Islam," *Der Islam* 83, no. 1 (2006): 2-38.
- Richard Eaton, "(Re)imag(in)ing Other<sup>2</sup>ness: A Postmortem for the Postmodern in India," in *Essays on Islam and Indian History* (New Delhi: Oxford University Press, 2000), 133-55.



- Paolo Sartori, “An Overview of Tsarist Policy on Islamic Courts in Turkestan: Its Genealogy and Its Effects,” *Cahiers d’Asie Centrale* 17, no. 18 (2009): 477–507.
- J. Duncan M. Derrett, “The Administration of Hindu Law by the British,” *Comparative Studies in Society and History* 4, no. 1 (1961): 10–52.
- Mitra Sharafi, *Law and Identity in Colonial South Asia: Parsi Legal Culture, 1772-1947* (New York, NY: Cambridge University Press, 2014).

### Unit 11 (11/18): Islamic Modernism

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Core Questions: What sort of category is “Islamic modernism” – retrospective, or did Muslim reformers view themselves as “modern”? What about their opponents? Do you see it as a single transregional movement, or were did the various incarnations constitute isomorphisms emerging from similar colonial contexts? What was the relationship between colonialism and these various modernist movements?

#### Required Readings:

- Charles Kurzman, ed. *Modernist Islam, 1840-1940: A Sourcebook*. New York: Oxford University Press, 2002, Introduction, Ch. 3 (Muhammad Abduh), Ch. 6 (Rashid Rida), Ch. 11 (al-Afghani). (Note: none of these figures are from Central / South Asia; this is intentional.)
- Mushirul Hasan, *A Moral Reckoning: Muslim Intellectuals in Nineteenth-century Delhi*, (New Delhi: Oxford University Press, 2005). Chapters on Sayyid Ahmad Khan and Ghalib.
- Adeeb Khalid, *The Politics of Muslim Cultural Reform: Jadidism in Central Asia* (Berkeley: University of California Press, 1998). Ch. 3, 6.
- Barbara Metcalf, *Islamic Revival in British India: Deoband, 1860-1900* (Princeton, N.J: Princeton University Press, 1982). Ch. 3, 6.

#### Recommended Readings:

- Michael Cook, “On the Origins of Wahhabism,” *Journal of the Royal Asiatic Society* 2 (1992): 191–202.

- Barbara Daly Metcalf, “Islamic Reform and Islamic Women: Maulana Thanawi’s Jewelry of Paradise” in Metcalf, ed, *Moral Conduct and Authority: The Place of Adab in South Asian Islam*, University of California Press, Berkeley, 1984.
- Franz Wennberg, *An Inquiry into Bukharan Qadimism: Mirza Salim-Bik* (Berlin: Klaus Schwarz Verlag, 2002).
- Wael B. Hallaq, “On the Origins of the Controversy about the Existence of Mujtahids and the Gate of Ijtihad,” *Studia Islamica*, no. 63 (1986): 129–41.
- Mustafa Tuna, “Madrasa Reform as a Secularizing Process: A View from the Late Russian Empire,” *Comparative Studies in Society and History* 53, no. 3 (2011): 540–70.

### Recess (Week of November 22): A Day in the Life of an Islamic Judge

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#### Recommended Primary Source Reading:

- Sharīf Jān Makhdūm Ṣadr Ziyā’, *The Personal History of a Bukharan Intellectual*, ed. Rustam Shukurov, Muḥammadjon Shukurov, and Edward Allworth (Leiden: Brill, 2004). (All chapters.)

### Unit 12 (12/2): City-States, Princely States, and Protectorates

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Core Questions: What is the difference between a princely state and a protectorate, if any? What were the advantages and disadvantages of semi-colonial status? Were local religious elite better off in directly administered territory, or a protectorate? What other gradations of sovereignty are there within an empire?

#### Required Readings:

- Muzaffar Alam, “The Awadh Regime, the Mughals and the Countryside,” in *Lucknow: Memories of a City*, ed. Violette Graff (Delhi: Oxford University Press, 1997), 16–31.
- Seymour Becker, *Russia’s Protectorates in Central Asia: Bukhara and Khiva, 1865-1924* (Harvard University Press, 1968). Ch. 3, 4.
- Bhangya Bhukya, *Subjugated Nomads: The Lambadas Under the Rule of the Nizams* (New Delhi: Orient BlackSwan, 2010). Ch. 3.

- Chitrlekha Zutshi, “Re-Visioning Princely States in South Asian Historiography: A Review,” *The Indian Economic and Social History Review* 43, no. 3 (2009): 301–13.

#### Recommended Readings:

- Thomas Barfield, *Afghanistan: A Cultural and Political History* (Princeton: Princeton University Press, 2010). Ch. 3.
- Mary Dewhurst Lewis, *Divided Rule: Sovereignty and Empire in French Tunisia, 1881-1938* (Berkeley: University of California Press, 2013).
- Scott Levi, “The Ferghana Valley at the Crossroads of World History: The Rise of Khoqand, 1709-1822,” *Journal of Global History* 2, no. 02 (2007): 213–32.
- Chitrlekha Zutshi, “Re-Visioning Princely States in South Asian Historiography: A Review,” *The Indian Economic and Social History Review* 43, no. 3 (2009): 301–13.
- Andreas Wilde, *What Is Beyond the River? Power, Authority and Social Order in Eighteenth and Nineteenth-Century Transoxania* (Vienna: Verlag der Österreichischen Akademie der Wissenschaften, forthcoming).
- Franz Wennberg, *On the Edge: The Concept of Progress in Bukhara during the Rule of the Later Manghids* (Sweden: Uppsala Universitet, 2013).
- Vasant Kumar Bawa, *The Nizam between the Mughals and British: Hyderabad under Salar Jang I* (New Delhi: S. Chand & Company LTD, 1986).
- Waltraud Ernst and Biswamoy Pati, eds., *India’s Princely States: People, Princes and Colonialism* (London: Routledge, 2007).
- Munis D. Faruqi, “At Empire’s End: The Nizam, Hyderabad and Eighteenth-Century India,” *Modern Asian Studies* 43, no. 01 (January 2009): 5–43.
- Barbara N. Ramusack, *The Indian Princes and Their States*, vol. 6, *The New Cambridge History of India*, III (Cambridge: Cambridge University Press, 2004).

### **Unit 13 (12/9): Twilight of Empire – The Anti-Imperialist Empire and the Dinosaur**

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Core Questions: How would you compare continuity / rupture in the colonial – independent / Soviet transition vis-à-vis the transition from Turko-Islamic empire to European colonialism? What were the respective fates of the different social groups and forms of knowledge examined in previous sections? Manuscript culture? Vernaculars? Ulama? Sufis? Turkic military elite? Are

there differences in how you think about geography (i.e. Eurasia, Persianate, etc.) in this period vs. prior epochs?

#### Required Readings:

- Adeeb Khalid, *Islam after Communism: Religion and Politics in Central Asia* (University of California Press, 2007). Ch. 2-4.
- Muhammad Qasim Zaman, *The Ulama in Contemporary Islam: Custodians of Change*, (Princeton, NJ: Princeton University Press, 2002). Introduction, Ch. 1-3.
- Thomas R. Metcalf, *Forging the Raj: Essays on British India in the Heyday of Empire*, 105-39, 152-68.
- Yuri Slezkine, "The USSR as a Communal Apartment," *Slavic Review*, 53/2 (1994): 414-52.
- Francine Hirsch, "Toward an Empire of Nations: Border-Making and the Formation of Soviet National Identities," *The Russian Review* 59 (April 2000): 201–26.

#### Recommended Readings:

- Paolo Sartori, "What Went Wrong? The Failure of Soviet Policy on Shari'a Courts in Turkestan, 1917-1923," *Die Welt Des Islams*, no. 50 (2010): 397–434.
- Isabelle Kreindler, "A Neglected Source of Lenin's Nationality Policy," *Slavic Review*, 36/1 (1977): 86-100
- Adrienne Lynn Edgar, *Tribal Nation: The Making of Soviet Turkmenistan* (Princeton University, 2004).
- Marianne Kamp, *The New Woman in Uzbekistan: Islam, Modernity, and Unveiling Under Communism*, Jackson School Publications in International Studies (Seattle: University of Washington Press, 2006)
- Shoshana Keller, *To Moscow, Not Mecca: The Soviet Campaign Against Islam in Central Asia, 1917-1941* (Westport, CT: Praeger Publishers, 2001).
- Adeeb Khalid, "The Fascination of Revolution: Central Asian Intellectuals, 1917–1927," in *Empire, Islam, and Politics in Central Eurasia*, ed. Tomohiko Uyama (Sapporo, Japan: Slavic Research Center, Hokkaido University, 2007), 137–52.
- Adeeb Khalid, "Central Asia between the Ottoman and the Soviet Worlds," *Kritika: Explorations in Russian and Eurasian History* 12, no. 2 (2011): 451–76.
- Theodore Levin, *The Hundred Thousand Fools of God: Musical Travels in Central Asia (and Queens, New York)* (Bloomington: Indiana University Press, 1999).

- Paolo Sartori, "Towards a History of the Muslims' Soviet Union: A View from Central Asia," *Die Welt Des Islams*, no. 50 (2010): 315–34.