



contemporary landscape. While many have theorized about and practiced interreligious dialogue, few have attended carefully to its past, connecting its emergence and spread with broader developments in modern history. Interreligious dialogue—grasped in light of careful, critical attention to its past—holds promise for helping people of diverse faith backgrounds to foster cooperation and knowledge of one another while contributing insight into contemporary, global religious pluralism.

In 1582 C.E, when Mughal Emperor Akbar declared his new religion - Din-i ilahi or the 'Religion of God', combining elements of Islam and Hinduism as well as other religions -among the notable Muslim scholars who stood up to preserve the faith of the common people was the great Imam, Ahmed Sirhindi. Given the titles of al-Imam al-Rabbani and Mujadid (Reviver) of the second (hijri) millennium, his life was expended in preserving the sound, orthodox beliefs of Islam as well as upholding the Sunnah of the Prophet (peace and blessings be upon him). His efforts saw Islam not only maintaining its foothold but spreading across the sub-continent, Central Asia and Asia Minor. It is hoped this translation into English from the works of respected Turkish scholar, Osman Nuri Topbas, can be a gentle introduction to the life and letters of this great Imam, whose life has otherwise been relatively overlooked.

Offers an overview of Sufism in North America. In this book, William Rory Dickson explores Sufism as a developing tradition in North America, one that exists in diverse and beguiling forms. Sufism's broad-minded traditions of philosophy, poetry, and spiritual practice infused Islamic civilization for centuries and drew the attention of interested Westerners. By the early twentieth century, Sufism was being practiced in North America. Today's North American Sufism can appear either explicitly Islamic or seemingly devoid of Islamic religiosity. Dickson provides indispensable background on Sufism's relation to Islamic orthodoxy and to Western esoteric traditions, and its historical development in North America. The book goes on to chart the directions that North American Sufism is currently taking, directions largely chosen by Sufi leaders. The views of ten North American Sufi leaders are explored in depth and their perspectives on Islam, authority, gender, and tradition are put in conversation with one another. A more detailed picture of North American Sufism emerges, challenging previous scholarly classifications of Sufi groups, and highlighting Sufism's fluidity, diversity, and dynamism. "Living Sufism in North America is the first book of its kind to bridge the gap between Sufi studies and the study of North American contemporary religious movements. As such, it is a comprehensive, pioneering work of potential interest to a wide array of scholars in the field of contemporary religion." — Patrick Laude, author of *Pathways to an Inner Islam: Massignon, Corbin, Guenon, and Schuon*

Abu'l-Fath Jalal-ud-din Muhammad Akbar, popularly known as Akbar I, also as Akbar the Great, was the third Mughal emperor, who reigned from 1556 to 1605. Akbar succeeded his father, Humayun, under a regent, Bairam Khan, who helped the young emperor expand and consolidate Mughal domains in India. Birbal; born Mahesh Das; (1528-1586), or Raja Birbal, was a Hindu Brahmin advisor and main commander (mukhya senapati) of army in the court of the Mughal emperor, Akbar. He is mostly known in the Indian subcontinent for the folk tales which focus on his wit. Birbal was appointed by Akbar as a minister "mantri" and used to be a poet and singer in around 1556-1562. He had a close association with Emperor Akbar and was one of his most important courtiers, part of a group called the navaratnas (nine jewels of Akbar). In 1586, Birbal led an army to crush an unrest in the north-west Indian subcontinent where he was killed along with many troops in an ambush by the rebel tribe. He was the only Hindu to adopt Din-i Ilahi, the religion founded by Akbar. By the end of Akbar's reign, local folk tales emerged involving his interactions with Akbar, portraying him as being extremely clever and witty. As the tales gained popularity in India, he became even more of a legendary figure across the Indian subcontinent. These tales involve him outsmarting rival courtiers and sometimes even Akbar, using only his intelligence and cunning, often with giving witty and humorous responses and impressing Akbar. From the twentieth century onwards, plays, films and books based on these folk tales were made, some of these are in children's comics and school textbooks. The stories of Akbar and Birbal have been read and heard since childhood, which can be judged by the wisdom and wisdom of Birbal, these stories are very interesting and they are very knowledgeable, inspiring, and more qualified. Through this book, it will be our endeavor to make available the famous stories of Akbar-Birbal in one place so that they can easily be read and some can be learned from them.

Filling the obvious lacunae in the literature on British colonialism, Indian society and history, and, last but not least, Zoroastrianism, this book broadens our knowledge of the interaction of colonialism and colonial groups, and elucidates the significant role of the Parsis in the commercial, educational, and civic milieu of Bombay colonial society.

The books have been prepared on the basis of the guidelines of the National Curriculum Framework (NCF) and the syllabus brought out by the NCERT in 2005. They encourage children to read, form their own opinions and learn the cause-and-effect relationship between events. Various sections 'To sum up', 'Hictionary', 'Archaeology Dig & Discover', 'A story from History', 'To meet', 'Elsewhere in the World' and 'Let us surf' enhance learning.

This Monumental Four-Volume Work Offers An Elaborate And Chronological Account Of Indian History From The Earliest Times To The Present Period. The First Volume, Which Pays Special Attention To The Reigns Of The Great Indian Monarchs, Such As Chandragupta Maurya, Asoka, Kanishka, Samudra Gupta, Chandra Gupta II (Vikramaditya) And Harsha, Has Adequately Highlighted The Achievements Of Their Reigns In A Manner That Is Bound To Arouse Not Only Curiosity But Also Provoke Reflection. Full Attention Is Also Given To The Cultural, Religious And Social Conditions Of India During The 6Th Century B.C. The Book Also Portrays The Golden Age Of Guptas, The General Administration Of The Cholas And The Flourishing Culture Of The Pallavas. In The Second Volume, All Aspects Of Indian History From A.D. 1206 To 1773 Are Discussed. Part I Of The Volume Covers The Sultanate Period, And Part II The Mughal Period And The Arrival Of The Europeans. The Process Through Which The English, Who Came As Traders But Rapidly Transformed Themselves Into Rulers, Is Outlined In The Volume. A Very Important Feature Of The Volume Is The Emphasis It Lays On The Social, Economic And Cultural Conditions Current In India During The Sultanate And The

Mughal Periods. Indian History From A.D. 1773 To The Present Is Covered By The Third And Fourth Volumes. These Volumes Also Offer The Reader A Detailed And Graphic Account Of The British Period Of Indian History. The Focus On The Revolt Of 1857, The Development Of The Constitutional Framework From 1773 To 1950 And The National Movement Will Prove To Be Of Immense Interest To The Readers And Students Of Indian History. The History Of India Since Independence Has Also Been Discussed In These Two Volumes. Some Of The Other Important Topics Covered In These Volumes Include The Indian Movements For Reform And Social Change, The Impact Of The British Paramountcy On Indian Economy And The Legacy That It Has Left. Written In Simple Language And A Lucid Style By A Person Who Has Been Teaching The Subject At College Level For Several Years, This Comprehensive Yet Reasonably Sized Four-Volume Work On Indian History Will Prove To Be Of Immediate Interest And Relevance Not Only To Students And Teachers Of Indian History, But Also To The General Reader.

Praise for the First Edition "Because of its exceptionally wide perspective, even architectural historians who do not teach general survey courses are likely to enjoy and appreciate it." —Annali d'architettura "Not only does A Global History of Architecture own the territory (of world architecture), it pulls off this audacious task with panache, intelligence, and—for the most part—grace." —Journal of the Society of Architectural Historians Revised and updated—the compelling history of the world's great architectural achievements Organized along a global timeline, A Global History of Architecture, Second Edition has been updated and revised throughout to reflect current scholarship. Spanning from 3,500 b.c.e. to the present, this unique guide is written by an all-star team of architectural experts in their fields who emphasize the connections, contrasts, and influences of architectural movements throughout history. The architectural history of the world comes to life through a unified framework for interpreting and understanding architecture, supplemented by rich drawings from the renowned Frank Ching, as well as brilliant photographs. This new Second Edition: Delivers more coverage of non-Western areas, particularly Africa, South Asia, South East Asia, and Pre-Columbian America Is completely re-designed with full-color illustrations throughout Incorporates additional drawings by Professor Ching, including new maps with more information and color Meets the requirements set by the National Architectural Accrediting Board (NAAB) for "non-Western" architecture in history education. Offers new connections to a companion Web site, including Google Earth™ coordinates for ease of finding sites. Architecture and art enthusiasts will find A Global History of Architecture, Second Edition perpetually at their fingertips.

Everyone has seen photographs of the Taj Mahal. The massive, bulbous central dome, the four slender minarets, the shimmering marble, the long reflecting pool, the manicured gardens - all seem too striking for adequate description and proper appreciation. But there is more to the Taj than its beauty. The world's best-known mausoleum celebrates the love story of the seventeenth-century Moghul emperor Shah Jahan and his queen, Mumtaz Mahal. They fell in love at first sight and were married for nineteen years. She ruled at his side as almost an equal, but her death in childbirth in 1631 left him wild with grief and determined to build a monument to their devotion. Behind this romantic tale is the saga of the Moghul emperors who swept into North India only a century earlier. By the time of Shah Jahan, they had established an absolute monarchy comparable to Louis XIV's. The Moghul court was rich, cruel, and omnipotent. As descendants of Tamerlane and Genghis Khan, they relished bloody combat, savage sports, and hideous torture of their victims. In the absence of primogeniture, brother fought brother for the throne - it was the law of the "throne or coffin." But less than a century after Shah Jahan was deposed by his ruthless son, the dynasty was in decline and ripe for conquest by Great Britain. For a time, it seemed like the Taj - like the Moghuls - would vanish. Only in the twentieth century was the Taj restored to something of its former glory. Here is the dramatic and often tragic story of the Taj and the men and women of the dynasty that created it.

The truth is that Akbar was singularly sensitive to religious impressions of every kind, and that his new religion, the Din-i-Ilahi, or divine faith, an eclectic pantheism, contained elements taken from very diverse creeds. While overthrowing nearly every ceremonial rule, whether of Islam or of Hinduism, and making almost all things lawful save excess, he took ideas from learned Brahmans as well as from Portuguese missionaries from Chapter II: Akbar's Reforms: The Divine Faith First published in 1906, this classic nine-volume history of the nation of India places it among the storied lands of antiquity, alongside Egypt, China, and Mesopotamia. Edited by American academic ABRAHAM VALENTINE WILLIAMS JACKSON (1862-1937), professor of Indo-Iranian languages at Columbia University, it offers a highly readable narrative of the Indian people and culture through to the time of its publication, when the nation was still part of the British Empire. Volume IV, Part 2 of Mediaeval India from the Mohammedan Conquest to the Reign of Akbar the Great, by British scholar STANLEY LANE-POOLE (1854-1931), features entertaining and enlightening treatments of: the united empire of Akbar the Great Akbar's reforms: the divine faith the great Moghul and European travellers Shah Jahan the Magnificent Aurangzib, the puritan emperor the fall of the Moghul empire and much more. This beautiful replica of the 1906 first edition includes all the original illustrations."

Birbal is surely one of the best-loved figures in the folklore of India. For generations the Birbal stories have delighted children and grown-ups alike, from one end of India to the other. Jalaludin Mohammed Akbar Padshah Ghazi, Emperor of India, ruled from 1560 to 1605. Akbar was great in an age of great rulers: Elizabeth I of England, Henry IV of France, Philip II of Spain, Suleiman the Magnificent of Turkey, and Shah Abbas the Great of Persia. Akbar was chivalrous and just to all, but he could be violent and overmastering, if needed. His magnetic personality won the love and affection of his people and the respect and admiration of his enemies. Akbar was superb at riding, polo and swordsmanship, and he was a crack shot with a musket. He was courageous, often fighting personally in the heat of battle. He was a brilliant general, a master of speed, surprise, and minute details. His lightning conquests of India, from the Hindu Kush to Bengal, were feats of military genius. Akbar worked hard at the trade of king, sleeping only three hours a night. Although he could neither read nor write (he was probably dyslexic), he had legions of scholars who read to him. His son, Prince Sultan

Salim, later the Emperor Jahangir, wrote that no one could have guessed that Akbar was illiterate. He loved religion, philosophy, music, architecture, poetry, history and painting. He forged an Empire that enjoyed long-lasting peace and high cultural refinement. The Empire of the Mughals was vast and fabulously rich. Akbar's lower taxes and rising conquests created prosperity for the people and floods of treasure for the Crown. European visitors estimated that just one province of Akbar's Empire, Bengal, was wealthier than France and England combined. Birbal was born to a poor Brahmin family of Tikawanpur on the banks of the River Jumna. He rose to the exalted level of minister (or "Wazir") at Akbar's court by virtue of his razor-like wit. He was a good poet, writing under the pen-name of "Brahma," and a collection of his verse is preserved today in the Bharatpur Museum. Birbal's duties at court were administrative and military, but his close friendship with the Emperor was sealed by Akbar's love of wisdom and subtle humor. In Birbal the young King found a true sympathizer and companion. When, in an attempt to unify his Hindu and Muslim subjects, Akbar founded a new religion of universal tolerance, the Din-I-Ilahi, or "Divine Faith," there was only one Hindu among the handful of his followers, and that was Birbal. Many courtiers were jealous of Birbal's star-like rise to fortune and power, and, according to popular accounts, they were endlessly plotting his downfall. The character of Akbar in these stories is rather fanciful, and, historically, Birbal is scarcely heard of. Village storytellers probably invented many of these tales over the ages, simply attributing them to Birbal and Akbar because their characters seemed to fit. Akbar's court was mobile, a tradition handed down from his nomadic ancestors, the Mongols of Central Asia. (Mughal is Urdu for Mongol.) The Emperor ruled sometimes from the fortress of Agra, sometimes from the noble city of Lahore. In the period of these tales, 1571 to 1585, Akbar held court in the shimmering pleasure city which he had built for himself - Fatehpur Sikri.

In 1542 when Akbar was born, his father Humayun - driven out by his enemies and treacherous siblings was living a fugitive's life in Umerkot, Sindh. In search of alliance and support, Humayun further retreated into Afghanistan and Persia. In 1555, he regained the throne of Delhi; and in 1556, died in a freak accident. Thirteen-year-old Akbar ascended the throne, under the regency of Bairam Khan - Humayun's trusted general. Akbar left an inefaceable mark on the sub-continent's political landscape by consolidating his empire through military quests, pacification, and able administration. Though uneducated, he patronized art, science, literature, and religions like no other king or emperor, before or after him, did. Akbar's reign of nearly five decades brought peace and stability in India. Akbar's tolerance for other religions was appreciable; he abolished jizya - a tax on Hindus, winning their goodwill and loyalty. He founded his own religious cult - Din-e-Ilahi. If Babur is credited with founding the Mughal Empire in India, the credit for its consolidation surely goes to his grandson - Akbar the Great. This book was first published in 1890

Existing textbooks on international relations treat history in a cursory fashion and perpetuate a Euro-centric perspective. This textbook pioneers a new approach by historicizing the material traditionally taught in International Relations courses, and by explicitly focusing on non-European cases, debates and issues. The volume is divided into three parts. The first part focuses on the international systems that traditionally existed in Europe, East Asia, pre-Columbian Central and South America, Africa and Polynesia. The second part discusses the ways in which these international systems were brought into contact with each other through the agency of Mongols in Central Asia, Arabs in the Mediterranean and the Indian Ocean, Indic and Sinic societies in South East Asia, and the Europeans through their travels and colonial expansion. The concluding section concerns contemporary issues: the processes of decolonization, neo-colonialism and globalization – and their consequences on contemporary society. History of International Relations provides a unique textbook for undergraduate and graduate students of international relations, and anybody interested in international relations theory, history, and contemporary politics.

Edward Gibbon, Gustav Weil, William Montgomery Watt, Wilferd Madelung, Ignaz Goldziher, Uri Rubin, John Wansbrough

The edited volume Unity in Diversity: Mysticism, Messianism and the Construction of Religious Authority in Islam explores the role of mystical and messianic groups and movements in the construction and re-construction of religious authority in Muslim societies.

Dara Shukoh was the heir-apparent to the Mughal throne in 1659, when he was executed by his brother Aurangzeb. Today Dara is lionized in South Asia, while Aurangzeb, who presided over the beginnings of imperial disintegration, is scorned. Supriya Gandhi's nuanced biography asks whether the story really would have been different with Dara in power.

Christians form the third largest religious community in India. How has this come about? There are many studies of separate groups: but there has so far been no major history of the three large groups - Roman Catholic, Protestant and Thomas Christians (Syrians). This work attempts to meet the need for such a history. It goes right back to the beginning and traces the story through the ups and downs of at least fifteen centuries. It includes careful studies of the political and social background and of the non-Christian reactions to the Christian message. The narration is non-technical and should present few difficulties to the thoughtful reader; the more technical matters are dealt with in notes and appendices. This book will be of interest to all students of Church History and will also prove fascinating to many who are concerned with the development of Christianity as a world religion and in the dialogue between different forms of faith.

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The Din-I-Ilahi, Or, The Religion of Akbar The Din I Ilahi Or the Religion of Akbar - Primary Source Edition Nabu Press This innovative book explores of the grandest and longest lasting empire in Indian history. Examines the history of the Mughal presence in India from 1526 to the mid-eighteenth century Creates a new framework for understanding the Mughal empire by addressing themes that have not been explored before. Subtly traces the legacy of the Mughals' world in today's India.

This book includes the answers to the questions given in the textbook ICSE Past & Present published by Ratna Sagar Class 7.

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