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in Postcolonial Hyderabad
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Muslim Belonging in Secular India

Muslim Belonging in Secular India surveys the experience of some of India's most prominent Muslim communities in the early post-colonial period. Muslims who remained in India after the Partition of 1947 faced distrust and discrimination and were consequently compelled to seek new ways of defining their relationship with fellow citizens of India and its governments. Using the forcible integration of the princely state of Hyderabad in 1948 as a case study, Taylor C. Sherman reveals the fragile and contested nature of Muslim belonging in the decade that followed independence. In this context, she demonstrates how Muslim claims to citizenship in Hyderabad contributed to intense debates over the nature of democracy and secularism in independent India. Drawing on detailed new archival research, Dr Sherman provides a thorough and compelling examination of the early governmental policies and popular strategies that have helped to shape the history of Muslims in India since 1947.

TAYLOR C. SHERMAN is Associate Professor in the Department of International History at the London School of Economics and Political Science, where she teaches South Asian history as well as comparative imperial history.

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For Ashwin

If you are not here, nothing grows.

I lack clarity. My words

Tangle and knot up.

– Jalaluddin Muhammad Balkhi (Rumi)

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Acknowledgements

The cover image of this book, designed with skill and empathy by Stewart J. Thomas, captures the complexity of the situation for Muslims who remained in India after partition and the integration of the princely states. The freedom (azadi) that was achieved was tremendous, but it was not simple. Behind this great accomplishment lay disappointment and occasionally despair (mayoosi) as Muslims and their places of worship suffered violence during this period. Many felt worry (tashvish) for their futures as their properties, sources of employment, and funding for their institutions came under threat. As a result, a strong sense of anxiety (andeshah) pervaded the ways in which many Muslims spoke of their place within the new India. The chapters below explore what the transition to independence entailed for the Muslims of Hyderabad State, and they aim to shed light on the nature of secularism and Muslim belonging in early postcolonial India.

I began this research as part of a collaborative project funded by the UK's Arts & Humanities Research Council (AHRC) titled 'From Subjects to Citizens: Society and the Everyday State in India and Pakistan, 1947–1964'. I would like to thank the AHRC for their generous funding of this project. It was both a pleasure and a challenge of the best kind to work with William Gould and Sarah Ansari during this undertaking. I was lucky to have had their company, both as collaborators and as friends, as I have researched and written this work. Our conversations have shaped my thinking beyond measure.

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say that this book would not have been possible without Zahid Ali Khan (Editor) and Amer Ali Khan (News Editor) at *Siasat* newspaper in Hyderabad. Alive to the need to tell the history of Muslims in India after 1947, they opened the *Siasat* archives and offered unprecedented hospitality to me during the month that I worked in their offices.

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Note on transliteration

As far as possible, I have avoided using diacritical marks when transliterating Urdu language terms. Many of the South Asian names appear in several different formats, and I have chosen the most commonly accepted form of an individual's name and standardised its use throughout the text. For geographical places, I have retained the names as they appeared in contemporary sources, rather than those in use today.

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Select glossary of terms

ashoorkhana	structure in which banners are kept and meetings held for Muharram
ashraf	high-born, noble
dacoity	armed robbery
dargah	shrine or tomb of a saint
ghair-mulki	non-native
girdaawar	revenue inspector
gongura pachadi	pickle commonly made in Andhra
goonda	lout or bully
idly	savoury rice cake
imam	worship leader in a mosque
inqilab	revolution
jagir	revenue-free land grant
jagirdari	feudalism
jirga	assembly
lathi	stick, bludgeon
masjid	mosque
mulk	country, realm
mulki	native
patel	village officer
patwari	village accounts officer
pradesh	province
qazi	judge
sadhu	religious ascetic
samasthan	tributary estate
sambar	spicy lentil broth
satyagraha	zeal for truth, non-violent civil resistance
taccavi	advance to peasantry for capital expenditure
tehsildar	sub-collector of revenue

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Select glossary of terms

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urs	death anniversary of a saint
vada	savoury fritters
vaiz	preacher
videshi	foreign