

CHAPTER 22

HISTORY

Doctoral Theses

232. DANESHMAYEH (Jamilesh)
Working of the Institution of Waqf in Safavid Iran and India During the Mughal Period : A Study of the Grants and Donations to Astan-e Quds-e Razavi and the Shrine of Khwaja Mo' inuddin Chisthti of Ajmer.
Supervisor : Prof. Saiyid Zaheer Husain J'afari
Th 14808

Abstract

This is a comprehensive comparative study of the evolution of the institution of Waqf during Safavid period in Iran and the Mughal rule in India. It reveals various unknown and common points of Waqf in both the ruling dynasties.

Contents

1. Introduction. 2. (a). The nature of 'Waqf' in Islamic law (b) The history of early Waqf in Islamic history. 3. Awqaf and jurist prudence (fiqh) during the Safavid times. 4. The administration of Waqf in Safavid times. 5. (a) Astan-e imam reza, his life and times. (b) The importance of the Astan-e Imam Reza and its Waqf during the Safavid period. 6. The grants and Waqf in India during the Mughal period. 7. (a) Shaikh Mo' in uddin Chishti, his life and times. (b) The centrality of the Shaikh in Indian Sufism. 8. Waqf for the dargah of Shaikh Mo' inuddin at Ajmer. Summary, Conclusion, Bibliography and Appendix.

233. DEBARPITA MANJIT
Popular Movement in Rural Orissa During 19th Century.
Supervisor : Prof. Sumit Sarkar
Th 14809

Abstract

Attempts to formulate questions to understand the internal dynamics of peasant rebellions. An attempt has been made to find the relation between the 'state', 'culture' and 'rebels' in

their commonly accepted implications. Ritual will represent the domain of culture. Ritual is not simply routinely performed stylized acts, as in certain kind of anthropology, but the performers, their relations with others in the society and their objectives will remain of paramount importance here and rituals will be looked upon as a possible window into the 'lived experiences' of the performers. Brings to light some probable meanings of the ritual of symbol for the rebels as well as for the state. The entire contest or fight over the symbols, it appears, were only the means. The objectives for the fight or the ends of the war were not confined to the domain of culture rather related to issue outside this domain. There has been a perceptible change in recent times in the nature of historiography as a shift from the perspective of the oppressed and the marginalized to paradigm that puts emphasis of cultural autonomy, as in seen in many of the essays of the subaltern studies. An attempt has been made to study culture, but not as an autonomus domain rather as a means to know society better, to get closer to the perspective of the rebel peasants of Orissa during the 19th century. This has been largely ignored in the regional historiography also.

Contents

1. Introduction. 2. Ghumsur uprising and the ritual of human sacrifice. (i) Kuinga, their land and changing civilization. (ii) Kuinga patriarchy and their relation with others. (iii) Ghumsur war or violency by rules (old & new) for more exaction. (iv) Human sacrifice. (v) Impressions about the ritual. (vi) In Kui-land and Meria wars. (vii) Meriah wars. (viii) Changes in the lower strata of society. (ix) summing up & conclusion. 3. Keonjhar uprising of 1868 and the Ritual of Investiture. (i) Bhuinyas and their place in Keonjhar. (ii) What Happened. (iii) Sullen Mutiny. (iv) Violent Encounter. (v) Investiture. (vi) Understanding the Ritual. (vii) Battle Lines. (viii) Epitaph. 4. Mahima Dharma and the Ritual of Destruction. (i) The Event. (ii) Origin and Mahima or Alekh Dharma. (iii) Bhima Bhoi. (iv) Practices and different aspects of Mahimas. (v) How the religion has been viewed. (vi) Social and territorial extent. (vii) Significance. 5. Afterward. Bibliography

234. RAWAT (Ramnarayan S.)
Social History of "Chamars" in Uttar Pradesh, 1881-1956.
 Supervisor : Prof. Shahid Amin
 Th 14807

Abstract

Traces the struggle of the such 'untouchable' community, the Chamars of Uttar Pradesh. Representation of the history and society of Chamars reflects hidden agendas of caste and racial social privilege more than it does actual social experiences--both past and present --of those identified as Chamars. This study seeks to historicize this question by examining critically the claims of such representations in 19th and 20th century Uttar Pradesh in order to demonstrate their lack of 'fit' with the corresponding conditions of Chamars in these two centuries. This study seeks to historicize the indentities of Chamars by tracing them through various stages of their making. The beginning point 1881, is the year of publication of the First All-India Decennial Census. The year is significant in understanding of the importance of colonialism in the creation of Chamars as a sociological category. Colonial scholarship indentified caste as one of the key defining features in Indian society, and used it to organize their understandings of the subcontinent. The study continues up to 1956, when the Scheduled Castes Federation, established in 1942, was formally dissolved as a party and reconstituted to incorporate the politics of class conflict in its struggle against caste-Hindus. The reconstituted party was the Republican Party of India, which exists even today in circumscribed form. Whereas colonial sociology posited caste as a central category of social cognition. It is argued that the RPI elaborated a platform the sought to simultaneously address caste and class.

Contents

1. Introduction. Chamars and the Politics of Indentity and History.
 2. Making Chamar a Criminal: Crime of Cattle Poisoning in Nineteenth Century UP.
 3. Chamar Peasants and Agricultural Labourers in Nineteenth-Century Uttar Pradesh.
 4. The Leather Industry as a Chamar Enterprise? : The Making of Chamars into Leather Workers in Colonial Uttar Pradesh.
 5. struggle for Indentities: Chamar Histories and Politics in early Twentieth Century UP.
 6. From Chamars to Dalits: The Making of an Achhut Indentity and Politics in UP, 1927-1956. Appendices, Bibliography and Glossary.

235. VANDANA
Peasants and Communists in Bihar 1950-70
 Supervisor : Prof. Sumit Sarkar
 Th 14810

Abstract

Attemptes to reconstruct the peasant movements and Communist mobilization in Darbhanga based on oral sources and written records. The regional narrative as well as the details concerning the activities and ideas of Bhogendra Jha, have brought out numerous disjunctions between generally accepted periodisation National and Left history, and developments in Darbhanga. Under Bhogendra Jha's leadership the Darbhanga CPI, at least, in some period of its long history, seems to have related to combine peaceful methods with a degree of progressive change thought with very major limits. Unlike some other parts of Bihar Darbhanga has not yet become battleground of different senas, though gross inequality in terms of landownership and control persists. The change in land control and ownership that has happened has seen a certain shift from forward to backward caste groups. In so far as this has been associated with the rise of caste-based OBC politics, this has led to a relative decline in conventional Left politics oriented around class.

Contents

1. Introduction. 2. Agrarian Relations in North Bihar Darbhanga. 3. Peasant Movements and Communist Mobilization in Darbhanga. 4. Epilogue, Bibliography and Appendix.

M.Phil Dissertations

236. MAZUMDAR (Rajshree)
Policing and Colonial Rule in 19th Century Calcutta and its Subrubs.
 Supervisor : Dr. Pradhu Prasad Mohapatra
237. SINHA (Shalini)
Politics of Succession in Lodhi Family.
 Supervisors : Dr. Sunil Kumar
238. NAROTAM VINIT
Poorvamadhyakalin Smartiyon Main Samajik Parivartan ke Pravartiyon.
 Supervisor : Dr. D. N. Jha