

CHAPTER 25

HISTORY

Doctoral Theses

01. ARYA (Geeta)
Women, Religious Symbolism and Cultural Interactions in Awadhi Sufi Poetry (A.D. 15th -18th Centuries)
Supervisor : Prof. Saiyid Zaheer Husain Jafri
Th 23398

Abstract
(Not Verified)

The study is undertaken to examine and analyse the important aspects of the largely marginalized territory of the Awadhi Sufi poetry. The study of sources like the Awadhi poetry for the understanding of medieval women, religious symbolism and cultural interactions is indeed a challenging task. Yet the Awadhi poetry provides useful insights in the study of the conceptions and beliefs of the Awadhi poets. This primary focus of this research are the Awadhi narratives of the Sufi poets – Mulla Daud's *Chandayan* (c.1378-80), Qutban's *Mirgavati* (c.1503), Jaisi's *Padmavat* (c.1540), Manjhan's *Madhumalti* (c.1545), Usman's *Chitravali* (c.1613) and Nur Muhammad's *Indravati* (c.1744). These Awadhi works will be collated and corroborated with the Persian sources and travelogues accounts for a better understanding of women, religious symbolism and cultural interactions of the medieval India. Sufis are largely known for their benevolent attitude and therefore, the life of the 'Sufi' poets will be scrutinized along with the examination of the 'impressions' and 'legacies' of their individual Sufi philosophic beliefs. In the period from the fifteenth to the eighteenth centuries there were transformations in the Political, social, economic and cultural conditions. Therefore the influence of the contemporary politico-social and cultural milieu on the Awadhi poetry is also explored. The diverse images of women, religious symbolism and cultural interactions represented by the poets are examined in the historical context. Since the poets wrote in the Awadhi dialect, the present study tries to trace the 'beginnings' of Awadhi as an important tool for writing poetry based on certain elements of the Persian *mathnawi* literary traditions. Hence the 'genre' of the poets is also the focus of this study, the study of 'divergences' and 'conformity' in the representation of 'women, religious symbolism and cultural interactions' forms an important feature of this study.

Contents

1. Introduction 2. Introducing the Awadhi sufi poets: the cultural 'connect' 3. Tracing the oeuvres: the Awadhi sufi poetry 4. 'Women' in Awadhi sufi poetry 5. Religious symbolism and cultural interactions in Awadhi sufi poetry. Conclusions and bibliography
02. BANERJEE (Sushmita)
The World of a Seventeenth-century 'Alim:' al-Haqq Muhaddis Dehlawi, Islam, History and Notions of Piety
Supervisor : Dr. Prasanta Chakravarty
Th 23402

Abstract
(Verified)

In this dissertation I explore the intellectual history of the seventeenth century through the diverse writings of 'Abd al-Haqq Muhaddis Dehlawi. 'Abd al-Haqq belonged to a long lineage of distinguished '*ulama*' and had received formal training in jurisprudence, theology and Sufism. His travels and interaction with scholars from regions outside the subcontinent, courtiers and litterateurs within the Mughal dominion further honed his education. Despite these imbrications, 'Abd al-Haqq's training in Islam and Qadiri Sufism made him strongly ambivalent about the direction in which Islam and Muslim society were being led. In this dissertation I explore various questions pertaining to the notions of piety, memory, identity, history, faith and conduct circulating in elite circles in the late sixteenth and early seventeenth century. 'Abd al-Haqq's writings were products of his years of toil as a *muhaddis* and as a disciple of various sufi traditions, including the Qadriyya. His writings reflect an interesting mixture of the training that he had received as an '*alim* and his efforts to revive the memory and history of the Prophetic traditions, *sunnat*, and maxims of the great sufi shaykhs. Through a selective use of the past and invoking the morals and duties of Muslims through the lens of the *sunnat*, 'Abd al-Haqq could guide his fellow Muslims on ideal conduct and faith. 'Abd al-Haqq intended to do so through various means that included commentaries on *hadis*, biographies of the great sufi shaykhs and their teachings, and letters to other intellectuals of the age. As I argue in this thesis, 'Abd al-Haqq provides a remarkable entry into the intellectual flux of the early seventeenth century wherein a devout Muslim was quite unimpressed by the courtly dialogues frequently represented in the writings of Abu' al-Fazl and Bada'uni, two contrasting perspectives foregrounded in the historiography of the time.

Contents

1. Introduction 2. Context and milieu: The multi-lingual, multi-religious world of sixteenth and seventeenth century south asia 3. From 'abd al-haqq to 'abd al-haqq muhaddis: Transitions in the making of an 'Alim 4. Narrativizing the past of the piety-minded: Akhbar al-akhyar and the history of the muslim community 5. Political narratives, memories of Islamic past and didactics: /abd al-haqq as a theologian and historian 6. Shari 'at, tasawwuf and an ideal muslims: Textures of islam in the discourse of 'abd al-haqq. Conclusion and bibliography.

03. CHANANA (Priyanka)
The TA' Aluqders of Oudh: From the Nawab-Wazirs to the British Rule,1801-1920
 Supervisor : Prof. S.Z.H. Jafri
Th 23403

Abstract
(Not Verified)

The term 'ta'aluqdar' or so to say the holder of an estate that was a dependency within the kingdom, came into popular usage by the end of eighteenth century in Oudh. The class of ta'aluqdars' comprised of the finest people who had come to settle in the province of Oudh from the ancient times. Apart from this, they also comprised of the ones who had migrated into the region from other parts of the country at different times. The province of Oudh is known to have acquired its distinctiveness due to the prevalence of the ta'aluqdari system. The system came to define the polity, society and culture of Oudh, under the Nawab-Wazirs and more so under the British and continued to be a part of the region significantly in the independent India unless it was abolished through a special legislation known as the U.P Zamindari Abolition and Land Reforms Act 1950. This study is an attempt to understand the position of the ta'aluqdars' in Oudh and how they had come to occupy the centre stage of the social and cultural life in the region. Though their origin was quite ancient in the region and they flourished well even under the Nawab-Wazirs, yet they were extensively pampered and glorified to an extent under the British hegemony that even today one can witness the glimpses of their cultural affluence in the various districts of the region. The landscape, of particularly the district headquarters at Lucknow

is replete with their cultural manifestations. This was the result of the British policies after 1858 that the ta'aluqdari expanded and prospered significantly, in fact, the British rule had given a distinct character and meaning to the institution of 'ta'aluqdari' in the region.

Contents

1. Introduction 2. Origin and growth of ta' aluqdari tenures in oudh: Under the Nawab-wazirs and the british 3. Caste ties, allodial rights and colonial administration in oudh: Challenge to the position of the Ta' aluqdars' in 1920 4. Summary settlement and lord canning's proclamation: Confiscations and rewards 5. Institutional ramparts in support of Ta' aluqdars' and the cultural associations 6. Forts, forests and retainers of the Ta' aluqdars of oudh. Conclusion, bibliography and appendices

04. DATTA (Sanjukta)

Prasasti, Piety and Patronage: Eastern India, C. 8th -13th Centuries CE

Supervisor : Prof. Upinder Singh

Th 23404

Abstract (Not Verified)

The thesis pursues two areas of enquiry. First, it seeks to understand the nature of Pāla kingship through copper plate land grant charters issued by rulers of the dynasty who exercised power over a large segment of eastern India in the period between the 8 and the 12 centuries CE. Second, it examines, on the basis of inscriptions, the character and history of patronage at Mahābodhi and Nālandā, two dynamic, Buddhist sites of Asian renown in south Bihar, during the period when they were part of the Pāla kingdom. In conventional historiography, the Pāla kings are celebrated as great patrons who preserved one of the last bastions of Buddhism in eastern India. Mahābodhi and Nālandā are often perceived to have been exclusively Buddhist, and among the various hypotheses posited in the debate on the decline of Buddhism in early medieval India, the decline of Mahābodhi and Nālandā has sometimes been linked to the waning power of the Pālas. The thesis demonstrates that kingship was a complex construct and it is questionable to view the ideology of kingship through the prism of religion. The Pālas should not be classified as 'Buddhist' kings because only a limited number of kings identified themselves as such (*paramasaugatas*) in their self-representation as expressed in inscriptional *praśastis*. The Pāla dynasty's policy of patronage to religious beneficiaries was not dictated solely by the personal religious orientations of individual kings but was broad-based to include gifts of tax-free land to Buddhist monasteries, temples of Śiva and Viṣṇu, and individual brāhmaṇas. Mahābodhi and Nālandā, in reality, had multi-cultural associations. The social history of patronage reveals that the two centres were sustained by a cross-section of donors, some of whom, significantly, came from different sectors of the Asian Buddhist world. The Pāla patrons were one among them.

Contents

1. Introduction 2. In praise of patrons: Kings and other elites in the copper plate land grants of the pala dynasty 3. Mapping munificence: Monasteries, temples and brahmanas in the copper plate land grants of the pala dynasty 4. Where he became the Buddha: The temple of vajrasana, a saiva shrine and donors from a distance at mahabodhi 5. In and around a mahavihara: The abode of ascetics, a body of brahmanas and gift-givers at nalanda. Conclusions and bibliography.

05. FARHAT YASMEEN

Sufis and the Shrines in Kashmir: A case Study of the Dargahs in Srinagar

Supervisor : Professor (Dr.) S.Z.H. Jafri

Th 23393*Abstract*
(Not Verified)

The theme of the thesis pertains to a theoretical study of the coming of Islam and Sufism to Kashmir between 14 -16 centuries. The study is based on the field-work carried at *Khanqahs, Dargahs, Madrasas* and *Waqf* institutions within Kashmir. The visits to many prominent Sufi saints of the present times, to record the lived experience and memories related to the growth and development of the Sufic thought was also done. This thesis introduces certain terms and concepts like *Sufi, Sufism, and Tasawwuf* etc. which forms the core theme of the thesis. A brief account of the geography of the study area follows. Methodologies used and the contribution of the previous works on the topic of the thesis are critically analyzed followed by a brief historical profile of the Kashmir valley. Aims and objects of the thesis are also spelt out in the introductory part of the thesis. One full chapter is devoted seeking socio-economic and political conditions of Kashmir. Life and Teachings of some prominent Sufis and Rishis of Kashmir forms the special focus of the thesis. Investigations of different kinds of Sufi missions and the missions of the sacred spaces e.g, Mosques, Khanqahs etc. are also investigated at length. The architecture of different Sufi shrines is discussed and illustrated in detail. A historical study of the origin, emergence and development of different Waqfs and Jammu and Kashmir State Waqf Board are discussed and analyzed in detail. Besides, a series of connected studies related to the donations and gifts to different shrines and Khanqahs of the Kashmir valley by the common masses as well as by the ruling elite from time to time have also been investigated. Finally, some arguments have been made and questions answered related to the theme of the thesis.

Contents

1. Introduction 2. Political, administrative, social and religious history of the valley at the time of the advent of sufis 3. Life and teachings of 4. The mission with institutions 5. Donations, gifts and waqfs for the institutions during various periods 6. Conclusion, appendices and bibliography

06. KHURSHID KHAN

The Textual Formation of a Malfuz: A Historical Study of the Khair al-Majalis

Supervisor : Prof. Sunil Kumar

Th 23397*Abstract*
(Verified)

The thesis analyses the development of the *malfūzāt* literary tradition in the circle of the 14 century Chishtīyyas and their contributions in the formulation of the Chishtī *tārīqa* in South Asia. It is achieved through a comparative study of the *Khair al-Majālis*, the *malfūz* of Nasir al-Dīn Mahmūd, the *Fawā'id al- Fu'ād*, the *malfūz* of Nizām al-Dīn and the *Jawāmi' al-Kalim*, the *malfūz* of Gesu Darāz. Treating these texts as 'literary entities', the thesis unfolds the story of literary production of individual *malfūzāt*-- focusing on authorial interventions, there by foregrounding the world-view of these Shaikhs and their compilers. The study highlights the specificities, affinities, the motives of compilations and the functions these texts were meant to serve. Establishing the 'historiographical

position' of the *Khair al-Majālis* and its specific intervention in the development of the *malfūz-āt* as a genre, it questions the Nizām al-Dīn centric approach towards the Chishtiyyas and the assessment of the *Khair al-Majālis* and its protagonist as merely perpetuating the Chishtī legacy of Central Asia as preserved and handed down by Nizām al-Dīn. As opposed to Classical Western Scholars who treated Sufi Shaikhs as recluses struggling for union with God, and providing doctrines of *taṣawwuf*, the work underscores the role of the Shaikhs as social actors providing leadership to Muslims (*Shaikhs al-Islām*) about faith, praxis and mysticism, and how these charismatic teachers and their *malfūz-āt* engaged in Islamization and the creation of a Muslim society of believers. The product of considerable subjective and intellectual investment, these *malfūz-āt* were often in dialogue with each other. The dialogic process created the dynamic environment in South Asia for the interpretation of Islam in the 14 century, which was not a consensual world, developing in a linear fashion, but a dialogical one where the directions in which Islam could develop were often contingent and diverse.

Contents

1. Authorial mediations in the early chishti malfuzat, contextualising the khair at-majalis 2. Building the stature of the chishti shaikhs as religious and spritual leaders 3. The early chishti shaikhs as religious of the muslim community 4. The early chishti shaikhs as teachers for initiates 5. Conclusion: the chishti malfuzat the shaikhs, the jami 's and reproducing islam 6. Bibliography.

07. मल्ल (सम्पूर्णानन्द)
पूर्वांचल के पुरातात्विक स्थल एवं नगरीकरण : एक अध्ययन छठी सदी ईसा पूर्व से द्वितीय शताब्दी तक ।
 निर्देशक : प्रो. रामचन्द्र ठकरान
Th 23400

विषय सूची

1. पूर्वांचल की भौगोलिक सीमा 2. पूर्वांचल के सांस्कृतिक संरचना में पारिस्थितिकी, जानांकिकी, मिट्टी के प्रकार, नदी, जंगल, एवं भू-संरचना की भूमिका 3. नगरीकरण 4. पूर्वी उत्तर प्रदेश पूर्वांचल के अन्वेषित पुरास्थल 5. पूर्वांचल के उत्खनित पुरास्थल 6. राज्य निर्माण । परिशिष्ट । संदर्भ ग्रंथ सूची ।

08. MALLAY (Neerav)
Proliferation and Segregation of Untouchables in North India (A.D. 600-1200)
 Supervisor : Prof. B.P. Sahu
Th 23394

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1. Introduction 2. Sources for this study 3. Untouchability its origins to A.D. 600 4. Untouchable castes as enumerated in early medieval literary and epigraphical sources 5. Proliferation of untouchable castes in north India between circa A.D. 600-1200 6. Segregation of untouchables in north india between circa A.D. 600-1200. Conclusion and bibliography

09. RAI (Saurav Kumar)
Ayurveda, Nation and Society: United Provinces, c. 1890-1950
 Supervisor : Prof. Sunil Kumar
Th 23401

Abstract
(Not Verified)

The present thesis attempts to bring out the socio-political manifestations of the late colonial Ayurvedic revivalist movement. Against the growing dominance, or more so hegemony, of the western medicine in colonial India an entire movement had come up to revive 'indigenous' healing systems including Ayurveda in the late nineteenth and early twentieth century. However, such medical revivalism was not just limited to the issues of health and medicine; rather, proponents and practitioners of 'indigenous' healing systems readily interacted and intervened in the making of a 'nation' and various aspects of the society. Thus, if one closely examines the 'indigenous' medical discourse(s), it exhibits tremendous socio-political content as well as intent. The Ayurvedic practitioners were actively involved not just in the 'reconstruction of a tradition' but also in reconstructing the society and the 'nation' as a whole along specific lines. The present work, in this regard, particularly examines the Ayurvedic revivalist discourse that emerged out of the late colonial United Provinces (present day Uttar Pradesh) and explores its political content and social predilections (such as caste, class, community and gender oriented concerns and biases).

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1. Introduction 2. Ayurveda as 'Indigenous' medicine: Historical backdrop and complexities 3. Indian national congress and the late colonial ayurvedic movement 4. Creating an ayurvedic discourse: print, organization and mobilization 5. Healing the society; social culture fo late colonial ayurvedic discourse 6. Ayurveda in the market: Economic underpinnings of the late colonial ayurvedic movement 7. Ayurveda in independent india, c. 1946-50. Conclusion, appendices and bibliography

10. SANTOSH HASNU

A History of Transport in Northeast India, circa 1824-1945

Supervisor : Dr. David Vumlallian Zou

Th 23395

Abstract
(Verified)

The thesis is a study of different transport systems – waterways, roadways, railways and airways – in colonial North East India. The study covers a wide temporal canvas. It begins with the First Anglo-Burmese War (1824) and ends with World War II (1945). It seeks to integrate different modes of transportation into a single analytical frame by plotting their development through *the longue durée*. Military considerations dominated the imperatives for colonial public works projects in the region. Colonial transport infrastructure such as the Cachar-Manipur road and Khasi Hills road served as bases for territorial expansion. It looks into the various mechanisms adopted by the British Raj to maintain access to the region. Although the thesis focuses on the history of transport, it underlines its linkages with war, labour and political legitimacy. The British initially recruited labour through the local rajas who habitually considered labour as tributary due such as *paik* and *lallup*. But the colonial rulers insisted that the tributary mode was forced labour and they sought to replace it with free labour recruited through commercial contract. Roads are important tools of control for any disciplinary regime as exemplified by the case of the Lohit valley road that connected Sadiya (upper Assam) with Rima (Tibet). As Assam tea gardens began to attract capital investment, the planter community failed to recruit labour from the local population. The construction of Assam-Bengal Railway was proposed as a solution for the transport bottleneck that impeded the flow of commodities and labour from outside the

province. The new infrastructure provided an outlet to the sea by connecting Assam to Europe via Chittagong port. During the World War II, the region saw frantic development of air transport aimed at opening supply line along the China-Burma-India frontier.

Contents

1. Introduction 2. Road building during the first anglo-burmese war 3. Recasting colonial roads as 'public works', 1840s-1880s 4. The coming of the assam-bengal railway line, 1880s-1900s 5. Colonial roads beyond british assam: Lohit valley road, 1910s-1920s 6. Air transport from northeast india: Diplomacy and business during WW II, 1930s-1940s. Conclusion, glossary, bibliography and appendices

11. SHAHEEN

Delhi in 1857-Shifting Landscapes and Memories

Supervisor : Prof. Saiyid Zaheer Husain Jafri

Th 23396

Abstract
(Not Verified)

The events of 1857 have occupied a prominent space in the history of modern India. As a subject of continuous writings, it has attracted the attention of the contemporaries as well as the recent historians. Undoubtedly, the rebellion was one of the major challenges to the company rule in the nineteenth century history. Its emergence and the suppression brought many changes in the life of the common people of Delhi. Rebellion broke out in May 1857 and ended in September of the same year. This short period of war opened the two main fronts (excluding many others) before the sepoy's regime within and without the city where the issues related to maintain law and order was also considered along with the ongoing uprising. Sepoy's regime concern towards law and order is studied in this thesis along with the reoccupation of the British after the revolt. Aftermath of the revolt, British government took measures to secure, re-establish and re-define the relationship between the ruler and the ruled. These efforts in the form of transferring urban landscapes and securing space within the walled city and making it a suitable place for rule affected deeply the common life. In other words, the present study looks into the changes that came during the period between 1857 and 1877 in detail. These changes were important as they also formed the unforgettable experiences of the victims. Personal and collective experiences are evident in the Urdu literature. These experiences that helped in creating memory of the 1857 are described further. Through the study of Urdu literature, an aspect of how the people memorized the events of 1857 is also traced. For this work, indigenous sources are mainly used though without ignoring colonial records.

Contents

1. Introduction 2. Shahjahanabad: A city of delhi 3. The great uprising: Mughal emperor, citizens and rebels 4. The captures delhi: City in the making of a colonial town 5. The aftermath of 1857: The memories of the city, bitterness, lamentation and nostalgia. Conclusion, bibliography and appendix

12. SONAL

Textures of Exchanges: The Maratha States, the Mughals and the English East India Company

Supervisors : Prof. Amar Frooqui and Prof. Sunil Kumar

Th 23399

Abstract
(Not Verified)

'Textures of Exchange: The Maratha States, the Mughals and the English East India Company' is an attempt to look at the various aspects of exchange (ceremonial gifts/ gifts/ commodities/ trade) in a period of transition wherein power is negotiated among different individuals. The three entities were in a continuous process of negotiation for power from the middle of the eighteenth century onwards. Their relationship was characterized by mutual rivalry in the territorial and military arena and mutual dependence for legitimacy and survival. The thrust is on what was exchanged- objects, honors, titles, rights over land and people, privileges- when negotiation for power was in progress. While studying the textures of exchange that ranged from trade to ritual gifts, this research also aims to underscore the significance of the material culture in negotiations for power. It also highlights that the emergence of colonial sensibility towards ritual gifts was a slow long drawn process. There was no monolithic British perception and response to the various ceremonial exchanges. The spatial and temporal variation exhibited in the response to courtly rituals is demonstrated in case studies of individual courts like Baroda, Poona, Delhi. This research argues that in addition to trade, the British merchants were engaged with other kinds of exchanges with the Indian rulers, bankers and merchants. Mostly in the form of gifts and ceremonial exchanges, these constituted the materiality of the period. Colonialism, among many other things was characterized by materiality which constituted not only objects of trade but also objects of gifts. Ritual gifts came to form a distinct category in the British understanding of Indian political customs. By attempting to delineate the labyrinthian networks of exchange, this research tries to underscore the significance of ritual gifts and the micro-contests over these in which was constituted the politics of the times.

Contents

1. Introduction 2. Mercenaries, merchants and monarchs: the complex political landscape of eighteenth century India 3. Objects and forms of exchange 4. Evolution of rules for gift exchange 5. Ethnographic moments in the process of negotiation for power 6. Textures of exchange (conclusion). Bibliography