

(HISTORY_GENED_SEM-III)**HIST303: Early Modern South Asian Cultures: Themes and Issues**

This course aims to familiarize the non-history students to the rich and variegated understanding of medieval South Asian cultural traditions often termed as 'dark age' as a result of communalized common sense. The course intends to blur the artificial boundary between indology, Islamic jurisprudence, religious sociology and art history. It invites the undergraduate students to engage with medieval past in interesting ways.

The exact course content may change from semester to semester, depending on the availability and academic interest of the course instructor(s).

1. Interpretations of Late Medieval and Early Modern Indian History

Khaliq Ahmad Nizami, *On History and Historians of Medieval India*, Munshiram Manoharlal Publishers (Introduction) pp. 1-52

Romila Thapar, Harbans Mukhia and Bipan Chandra, *Communalism and the Writing of Indian History*. PPH, Delhi, 1969.

Barbara D. Metcalf, *Presidential Address: Too Little and Too Much: Reflections on Muslims in the History of India*, *The Journal of Asian Studies*, Vol. 54, No. 4, Nov., 1995, pp. 951-967

2. Legitimacy and Authority: Religious and Political Interface

Peter Hardy, "Growth of Authority Over a Conquered Political Elite: Early Delhi Sultanate as a Possible Case Study", in John F. Richards, *Kingship and Authority in South Asia*, South Asian Studies, University of Wisconsin, Madison, 1978, pp. 216-241

John F. Richard, "The formulation of Imperial Authority under Akbar and Jahangir", in John F. Richards, *Kingship and Authority in South Asia*, South Asian Studies, University of Wisconsin, Madison, 1978, pp. 285-326

Harbans Mukhia, "For Conquest and Governance: Legitimacy, Religion and Political Culture", in Harbans Mukhia, *Mughals of India*, Blackwell Publishing, 2004 pp. 14-71

Aziz Ahmad, *The Role of Ulema in Indo-Muslim History*, *Studia Islamica*, No. 31, 1970, pp. 1-13

Muzaffar Alam, *Shari'a and Governance in the Indo-Islamic Context*, in David Gilmartin and Bruce B. Lawrence ed. *Beyond Turk and Hindu: Rethinking Religious Identities in Islamicate South Asia*, University Press of Florida, 2000

Simon Digby, "The Sufi Shaykh and the Sultan: A Conflict of Claims to Authority in Medieval India," *Iran*, Vol. 28, 1990, pp. 71-81

3. Exploring Religious Traditions**Varieties of Islam: Sufis, Ulama and the Shi'is**

Richard M. Eaton: *India's Islamic Traditions, 711-1750 (Introduction)*, Oxford University Press, 2003, pp. 1-36

- Khaliq Ahmad Nizami, *Muslim Mystic Life and Organization* in Khaliq Ahmad Nizami, *Religion and Politics in India during the Thirteenth Century*, Oxford University Press, (Reprint) 2002, pp. 184-245
- Carl W. Ernst, Bruce B. Lawrence, *What is a Sufi Order?* in Carl W. Ernst, Bruce B. Lawrence, *Sufi Martyrs of Love: The Chishti Order in South Asia and Beyond*, Palgrave Macmillan, 2002, pp. 11-26
- Richard M. Eaton, *Sufis of Bijapur 1300-1700: Social Roles of Sufis in Medieval India*, Munshiram Manoharlal, 1978, (Introduction and Conclusion), pp. xxiii-xxxii and 283-296
- Khaliq Ahmad Nizami, *The Ulama*, in Khaliq Ahmad Nizami, *Religion and Politics in India during the Thirteenth Century*, Oxford University Press, (Reprint) 2002, pp. 160-185
- Francis Robinson, "Chapter 2: Islam and Muslim Society in South Asia" in Francis Robinson, *Islam and Muslim History in South Asia*, OUP, 2012 [2000], pp. 44-65.
- Justin Jones, "Introduction: Writing on Indian Shi'ism" and "Conclusion and epilogue: Shi'ism and sectarianism in modern South Asia", in Justin Jones, *Shi'a Islam in Colonial India: Religion, Community and Sectarianism*, Cambridge University Press, 24-Oct-2011
- J.R.I. Cole, "Popular Shi'ism" in Richard M. Eaton: *India's Islamic Traditions, 711-1750*, Oxford University Press, 2003, pp. 311-39

The Sant Traditions

- R. Champaklakshmi, "From Devotion and Dissent to Dominance: The Bhakti of Tamil Alvars and Nayanars" in S. Gopal and R. Champakalakshmi, eds., *Tradition, Dissent and Ideology*, Delhi: OUP 1996, pp. 135-63
- J.S. Howle, *Three Bhakti Voices: Mirabai, Surdas and Kabir in Their Time and Ours*. Delhi, OUP, pp. 181-193, 368-371.
- Karine Schomer and W. H. McLeod, eds. *The Sants: Studies in Devotional Tradition of India*. Delhi, Motilal Banarasidas, 1987, 375-383.
- Charlotte Vaudverille, *A Weaver Named Kabir*. Oxford, Clarendon Press, 1974, pp. 1-81
- Joseph T. O'Connell, "Chaitanya Vaishnava Devotion (*bhakti*) and Ethics as Socially Integrative in Sultanate Bengal", *Bangladesh e-Journal of Sociology*, 2011, Vol. 8 Issue 1, pp. 51-63
- J. S. Grewal, *The Sikhs of the Punjab*, Cambridge University Press, 1998, pp. 28-82
- Christian Lee Novetzke, *Bhakti and Its Public*, *International Journal of Hindu Studies* 11, 3 (2007): pp. 255-72
- Sunita Puri, *The Advent of Sikh Religion: A Socio-Political Perspective*, Munshiram Manoharlal (1993)
- Krishna Sharma, *Bhakti and the Bhakti Movement: New Perspectives*, Munshiram Manoharlal Publishers, (2002)

4. Narrative Cultures

- B. D. Chattopadhyaya, *Representing the Other? Sanskrit Sources and the Muslims*, Delhi, Manohar, 1998, pp. 28-43; 92-97.
- Muzaffar Alam, "The Pursuit of Persian Language in Mughal Politics", in Meena Bhargava ed. *Exploring Medieval India, Sixteenth to Eighteenth Centuries, Culture, Gender, Regional Patterns*, Vol. II Orient BlackSwan, 2010 (Introduction) pp. 39-73
- C. M. Naim, "Popular Jokes and Political History" in *EPW*, Vol. XXXV, June 1995, 1456-1464.
- Barbara Metcalf, *Moral Conduct and Authority: The Place of Adab in South Asian Islam*, Brekeley, University of California Press, 1984, pp. 1-20 (Introduction)

- Shantanu Phukan, "Through Throats Where Many Rivers Meet": The Ecology of Hindi in the World of Persian, *IESHR*, 38, 2001, pp. 33-58
- Thomas de Bruijn, "Dialogism in a Medieval Genre: The Case of the Avadhi Epics", in Francesca Orsini ed. *Before the Divide: Hindi and Urdu Literary Culture*, Delhi: Orient Blackswan, 2010, pp. 121-41
- Kumkum Chatterjee, *The Cultures of History in Early Modern India: Persianization and Mughal Culture in Bengal*. OUP, 2009 (Chapter 3-Performance Narratives and the Mughal Factor, pp. 90-122)

5. Visual and Material Cultures

- Richard H. Davis, *Lives of Indian Images* (Princeton, 1997), Selection – Chapter 6, "Reconstructions of Somnatha", pp. 186-221, 186-290
- Sunil Kumar, "Qutub and Modern Memory" *The Present in Delhi's Past*. Delhi, Three Essays Press, pp. 1-61.
- Ebba Koch, *Mughal Architecture: An Outline of Its History and Development, 1526-1858*, OUP, 1991, pp. Introduction
- Michell, George (ed.), *Architecture of the Islamic World: Its History and Social Meaning*, London, 1978
- Catherine B. Asher, *Architecture of Mughal India*, Cambridge University Press, 1992 (Selections to be announced later)
- Asher, Catherine B. "A Ray from the Sun: Mughal Ideology and the Visual Construction of the Divine", in Matthew T. Kapstein, ed. *The Presence of Light: Divine Radiance and Religious Experience* (Chicago: Univ. of Chicago Press, 2004), pp. 161-194.
- John Burton-Page, *Indian Islamic Architecture: Forms and Typologies, Sites and Monuments* BRILL, 2008
- Ebba Koch, "The hierarchical Principles of Sahjehani Paintings" in Ebba Koch, *Mughal Art and Imperial Ideology*, Delhi, OUP, pp. 130-162
- Finbarr Barry Flood, "Ghurid monuments and Muslim identities: Epigraphy and exegesis in twelfth-century Afghanistan", *The Indian Economic and Social History Review: IESHR*, Vol. 42.2005, 3, pp. 263-294
- Finbarr Barry Flood, *Objects of Translation: Material Culture and Medieval "Hindu-Muslim" Encounter*, Princeton University Press, 2009 (Introduction)
- Monica Juneja ed., *Architecture in Medieval India: Forms, Contexts, Histories*. Permanent Black, 2001, 2008 (Introduction)
- Pika Ghosh, "Tales, Tanks and Temples: The Creation of a Sacred Center in Seventeenth-Century Bengal", *Asian Folklore Studies*, Volume 61 , 2002, pp. 193-222
- Mahmood Hussain, Abdul Rehman, and James L. Wescoat Jr., eds., *The Mughal Garden: Interpretation, Conservation, Implications*, Lahore, 1996
- Wescoat Jr., James L. "Gardens vs. Citadels: The Territorial Context of Early Mughal Gardens," in *Garden History: Issues, Approaches, Methods*, ed. John Dixon Hunt, Washington, D.C., 1992, 331–58; and idem, "Gardens of Conquest."
- Wescoat Jr., James L. "Gardens of invention and exile: the precarious context of Mughal garden design during the reign of Humayun (1530-1556)" in *Journal of Garden History*, Apr-Jun 1990, Vol. 10 Issue 2, p106-116.
- Moynihan, Elizabeth B. *Paradise as a Garden in Persia and Mughal India*, New York, 1979
- O'Kane, Bernard. "From Tents to Pavilions: Royal Mobility and Persian Palace Design," *Ars Orientalis* 23 (1993), 249–68.
- Begley, W. E. "Amanat Khan and the Calligraphy of the Taj Mahal". *Kunst de Orients*, 1979.

Begley, W.E. "The Myth of the Taj Mahal and a New Theory of its Symbolic Meaning", *Art Bulletin* LXI/1 (March 1979): 7-37.

6. Conflict and Synthesis: Syncretism and Beyond

David Gilmartin and Bruce B. Lawrence ed. *Beyond Turk and Hindu: Rethinking Religious Identities in Islamicate South Asia*, University Press of Florida, 2000, (Introduction) pp. 1-20
 Richard M. Eaton, *Temple Desecration and Indo-Muslim States*, in David Gilmartin and Bruce B. Lawrence ed. *Beyond Turk and Hindu: Rethinking Religious Identities in Islamicate South Asia*, University Press of Florida, 2000, pp. 246-281

Richard Maxwell Eaton, *Mass Conversion to Islam: Theories and Protagonists* in Richard Maxwell Eaton, *The Rise of Islam and the Bengal Frontier 1204-1760*, 1993 (Reprint 2013), pp. 113-134

Peter Hardy, 'Modern European and Muslim Explanations of Conversion to Islam in South Asia' in N. Levtzion (ed) *Conversion to Islam*, pp. 68-99

Phillip B. Wagoner, "Sultan Among Hindu Kings: Dress, Titles and the Islamisation of Hindu Culture at Vijaynagar" *Journal of Asian Studies*, 55, 1996, pp. 851-880.

Asim Roy, *The Islamic Syncretistic Tradition in Bengal*, Sterling Publishers, 1983 (Introduction and Conclusion)

Tony K. Stewart, In Search of Equivalence: Conceiving Muslim-Hindu Encounter Through Translation Theory, *History of Religion*, 2001, pp. 260-287

Imtiaz Ahmad and Helmut Reifeld, *Lived Islam in South Asia: Adaptation, Accommodation, and Conflict*, Berghahn Books, 2004 (Introduction)

Savitri Chandra, 'Akbar's Concept of Sulh-Kul, Tulsi's Concept of Maryada and Dadu's Concept of Nipakh: A Comparative Study', *Social Scientist*, Vol. 20, No. 9/10 (Sep. - Oct., 1992), pp. 31-37

Method of Evaluation:

There will be a mid-term assessment (term paper) worth 20 marks, and an end of term assessment (term paper) worth 30 marks.