**TEACHING PLAN for Academic Year** **2020-21**

**PAPER:** History of India-IV

**SEMESTER:** III

**SESSION:** 2020-21

**TEACHER’S NAME: Dr. Dinesh Kumar Singh**

**History of India- IV (c. 1200–1500)**

Course Objective: This course seeks to engage students in an analytical understanding of the varied perspectives from which historians study the three centuries between the thirteenth and the fifteenth centuries. It provides them with a basic understanding of the political, economic and socio-cultural processes of the time especially with reference to Rajput polities, Gujarat sultanate, Vijayanagara state as well as the Delhi Sultanate. Sufism and major trends in bhakti ‘movement’ are explained to the students. Learners are also encouraged to engage with diverse corpus of sources available to historians for the period under study.

Learning Outcomes: On completion of this course, the students shall be able to:

• Discuss different kinds of sources available for writing histories of various aspects of life during the thirteenth to the fifteenth centuries.

• Critically evaluate the multiple perspectives from which historians have studied the politics, cultural developments and economic trends in India during the period of study.

• Appreciate the ways in which technological changes, commercial developments and challenges to patriarchy by certain women shaped the times.

**Syllabus:**

**Unit I**. Survey of sources

[a] Persian ta’rīkh traditions: Barani and Mushtaqi

[b] Malfuzat and premakhyans; Persian, Sanskrit and Vernacular interactions [c] Inscriptions and regional identity: Kakatiyas [d] Architecture: the study of Hampi

**Unit II**. Political structures

[a] Sultanates of Delhi: transitions in ruling elites, service cultures, iqtas

[b] Articulating political authority: monuments and rituals

[c] Consolidation of identities: Rajputs and other warrior lineages

[d] Political cultures: Vijayanagara and Gujarat

**Unit III**. Society and economy

[a] Ecological context; agricultural production

[b] Technology and changes in society

[c] Monetization; market regulations; urban centres; trade and craft

**Unit IV**. Religion, society and cultures

[a] Sufi silsilas: Chishtis and Suhrawardis; doctrines and practices; social roles [b] Bhakti; Sant tradition: Kabir and Nanak; cults: Jagannath and Warkari

[c] Gender roles: women bhaktas and rulers

[d] Terms of Identification: Modern Labels and Contingent Identities.

**ESSENTIAL READINGS AND UNIT WISE TEACHING OUTCOMES:**

Unit I: This unit will familiarise students with the range of sources available for the period of study in the paper. It also aims to apprise them of the varied ways in which historians interpret these sources. (Teaching Time: 4 weeks Approx.)

• Habib, Irfan. (1981). “Barani’s Theory of the History of the Delhi Sultanate”, Indian Historical Review, vol. 7, pp. 99-115.

• Alam, Muzaffar. (2004).The Languages of Political Islam in India, Delhi: Permanent Black. The sections most useful for our present topic can be found on pp. 1-98. Particularly important is the section on Zia Barani.

• Kumar, Sunil. (2007).Appendix: ‘Persian Literary Traditions and Narrativizing the Delhi Sultanate’. In The Emergence of the Delhi Sultanate 1192-1286, by Sunil Kumar, Ranikhet: Permanent Black, pp. 362-77.

• Hardy, Peter. (1962). ‘ Some Studies in Pre-Mughal Muslim Historiography’, in Historians of India, Pakistan and Ceylon, edited by C.H.Philips, pp. 115-27. (Alternatively, you may find Hardy’s views in the relevant chapter in his book entitled Historians of Medieval India.)

• Shaikh RizqUllāhMushtāquī, (1993). Waqi‘at-e-Mushtaqui, translated and edited by Iqtidar Husain Siddiqui, New Delhi: Indian Council of Historical Research and Northern Book Centre, pp. IX-XXXI (the “Introduction” by the translator which is. particularly important).

• Digby, Simon. (2001) . ‘The Indo-Persian Historiography of the Lodi Sultans’, in F. Grimal, ed., Les Sources et le temps, Pondicherry: ĒcoleFrançaised’Extrême Orient, pp. 243-61, (pp. 243-251 provide a very rich account of Mushtaqi’sWaqi‘at-iMushtaqi).

• Anooshahr, Ali. (2012). ‘ Author of One’s Fate: Fatalism and Agency in Indo-Persian Histories’, Indian Economic and Social History Review, vol. 49, no. 2, pp. 197-224.

• Ernst, Carl W. (1992).Eternal Garden: Mysticism, History and Politics at a South Asian Sufi Center. Albany: State University of New York Press, 1992. The relevant portion is Chapter 4, entitled ‘The Textual Formation of Oral Teachings in the Early Chishtī Order’, pp. 62-84.

• Trivedi, Madhu. (2008). ‘Images of Women from the Fourteenth to the Sixteenth century: A Study of Sufi Premakhyans’. In Rethinking A Millennium: Perspectives on Indian History from Eighth to the Eighteenth Century, edited by RajatDatta, Delhi: Aakar Books, pp. 198-221.

•Behl, Aditya . 2012. Love’s Subtle Magic: An Indian Islamic Literary Tradition 1379–1545, edited by Wendy Doniger, New York: Oxford University Press, pp. 286-338 (ch. 9-10: ‘Hierarchies of Response’ and ‘The Story of Stories’).

• Orsini, Francesca. (2012). ‘How to Do Multilingual Literary History? Lessons from fifteenthand sixteenth-century north India’, Indian Economic and Social History Review, vol. 49 (2), pp. 225-46.

• Pollock, Sheldon. (1998). ‘The Cosmopolitan Vernacular’, The Journal of Asian Studies, vol. 57, no. 1, pp. 6-37.

• Talbot, Cynthia. (2001).Precolonial India in Practice, Delhi: Oxford University Press. See especially, ‘Introduction: Medieval India, a history in transition’, pp. 1-17 and ‘Conclusion: Toward a New Model of Medieval India’, pp. 208-215.

• Michell, George & John M.Fritz. (2001)New Light on Hampi: Recent Research at Vijayanagara, Mumbai: Marg.

• Vijaya Ramaswamy, Walking Naked: Women, Society and Spirituality in South India, IIAS, Shimla, 1997.

• http://www.vijayanagara.org/default.html for the valuable website on excavations, survey and restoration work in Hampi, the capital of Vijayanagara.

Unit II: Students will critically interact, in this unit, with the rather uneven historiography on political structures and cultures across different realms of the Rajputs, Delhi Sultanate and Vijayanagara.(Teaching Time: 3weeks Approx.)

• Habib, Irfan. (1992). ‘Formation of the Sultanate Ruling Class of the Thirteenth Century’, in Medieval India: Researches in the History of India 1200-1750, vol. I, edited by Irfan Habib, New Delhi: Oxford University Press, pp. 1-21. • Kumar, Sunil. (1992). ‘When Slaves were Nobles: The ShamsiBandagānin the Early Delhi Sultanate’, Studies in History, vol. 10, pp. 23-52.

• Kumar, Sunil.(2009). ‘The Ignored Elites: Turks, Mongols and a Persian Secretarial Class in the Early Delhi Sultanates, 13th – 16th Centuries’, Modern Asian Studies, vol. 43, no. 1, pp. 45-77. 67

• Kumar, Sunil.(2011). ‘Courts, Capitals and Kingship: Delhi and its Sultans in the Thirteenth and Fourteenth Centuries CE’, in Court Cultures in the Muslim World: Seventh to Nineteenth Centuries, edited by Albrecht Fuess and Jan Peter Hartung, London: Routledge, pp. 123-48.

• Kumar, Sunil. (2014). ‘Bandagi and Naukari: Studying Transitions in Political Culture and Service under the North Indian Sultanates, 13th-16th Centuries’, in After Timur Left, edited by Francesca Orsini and Samira Sheikh, Delhi: Oxford University Press, pp. 60-108.

• Ali, Athar. (1981). ‘Nobility under Mohammad Tughlaq’, Proceedings of the Indian History Congress, vol. 42, pp. 197-202.

• Habib, Irfan. (1982). ‘Iqta’, in Cambridge Economic History of India, vol. 2, edited by TapanRaychaudhuri and Irfan Habib, Cambridge: Cambridge University Press, pp. 68-75. Note that the entire section on agrarian economy (pp. 48-75) should be read for a fuller understanding.

• Moreland, W.H. (1929). Agrarian System of Moslem India: A Historical Essay with Appendices, Allahabad: Central Book Depot. See especially Chapter 2 and Appendix B & C.

• Hardy, Peter. (1998). ‘Growth of Authority over a Conquered Political Elite: Early Delhi Sultanate as a Possible Case Study’, in Kingship and Authority in South Asia, edited by J. F. Richards, Delhi: Oxford University Press. (first published, 1978)

• Kumar, Sunil. (2001). ‘Qutb and Modern Memory’ in Partitions of Memory: The Afterlife of the Division of India, edited by Suvir Kaul. Delhi: Permanent Black, pp. 140-82. (Reprinted in Sunil Kumar’s The Present in Delhi’s Pasts, Delhi: Three Essays Press, 2002, pp. 1-61.)

• Sreenivasan, Ramya. (2014). ‘Warrior Tales at Hinterland Courts in North India, c. 1370-1550’, in After Timur Left, edited by Francesca Orsini and Samira Sheikh, Delhi: Oxford University Press, pp. 242-72.

• Kolff, Dirk H. A. (1990). Naukar, Sepoy and Rajputs: The Ethnohistory of the Military Labour Market in Hindustan, Cambridge: Cambridge University Press.

• Wagoner, Philip.(1996). ‘Sultan among Hindu Kings: Dress, Titles, and the Islamicization of Hindu Culture at Vijayanagara’, Journal of Asian Studies, vol. 55, no. 4, pp. 851-80.

• Sheikh, Samira. (2010). Forging a Region: sultans, traders and pilgrims in Gujarat, 1200-1500. Delhi: Oxford University Press.

Unit III: This unit will apprise students of the economic, ecological and technological changes during this period and explore the interlinkages between them.(Teaching Time: 3weeks Approx.)

• Habib, Muhammad. (1974). ‘Introduction’ to Elliot and Dowson's History of India vol. II. Reprinted in Politics and Society during the Early Medieval Period: Collected Works of Professor Habib, vol. 1, edited by K.A.Nizami. New Delhi: People’s Publishing House, pp. 33-110.

• Moreland, W.H. (1988 reprint). ‘Chapter 2: The Thirteenth and Fourteenth Centuries’, in Agrarian System of Moslem India. Delhi: Kanti Publications. Reprint, pp. 21-66.

• Habib, Irfan. (1991). ‘Agricultural Production’, in The Cambridge Economic History of India, vol. I, edited by I. Habib and T. Raychaudhuri, 48-53. Delhi: Orient Longman reprint.

• Habib,Irfan. (1969). ‘Technological Changes and Society, Thirteenth and Fourteenth Centuries’, Presidential Address, Section II. Proceedings of the Indian History Congress, vol. 31, pp. 139-161.

• Siddiqui, I.H. (1992). ‘Social Mobility in the Delhi Sultanate’, in Medieval India1: Researches in the History of India 1200-1750, edited by Irfan Habib. New Delhi: Oxford University Press, pp. 22-48.

 • Habib, Irfan.(1984). ‘Price Regulations of Alauddin Khalji – A Defence of Zia Barani’, Indian Economic and Social History Review, vol. 21, no. 4, pp. 393-414. Also reprinted in Money and the Market in India: 1100-1700, edited by Sanjay Subrahmanyam, New Delhi: Oxford University Press, 1994, pp. 85-111.

• Habib, Irfan. (1978). “Economic History of the Delhi Sultanate – An Essay in Interpretation”, Indian Historical Review Vol. 4, pp. 287-303

• Day, U.N. (1971). ‘Chapter 4: Market Regulations of Alaud-din Khalji’, in Some Aspects of Medieval Indian History by U.N.Day, New Delhi: Kumar Brothers, pp. 71-87.

• Sinopli, Carla. (2003). Political Economy of Craft Production: Crafting Empire in South India, 1350-1650. Cambridge: Cambridge University Press, pp. 156-294 (Chapters 6-7).

• Subrahmanyam, Sanjay. (1994). ‘Introduction’ to Money and the Market in India 1100-1700, edited by Sanjay Subrahmanyam, New Delhi: Oxford University Press, pp. 1-56.

• Digby, Simon. (1982). Chapter V: ‘The Maritime Trade of India’, in Cambridge Economic History of India, edited by Irfan Habib &Tapan Raychaudhuri, Hyderabad: Orient Longman, pp. 121-159.

Unit IV: This unit is chiefly focussed on the religio-cultural sphere with regard especially to Sufi and Bhakti doctrines and practices, but also with regard to gender and cross-confessional interactions.(Teaching Time: 4 weeks Approx.)

• Rizvi, S.A.A. (1978). A History of Sufism, vol. 1. Delhi: Munshiram Manoharlal. • Digby, Simon. (1986). ‘The Sufi Shaykh as a Source of Authority in Medieval India’, Purusartha, vol. 9, pp. 57-78. Reprinted in India’s Islamic Traditions, 711-1750, edited by Richard M. Eaton, New Delhi: Oxford University Press, 2003, pp. 234-62.

• Digby, Simon. (1990). ‘The Sufi Shaykh and the Sultan: A Conflict of Claims to Authority in Medieval India’, Iran, vol. 28, pp. 71-81.

• Kumar, Sunil. (2000). ‘Assertions of Authority: A Study of the Discursive Statements of Two Sultans of Delhi’, in The Making of Indo-Persian Culture: Indian and French Studies, edited by Muzaffar Alam, N.Delvoye& Marc Gaborieau. Delhi: Manohar, pp. 37-65.

• Sharma, Krishna. (2002). Bhakti and the Bhakti Movement: A New Perspective. Delhi: Munshiram Manoharlal. Especially useful is ‘Chapter I: Towards a New Perspective’, pp. 1-38.

• Kulke, Hermann and Burkhard Schnepel. (2001). Jagannath Revisited, Studying Society, Religion, and State in Orissa, Delhi: Manohar Publishers.

• Grewal, J.S. (1993). Contesting Interpretations of Sikh Tradition. New Delhi: Manohar.

• Chattopadhyaya. B.D. (1998). Representing the Other? Sanskrit Sources and the Muslims (eight to fourteenth century). New Delhi: Manohar.

• Amin, Shahid. (2002). ‘On Retelling the Muslim Conquest of North India’, in History and the Present, edited by Partha Chatterjee and Anjan Ghosh, Ranikhet: Permanent Black, pp. 24-43.

• Kumar, Sunil. (2008). ‘Politics, the Muslim Community and Hindu-Muslim Relations Reconsidered: North India in the Early Thirteenth Century’, in Rethinking A Millennium: Perspectives on Indian History from Eighth to the Eighteenth Century, edited by Rajat Datta, Delhi: Aakar Books, pp. 139-67.

• Romila Thapar, ‘Tyranny of Labels’, Social Scientist, vol. 24, no. 9/10 (1996), pp. 3-23