TEACHING PLAN FOR ACADEMIC YEAR 2022 - 23

B A History Hons

PAPER : History of India IV

SEMESTER : III

SESSION : August - December 2022

TEACHER NAME : Dr Fatima Hussain

SYLLABUS

Course Content:

Unit I. Survey of sources

Unit II. Political structures

Unit III. Society and economy

Unit IV. Religion, society and cultures

COURSE DESCRIPTION

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 pro cesses 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

TEACHING TIME ( No. of Weeks) :16 Weeks - 5+1 credits

The 6 credit course will comprise of theory classes (5 credits) and tutorials (1 credit)

Each credit is equivalent to 1 hour of classroom instruction per week

Teaching Plan is divided into 5 Lectures + 3 Tutorials per week (8 hours per week)

CLASSES : 120 Classes

UNIT WISE BREAKUP OF SYLLABUS

Unit I. Survey of sources  ( 4 Weeks)

[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  ( 3 Weeks)

[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  ( 3 Weeks)

[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  (4 Weeks)

[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

ASSESSMENT

Internal Assessment : 25 Marks

Students will be regularly assessed for their grasp on debates and discussions covered in class.  Two written submissions and at least one presentation will be used for final grading of the students. Students will be assessed on their ability to engage with a sizeable corpus of readings as signed to the theme for written submissions, i.e. being able to explain important historical trends  and tracing historiography reflected in the assigned readings.

• Habib, Irfan. (1981). “Barani’s Theory of the History of the Delhi Sultanate”, Indian Histor ical 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 import ant is the section on Zia Barani.

• Kumar, Sunil. (2007).Appendix: ‘Persian Literary Traditions and Narrativizing the Delhi Sul tanate’. 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 Histor ies’, 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 Re sponse’ and ‘The Story of Stories’).

• Orsini, Francesca. (2012). ‘How to Do Multilingual Literary History? Lessons from fifteenth and 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 Vijay anagara, 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.

• हबीब, मोहमद. (2014). 'सलनत काल की िचिशया सूफ़ी दसावेज़े', मधकालीन भारत, (सं.) इरफ़ान हबीब, अंक - 9, िदली: राज कमल पकाशन, पृ.सं. 11-50.

• हबीब, मोहमद. (2000).िदली सलनत का राजनीित क िसदांत: िज़याउदीन बरनी के फ़तवा-ए जहांदारी केअनुवाद सिहत, िदली: गंथिशली।

• िरज़वी, सैयदअतहरअबास. (1957).तुग़लक कालीन भारत, भाग 2, राज कमल पकाशन (पासंिगकभाग:  'अनूिदतगंथोकीसमीका', पृ.सं. क-ढ़.

• बहल, आिदत. (2012). 'मायावी मृगी: एकिहंदवीसूफ़ीपेमाखान (1503 ई.)', मधकालीन भारत का सांसृ ितक इितहास, (सं.) मीनाकीखना. ओिरयंटबैकसॉन, पृ.सं. 185-218.

• 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.

• 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 un derstanding.

• Moreland, W.H. (1929). Agrarian System of Moslem India: A Historical Essay with Appen dices, 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 Sul tanate 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: Ox ford 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.

• हबीब, इरफ़ान. 2007. '13वी सदी मेसलनत के शासक वगरका िवकास', मधकालीन भारत, अंक - 7, (सं.)  इरफ़ान हबीब, िदली: राजकमलपकाशन.

• ईटन, िरचडर. 2012. 'मधका लीन दकन मेइसािमक सान की अिभविक'. मधकालीन भारत का सांसृ ितक इितहास, (सं.) मीनाकीखना. ओिरयंटबैकसॉन, पृ.सं. 134-53.

• 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 Pro fessor 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 In dia, 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 Centur ies’, 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: Re searches in the History of India 1200-1750, edited by Irfan Habib. New Delhi: Oxford Uni versity Press, pp. 22-48.

• Habib, Irfan.(1984). ‘Price Regulations of Alauddin Khalji – A Defence of Zia Barani’, Indi an 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 In dia, 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.

* हबीब, इरफ़ान. (2016).मधकालीन भारत मेपादौिगकी. नयीिदली: राजकमल.  • हबीब, इरफ़ान. (2017).मधकालीनभारतकाआिथर कइितहास: एकसवेकण. नयीिदली: राजकमल.  • िमश, एस. सी

• 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’, Pur usartha, 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: Mun shiram 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 Re considered: North India in the Early Thirteenth Century’, in Rethinking A Millennium: Per spectives 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.  • हबीब, इरफ़ान. (1999). 'मधकालीन लोकवादी एके शरवाद का मानवीय सरप और ऐितहािसक पिरवेश',

भारतीय इितहास मेमधकाल, (सं.) इरफ़ानहबीब, िदली: राजकमलपकाशन, पृ.सं.145-58.  • चंद, सतीश. (1999). 'उतर भारत मेभिक आं दोलन के उदय की ऐितहािसक पृषभूिम',मधकालीन भारत मे इितहास लेखन, धमरऔर राज का सरप,िदली: गंथिशली, पृ.सं. 83-97.

• बहगुणा, आर.पी. (2009). मधकालीन भारत मेभिक और सूफ़ी आं दोलन, िदली: गंथिशली.  70

• लॉरेजन, डेिवडएन. (2010). िनगुरण संतो के सप. िदली: राजकमलपकाशन.

SUGGESTED READINGS

• Asher, C.B. and C. Talbot, eds. (2006).India before Europe. Cambridge: Cambridge Uni versity Press.

• Behl, Aditya. (2007). ‘Presence and Absence in Bhakti’,International Journal of Hindu Stud ies, vol. XI, no. 3, pp. 319-24.

• Behl, Aditya. (2009). ‘The Path of True Feeling: On Translating Qutban’s Mrigavati’, New  York.

• Eaton, R.M. (2000). Essays on Islam and Indian History. New Delhi: Oxford University  Press

• Eaton, R.M. & P.B. Wagoner. (2014.) Power, Memory and Architecture: Contested Sites on  India’s Deccan Plateau, 1300-1600. New Delhi: Oxford University Press.  • Eaton, R.M., ed. (2003). India’s Islamic Traditions, 711-1750. New Delhi: Oxford University  Press.

• Flood, F.B., ed. (2008).Piety and Politics in the Early Indian Mosque. New Delhi: Oxford  University Press.

• Habib, I. ed. (1992).Medieval India1: Researches in the History of India 1200-1750. New  Delhi: Oxford University Press.

• Jackson, P. (1999).The Delhi Sultanate: A Political and Military History. Cambridge: Cam bridge University Press.

• Jha, Pankaj. (2016). ‘Literary Conduits for “Consent”: Cultural Groundwork of the Mughal  State in the Fifteenth Century’, Medieval History Journal, vol. 19, no. 2, pp. 322-50.  • Juneja, M., ed. (2001).Architecture in Medieval India: Forms, Contexts, Histories. Delhi:  Permanent Black.

• Karashima, N. (2002). A Concordance of Nayakas: The Vijayanagara Inscriptions in South  India. Delhi: Oxford University Press.

* Kothiyal, Tanuja.(2016). Nomadic Narratives: A History of Mobility and Identity in the Great  Indian Desert, Delhi: Cambridge University Press

• Kumar, Mayank. (2013).Monsoon Ecologies: Irrigation, Agriculture and Settlement Patterns  in Rajasthan during the Pre-Colonial Period. New Delhi: Manohar.

• Kumar, Sunil. (2007).The Emergence of the Delhi Sultanate, 1192-1286. Ranikhet: Permanent Black.

• Kumar, Sunil. (Ed.). (2007).Demolishing Myths or Mosques and Temples? Readings on His tory and Temple Desecration in Medieval India. Delhi: Three Essays Collective.  • Kumar, Sunil. (2013). “The Ignored Elites: Turks, Mongols and a Persian Secretarial Class in  the early Delhi Sultanate”, in Expanding Frontiers in South Asian and World History, R.

Eaton, M. Faruqui, et al. (Eds.), Delhi: Cambridge University Press, pp. 39-71, especially pp.  54-57.

• Lal, K.S. (1980). Twilight of the Sultanate. Delhi: Munshiram Manoharlal Publishers Pvt.  Ltd.

• Lorenzen, David N. (2004).Religious Movements in South Asia 600-1800. New Delhi: Ox ford University Press. [Paperback edition, 2005]

• Lorenzen, David N. (1978).“Warrior Ascetics in Indian History”, Journal of the American Ori ental Society, 98 (1): 61-75

• Meister, Michael W. (1972). ‘The Two-and-a-half-day Mosque’, Oriental Art, vol. 18, pp. 57- 63.Reproduced in Architecture in Medieval India: Forms, Contexts, Histories, edited by  Monica Juneja, New Delhi: Permanent Black, 2001, pp. 303-314.

• Prasad, P. (1990). Sanskrit Inscriptions of Delhi Sultanate, 1191-1526. Delhi: Oxford Uni versity Press.

• Schomer, K. and W.H. McLeod, eds. (1987).The Sants: Studies in a Devotional Tradition of  India. Delhi: MotilalBanarsidas Publishers.

• Sharma, Sunil (2005). Amir Khusraw: The Poet of Sultans and Sufis. Oxford: One World.  • Sreenivasan, Ramya. (2002). ‘AlauddinKhalji Remembered: Conquest, Gender and Com munity in Medieval Rajput Narratives’, Studies in History, vol. 18, no. 2, pp. 275-96.  • Stein, B. (1980).Peasant, State and Society in Medieval South India. New Delhi: Oxford  University Press.

• Tod, James. (1920). Annals and Antiquities of Rajastan, William Crooke (Ed.). London: Ox ford University Press, 3 volumes.

• Vaudeville, C. (1996).Myths, Saints and Legends in Medieval India. New Delhi: Oxford Uni versity Press.

• ताराचंद. (2006). भारतीय संसृ ित पर इसाम का पभाव. नयी िदली: गंथिशली.  • हबीब, मोहमद और ख़लीक़ अहमद िनज़ामी. (1998). (सं.) िदली सलनत. िदली, मैकिमलन.