

28 Aug

Mughals in modern period-

- We are finite- we are historical beings
- Matter – matter
- Materiality implies= continuity- nothing disappears without a trace
- Discontinuity- there is no difference without repetition/ constantly challenging ourselves in order to understand ourselves
- Only abstract numbers are equal to themselves
- Presentivism- projecting case of present onto the past
- Nothing in the world is identical to anything else or even itself
- We are internally quite fractured
- 1610s- population- failure of treaty of West
- Modern state really crystallizes in the 17th century
- Census was important in creating modern nations
- Sovereignty is exclusive
- Modern imperial constricts power
- Inherit distorted concept of individual freedom- forced to live under this modern colonialism

29 Aug

- Why there were no women leaders in Plato's Republic- why they were slaves
- deconstructing modernity- collective singularity- presentivism
- civilizational discourse can be immoral
- aisha jalal- the soul spokesman
- india's name comes from indus river- paradoxical since it is not a part of it
- idea vs. concept- ideas are more abstract, concepts are a bit more particular
- british empire different from dynasties of the past
- land-centric- Bharat varsh

4 September

- amir khusro; continuity and discontinuity in history
- similitude and difference
- subtlety is important in historical judgements
- contradictions in reality
- bulle shah brought people together- reformers of the past
- reformers of colonial period sir syed ahmed khan separated people
- partition is endless- started in late 19th century
- sovereignty- popular sovereignty is monolithic- used to be nested sovereignty- example of both historical continuity and discontinuity
- Jacques derrida- modern philosophy- phenomenology
- Languages do not belong to people
- Word belonging to language- urdu word from persian language- language does not own words
- Language is not one- not territorial
- Every language is a plurality- number of ways in which it can be articulated
- Nadia abu elhaj- the genealogical science- reducing inheritance to what is in your bloodstream
- Shams ur rehman Farooqi- naming of language
- Hindi urdu debate began in 1870s
- Mushafi from late 17th century
- Hind refers to geographical area not religion
- Urdu refers to shahjanebad- persian or farsi- capitol- dar ul hakoomat
- Lashkar ki zaban- ali khan yakhta- opposed to modern contemporary idea
- Language of military camps- yakhta does not describe it like this
- Dialect- no distinction between language and dialect
- 16th century- dialect is a manner of speech- queen Elizabeth- nations being created by absolutist states

- More like modern sense of dialect
- Height of enlightenment in 1800s
- The art of English by George Puttenham- 1588- differs from contemporary English
- Upbhasha did not exist at the of 19th century (hindi word for dialect)
- Upa meaning sub/subordinate= now means vicinity or proximity

11 September

- US marines used music as a form of torture- detained and interrogated and couldn't sleep
- Critically re-thinking history and the idea of india/Pakistan/ nationalism in general
- Ideas are not natural/ problematizing and deconstructing universal ideas which we consider to be natural or given
- Core terms with which we think are naïve and impoverished- necessary in order for us to rethink history- understand the past and see how it is alive
- Come alive in certain ways- who is producing history to make it work- thinking in terms of categories- see when programming is happening
- Fishing- net is big catch big fish- might miss some small fish- weave should be finely meshed
- Cognitive map- engage with the world with a language, conceptual framework whether there is one explicitly or not
- Trajectory- taking on dominant ways- potential driven by market
- Thinking ways buried by modern systems- capitalism
- History is a loose, conceptual term
- Past= Heritage- not a natural division, but an artificial one/ Inheritance/ Culture/ Memory
- History as a chronology- related to the concept of an event, mostly significant- such as violence power, ontology, what is meaning
- Inherited a tradition which does not memorialize power- where Aurangzeb is buried
- Historiography- historicity/ historicity/ historicism- how history has been written and passed on- state-mandated forms of indoctrination/ nationalist, subordinate or feminist histories
- The collective singular/ monolingualism- ways of thinking about history which you want to overcome
- Epistemology- how do u know what u know- have to refer to some sort of archive or source
- History changes when new archives are discovered and intimately tied to language
- Language in the form of texts- narrative- discourse- interpretation- hermeneutics
- Rethinking what languages- some texts are prioritized over others
- Stories told for emotional effect- to feel and think a certain way- our own interpretations
- Hermeneutics- the art of interpretation- how to understand what you understand
- Becoming self-reflective- challenge and rethink your own potential- expand it
- Determined by the market- tells us what our potential is
- Neoliberalism- recipe for catastrophe
- Past related to identity- the people, republic, state, nation
- Historiography- past recorded in many different ways- disentangling all of that
- Historicity- all things have a history- everything shut through with historicity- nature is timeless but still undergoes transformation and change- has a history
- Rising facism and inequality in the world- opposed to idea that things exist universally
- Embeddedness- grounded in a context/ meaning changes without it
- Catastrophe in india because of modernist idea of religion/ structures of government have infiltrated their souls- decolonize and move past history once you recognize it
- Heterogeneity- opposite of traditional nationalism- collective singular- monolingualism
- Pakistan as a project of the umma-jinnation
- Impoverished imagination and state of affairs in Pakistan
- Historical thinking like music- nationalist history
- Imagined histories- us vs them- brought into existence through an active imagination
- Feed into binary distinctions of us vs them, hindus and muslims, protestants and catholics .
- Identity is powerful- deeply politicized but constructed, arbitrary, contingent
- Bens Anderson- imagined communities- nationalism as forged or fauj'd in case of Pakistan
- Fake identity

12 sept

- Axial age- philosophical age worldwide influenced by culture and social transformations

14 Sept

- Turko-afghan and mughals- medieval to early modern
- Metcalf and Metcalf- sultan, Mughals and pre-colonial Indian
- Sultanate
- Turkic- central Asian people
- Idea of sovereignty belonging to one person – cyrus the great who built the first persian empire- 400/500 BC
- Kings regarded as a symbol of gods divinity- dynasty
- 15th century- colonization of the world/ religious intolerance and wars/ monarchy
- British (Christians) dividing the Hindus and Muslims= two-nation theory
- Religious pluralism- led to religious wars, inquisition,
- Persian language of literary, production, court, and elite cultures
- Delhi sultanate- sufism flourishing
- Sufism- spiritualism
- Ashokas pillar- commemorate victory
- Oriental despotism- who do not follow a rule of law (despot)
- Elite-class collaborative hegemony
- Contained conflict
- Oceanic networks
- Urbanization
- Zenana influence
- Revolts

18 September

- Bulle shah- born in 1680- crucial figure- Bhatti movement and other sufi traditions in the delhi sultanate right up to the Mughal period
- Read up on song- bulla ki jaana maen kaun lyrics
- Neither a muslim nor a sinner- series of negations when approaching "I"
- Turks- yavar and majji- lowercaste groups- arbi
- Historical particularities are being negated in order to get to this "I"
- The 18th century- forsaking the delhi/ empire-centric perspective- institutions that surround us presume these modern assumptions
- Mughal- centric ethnicises them- inappropriate- Taimuran Empire- taimuric
- Artificial divide between iran, afghanisatan and central asia
- Mir taki mir lamenting the loss of delhi- looking at 18th century from that perspective
- History of imagining communities
- Historicity- qaum/ tareekhyat
- Historicity= Being historical- what is historically authentic
- Nationalist in urdu dictionary
- Qaum comes from kaam- standing still
- Arabic dictionary- fellow tribesman/kinsfolk/ race/ nation
- Hawala was an informal banking system
- Financing taimuric system and supporting the british
- Oni chand- one of the most important bankers
- Zamindar revolt- 3 groups who challenged the taimuric order- Marathas of the Deccan, the Sikhs in Punjab, Jats south-east Delhi in Agra, Rohillas of Rohilkhand, tipu sultan in Mysore- happened in areas which flourished during taimuric empire
- Marathas were not a communal power- they were a part of the taimuric empire- half their army were muslims
- Rajputs in Rajasthan- established princely rules- no longer owed allegiance to Taimuric empire
- Subedars- not permanent appointments and not set up to start dynasties- overtime they had enough wealth and local power to remove themselves

- Continuously payed homage to the Mughals- recognized the legitimacy of the Taimuric empire despite having lost power- still the symbolic head
- Lucrative to have the Mughal empire in your possession
- Nizam asif jah of Hyderabad (deccan)
- Nawab ali vardi khan of Bengal
- Nawab saadat khan of awadh
- Nawab of Karnataka (arcot)
- Nawabs had forts
- Ranjeet singh built golden temple in Amritsar and Lahore mosque outside fort
- Lucknow in 18th century as a successor state- not in a period of decline. Period of assent
- Laal laptaan- saif ali khan movie- film that resonates with 19th century
- Battle of buxar 1764 – rehmat khan rohaila- pindaris- saif ali khan playing an assetic monk

21 Sept

- Timurid dynasty- collapse/decline
- Decline from the perspective of the Mughals
- Progress- economic/ administrative/ political/ social/ health
- The attack of nadir shah
- Social- king/ mansabdar/ service gentry/ zamindar/ peasantry
- Military fiscalism
- Britannia- merging all south asian places and identities into one
- British had Bengal- one of the most important countries
- Took control of the seas
- Mughals, Chinese and ottomans were all continental empires
- Trade was happening through Silk Routes
- Hastings used to say Bengal has unlimited riches
- Battle of Plassey 1757
- Industrialization started in 1760- correlation
- Economic system that was being developed was ended and they were forbidden from developing it
- Protectionism- followed policies that no finished products will be imported from india to Britain but since it is part of the british empire, british bought products which can be sold without any taxation in india
- Increased british profits since the indian goods were cheaper to sell in British
- Political sovereignty belonged to nawab of Bengal for some years- british payed taxes before they took over- getting revenue rights as well
- British took 43 trillion dollars from india

23 Sept

- Prompt 1- bring in hindu urdu controversy/ talking about modis agenda to annex Kashmir and change indias name
- Prompt 2- based on historical events rather than reflections
- Chicago ref style
- Prompt 3- indo-islamic- cow slaughter banished/ allowed muslims on a higher domain in politics/ allowed local rajas to carry on with their administrative structure- lecture slides
- Revisionism- trying to revisit and interpret it again/ change existing beliefs about events
- Prompt 4- bharat is a historical and ideological name, while india is an international name
- The marathas and sikhs- strongest organized resistance to British expansion
- The transition to colonialism- british invasion
- Development of new social interactions- trade
- British east india company was considered to be a better employer which is why traders started opting for them

25 Sept

- Bulla, how to know what I am- not a momin in the mosque, not in the rtuals of the unbelievers- identities are complex, multiphrenic, overlappingp
- No one- and all- negating and identifying with each one of those

- Material objects are not identical on virtue of being one
- Syed ahmed khan using English words- the word quam was revolutionized
- Aurangzeb favored by divine powers- puts him in the line of dharmic kings
- Historical understanding feeds into our self-understanding- race, identity etc.
- The demon is the nation
- Shapes act of charity and violence
- Colonial power- .language, narrative, knowledge, identity
- Power shapes who you are and how you see. Th eworld- invisible power is more effective
- Bipower- emergence of the population- census
- Economy as the other demon

26 Sept

- British brought new regime
- Translations from persian to English for British to understand the local language
- Viceroy- basic structure of steel Raj
- Anglo Indian- Kipling talking about hierarchy of orders
- Sepoys were the only positions for locals- employment and other benefits/ wages and pensions
- Gold medals and different uniforms for honor and to create a distinction- build loyalty and motivation
- Magistrate and judge were all one
- Doctrine of lapse
- Partition of Bengal
- Shatranj ke khilari- Indian king does not fit into any categories which is what the british want to do to make sense of the situation
- The british are imperialists and want to place and name things

28 Sept

- British decided to map India
- Daughter infanticide- British chose to abolish satti instead as it could've caused a debacle to their political power
- Orientalism vs liberalism
- Modern life- enhancing the lives of citizens- controlling people
- Syed ahmed barelvi- Tehreek ul magaldhi- 1820s
- Shah waliullahs grandson shah ismail was with syed ahmed barelvi
- Devotionalism- cults being formed
- Some groups also had disdain towards the local cultures and traditions- started supporting the Raj
- British buying the idea of feudalism
- Purchase and sell land if in financial distress- will go to sarkaar- war of independence

3 October 2023

- Military power of British lead to the annexation
- Control over arms and technology- subdued the Indians
- Concept of javan mard- being chavirous/ full of sacrifice- knighthood
- Adopted by the westerns
- Epistemic rupture
- Peasants/ zamindars
- Sedimentary fixed life
- Trade/ utilitarian approach to law/ evangelical religion
- Nations states do not like travelling people
- 19th century british expeditions against thuggis
- Trying to turn people into farmers in rural areas
- More devotional cults existing
- Converts mostly from lower caste groups
- Locals were keen to learn the English subjects such as math
- Traditionalist concepts

- Ram mohan roy- predecessor of fir syed ahmed khan and other modernists
- First one who proposed the idea for English education- 1840
- Mccaulay built his idea on rams work and opinions
- British interventionist state

5 October 2023

- Trying to find an alternative to british rule
- Bahadur shah zafar was in the minds of these mutineers
- Existential response to british modern political system
- Racial and segregated state was being built

9 Oct/ week 8

- The great rebellion and its aftermath- greatest against any colonial power in the 19th century happened in South Asia
- Not a national revolt so cannot be referred to as Independence Day, but the Great Rebellion
- Famine of 1770- british became more brutal after 1857- no genocide unlike other places
- Political economy of famine- cognitive racialism
- Native/ indigenous are the wrong terms- use locals
- Revolt- 1848- working class revolts within Europe itself- revolts are connected and the system is globally extremely oppressive
- Intensifying towards the end of the 18th century at the peak of industrialization
- Railway and telegraph lines being set up just before the rebellion
- Crimes of governance – left behind political, economic, cultural and societal devastation and civil war- Israelis and Pakistanis
- Thinking of your religion as a race as a result of the great rebellion
- Race of islam is a geopolitical racial block- post 1857/ thinking about Muslims as a race
- Jihad as a definitive of muslim culture
- Jihad considered lawless
- Umer al mukhtat- sufi and jihadi anti colonial warrior
- Antropolgical surveys and ethnographic intelligence reports- categorizing Jatts and Syeds
- Extracted excessive revenue- constant racial humiliation irrespective of class or caste- humiliation and disrespect of religion
- 1813- loss of monopoly of east india company but letting in the Evangelicals
- Spread of missionary culture under our state
- Subject lessons- Sanjay seth- governmentality and identity chapter- constitution the backward but proud muslim- category invented as a part of the census-1857
- Geopolitical idea that muslims were a global racial block that were prone to jihad- paranoid delusions the british thought that what happened in 1857 was a global muslim conspiracy/ hindus were excluded overtime slowly
- Jalal- attempt to restore social and historical order on the part of Marathas and Muslim elites
- Principalities did not participate such as the Nizam of Hyderabad or Punjab
- The idea of the muslim world- global muslim conspiracy- global participants who were also in conflict with the Wahabis- emerged among local intellectuals- jamal Uddin afghani also came to india- first guy who imagined panislamism
- Idea of the muslim world came into existence in the latter part of the 19th century
- The Indian musalmans by ww hunter, written in 1871 but published in. 1876
- Indian musalmans bound in concsciousness to rebel against the queen
- Syed hamed khan shared the ideas with ww hunterof what it means to be a muslim

10 Oct

- Ottoman empire was not a religious empire, but focused on dynasties itself
- Ashraf, aijlaf and arzal- 3 classes of muslims- ulammas from ashraf class- service gentry- governments and bureaucracy
- Mughals- happy to serve as they were serving muslims only and not some western powers
- Part of large muslim dynasties and empires
- Technologies used by government- census, publications of hindus and their role in india for example Punjabis as martial law and Bengalis as the effeminate race

- Universal legal code- no law
- Mazhab- school of thought
- Separate states for muslims
- Essential messages of islam- some will never change but some will overtime
- Syed ahmed Qurans commentary on quran
- Did not want education for the non-elites- was an ashraf himself
-