

Asar-ul-Sanadid: a nineteenth-century history of Delhi

Fatima Quraishi

Introduction

Sayyid Ahmad Khan (1817-98) was a major cultural figure of the Muslim community in nineteenth-century India.¹ He is best remembered as an activist for Indian Muslim education and for founding the first secular Muslim educational institute on the Subcontinent – the Muhammadan Anglo-Oriental College in Aligarh (now Aligarh University). Throughout his career, Sayyid Ahmad Khan was an active commentator on religion and politics on the Subcontinent,² and in 1888 he was made a Knight Commander of the Star of India by the British crown. Before all these achievements, however, he began his career as a young Muslim academic in 1846 when he transferred his position of *mansif* (judicial officer) for the East India Company from Fatehpur Sikri to Delhi, following the death of his elder brother.

The historic atmosphere of Delhi, with its ruins and grand monuments, fascinated Sayyid Ahmad Khan and he began studying the city's architecture shortly after his arrival. This ultimately led him to carry out a painstaking personal survey of Delhi's monuments with the aid of Maulvi Inam Balchsh Sahba'i (1806-57), head of the Persian department of Delhi College. Sayyid Ahmad Khan's meticulous attention to detail during this process is well described in this passage from his biography written by Altaf Husain Hali:

Conducting research into the buildings, which lay outside the city, was no easy task. Scores of these buildings had fallen down and were lying in ruins.

¹ Much has been written about Sayyid Ahmad Khan. I include here a brief list of the key texts, beginning with a contemporary account of Sayyid Ahmad Khan's life: G.F.I. Graham, *The Life and Work of Sir Syed Ahmad Khan*, Karachi: Oxford University Press, 1974 (reprint of the 1st edition, of 1885; 2nd edition, 1909); Hafeez Malik, *Sir Sayyid Ahmad Khan and Muslim Modernization in India and Pakistan*, New York: Columbia University Press, 1980; Shan Muhammad, *Sir Sayyid Ahmad Khan: A Political Biography*, Meerut: Meenakshi Prakashan, 1969; Christian W. Troll, *Sayyid Ahmad Khan, A Reinterpretation of Muslim Theology*, Delhi: Vikas Publishing House, 1978; Bashir Ahmad, *Religious Thought of Sayyid Ahmad Khan*, Lahore: Institute of Islamic Culture, 1957; David Lelyveld, *Aligarh's First Generation: Muslim Solidarity in British India*, New Jersey: Princeton University Press, 1979; and Shahabuddin Iraqi, ed., *Sir Syed Ahmad Khan: Vision and Mission*, New Delhi: Manohar, 2006.

² See, for instance: *Ashab-e-Baqiyat-e-Hind* (The Causes of the Indian Revolt), Delhi, 1858; *Loyal Mohammedans of India*, Delhi, 1860-1; *Essays on the Life of Mohammed*, Delhi, 1870.

Asar Ul Sanadid A Nineteenth Century History Of Delhi

Mushirul Hasan



Asar Ul Sanadid A Nineteenth Century History Of Delhi :

Delhi in Transition, 1821 and Beyond Shama Mitra Chenoy, 2017-12-07 Commissioned by the English East India Company to write about contemporary nineteenth century Delhi Mirza Sangin Beg walked around the city to capture its highly fascinating urban and suburban extravaganza Laced with epigraphy and fascinating anecdotes the city as lived experience has an overwhelming presence in his work Sair ul Manazil Interestingly Beg made no attempt to monumentalize buildings instead he explored them as spaces reflective of the socio cultural milieu of the times Delhi in Transition is the first comprehensive English translation of Beg s work which was originally published in Persian It is the only translation to compare the four known versions of Sair ul Manazil including the original manuscript located in Berlin which is being consulted for the first time Shama Mitra Chenoy s exhaustive introduction and extensive notes along with the use of varied styles in the book to indicate the multiple sources of the text contextualize Beg s work for the reader and engage him with the debate concerning the different variants of this unique and eclectic work **From Stone to Paper** Chanchal B. Dadlani, 2018-01-01 This groundbreaking volume examines how the Mughal Empire used architecture to refashion its identity and stage authority in the 18th century as it struggled to maintain political power against both regional challenges and the encroaching British Empire *Sir Sayyid Ahmad Khan's Asar-ul-Sanadid* Fatima Quraishi, 2009 In 1847 Sir Sayyid Ahmad Khan 1817 1898 published an Urdu text listing and describing all notable monuments of Delhi entitled Asar ul Sanadid His work so impressed British scholars in Delhi that he was invited to join the Asiatic Society and write a second improved edition for translation into English Unfortunately the translation was never written Sir Sayyid was one of many local Indian scholars producing architectural and archaeological histories of the Subcontinent in the nineteenth century Yet their names are generally unknown and their research lost in obscurity Early twentieth century western scholarship paid them little attention and an image formed which saw nineteenth century historiography only serving an Orientalist vision of Indian art and archaeology It is only in recent decades that this belief has been contested and new studies have included a greater variety of sources This thesis attempts to do the same by presenting translated portions of the Asar and analysing it within the context of its production pre colonial Indian histories and contemporary Indian and British scholarship in order to form a more complete picture of nineteenth century historical discourse in India **Colonialism, Uprising and the Urban Transformation of Nineteenth-Century Delhi** Jyoti Pandey Sharma, 2023-03-03 No other city in the Indian subcontinent can lay claim to having so many lives as Delhi This book examines Delhi in the politically and culturally dynamic nineteenth century which was marked midway by the 1857 uprising against British colonial rule as a watershed event Following British occupation Delhi became a receptacle for encounters between the centuries old Mughal traditions and the incoming colonial ideal producing a traditionalism modernity binary Employing the built environment lens the book traces the architectural trajectory of Delhi as it transitioned from the seventeenth century Mughal Badshahi Shahar imperial city first into a

culturally hybrid Dilli Delhi combine of the pre uprising era and thereafter into a modern British city following the uprising This transition is presented via four constructs that draw on the traditionalism modernity binary of Mughal and British Delhi and include Marhoom Dilli Dead Delhi Picturesque Delhi Baaghi Dilli Insurgent Delhi and Tamed Delhi The book goes beyond the nineteenth century to examine the vestiges of Delhi s four nineteenth century lives in the present while making a case for their acknowledgement as a cultural asset that can propel the city s urban development agenda By bringing together the city s past and its present as well as addressing its future the book can count among its readers not just scholars but also those interested in cities and their evolving landscapes

The Forgotten Cities of Delhi Rana Safvi, 2018-05-30 In *The Forgotten Cities of Delhi* book two of the *Where Stones Speak* trilogy covers historical trails in Siri Jahanpanah Tughlaqabad Firozabad Din Panah Shergarh and Hazrat Nizamuddin Basti In her trademark style Rana Safvi combines narrative history with Sufi couplets and takes you on a walk across the first city of Mehrauli and Firozabad This period was a major step towards integration of two distinct cultures towards a culture called Indo Islamic by many historians In the latter half of this volume she tells us stories from an area and an era that s perhaps the richest in Delhi s archaeological history Shahjahanabad and Firozabad on one end and Jahanpanah and Siri on the other a stretch that s today dotted with tombs dargahs and the ruins of the Purana Qila This area also houses the famous Humayun s tomb and the center of Delhi s spiritual trail the Hazrat Nizamuddin Dargah

The Varied Facets of History Aniruddha Ray, 2011 Aniruddha Ray retired as Professor of History from the Department of Islamic History and Culture University of Calcutta Kolkata West Bengal Well known for his profound interest in historical research Aniruddha Ray has written extensively about Mughal administration technology and travelogues the society and culture of Medieval Bengal the economic history of the Sultanate and Mughal periods overseas trade and merchants and the French East India Company on the basis of a fine blending of his knowledge of Bengali English and French sources As a mark of esteem and affection scholars in India and abroad have joined hands to offer him this volume The festschrift reflects the range of Aniruddha Ray s interests and influences in some measure The theme of the present volume includes the contemporary effort within academia to question the traditional representation of Indian history and the attempts in various areas of study to de centre the writing of history and to provide an alternative perspective to the history of fifteenth to nineteenth century India In this eclectic collection of essays one can see an innovative approach at work which raises interesting questions when one situates these ideas and the historical evidence within the big picture as one moves back and forth between the macro perspective and the micro history addressed in most of these essays With eminent historians of the subcontinent contributing to it *The Varied Facets of History Essays in Honour of Aniruddha Ray* throws new light on aspects of Indian history its sources and their interpretations the evolution of cultural aspects like languages especially Hindi and Bengali archaeology painting technology trade and commerce and labour

Muslim Political Discourse in Postcolonial India Hilal Ahmed, 2015-06-03 The book examines the postcolonial Muslim political

discourse through monuments It establishes a link between the process by which historic buildings become monuments and the gradual transformation of these historic legal entities into political objects The author studies the multiple interpretations of Indo Islamic historical buildings as political sites as well as emerging Muslim religiosities and the internal configurations of Muslim politics in India He also looks at the modes by which a memory of a royal Muslim past is articulated for political mobilisation Raising critical questions such as whether Muslim responses to political questions are homogenous the book will greatly interest researchers and students of political science modern Indian history sociology as well as the general reader interested in contemporary India

The Mosques of Colonial South Asia Sana Haroon, 2021-06-17 In a series of legal battles starting in 1882 South Asian Muslims made up of modernists traditionalists reformists Shias and Sunnis attempted to modify the laws relating to their places of worship Their efforts failed as the ideals they presented flew in the face of colonial secularism This book looks at the legal history of Muslim endowments and the intellectual and social history of sectarian identities demonstrating how these topics are interconnected in ways that affected the everyday lives of mosque congregants across North India Through the use of legal records archives and multiple case studies Sana Haroon ties a series of narrative threads stretching across multiple regions in Colonial South Asia

Sufi Shrines and the Pakistani State Umber Bin Ibad, 2018-12-21 After the creation of Pakistan in 1947 Sufi shrines became highly contested Considered deviant and un-Islamic they soon fell under government control as part of a state led strategy to create an official more unified Islamic identity This book the first to address the political history of Sufi shrines in Pakistan explores the various ways in which the postcolonial state went about controlling their activities Of key significance Umber Bin Ibad shows was the West Pakistan Waqf Properties Ordinance a governmental decree issued in 1959 Formed when General Ayub Khan assumed the role of Chief Martial Law Administrator this allowed the state to take over shrines as waqf property According to Islamic law a waqf or charitable endowment had to be used for charitable or religious purposes and the state created a separate Auqaf department to control the finances and activities of all the shrines which were now under a state sponsored waqf system Focusing on the Punjab famous for its large number of shrines the book is based on extensive primary research including newspapers archival sources interviews court records and the official reports of the Auqaf department At a time when Sufi shrines are being increasingly targeted by Islamist extremists who view Sufism as heretical this book sheds light on the shrines contentious historical relationship with the state An original contribution to South Asian Studies the book will also be relevant to scholars of Colonial and Post Colonial History and Sufism Studies

The Last Mughal William Dalrymple, 2009-08-17 WINNER OF THE DUFF COOPER MEMORIAL PRIZE LONGLISTED FOR THE SAMUEL JOHNSON PRIZE Indispensable reading on both India and the Empire Daily Telegraph Brims with life colour and complexity outstanding Evening Standard A compulsively readable masterpiece Brian Urquhart The New York Review of Books A stunning and bloody history of nineteenth century India and the reign of the Last Mughal In May 1857 India s flourishing

capital became the centre of the bloodiest rebellion the British Empire had ever faced Once a city of cultural brilliance and learning Delhi was reduced to a battered empty ruin and its ruler Bahadur Shah Zafar II the last of the Great Mughals was thrown into exile The Siege of Delhi was the Raj's Stalingrad a fight to the death between two powers neither of whom could retreat The Last Mughal tells the story of the doomed Mughal capital its tragic destruction and the individuals caught up in one of the most terrible upheavals in history as an army mutiny was transformed into the largest anti colonial uprising to take place anywhere in the world in the entire course of the nineteenth century *Journal of the Society of Architectural Historians* Society of Architectural Historians, 1947 Includes special issues Islam in the Subcontinent Mushirul Hasan, 2002 This is a painstakingly researched and passionately written account of the ideas and movements that constitute the Indian Muslim's experiences over the last two centuries Divided into five sections the book analyses the complex processes of identity formation the politicization of Islam and the demand for a separate Muslim nation based upon the most reliable and up to date research and interpretation This book is an indispensable reference for students of Islam modernism and civilizational encounters in general and Indian history and nationalism in particular **Uttar Pradesh District Gazetteers: Faizabad** Uttar Pradesh (India), 1987 **Who Is a Muslim?** Maryam Wasif Khan, 2021-01-19 Who Is a Muslim argues that modern Urdu literature from its inception in colonial institutions such as Fort William College Calcutta to its dominant iterations in contemporary Pakistan popular novels short stories television serials is formed around a question that is and historically has been at the core of early modern and modern Western literatures The question Who is a Muslim a constant concern within eighteenth century literary and scholarly orientalist texts the English oriental tale chief among them takes on new and dangerous meanings once it travels to the North Indian colony and later to the newly formed Pakistan A literary historical study spanning some three centuries this book argues that the idea of an Urdu canon far from secular or progressive has been shaped as the authority designate around the intertwined questions of piety national identity and citizenship **Making Lahore Modern** William Jack Glover, 1999 **The Loss of Hindustan** Manan Ahmed Asif, 2020-11-24 Shortlisted for the Cundill History Prize Remarkable and pathbreaking A radical rethink of colonial historiography and a compelling argument for the reassessment of the historical traditions of Hindustan Mahmood Mamdani The brilliance of Asif's book rests in the way he makes readers think about the name Hindustan Asif's focus is Indian history but it is at the same time a lens to look at questions far bigger Soni Wadhwa Asian Review of Books Remarkable Asif's analysis and conclusions are powerful and poignant Rudrangshu Mukherjee The Wire A tremendous contribution This is not only a book that you must read but also one that you must chew over and debate Audrey Truschke Current History Did India Pakistan and Bangladesh have a shared regional identity prior to the arrival of Europeans in the late fifteenth century Manan Ahmed Asif tackles this contentious question by inviting us to reconsider the work and legacy of the influential historian Muhammad Qasim Firishta a contemporary of the Mughal emperors Akbar and Jahangir Inspired by his reading of Firishta

and other historians Asif seeks to rescue our understanding of the region from colonial narratives that emphasize difference and division Asif argues that a European understanding of India as Hindu has replaced an earlier native understanding of India as Hindustan a home for all faiths Turning to the subcontinent's medieval past he uncovers a rich network of historians of Hindustan who imagined, studied and shaped their kings, cities and societies The Loss of Hindustan reveals how multicultural Hindustan was deliberately eclipsed in favor of the religiously partitioned world of today A magisterial work with far reaching implications it offers a radical reinterpretation of how India came to its contemporary political identity

Reading in Indian History Mohammad Yasin, Madhvi Yasin, 1988 This Book Contains Five Essays And One Monograph On Medieval And Modern Indian History The Essay On Ibn Khaldun Formulates His Conception Of History Which Was The Earliest Attempt Made By Any Historian To Discover A Pattern In The Changes That Occur In Man's Political And Social Organisation The Next On Al Biruni Brings Out The Contributions Of The First Scientific Indologist The Third On The Sufi Silsilas Is A Critical Appreciation Of The Various Religious Orders As Developed In India The Fourth On Islamic Architecture Is A Graphic Account Of The Evolution And Culmination Of The Style Of Indo Islamic Architecture The Monograph On Sayyid Ahmad Shahid Is Based On Yet Unexplored Sources Of Information It Presents A Scientific Portrayal Of The Mission And Movement Of Sayyid Ahmad Shahid And Highlights The Evolution Of Two Nation Theory The Fifth Paper Is An Interesting Refreshing Portrayal Of The Different Sects In Islam Particularly Among The Indian Muslims **The City in Indian History** Indu Banga, 1991 Who's who on Indian Stamps Sushma Suresh, 1999 Includes brief biographies of the 451 personalities on the stamps **Islam in Northern India During the Eighteenth Century** Muhammad Umar, 1993

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