

Workshop

on

'DOING HISTORY' IN PAKISTAN



BRITISH LIBRARY

T. Wingate
The Jumma Mosque
in Thatta, Sindh
1839

"The Jumma Musjeed in Thatta, Scinde: commenced by Sha Jahan, & finished by Urungjebe". 10 Jan. 1839, a watercolor by T. Wingate

MONDAY & TUESDAY, MARCH 7-8, 2022

Main Campus & City Campus, IBA Karachi

IBA



Institute of
Business Administration
Karachi

Leadership and Ideas for Tomorrow

SPEAKERS

Ahmad Azhar is Assistant Professor at the Department of Social Sciences & Liberal Arts at the IBA, Karachi. He received a PhD in History from the University of Gottingen, Germany, and an MA in History from the School of Oriental & African Studies (SOAS), UK. His prior research focused on the history of labour movements in late colonial Punjab. This research culminated in the monograph, *Revolution in Reform: Trade Unionism in Lahore, c. 1919–70*, published by Orient Blackswan in 2019. He is presently working on a project that explores the history of initiatives by various leftist–progressive forces of Pakistan to ‘educate’ the working-classes.

Fakhar Bilal is Assistant Professor at the Department of History, Quaid-i-Azam University (QAU), Islamabad. He gained his PhD in modern South Asian History from Royal Holloway, University of London, and MPhil in History from Quaid-i-Azam University. His doctoral research was on colonial and postcolonial Multan and its development with reference to religious education, religious seminaries, and their impact on society.

Hasan Haider Karrar is Associate Professor at the Department of Humanities and Social Sciences at the Lahore University of Management Sciences (LUMS). He received his PhD in East Asian Studies, and MA in History, from McGill University, Canada. His ongoing research explores emerging economic and spatial configurations in and between China, Central Asia, and Pakistan. His recent articles have appeared in *Globalizations*, *Central Asian Survey*, *Critical Asian Studies*, and with co-authors in *Capitalism, Nature, Socialism* and *Critical Public Health*. His earlier research on the development of Sino–Central Asian relations was published by University of British Columbia Press in 2009 under the title *The New Silk Road Diplomacy: China’s Central Asian Foreign Policy Since the Cold War*.

Mohammad Nabeel Jafri is Visiting Lecturer at the Department of Social Sciences & Liberal Arts at the IBA, Karachi, and a PhD candidate at the Department for the Study of Religion at the University of Toronto, Canada. His doctoral research focuses on Urdu Shi’i oratory (*khitabat*) in contemporary Karachi, particularly through the theoretical lenses of semiotics, ritual practice, and language use. He is broadly interested in, and qualified to teach on, South Asian Islam, anthropology of language, method and theory in religious studies, and critical secularism studies.

Moiz Hasan is Assistant Professor in the Department of Social Sciences & Liberal Arts at the IBA, Karachi. He received his MA and PhD in the History and Philosophy of Science from the University of Notre Dame, USA, and an ‘alimiyya degree in Islamic and Arabic Studies from Pakistan. His research interests lie in the history and philosophy of science in premodern Islamic societies, Islamic legal theory, and spirituality. His current project includes a monograph on the epistemological foundations of mathematical sciences (including astronomy) in premodern societies. He has earlier edited two volumes on the medieval Central Asian Sufi traditions which introduce Urdu translations of eight Arabic and Persian Sufi treatises, published by Faqir Publications in 2014 and 2015.

SPEAKERS

S Akbar Zaidi is Executive Director of the IBA, Karachi. He received his PhD in History from the University of Cambridge. He has taught History and Political Economy as a Professor at Columbia University in the City of New York, where he held a joint position at SIPA (the School of International and Public Affairs), and at MESAAS (the Department of Middle Eastern, South Asian, and African Studies), and at IBA, the University of Karachi, and Johns Hopkins University, USA. His latest book *Making Muslims: Reading Publics and Contesting Identities in 19th Century North India* was published by Cambridge University Press in 2021.

Shayan Rajani is Assistant Professor of History at the Lahore University of Management Sciences (LUMS). He received his PhD in History from Tufts University. He works on early modern Sindh and the Mughal world. His research interests include the study of the individual, region, and gender and sexuality. Recent articles of his on the place of Persian and on conceptions of the self in eighteenth-century Sindh have appeared in the *Journal of the Economic and Social History of the Orient* and *Journal of the Royal Asiatic Society*.

Tahir Kamran heads the Department of Liberal Arts at the Beaconhouse National University (BNU), Lahore, where he is Professor of History. He has a PhD in History from the University of Punjab, and has taught and served at key academic positions in several universities, such as the Government College, Lahore. He is former Allama Iqbal Fellow at the University's of Cambridge's Centre for South Asian Studies (CSAS) and has been a Fellow of Wolfson College, University of Cambridge. He is editor of the Pakistan Journal of Historical Studies and director of the Khaldunia Centre for Historical Research. He has published extensively on sectarianism, religious fundamentalism and the state of minorities in Pakistan, and has published several numerous books, translations, and research articles. Among his recent works is *Perspectives in Social History of Colonial Punjab* (Lahore, 2021) and a co-authored book, *Colonial Lahore: History of the City and Beyond*, published by the Oxford University Press in 2017. He is very active on issues of higher education in Pakistan.

Zahra Sabri is Lecturer in Indo-Islamic History and Urdu Literature at the Department of Social Sciences & Liberal Arts at the IBA, Karachi. She received her MA degree from the Department of Middle Eastern, South Asian, and African Studies (MESAAS) at Columbia University in the City of New York. She has taught History and Urdu Literature at McGill University, Canada, the Aga Khan University, Pakistan, and the University of Karachi's Pakistan Study Centre. Her research focuses on Mughal History, and the influence of the Persianate on Indo-Muslim languages, cultures, and traditions of learning, as well as politics of identity centred around Urdu in South Asia. Her most recent academic publication is an article on the Mughal poet Mir Taqi Mir's Persian hagiographical/historiographical writing, published in *The Medieval History Journal*.

MODERATORS

Aliya Iqbal-Naqvi is Lecturer at the Department of Social Sciences & Liberal Arts at the IBA, Karachi, where she teaches courses on modern and pre-modern South Asian History, and has developed the final-year undergraduate thesis program. She received her BA degree and MA degrees in Histories and Cultures of Muslim Societies from the Department of Near Eastern Languages and Civilizations at Harvard University, USA, where she is currently also pursuing her PhD. Her research interests broadly encompass South Asian Studies & Islamic Studies, with a focus on Perso-Islamic Intellectual History. She has co-published an article on the shrine of Shahbaz Qalandar in the South Asian Studies journal *Dastavezi*, and collaborated on a book on African Muslims in South Asia by Jurgen Wasim Frembgen (Africa World Press, forthcoming). Deeply interested in developing locally contextualised Humanities teaching at universities in Pakistan, she previously headed the Liberal Arts programme at the Indus Valley School of Art and Architecture, Karachi.

Sajjad Ahmad is Lecturer in the Department of Social Sciences and Liberal Arts at the IBA, Karachi, where he teaches Political Science and History. He received his MA in International Relations from the University of Karachi, and is currently pursuing his PhD at the Department of Comparative Religion at Comenius University in Bratislava, Slovakia. His research focuses on the region of Gilgit-Baltistan, and he has a monograph on this topic titled *The Gilgit-Baltistan Conundrum: Dilemmas of Political Integration*, published by the Institute of Historical & Social Research, Karachi, in 2020. He is Network Manager for the Climate Change and Urban Violence Global Engagement Network at the Karachi Urban Lab.

Syed Jaffar Ahmed is Visiting Faculty at the Department of Social Sciences & Liberal Arts at the IBA, Karachi, where he teaches courses on Pakistan's history and is also on the university's Board of Governors. He gained his PhD in Politics from the University of Cambridge, UK, and his BA and MA degrees in Political Science from the University of Karachi. Among the numerous books on history, politics, and literature he has written and edited over the years is a special volume, dedicated to the historian Mubarak Ali, titled *Challenges of History Writing in South Asia*, published in 2013. He is Dean of the Faculty of Social Sciences, Sohail University, Karachi, and Director of the Institute of Historical and Social Research, Karachi. He is former Director of the Pakistan Study Centre, University of Karachi, former President of the Irtiqa Institute of Social Sciences, and Vice-President of the Institute of Central and West Asian Studies, University of Karachi. His broad area of research is human rights, federalism, constitutional reform, and democratisation in Pakistan.

KEYNOTE SPEAKER

Katherine Butler Schofield is a historian of music and listening in Mughal South Asia and the paracolonial Indian Ocean, and a Senior Lecturer at King's College London. Her new monograph *Music and Musicians in Late Mughal India: Histories of the Ephemeral, 1748-1858* will be published in 2022 by Cambridge University Press. This book grew out her 2018 British Academy Mid-Career Fellowship presenting a series of public lectures and conversations at the British Library, and a set of podcasts, *Histories of the Ephemeral: Writing on Music in Late Mughal India* available via Soundcloud <https://soundcloud.com/user-513302522>. Dr Schofield's first book, an edited volume with Francesca Orsini, *Tellings and Texts: Music, Literature, and Performance in North India*, was published in 2015 by Open Book Press. Her second book, *Monsoon Feelings: A History of Emotions in the Rain*, edited with Imke Rajamani and Margrit Pernau, was published by Niyogi Books in 2018.

In 2011-16 she was Principal Investigator of a €1.18M European Research Council grant, "Musical Transitions to European Colonialism in the Eastern Indian Ocean", which examined the history of transitions from pre-colonial to colonial musical fields in India and the Malay world c. 1750-1900 through multilingual, intermedial, and stereophonic research methods. Dr Schofield continues to curate the SHAMSA database funded through this grant, which describes well over 300 major written sources c. 1700-1900 for the history and analysis of Hindustani music and dance in Mughal and British-colonial South Asia. The SHAMSA digital collection already constitutes the largest single repository of primary written sources on Indian music and dance in the world, and is available here: <https://zenodo.org/record/1445775>

Dr Schofield originally trained as a viola player, before embarking on her doctoral work at SOAS University of London in the cultural history of Hindustani music, followed by a research fellowship at Corpus Christi College, Cambridge, and a lectureship at Leeds. Her research interests lie generally in the areas of South Asian music, the history of Mughal South Asia (1526-1858), Islam, empire, and the intersecting histories of the emotions, the senses, aesthetics, ethics, and the supernatural. Working largely with Persian, and latterly Urdu, sources for Hindustani music c.1570-1860, in recent work she has established music as central to Mughal technologies of sovereignty and selfhood, identified classicisation processes at work in early-modern South Asian arts, located the relationship of *ragamala* paintings to their melodic inspirations in shared notions of power, told tales about ill-fated courtesans and legendary *ustads*, and traced the lineage of the chief musicians to the Mughal emperors from Akbar to Bahadur Shah Zafar.

Most recently Dr Schofield has turned her attention to advocacy for Afghanistan's musicians, whose livelihoods and exquisite musical heritage are under severe threat from the Taliban. She is external lead for the International Campaign For Afghanistan's Musicians; you can find out more from their website: <https://www.icfam.info>

Workshop:

'Doing History' in Pakistan



DAY 1

Monday, March 7

All sessions for the day will take place at the G&T Auditorium at Main Campus, IBA Karachi.

REGISTRATION AND TEA | 10:15 AM - 10:30 AM

OPENING REMARKS | 10:30 AM - 11:00 AM

Panel 1 | 11:00 AM - 1:00 PM

LUNCH | 1:00 PM - 2:30 PM

Panel 2 | 2:30 PM - 4:30 PM

TEA BREAK | 4:30 PM - 5:00 PM

KEYNOTE ADDRESS | 5:00 PM - 6:30 PM

DAY 2

Tuesday, March 8

All sessions for the day will take place at the JS Auditorium at City Campus, IBA Karachi.

Panel 3 | 09:00 AM - 11:00 AM

TEA BREAK | 11:00 AM - 11:30 AM

ROUNDTABLE DISCUSSION | 11:30 AM - 1:30 PM

CLOSING REMARKS | 1:30 PM - 2:00 PM

Panel 1 | 11:00 AM - 1:00 PM

Knowledge and Identity in the Persianate Ecumene

Dr Moiz Hasan (IBA, Karachi), *Islam, Science, and the Lesson of History: Al-Jurjani's Defense of the Mathematical Sciences*

The scientific achievements of scholars in pre-modern Islamic societies are relatively well known. Less well known, though of comparable importance, are the philosophical foundations on which these stand. In this, I offer a brief exposition of aspects of these foundations and its significance (philosophical, historical, and historiographical) in the relatively understudied postclassical period, by focusing on the works of the eminent Ash'arite polymath, Sayyid al-Sharif al-Jurjani (d. 816/1413). Jurjani's vision of the mathematical sciences and its attendant philosophy reveal how many of his ideas draw, in varying degrees, from intellectual sources as diverse as theology (*kalam*), philosophy (*falsafa*), jurisprudence (*usul al-fiqh*), and Sufism (*tasawwuf*), the extent and nature of cross-fertilizations between these intellectual currents, and the manner in which Jurjani can combine different approaches to knowledge into a coherent epistemological scheme. Of significant philosophical import is the contribution Jurjani makes in resolving two, specific problems in the philosophy of science of his time: the status of mathematical entities, and that of astronomical models and their relation to reality. I argue that Jurjani's solution lies in the specific manner he addresses epistemological issues concerning knowledge, truth, and reality, its distinctive feature being a turning away from the Avicennian theory of true knowledge based on the Active Intellect to a more economical, human-centered epistemology built on his novel understanding of the key concept of *nafs al-amr* (lit., the thing itself). Finally, equally significant is the historiographical import of Jurjani's project for it provides further concrete evidence that cuts through many of the prevalent grand narratives that often discredit philosophical activity in the postclassical Islamic era or posit essentialist (often antagonistic) relation between Islam and science.

Zahra Sabri (IBA, Karachi), *Delhi's Mastery in Persian and Urdu: Amir Khusrau and Themes Relating to 'Standardised' Speech in Indo-Muslim Literary History*

My presentation concerns a foreword that Amir Khusrau wrote to his third diwan of poetry *Ghurraat ul-Kamal* (Prime of Perfection). Written in 1294, this *dibachah* or foreword is considered to be an extremely important text with regard to Indo-Iranian poetics and Persian poetry in India. In it, Amir Khusrau argues vigorously to defend the high standards of Persian poetry in general and of the Persian language as used in India in particular, insisting that the Persian poets of India, and within India, Delhi most especially, should not be underestimated and in fact their mastery over this language outruled that of many other Iranian and Central Asian regions where Persian was current in his era. While analysing this claim of Khusrau's in the context of Persian in India as compared to Persian in its original homeland of Iran, I take the opportunity to think about the relationship of Urdu in present-day Pakistan with Urdu in its original heartland of Delhi and in places like Hyderabad, Gujarat, and Bombay in modern-day India. Interesting parallels emerge between some of the views and attitudes that Khusrau held about Persian in India and those seen among 'non-native' speakers of Urdu in today's Pakistan.

Dr Shayan Rajani (LUMS, Lahore), *The Men in the Inscription: Rethinking the Individual in the Mughal World*

After the conquest of Kandahar in 1522, Babur (r. 1526-30) built an arched grotto, the Forty Steps Monument, in the mountains nearby. Some seventy years later, a Mughal noble from Sindh, Mir Muhammad Masum dramatically intervened in the monument by adding an extensive inscription. In this paper, I argue that Masum's actions indicate that a monument such as this was not considered a sacrosanct or inviolable expression of one individual. Rather, it was an open-ended invitation for others to participate in Babur's legacy, while simultaneously leaving their own mark. In turn, this ethics of mutually beneficial participation explains how Mughal sovereignty attained its depth and breadth across the vast expanses of South and Central Asia.

Moderator: **Dr Syed Jaffar Ahmed** (IBA, Karachi)

Panel 2 | 02:30 PM - 04:30 PM National Narratives and Local Histories

Dr Tahir Kamran (BNU, Lahore), *Intellectual Currents in Regional History: A Case of Southeast Punjab*

The vernacularisation of historical discourse calls for a distinct skillset to analyse discursive currents of (sub)regional histories. Oral genres comprising *var*, *dastan*, or epics like *Hir Waris Shah* or *Saif ul-Muluk* are a source for understanding historical currents that until recently existed at a subterranean level. Simply put, these are Peoples' Histories with a bottom-up trajectory with respect to their methodology, multi-disciplinarity, and mode of narration. These histories have remained hidden from the state's national/officially-sanctioned historical narrative based on 'facts' preserved in state-run archives. The Rankean method of according centrality to 'objectivity', with its unequivocal focus on the national narrative, which circulates in the academic circles, tends to exclude these histories. In this study, I have examined an instance whereby the arrival of a Sufi saint Pir Abd ur-Rahman on the southern fringe of the Jhang district has been preserved in collective memory. Purportedly one of the first Arab Muslims arriving in northern India (even before Muhammad bin Qasim's descended on Sindh in the eighth-century), Pir Abd ur-Rahman's mausoleum is today situated on the Chenab riverbank, slightly away from the Garh Maharaja-Muzaffargarh road. Narrations of the event of Pir Abdul Rahman's arrival in this region defies a modern-rational mode of narration, as my paper will demonstrate.

Mohammad Nabeel Jafri (IBA, Karachi), *'Envisioned by a Sunni, executed by a Shi'a': Histories of Pakistan in Urdu Shi'i khitabat*

In the ubiquitous ritual performance of Urdu Shi'i *khitabat* (oratory), histories of Pakistan loom large. The title of my abstract captures one such representative claim where the referents Iqbal and Jinnah are reduced to one-dimensional religious identities in service of a linear, teleological historical narrative summarizing the origins of Pakistan. The claim is visibly inflected with the state-sponsored historical depiction of Iqbal as the founder-philosopher and Jinnah as the creator-leader of Pakistan. Yet, the claim does not simply parrot the state's ideological envisioning: the claim, through its identification of differing religious affiliations of each figure, also presents its own normative conception of what Pakistan should aspire towards. My paper argues that semiotic attention to *khitabat* illustrates the crucial work that signifiers— here Iqbal and Jinnah but generally a constellation of persons, events, and ideas that emanate from a nationalist historiography— do within and beyond the context of Urdu Shi'i oratory. Rather than engage in positivist historical arguments over the religious inclinations, or lack thereof, of Iqbal and Jinnah, I draw upon a plethora of ethnographic examples to highlight how myriad national historiographical narratives live and proliferate in the imaginations and practices of Urdu-speaking Shi'a in Pakistan. The simultaneous validation of, but also a challenge to, state-sponsored historical narratives marks one instance of how a minority population stakes its claim to the dominant discourses and practices of a given structure. I read against commonplace conceptions of Shi'a (arguably, and more generally, minority) rhetoric and practice as 'resistance', 'subversion', and 'assertion', by demonstrating the centrality of minority religious performances in legitimating, disabusing, and reifying the majority state ideology. My arguments emerge from 20 months of ethnographic and archival fieldwork conducted in Karachi, Pakistan, for my doctoral research, in 2019, and 2020-2022.

Dr S. Akbar Zaidi (IBA, Karachi), *Zillat: Nostalgia, Melancholy and Muslim Agency in Nineteenth Century North Indian Intellectual History*

Much scholarship on Muslims in 19th century north India extensively uses the tropes of 'traumatic shock', 'nostalgia', 'collective trauma', 'grief', 'collective mourning', 'lamentation' 'a deep psychological wound', and similar themes to talk about Muslim emotions after the Indian Mutiny of 1857 which resulted in the end of Mughal rule and the formal onset of British colonial rule. Instead of talking about the Muslim psychological reaction to the perceived loss of political power (in India and elsewhere in the world) through such terms, I replace these emotions with the notion of *zillat* [humiliation], and argue that *zillat* was a very different and distinctive notion and emotion. While nostalgia and lamentation about the Muslim past may have given rise to wistful sentiment, *zillat* offered a far more powerful, forceful, recognition, and hence, a possible agentive corrective to the Muslim condition. *Zillat* was both a location/place and a condition or state-of-being where a people had fallen to. Phrases frequently used by Muslim writers in Urdu after 1857, signified a condition of being humiliated, as much as it showed that people had fallen to a place where they had been subject to this humiliation. Perhaps my use of this term, 'intellectualises' a condition and situation and acts at a different level than say poetry or slogans. Importantly, *zillat* writing emphasises the point repeatedly that the Muslims in India themselves were responsible for their plight of *zillat* and they brought it upon themselves, and this was not simply due to British colonialism. If *zillat* was self-inflicted rather than caused by an outside entity (in this specific case, the British), this may also partially help explain why many Indian Muslims were so consistently politically loyal to the British. This self-confessed, self-inflicted, responsibility and introspection as represented by the notion of *zillat*, thus differs from themes found in other forms of Islamicate writing, notably the *shahr ashob* and *marsiya*, perhaps even from nostalgia and melancholy, and is in a different category requiring a different, separate, understanding.

Moderator: **Aliya Iqbal-Naqvi** (IBA, Karachi)

KEYNOTE ADDRESS | 5:00 PM-6:30 PM

Katherine Butler Schofield



Senior Lecturer in South Asian Music and History
King's College London

Archives Differing: Stereophonic Methods, Auditory History, and the Paracolonial Indian Ocean c. 1760-1860

One of the biggest methodological challenges in writing the history of paracolonial soundworlds before the era of recorded sound is developing an ear for where sound might linger within and across radically differing archives. This challenge is compounded when one is seeking to connect archives that are multilingual, embodying multiple lineages of knowledge, and interregional, in this case dealing with the diverse cultural geographies of the eastern Indian Ocean c.1750-1900. The texture of the official colonial records of, say, the India Office in London is utterly distinct from those of the hundreds of rich treatises on Hindustani music from this era in South Asia's classical and vernacular languages, which themselves embody diverse genealogies of musical thought. But in the Malay world for the same period, under the same colonial rulers, there were no written works dedicated to music at all; instead, one must trawl the entire gamut of Malay and other regional literatures for sonic references, and think laterally about how to trace audibility and performativity in language itself.

How can we use these differing colonial and paracolonial archives, and the idiosyncratic methods required to mine each one, to write cohesive, connected histories of music and sound in the eastern Indian Ocean—especially when the ephemeral object of our attention has long passed into silence? In this paper I will document the challenges and advantages of bringing variegated archives together—from both sides of the Bay of Bengal, and from colonial records and private papers to the manuscript and print cultures of the colonised—to produce an unprecedentedly stereophonic understanding of Indian Ocean soundworlds in the late eighteenth and early nineteenth centuries. In so doing I aim to present one solution to the question of how we write histories of music and sound that take ethnomusicological syncretic method seriously.

Panel 3 | 09:00 AM - 11:00 PM

Historising Labour, Ecology, and Economy

Dr Ahmad Azhar (IBA, Karachi), *The Case for 'Labour History' in the Re-Interpretation of South Asia's Subaltern Movements*

This paper will be divided into three parts. First, an overview of core theoretical debates in the field of South Asian Labour History since the 1980s and some reflection on their relationship with global academic trends that were then redefining Social History. Second, the dissection of Pakistan's oldest and largest organised working-class movement to show how it challenges its appropriation by meta-narratives of nation, class and religion etc. The concrete example of the railway workers' movement of Lahore, it will be seen, forces a reevaluation of those overarching discourses that have traditionally been dismissive of various countervailing tendencies within the sphere of subaltern politics. Third, working out general theoretical and methodological lessons for understanding distinct working-class cultures on their own terms in order to build different narratives around these fragments, from the 'bottom up'.

Dr Hasan H. Karrar (LUMS, Lahore), *Ecology as History? Reading the Past through the Present in the Indus Delta*

The Indus delta, at the terminus of the Indus river system, is presently home to 300,000 residents. Over the last century, upriver hydrology has reduced the flow of water through the river. The result is salination and seawater incursion that has led to the loss of arable land and with it, agriculture as a sustainable livelihood. This has created precarious livelihoods, as people are forced either into the informal fishing sector, or to migrate; this is a departure from earlier times when agriculture was the primary vocation, and forests covered large swathes of the region. In this talk I offer preliminary methodological thoughts about how longer histories of development and state-building can be told through visible environmental transformations and oral histories.

Dr Fakhar Bilal (QAU, Islamabad), *Building Islam: A Micro-history of Islamic Education and its Economic Base in Multan*

For much of Islamic history, transmission of the central texts of Islam (the Quran and the Hadith), and the development of skills needed to make these texts socially relevant and applicable, was undertaken primarily in the households of the 'ulama (learned men). In the classical Islamic era, this process did come to be formalised for some 'ulama in the madrasah or college. Such colleges spread slowly throughout the Islamic world. By the mid-twentieth century in South Asia, for instance, there were at most a few hundred madrasahs. Since independence from British colonial rule in 1947, the number of madrasahs in this region has increased exponentially. The focus of my paper is on Pakistan where the number of madrasahs has gone from 189 in 1947 to 10,000 in 2002. The overwhelming majority of these newly-founded madrasahs (specifically, over 7,000 of them) belong to the reformist Deobandi tradition, raising the issue of how a reformist tradition such as the Deobandi, opposed as it is to many expressions of Sufism or Islamic mysticism, was able to expand in a region where Islamic mysticism has traditionally been very strong. This study explores how a Deobandi madrasah came to be established in the city of Multan in southern Punjab. It is a case-study of one madrasah Jami'ah Khair ul-Madaris, which was originally established in 1931 in Jalandhar, East Punjab (present-day India), and was then relocated to Multan, Pakistan, in 1947. Multan, famously called Madinat ul-Auliya (the City of Saints), is a developed, urban area, which has supported the growth of a major Deobandi madrasah and its educational system amidst a dominant culture of Sufi shrines, once the symbol of the area. I draw extensively on government and other sources to create a picture of the socio-economic and cultural context in which Jami'ah Khair-ul Madaris grew and flourished, and on the madrasah archives and library (as well as the personal libraries of Multan's leading families) for the life and history of the madrasah itself. What is consequently highlighted is the role of the followers of the Deobandi 'alim Ashraf 'Ali Thanvi (d. 1943) in fostering the spread of madrasahs throughout the country and the role of the Green Revolution in generating the surplus financial wealth which has supported the massive expansion of madrasahs as community initiatives, registered with their respective *wifaqs* (boards of education), but working independently of state sponsorship and funding.

Moderator: **Sajjad Ahmed** (IBA, Karachi)

ROUNDTABLE DISCUSSION | 11:30 AM - 1:30 PM

'Doing History' in Pakistan

Teaching History in Pakistan has, over the last several decades, been conditioned by what was officially called 'Pakistan Studies,' a subject forced upon all intermediate and graduating students. Such 'history' as it was taught, has been tedious, both for teachers and students alike, and has limited the desire of students to actually study the discipline of History. In the last decade or so, some individuals have taken to seriously studying History, many abroad, and have returned to teach in universities in Pakistan and have developed creative and innovative ways of studying history, creating interest amongst a handful of their students. Nevertheless, what constitutes teaching and studying History in Pakistan, is still largely constrained by regional and historical boundaries, such as South Asia, Mughal history, the 'Freedom Struggle' for independence, and such like.

Even having studied at excellent History Departments worldwide, with their diverse readings of the discipline of History, in content and form, having a very broad canvas, many of us have limited our learning experiences to specific contexts. Hardly any Pakistani historians have ventured forth, outside familiar tracks. Where are the trained food historians, labour historians, historians of culture, or even institutions, in Pakistan, leave alone Pakistani historians teaching Latin American or African History? Or, for that matter, historians addressing questions of theory, and themes of a global or interconnected history? Moreover, relatively few Pakistan historians have concentrated on the history of the strictly 'local' in Pakistan (as represented by local languages and the historical experiences of peoples inhabiting the lands constituting the modern Pakistani nation-state since times immemorial). Has the situation in History departments always been such, since the very inception of the Pakistani state, or are these peculiar limitations/trends a somewhat later development?

Our Workshop will offer a platform for historians working in, and on, Pakistan to discuss topics of our discipline, and see how we can innovate themes, subjects, and modes of teaching to our students at local universities. Even if we are obliged to teach Pakistan History/Studies, how can we make it more interesting for students who cannot opt out of studying such subjects? How do we cultivate an interest in the very broad themes of History, teaching just Pakistani History? Through this workshop, we aspire to discuss these and many other interesting questions relating to the topic of 'doing History' in Pakistan.

Participants: Ahmad Azhar, Fakhar Bilal, Hasan Haider Karrar, Moiz Hasan, S Akbar Zaidi, Syed Jaffar Ahmed, Tahir Kamran, Shayan Rajani, Zahra Sabri

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