

Two days National Seminar

on

The Evolution of Composite Culture in Medieval India

14-15 September 2018

The concept of cultural pluralism implies religious tolerance and respect to all religions. The historian of Sultanate period Ziauddin Barani keeping such a thing in mind made distinctions between a state based on *din dari*, which proved in possible in India, and *Jahandari (dunyadari)*, which was based on moderate Islam emphasizing coexistence with other communities, which was actually the principle followed during the Sultanate period.

The famous historian Amir Khusrau considered India his *watan* (homeland) and glorified in its flora, fauna, climate, science and learning. The rise of new sections of society like artisans, traders and middle administrative elements, are also reflected in the emergence of bhakti movement which headed by Kabir, Raidas, Nanank, Tulsidas and others. These saints stood for human equality; opposed caste based hierarchical society and emphasized the fundamental unity of all religions, especially Hinduism and Islam.

The emergence of Sufism in India was simultaneous and had the similar characteristics of social and religious unity and brotherhood. Basically Islam came to India, as a political force and establishing Turkish rule in India and through the agency of spirituality bearing liberal and humanistic sufi traditions. In such a regard Sufi and Bhakti saints were both similar and greatly instrumental in the development of Hindi/Urdu, Bengali, Punjabi and others languages in India. The Sufis like Amir Khusrau, Qutban, Jiasi, Manjhan, and Alaul made a systematic effort to find a point of commonality between Hindu and Muslim traditions, and as well to draw upon Hindu traditions and imagery for conveying their message to different vernacular domains.


Sub Themes of the Seminar:

1. Sources
2. Sufi and Bhakti Movements
3. Art and Architecture
4. Society
5. Medieval Indian Economy
6. Medieval Indian Culture
7. Literature
8. Food and Amusement

All interested contributors are requested to submit an abstract (500 words) by email to tabirkalam@gmail.com at the latest by 30th July 2018.

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