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AIPS Fellowship Narrative

My dissertation research focuses on the evolution of Muslim revivalist networks throughout South and Central Asia, specifically the Naqshbandi-Mujaddidi (literally, revivalist) Sufi networks spanning Peshawar, Sindh, Lahore, Kabul, Qandahar, Bukhara, Khoqand and beyond. The grant from AIPS allowed me to collect manuscript and published sources relating to my research, and to visit sites towards mapping the sacred geography of the networks which I am studying.

Prior to receiving this grant, I had already conducted archival work in Pakistan (at several *khaniqahs*, or Sufi monasteries, in Sindh, KP, and Punjab) and Afghanistan (Kabul, Laghman, Kapisa, and Nangarhar). This grant allowed me the opportunity to explore two new sets of sources: Sufi biographies, pedagogical works, and chronicles produced north of the Oxus, and British colonial travel accounts and other administrative documents. During the research period, I collected a range of primary and secondary sources detailing the evolving socio-political environment in Peshawar, Kabul, Bukhara, and other regions from the late 18th century onwards. I concentrated my efforts on collecting sources relating to the lineage of specific Mujaddidi Sufi, Fazl Ahmad Peshawari, on whom I am preparing a case study for my dissertation. Fazl Ahmad Peshawari founded a vast network of madrasas, *khaniqahs*, and mosques from Waziristan to the Ferghana Valley (in modern day Uzbekistan) in the late 18th and 19th centuries. Many of these institutions continue to play an important role in their respective locales.

June-July, 2014: In London, I conducted the majority of my research at the India Office Library and European Manuscripts Collection at the British Library. I was able to access numerous travel accounts and official reports of European agents in South and Central Asia. In addition, I spent several days at the library of the School of Oriental and African Studies, which also houses early published works of missionary societies, in addition to a comprehensive library of Central Asian materials.

Sept-Oct, 2014: In Uzbekistan, my research was conducted primarily at the Al-Beruni Oriental Studies Institute (Sharqshenaslik) in Tashkent, where I worked with Persian and Chaghatai primary source material relating to transregional religious networks linking Central and South Asia. I found numerous manuscripts and early published sources regarding Mujaddidi networks and their role in facilitating an academic and religious revival in Bukhara and Khoqand, from where they expanded their reach into Kazan, Russia, as well as Chinese Turkestan. Based on this research, I was able to determine linkages between major religious, social and political currents, including anti-colonial resistance movements, throughout South and Central Asia. I also visited Samarqand (to access the private library of Kamilxon Kattayev, a descendant of the one of the principal religious families in the city) and Bukhara, where I also documented historic madrasas and *khaniqahs* relating to my research. I also made a preliminary visit to Khoqand, which hosts a well-known madrasa founded by Fazl Ahmad Peshawari's son Fazl Ahad.

Sept, 2015: In Istanbul, Turkey, I conducted research at several libraries, notably the Suleymaniye (with a digitally accessible collection of Persian, Arabic, and Turkish manuscripts encompassing the region from Central Asia to Anatolia) and the ISAM libraries (mostly printed works). In addition, I met with several academics who are conducting research in Turkey and beyond relating to Naqshbandi Sufi networks. I received guidance on sources, particularly on Turkic (Chaghatai, Ottoman, Uzbek, Turkish) sources on Central Asian Sufism, which will be invaluable for the next stages of my dissertation and my post-doctoral work.

I am highly grateful to AIPS for providing me with these research opportunities.

Sincerely,

Waleed Ziad

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