JHARKHAND Rai University
UGC RECOGNISED UNIVERSITY
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# Lesson Plan & Tracking

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| **Programe : B.A LL.B** | **Session : 2021-2026** | **Year : 2022** | **Sem: I** |
| **Course: History I** | | | |
| **Name of the Faculty: Prof. Neetu kumari** | **Commencement Date: 19th Sep 2022** | | **Date of Closure:30th Dec 2022** |

| Lecture No. | Week | Unit | Topics to be Covered | Blended Mode | | | Date | Duration | Tracking of Lectures | Related Course Outcome | Signature of Faculty | Signature of HoD | Remarks (if any) |
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| | | | | ICT Tool/Platform/ LMS | Resources | Activity | | | | | | | |
| 1 | 1 | I | What is History? | | | | | | | | | | |
| 2 | | I | Relevance of History to Law: Interdisciplinary Approach | | | | | | | | | | |
| 3 | | I | Interdisciplinary Approach of History | | | | | | | | | | |
| 4 | 2 | I | Rethinking History | | | | | | | | | | |
| 5 | | I | Historian's Craft | | | | | | | | | | |
| 6 | | I | Indian Historiography | | | | | | | | | | |
| 7 | 3 | I | Orientalist, Utilitarians | | | | | | | | | | |
| 8 | | I | Indian Historiography: Nationalists | | | | | | | | | | |
| 9 | | I | Indian Historiography: Marxist, Religious Nationalists,Nationalists | | | | | | | | | | |
| 10 | 4 | II | State, Polity and Governance | | | | | | | | | | |
| 11 | | II | Nature of State | | | | | | | | | | |

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|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 12 | | II | Notions of Kingship (Brahminic, Buddhist, Kautalyan) | | | | | | | | | | |
| 13 | 5 | II | administrative apparatus in Vedic Age | | | | | | | | | | |
| 14 | | II | Age of Mauryas and Guptas | | | | | | | | | | |
| 15 | | II | Kinship, Caste and Class: Social Differentiation, Family, | | | | | | | | | | |
| 16 | 6 | II | Partiality, Rules of Marriage, | | | | | | | | | | |
| 17 | | II | Gotra, Jatis and Varna's, Access to Property and Gender | | | | | | | | | | |
| 18 | | II | Religious Traditions and Polity: Brahmanism, | | | | | | | | | | |
| 19 | 7 | II | Buddhism, Jainism | | | | | | | | | | |
| 20 | | III | Kings and their Courts | | | | | | | | | | |
| 21 | | III | Cholas: Local Self-Government | | | | | | | | | | |
| 22 | 8 | III | Delhi Sultanate: Theory of Kingship (Balban), Administrative Apparatus | | | | | | | | | | |
| 23 | | III | Vijayanagara State | | | | | | | | | | |
| 24 | | III | Mughals: Theory of Sovereignty (Akbar), Administrative Structure. | | | | | | | | | | |
| 25 | 9 | III | Bhakti-Sufi Tradition in relation with the State and Reconfiguration of Identity | | | | | | | | | | |
| 26 | | III | Peasant, Zamindars and the State: Market Reforms of Alauddin Khilji | | | | | | | | | | |

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| 27 | | III | Agrarian Reforms of Akbar | | | | | | | | | | |
| 28 | | IV | Sources of Law in Ancient India | | | | | | | | | | |
| 29 | 10 | IV | Concept and Sources of Dharma, Veda, Dharmasutra, Dharma Shastra | | | | | | | | | | |
| 30 | | IV | Tradition and Good Custom | | | | | | | | | | |
| 31 | | IV | Types of Courts and Procedures | | | | | | | | | | |
| 32 | 11 | IV | Legal Thinkers of Ancient India: Manu and Yajnavalkya | | | | | | | | | | |
| 33 | | IV | .Legal Traditions in Medieval India: Sources of Islamic Law (Quran, Hadis, Ijma, Qiyas) | | | | | | | | | | |
| 34 | 12 | IV | Salient Features of Islamic Criminal Law, Hanafi School of Thought | | | | | | | | | | |