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This dissertation aims to explore the ways in which, as capitalist structures extended their tentacular reach into the realms of everyday life, the salience as well as the function of religion in the Punjab was also transformed. For, in the late 1800's numerous revivalist "societies," whether Hindu samajes, or Sikh sabhas, or Muslim anjumans, struck a peculiarly reverberant note in Punjab. Hence it is no surprise that the recalcitrance of Punjabis when confronted with modern secularization constitutes a major theme in Punjab historiography; their flight into the realm of religion is understood as a reaction against rather than an expression of modernization. Furthermore, since earlier studies of the Punjab renaissance tend to remain confessional histories, the trend across religions is often overlooked. The objective of this dissertation is to take a step back from the concrete complexities of each case in order to grasp the historical constellation in which their similar conceptual concerns were united. The research I am proposing will examine three foundational figures in the so-called Punjab renaissance: (1) Muhammad Iqbal, who in 1903 wrote the Urdu text on political economy, *Ilm-ul-iqtisad* (The Study of Economics) before occupying himself as a doctoral student of Islamic metaphysics in Munich; (2) Dayal Singh Mjithia, a Sikh magnate who founded the Tribune newspaper as well as the first bank in Punjab, and whose death in 1899 sparked a further row over whether Sikhs are Hindus; and (3) Lala Lajpat Rai, an Arya Samajist turned radical nationalist who was introduced to the likes of W.E.B. DuBois and Booker T. Washington while exiled in the United States between 1914-19.