CONCLUSION
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With the advent of the Turks in India during the thirteenth century, the tradition of Persian Historiography was introduced by the Ulemas. The science of historiography had already been developed in the Muslim world and a good number of histories were already written. There were two schools of historiography among Muslims, that of Arab historiography and that of Persian. The process of history-writing based on Persian historiography was started in India, when we find outstanding historical accounts during the 13th century. Hasan Nizami's Tajul Maasir; Fakhr-e- Mudabir's Adabul Harb wa Shujaa; Minhaj's Tabakat-i- Nasiri etc.

The marvellous work Tabakat-i- Nasiri of Minhaj Siraj is undoubtedly the first book of its kind in Persian which gives detailed description of the first ever Muslim invasion on Assam. The event has been described in details in the fourth chapter of my thesis. The Akbar Nama which was written by the order of Jalaluddin Muhammad Akbar is important from the point of view of its contents regarding the Man Singh's invasion of Cooch Behar. The rivalries aroused between Lakshmi Narayan and Raghu Deva are narrated in this spectacular work of Persian written in the medieval period. Jahangir's military aid to Lachmi Narayan of Cooch Behar is narrated in the Tuzuke Jahangiri. Jahangir himself wrote in this book that on Thursday the 18th (year and Month are not mentioned) Lachmi Narayan the Raja of Cooch Behar
which adjoins Bengal, paid homage and presented 500 Mohr. He was given a grab of honour and an ornamented dagger. Abdul Hamid Lahori's Padshah Name describes the conflict between Lachmi Narayan of Cooch Behar and Parikshit Narayan of Cooch Hajo and imprisonment of the latter by the Moughals have also been described in this book. Besides these the Baharistan-i Ghaybi of Alauddin Isfahani or Mirza Nathan the Faujdar of Kamrupa from 1612-1625 A.D., Alamgir Name; Maaseri Alamgiri, Riyazus Salatin, Fathiya-Ibreya or Tarikh Assam reflected many more incidents relating to the history as well as the geography, socio-cultural and economic life of the medieval Assam which are described in my research work.

If we study the relations of the Muslims with Assam, from 1206 A.D. to 1682., stretching over a period of four hundred and seventy-five years, depending upon the Persian sources, leads us to certain conclusions. After the fall of the king Jayapala during 1125-30 A.D. The ancient Kamrupa kingdom shrunk back into a small principality, comprising only of the territories to the east of the river Barnadi. It is to be admitted that the dubious relationship which soon developed between the Delhi Sultanate and the Muslim rulers of Gauda, compelled the later to remain content, having secured simply the allegiance of some of the local chiefs of Kamarupa. Muhammad-ibn-Bakhtiyar actually had no desire for the conquest of Kamarupa in 1205-06. His aim was to bring Tibet into his possession. His successor Ali Mardan Khalji, also found no occasion to wield his arms for complete conquest of
Kamarupa, as many of local chiefs accepted his authority over them. Moreover, he had to strive for the upkeep of his authority against the impending danger from Delhi and the jealous Amirs in Gauda itself. Husamuddin Iwaz, the successor of Ali Mardan Khalji, was, perhaps the first of sultans of Gauda who set out for a conquest of Kamrupa. But he also could not fulfil his desire due to his hostility with Emperor Iltutmish. Such political situation prevailing in Bengal greatly handicapped its Sultans to extent their authority over Kamrupa and served as one of the important factors helping the rise of the Chutia kingdom, in the north-eastern Assam, to such an extent that after a few years the impact of his power was felt even by the Gauda Sultan who had to establish friendly relations with the Chutiya king.

The account of the disaster of Muhammad-ibn- Bakhtiyar and Malik Yuzbak in Kamrupa and the invasion of Gauda by king Ratnadhwajapala of the Chutiyas in the thirteenth century, might have made the fourteenth century Sultans of Bengal realise that for the conquest of Kamrupa they would require a large army and ample provisions. But since their relations with the emperors of Delhi remained always dubious, they probably felt that to be engaged in the invasion of Kamrupa might result in their loss of Bengal to Delhi. These fourteenth century sultans of Bengal, therefore, remained content with their occasional marauding raids, like that of Sultasn Sikandar Shah, on some frontier regions of the country. Besides the impact of these events including that Gauda invasion of Ratnadhawajpala the growing
strength of Kamata, from Musalman powers, to the rise of the Ahoms and Kacharis in eastern Assam in the next two centuries.

In the fifteenth century the power of the Khen kings of Kamata discouraged the hopes of the Muslim for expansion of their suzerainty over Assam. This in its turn greatly helped the Ahoms, Kacharis and the Chutiyas to consolidate their strength and to race among themselves for supremacy in eastern part of Assam. The conquest of the south-western part of the Brahmaputra valley by Sultan Ghiyasuddin Bahadur Shah in 1320-21 A.D. helped the predecessors of Husain Shah to exercise their authority for some time only over the local chiefs ruling in the region. We can scarcely say that the represented endeavours of the Muslim rulers of India to extend their political and military authority over Assam throughout the whole period of about four hundred and seventy five years yielded no fruits at all save at one occasion, namely, the invasion of Mir Jumla. Even before Mir Jumla and after hundred years of the conquest of Husain Shah, the whole region up to the Barnadi remained in the possession of Mughals for a period of about forty-five years from 1613-1659 A.D. This region then was known as Koch Hajo.

It is known from the Tabakat-i- Nasiri of Minhaj Siraj that the Koch and Mech people in the western part of Kamrupa displayed their admiration towards Islam as early as 1205-06 A.D. They rendered their sincerest help to Muhammad-ibn- Bakhtiyar. Similarly the Chutiya king , Ratnadhwajpala's
(1224-50 A.D.) friendly relation with the Sultan of Gauda in the middle of the thirteenth century, the acceptance of Islam by the Khen king, Chakradhwaja, by 1474 A.D., the use of the title 'Khan' by some Assamese Hindus of high social status and the use some words of Perso-Arabic origin by Assamese poets including Sankardeva (c.1449-1568 A.D.) clearly show that the Islamic culture gained its popularity at least in the western region of Kamrupa even before the time of the conquest of Sultan Husain Shah in 1502 A.D.

Most of the Muslims settled in the Ahom Kingdom during this period, were the war prisoners or the Muslim artisans imported by Ahom kings. Being settled in smaller groups in different parts of the Ahom territory, these Muslims came in close contact with the local people and thus the Assam-Muslim cultural relation acquired a momentum to flourish in a wider and more continuous manner. Generally speaking, the war prisoners brought by the Ahoms in the beginning were perhaps naturally not granted the same status as the native people. They were treated probably just as slaves and therefore were not employed in Government services. But the number of Muslims employed in course of time in various departments including defence and civil appears to have grown sufficiently large, and this may perhaps mean all of them were not freshly imported. Many of them were certainly from among the war prisoners and as they displayed their skill in certain types of works they were granted the same status as the indigenous
people and were employed in the government departments with other imported Muslim artisans. Being granted the status and facility equal to the local people these Muslims soon were able to identify themselves with the general population of the country, and having displayed their loyalty to the country and their skill in the particular trades in which they were engaged, they not only commanded love and respect of the local people but also increased the confidence of the ruling class on them so much so that many of them were appointed to offices like that of Barua, Hazarika, Saikia in different departments, including the defence services of the government. Displaying their true love for the land and genuine spirit of sacrifice for the cause of the country in the hour of calamity created by Muhammadan invasion, most of them through their words and deeds proved to be the true patriots of Assam. It was for such amount of love of their country and the people, on the part of the Assamese Muslims then that Shihabuddin Talish, the Historian of Mir Jumla, had to make the bitter remark that they were not true Musalmans, because they in their heart and soul loved the Assamese people and not the Mughals. Lest we forget the contributions of Assamese Muslim military officer, Bagh Hazarika, whose heroism became one of the factors of the glorious victory of Ahom General Lachit Barphukan against the invading army of Emperor Aurangzeb, which posed a great threat to the independence of Assam, in the middle of the seventeenth century.
The gun-powder, and cannon manufactured in the Ahom Kingdom were acclaimed to be of a superior quality. This was undoubtedly a matchless contribution of the Muslims to the Ahom military strength. The growing contact and conflict of the Ahoms with the Muhammadan necessitated their developing the culture of the Arabic and Persian language not only in the court towards an effective diplomatic relationship with later, but also in the Islamic religious centres to impart religious education to their Muslim subjects. This in turn helped in furthering the growth of the Perso-Arabic element in the Assamese language. Even the Assamese fine arts, which developed in the Ahom court, blossomed forth into new venture having nourished on the elements from those of Islam. The musical instruments like Rabab, Nagera and the Pakhwaj were used by the Assamese Vaishnavas. They also use even now, Muslim type of dresses in their performances.

This work focused on the study of Persian sources for the study of the history of medieval Assam and through sidelight on the geographical location and the Socio-Cultural and economic life of the Assamese people during the medieval period. I believe that this work will pave the way for further and broader research in this field. Students and scholars from both humanities and social sciences will be benefited through this research work and I hope this will definitely inspire scholars to come forward and contribute their valuable suggestions and advices relating to this project.