Conclusion
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Indo Persian Historiography of early eighteenth century underwent considerable change according to the Indian environment from 12th to 18th century. The beginning of Indo Persian historiography is traced from the birth of Islam but towards the tenth century Persian, came to be adopted as the substitute language. Consequently when the Muslim came to India they brought with them the tradition of Arabic Persian history writing.

The historians of Sultanate period were courtiers and the focal point of their interest was imperial court and they ignored the life and condition of common people. The difference between the pre Mughal and Mughal period historiography is that of quality. Now the historians patronized by the Mughal Emperors got access to original data which enabled them to produce more authentic and more comprehensive history as compare to earlier. Thus we see the historiography that developed in the time of Sultanate period reached its peak in the time of Akbar and was sustained by Shāhjahān and took slightly different turn from the 11th R.Y of Aurangzeb. After the withdrawn of the royal patronage it lost its accuracy but becomes more critical as well. Some historians of Aurangzeb’s period in order to justify the cause of their patron turned the course of historiography in the old direction. A new development of this period was the emergence of Hindu historians.

Indo-Persian historiography of eighteenth century is the successor of the vibrant tradition which developed during the Sultanate and Mughal era. The later Mughal period projects continuity as well as emergence of some different trends in these Indo-Persian literatures. By this time majority of writers were not the official historians but individuals who pursued the subject out of their own scholarly interest. Being members of the same social class and having common educational background, they shared certain common characteristics and stylistic approach to historical composition and therefore exhibit many common assumptions as to the purpose and proper content of history. They became independent to write without any fear or favour. They had independent way of collecting data, thus it become obvious the
element of subjectivity entered in their writing process. But whatever they have written they have tried to base largely on their own contemporary eyewitness account.

The main theme of these historians was politics and subjects of secular character were given more important. For them the rulers as well as nobles were centre of theme and main spring of all events. For them, the key to history laid in the rise and fall of individuals who played definite role in determining the cause of political affairs. Most of the historians were contemporary to event and had full access to official records. By utilizing those documents, they wrote simple straightforward lucid and chronologically well organised history. They treated earlier history as lesson and noted down for the ‘Ibrat for posterity. Some historians continued to write personal observation without giving their identity also. Without royal patronage history of this period lost accuracy but became more critical and true. However, despite being critical, these private histories seem to be devoid of any large grasp of historical process. Thus diversity and range of the writings of this period is very impressive. Perhaps no other periods of Indian history manifests so much literature on political, social and various aspects as were produced as in the eighteenth century. In order to understand pattern of historical writing of early eighteenth century, I have read many sources and took five prominent and contemporary historical works of that period for my doctoral thesis. Individual account of writers has been turned into chapters of the thesis.

My first chapter intends to deal with historiographical study of Tazkira-us-Salāṭīn Chaghtā‘ī of Muhammad Ḥādī Khān Kāmwar which is considered indispensible for the historians of the later Mughals and may be regarded as one of the most important source of the period. It borrows heavily from the daily Mughal official records and is written in a style which inspires confidence and is little affected by the author’s personal likes and dislikes. The author has given many details about himself, natural calamities and ambassadors of different countries, performance of royal marriages and role of imperial ladies of that period. He also provides some different information in the form of anecdotes. The treatment of the reigns of Bahadur Shah and Farrukh Siyar are more detailed, however, the account is brief and weak in the case of Emperor Jahānār Shāh and early three years of Emperor Muhammad Shah’s reign. It is one of the reliable sources with rich chronology.
Every major and minor incident is written with dates. Inspite of his few shortcomings which impair its values; Kamwar Khan’s account is the only other comparable to Muntakhab-ul-Lubāb. On the whole, the account is a genuine and honest attempt made by author, leaving the task of analysis and assessment before reader and also it adds valuably to our information.

Next chapter attempts to focus on the study of Jahāndār Nāma of Nūr-ud-Dīn Fāruqī. This work contains detailed eye-witness description of the wars of succession among four brothers of Jahāndār Shāh and between him and his nephew Farrukh Siyar, early life of Jahāndār Shāh, and his short reign. He tries to give a very clear picture of court life, negligence of the Emperor, conflicts among the nobles, influences of Lal Kunwar and other Kalāwuntān on Emperor, role of Žu’lfiqār Khān for the cause of Emperor Jahāndār Shāh and his end. In between the lines, he has tried to show the social and economic condition of the Shāhjahānābād. This is also the only source that deals exclusively with the short reign of Jahāndār Shāh and his early life.

The third chapter of the study is about the historiographical aspect of ‘Ibrat Nāma of Mirza Muhammad bin Mu’tamad Khān. It is a memoir of an important Mughal official who served from the last reign of Aurangzeb and worked upto the end of Farrukh Siyar. Besides, developments at the court, significant biographical notice of some important nobles are also written. The source sheds light on the working of some of local administration as well. This source also covers the problems related to Rajputs, Jāts and Sikh, of that period. It is one of the chronologically rich sources and even minute incident has not skipped without date. Though, it deals mainly with political events of that period. However, this source is considered one of the unbiased eyewitness accounts for the reign of Farrukh Siyar.

The fourth chapter discuss about the historiographical study of Tārīkh-i-Hindī of Rustam ‘Alī Shāhabādī. One can say that whole account seems written for the ‘Ibrat (lesson) for others. The author has written a comprehensive account from the creation of earth upto his own time. But, important part of its related to the reign of Mohammad Shāh which is based on personal observations or information obtained from first hand sources. It is well planned and written in simple language. This writer like other medieval historians has reported contemporary events which he had
witnessed or heard, while for the writing of early account necessarily relied on the writings of his predecessors. He has cited number of sources, varied in nature and content. Toward the end, he has included brief information about contemporary saints, religious teacher and poets which shows his interest in Sufism and theology and religious frame of mind. The author has tried to show himself a true historian untrammeled by any religious bigotry or prejudices, however, it seems that this work has some extent of contamination of biasness and simultaneously this account constitutes one of the important sources of early eighteenth century.

The last chapter of my thesis deals with the study Shāhnamā-i-Munawwar Kalām of Shiv Dāś. This work is collection of waqāʻī which sheds light on social condition of Northern India and also covers the copies of some important imperial farmans. It is detached account and written on selective basis. But throws light on festivals and celebrations on occasions of accession, marriages and idain, description for gifts, grants, presents, the review of animals, and dance and music performance of the court. Much information are also available about the dire suffering due to divinely ordained calamities like earthquakes, drought or manmade problems like famine, varying rates of prices of food grains, robbery and theft of the early eighteenth century. Though, the period it covers has been already provided by other contemporary writers. However, this work constitutes an important primary source for the study of society of the period.

The decline of Empire was the most unfortunate event of the Eighteenth Century. But the political decline and impoverishment of gentry was surely not accompanied with a period of cultural decadence and mental stagnation. The Indo-Persian intelligentsia, despite the political upheavals continued to foster much historical productions on its own initiative without any fear or favour. Being contemporary to events, they had the full access of official records and through those documents they have written simple, straight forward, lucid and chronologically well organised history. Most of the works are written without indulging in religious bigotry with spirit of patriotism and 'Ibrat for others. By that time historical narrative no longer moved around great person but shifted to other aspect of society. Several anonymous works, Insha, Tazkira, poetries and remarkable works authored by writers of Hindu community historians have been written during this period as well. In fact
with gradual loss of power there was corresponding rise in cultural activities. Books were written in greater numbers with their own merits and positive feature. It seems that in course of time, Indo-Persian historiography was greatly enriched with respect to both method and coverage.