The rising of Islam on the horizon of India and with the establishment of the Muslim rule in the subsequent years lateron and the influence of Persian on the life and letters of India are considered some of the greatest events that could ever happen to India. The cultural synthesis brought by and during the Mughal rule is recorded in history as the finest example of cultural closeness not only of two different countries but of two different peoples with varied religious and ethnic ideology, (thus) resulting in the development of mutual existence and sense of fraternity among the people who had been living side by side from time immemorial. Persian, serene and rich as it is, came to be loved and used in India in a wide proportion. People took it seriously and vied for mastery over it. To foster inter communication between the Hindus and Muslims, books on almost all the subjects were written in Persian or translated Sanskrit works into Persian—thus making the greater cultural synthesis between the people, which in turn helped in making the Great Indian Culture.

During the hey-days of the Mughal period, the Emperors and their nobilities and provincial Governors were very fond of having scholarly men at their courts. But since, in most
of their writings, there remained nothing except the eulogistic accounts of the ruling monarch, person like Aurangzeb forbade the writing of history and also abolished the post of Poet-laureate. However, a number of works on different subjects saw the light of the day in spite of the ban on such literature and although the situation was not too good in the subsequent years after Aurangzeb's death — yet the works produced during this period deserves all the appreciations and applause.

The history of the Hindus' contribution to the Indo-Persian literature is the story of a continuous mutual adjustment and interest on the part of the Hindus who took to learning Persian language as seriously and sincerely as many of their counterparts in the soil of India. A careful study of the language and interesting history of Persian language and literature in India would reveal that, the part played by the Hindus along with the Muslims is enormous and most outstanding. They polished it at every stage of its development in India and improved it. The confluence of the two great cultures of both the religions also had added much in this direction. The differences of the two cultural entities coming in contact with and influencing each other, saw its impact in the form of Persian language which sow the seed of closest cultural relations in course of time and this mutual influence proved once again that the linguistic amalgam is no
doubt the symbol of a cultural fusion than any other form.

The Eighteenth century India saw in some of the Hindu writers, the finest specimen of Indo-Persian literature produces exclusively by them. Though the period lacked the official patronages, yet it was one of the finest periods so far the Indo-Persian literature is concerned. The century begins with the last years of Aurangzeb's reign and ends with the Mughal empire's total disappearance in one hand and the strong footing of the British on the other. It saw the infightings between the Royal personnels for getting into the throne and the subsequent rises of the provincial states of the Marathas, the Sikhs and the Nizams etc. The lamp of the mighty Mughal empire was flickering amidst midnight storm and its impact was chiefly felt in Bengal, Bihar and Audh, yet in no way Persian was affected by the prodigal anarchy. Though the attack of Abdali left the country more demoralised and shattered totally the dream of the revival of the Mughal power, yet this disturbed period has left a very rich legacy of works on varied subjects in Persian by the Hindu and the Muslim scholars alike.

Excepting the commentaries on the Holy Quran and theological works, the Indo-Persian literature produced by the Hindu scholars during the Eighteenth century can very well vie with the works produced by some of their Muslim
counterparts of this period. These Hindu scholars wrote in Persian and recorded almost all the political, religious, social and literary activities of the Indian people. It is the golden chapter of the Indo-Persian literature. The works produced by the Hindu scholars of this period can broadly be categorised under the following heads, Biographical works, Epistolographical works, Historical works, Lexicographical works, Translation works and miscellaneous works which do not come under the purview of the above categories.

Considering the voluminous works produced by Hindu scholars during the whole Mughal period — the present researcher felt the necessary to make an in-depth study of their life and works. As the whole Mughal period vis-a-vis the Hindus' contribution during the entire period is too large and voluminous, he also felt it necessary to confine his study to the Eighteenth century only.

For our convenience, the study has been divided into eight chapters. The total chapterisation is given below.

The first chapter deals with the political condition of the period under review. The present researcher has endeavoured to avoid any comment on the political set-up of this period. He has, therefore, confined himself to sketching only the background of the political condition of the period under which the literary works were written.
The second chapter deals with the social condition of the people during the period. As our Chronicles are silent regarding the description of the socio-cultural life of this period, so the accounts of the European travellers are very helpful in this respect. The informations furnished by them and by some of the later writers are varied and extensive which have helped in writing the chapter.

The Indo-Persian relation is a century old affairs between the two countries. This relationship is varied and at different times and under different circumstances — both the countries came closer and closer and no country has been so close to India than the country of Persia, the modern Iran. The third chapter deals with the cultural relations of both the countries as both of them had exchanged and contributed much towards making their respective national cultures with total or near total assimilation.

With the strong footing of the Mughal rule in India, Persian came to be widely used not only by the Muslims but by the indigenous people of the land as well. The eight hundred long use of the language is bound to attract and effect the masses, thus resulting into the assimilation and absorption of cultural entity of both the Muslims and Hindus. The fourth chapter contains the resultant outcome of the Hindu-Muslim fusion with Persian as the main factor towards this cultural relation.
As the whole Mughal period has been enriched by the literary works of the Hindus, a short survey has been made in the fifth chapter to acquaint the readers with the different literary activities of the Hindus in the seventeenth century preceding the century under review.

In spite of lack of Royal patronage and encouragement, the century could boast of some of the noted Hindu poets who were alive during Eighteenth century. It is somewhat misleading to generalise that a degenerated period generally produces declined poetry. By considering the number of poets, both major and minor and the different poetical works of these poets, the period will always remain as one of the finest periods so far the Indo-Persian poetry is concerned. The sixth chapter deals with the life and works of those poets who lived through the period. All the poets have been arranged in alphabetical order with a view to facilitate the reader in sorting out the poets of the choice.

The seventh chapter deals with the prose works of the Hindu writers of the period. Books were written on almost all the subjects by them.

The eight chapter covers the miscellaneous works which have not come under the perview of the above categories of works.

It is understandably true that to write a literary history
of poets and prose writers of great magnitude and of varied places is a heavy responsibility on the shoulder of the researcher. It is also stupendous and at times seems to be a difficult task. More so because, original source materials relevant to the subject is scattered far and wide. Therefore, the present researcher has to solely rely on the Tazkirahs of important Persian collection written by contemporary or near contemporary writers. Besides, the literary collections of some of the libraries which were easily within the reach have been utilized. The present researcher has left no stone unturned in collecting materials within his access and yet for the addition and further research in a similar research on matters which are in public and private collections, hitherto unknown or not easily accessible, will no doubt add to the volume of the present thesis.

At a time when we are devoting our time and energies to forging ahead our closer ties with all the people of different religions of our country in all fields and trying our best to nourish the movement of National Integration, my this humble and honest efforts will surely pave the way in achieving this goal, tantamount to a drop of rains which makes the great ocean. Also, this work will act like a beacon which will help the people of the whole country to go shoulder to shoulder on the paths of National Integrity, Fraternity and Equality.