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HISTORY OF INDIA: FROM C. 1206-1707

B.H.I.C.- 133

B.A. General - 3rd Semester

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By: Taruna Jain



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Content

HISTORY OF INDIA: FROM C. 1206-1707

Question Bank – (Previous Year Solved Question Papers)

Question Paper–June-2023 (Solved)	1
Question Paper–December-2022 (Solved)	1
Question Paper–Exam Held in March-2022 (Solved)	1
Sample Question Paper–1 (Solved)	1
Sample Question Paper–2 (Solved)	1

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
--------------	-----------------------------------	-------------

BLOCK-I : POLITICAL STRUCTURES

1. Trends in History Writing	1
2. Foundation, Expansion and Consolidation of Delhi Sultanate	11
3. Provincial Kingdoms	20
4. Vijayanagar and Deccan States	32
5. Early Mughals and Afghans	41
6. Mughal Polity: Akbar to Aurangzeb	49

BLOCK-II : MILITARY AND ADMINISTRATIVE SYSTEMS

7. Administrative Structure	63
8. Army Organization and Mansab System	71
9. Iqta and Jagir	78

BLOCK-III : ECONOMY AND SOCIETY

10. Land Revenue	83
------------------------	----

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
11.	Rural Society	93
12.	Inland Trade	102
13.	Oceanic Trade	111
14.	Technology, Craft Production and Social Change	118
15.	Towns, Cities and Growth of Urban Centres	125
BLOCK-IV : RELIGION AND CULTURE		
16.	Bhakti and Sufi Traditions	130
17.	Architecture and Painting	141
18.	Women and Gender	151



**Sample Preview
of the
Solved
Sample Question
Papers**

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QUESTION PAPER

June – 2023

(Solved)

**HISTORY OF INDIA:
FROM C. 1206-1707**

B.H.I.C.-133

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any **five** questions. Attempt at least **two** questions from each section. All questions carry equal marks.

SECTION-I

Q. 1. Discuss the role of religion and religious classes in the political, social and economic life of the Vijayanagara empire.

Ans. Ref.: See Chapter-4, Page No. 34, 'Religion and Politics Under the Vijaynagar Empire' and Page No. 38, Q. No. 5, Q. No. 8 and Q. No. 9.

Q. 2. Write a note on the administrative system under the Delhi Sultanate.

Ans. Ref.: See Chapter-7, Page No. 63, 'Nature of Administration Under the Delhi Sultanate', 'Central Administration Under the Delhi Sultante' and Page No. 64, 'Provincial Administration under the Delhi Sultanate'.

Q. 3. Write a note on Mughal-Rajput relations.

Ans. Ref.: See Chapter-6, Page No. 52, 'Mughal-Rajput Relations'.

Q. 4. Write short notes on the following:

(i) Abul Fazl

Ans. Ref.: See Chapter-1, Page No. 3, 'Abul Fazl'.

(ii) The Ahoms

Ans. Ref.: See Chapter-3, Page No. 22, 'The Ahoms'.

(iii) Sindh

Ans. Ref.: See Chapter-3, Page No. 24, 'Sindh'.

(iv) Zat and Sawar ranks

Ans. Ref.: See Chapter-8, Page No. 72, 'Dual Ranks: *Zat* and *Sawar* Ranks'.

SECTION-II

Q. 5. Write a note on the agrarian relations under the Mughals.

Ans. Ref.: See Chapter-11, Page No. 96, 'Agrarian Relations: Mughal India'.

Q. 6. Critically examine the growth of Sufism in India with special reference to Chishti Silsilah.

Ans. Ref.: See Chapter-16, Page No. 134, 'Growth of Sufism in India', 'The Chishti Silsilah', 'First Phase', 'Decline of the Chishti Order in Delhi During the Later Tuglaq and Saiyyid Periods' and 'Second Phase'.

Q. 7. Discuss briefly the chief characteristics features of the Mughal architecture.

Ans. Ref.: See Chapter-17, Page No. 142, 'Mughal Architecture'.

Q. 8. Write short notes on the following:

(i) Shipbuilding technology

Ans. Ref.: See Chapter-14, Page No. 120, 'Shipbuilding' and Page No. 23. Q. No. 11.

(ii) Vaishnava Bhakti Movement in Bengal

Ans. Ref.: See Chapter-16, Page No. 132, 'Vaishnava Bhakti Movement in Bengal' and Page No. 133, 'Gaudia Vaishnavism'.

(iii) Evolution of Mughal School of Painting

Ans. Ref.: See Chapter-17, Page No. 145, 'Evolution of the Mughal School Under Akbar Architecture and Painting', 'Establishment of the Royal Aterlior' and 'Style and Technique'.

(iv) Naika Devi and Rudrama Devi

Ans. Ref.: See Chapter-18, Page No. 152, 'Naika Devi and Rudrama Devi'.



QUESTION PAPER

December – 2022

(Solved)

**HISTORY OF INDIA:
FROM C. 1206-1707**

B.H.I.C.-133

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any **five** questions. Attempt at least **two** questions from each section. All questions carry equal marks.

SECTION-I

Q. 1. Examine the struggle between the Afaqis and the Deccanis in the Bahmani politics.

Ans. Ref.: See Chapter-4, Page No. 39, Q. No. 12.

Q. 2. Discuss early problems faced by Humayun. How did he overcome it?

Ans. Ref.: See Chapter-5, Page No. 47, Q. No. 9, Q. No. 10 and Page No. 48, Q. No. 11 and Q. No. 12.

Q. 3. Write a note on the basic features of the Mansab system under Akbar. What changes were introduced in the Mansab system during the seventeenth century?

Ans. Ref.: See Chapter-8, Page No. 72, 'Mansab System'.

Q. 4. Write short notes on the following:

(a) Insha tradition

Ans. Ref.: See Chapter-1, Page No. 7, Q. No. 8.

(b) Kingdom of Sindh

Ans. Ref.: See Chapter-3, Page No. 24, 'Relations with Bahmani and Khandesh' and 'Sindh'.

(c) Army organisation of the Delhi Sultans

Ans. Ref.: See Chapter-8, Page No. 71, 'Army Organisation of the Delhi Sultans'.

(d) The Caliphate and the Delhi Sultanate

Ans. Ref.: See Chapter-7, Page No. 63, 'The Caliphate and the Delhi Sultanate'.

SECTION-II

Q. 5. Briefly discuss the growth of Chishti Silsilah in India. What were the reasons of its popularity in India?

Ans. Ref.: See Chapter-16, Page No. 134, 'The Chishti Silsilah, 'First Phase' and 'Second Phase' and Page No. 135, 'The Causes of Chishti Popularity'.

Q. 6. Trace the evolution of the Mughal school of painting under Abkar.

Ans. Ref.: See Chapter-17, Page No. 145, 'Mughal Painting'.

Q. 7. Critically examine the methods of revenue assessment under the Mughals.

Ans. Ref.: See Chapter-10, Page No. 85, 'Mughal Land Revenue System'.

Q. 8. Write short notes on the following:

(a) Raziya Sultan

Ans. Ref.: See Chapter-18, Page No. 152, 'Raziya Sultan'.

(b) Bhakti Movement in Maharashtra

Ans. Ref.: See Chapter-16, Page No. 133, 'Bhakti Movement in Maharashtra' and 'Maratha Vaishnavism'.

(c) Banjaras and Multanis

Ans. Ref.: See Chapter-12, Page No. 105, 'Banjaras' and Page No. 107, Q. No. 1(b).

(d) Textile Technology

Ans. Ref.: See Chapter-14, Page No. 119, 'Textile Technology'.

■ ■

Sample Preview of The Chapter

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HISTORY OF INDIA FROM C. 1206 -1707

BLOCK-1 : POLITICAL STRUCTURES

Trends in History Writing



INTRODUCTION

The chapter aims at dealing with the three basic questions: The first one is concerned with the history of medieval historians and the second question is why did they write and the purpose of their writings and the third question is the main aspect was that their writings dominated the religious discourse; 'God'; 'Almighty's will' was central to all happenings. The medieval historians/chroniclers like Zia Barani and Abul Fazl were familiar of the significance of the history writings. The Mughals brought about many qualitative changes. The focus of the medieval historians was on dynastic histories but they were familiar of the changes from one dynasty over the other and they often discuss and remark about that change of ideas, institutions, often relationships (among groups). We will deal with the Arabic and Persian historical writings and foreign accounts. Here, we are leaving epigraphy and inscriptions and Sanskrit works and *premakhyan*, which are also very important to understand the historic developments of the period.

CHAPTER AT A GLANCE

ARABIC AND PERSIAN HISTORIC TRADITIONS

The earliest historical writings were written in Arabic language. According to K.A. Nizami, 'The Arab tradition ...cherished democratic ideals and treated history as a *biography of nations*.' The descriptions of the writings are not just the story of the rulers, political

happenings and camps rather they speak of the life of the common man. The Arabic historic tradition surrounds the socio-economic, cultural, religious aspects and hence the political and military events were more democratic in approach. The 'chain of narrators' (*isnad*) was another significant aspect of the Arabic historiography. Al-Baladuri's (d. 892) *Futuh-ul Buldan* is classical in nature and describes the event 'with reference to the chain of narrators and every reliable sources' (Siddiqui 2014: 3). Masudi was a great traveller who even visited India and Sri Lanka and wrote about his own travel experiences and geographical knowledge on various regions and made the geographical environment an important component at the backdrop of history, correlating the geographical facts with human historical developments and used the 'cause and effect' that added the 'interpretation' which is an important component of scientific history. Later, the scholars linked with the court began writing the histories and the events of their rulers that changed the tone and form of Arabic history writing. Over the years, with royal patronage, the Arabic histories also became more and more inclined towards the dynastic histories and sang the praises of their patrons' deeds paving way to another element, rhetoric. This can be seen in the writings of Al-Utbi (d. 1035) in his *Tarikh-i Yamini* dealing with Subuktigin and Sultan Mahmud of Ghazna. Ibn Khaldun's (d. 1404) *Muqaddimah* formulates the dynamism of the human society and human associations (*ijtima*) stressing on causality. The focus of the Persian

2 / NEERAJ : HISTORY OF INDIA FROM C. 1206-1707

histories were on the 'dynastic histories', the histories of the 'kings' and 'aristocracy' but it lacked the discussions on literati, scholars and saints and their mention is made generally in the context of rulers. The Minhaj's period focused on the sufi activities of great Chishti and Suhrawardi saints (Muinuddin Chishti, Bakhtiyar Kaki, Hamiduddin Nagori). When the court life is narrated, there is description of musician-dancers Nusrat Bibi, Mihr Afroz and he looked down upon low born, in that process he documented about them reaching the highest position – Ladha, the gardener, Babu Nayak, the weaver, Manka, the cook.

After some time, the Persians took over Arabic and became the vehicle of communication and those of the Sultans and the nobles and the literati. In India it was the Persian historic tradition that dominated the Persian writings. *Chachnama* was about Muhammad bin Qasim's life and was written in Arabic style.

POLITICAL CHRONICLES: DELHI SULTANATE

The Sultanate writings were mainly written in the Persian language. Hasan Nizami's *Taj-ul Ma'asir* and Fakhr-i Mudabbir's *Adab-ul Harb wa Shuja'at* Hasan Nizami's work can be described as the first official history and covers the period from the establishment of the Delhi Sultanate (1191-92) upto 1229 CE. Minhaj-I Siraj Juzjani's *Tabaqat-i Nasiri*, dedicated to Sultan Nasiruddin Mahmud, is what Rosenthal categorises as 'dynastic' history. *Tabaqat* is the detailed writing and focuses mainly on the narration of political events. Amir Khusrau was a poet historian and *Qiran-us Sadain* written by him deals with the meeting of Sultan Kaiqubad and Bughra Khan and his march from Delhi to Awadh. Deval Rani and Alauddin's son Khizr Khan's tragic love story is *Deval Rani Khizr Khan (Ashiqa) and Nuh Sipahr* deals mainly with Mubarak Khalji's Deccan campaigns and is full of praise of India, its people. Other writing is Amir Khusrau's *Tughlaq Nama* that deals with the victories of Ghiyasuddin Tughlaq. Shams Siraj Afif's *Tarikh-i Firuz Shahi* deal with the detail of Firoz Shah Tughlaq's reign. The account written by Afif is also important in the sense that Afif efforts to analyse the causes of the defeat of the Delhi Sultans at the hands of Timur in 1398.

Ziauddin Barani

Ziauddin Barani was a creative writer and his main works are: *Tarikh-i Firuzshahi* and *Fatawa-i Jahandari* (1335/1337 [revised]) and *Sahifa-i Nat-i Muhammadi*. The account of Barani's deal with the Alauddin's price control measures and also about the construction

activities of Alauddin – fortification of Siri wall, Jami Mosque, several cities and towns, Hauz Khas, etc. The details of the Barani about the Afghanpura tragedy is of importance where unlike the general blame that Muhammad Tughlaq was responsible for his father's death and he conspired against him and stressed on his innocence and calls it an accidental death. He worked as *nadim* (counsellor/ courtier) for seventeen years under Muhammad bin Tughlaq. Barani tells us about the spiritual and temporal powers and emphasizes upon his great literary pursuits, his interest in the rational sciences (*ilm-i m'aqul*) and his fondness for philosophers and rationalists and he disregarded traditional sciences (*manqul*), particularly under the influence of Ubaid Sha'ir (poet) and S'ad Mantaqi (logician). We learnt that Muhammad Tughlaq was a great supporter of reason and did not paused killing pious and religious minded/orthodox Muslims, *ulama*, *mashaikhs* and *Saiyyids*, non-etheless he was a pious Muslim performing five times prayers. The elaborated account of Barani of the appointment of various low born to high offices is priceless and the details related to the network of canals built by Sultan Firoz Shah Tughlaq is of great importance.

POLITICAL CHRONICLES: MUGHALS

There were many chronicler's accounts that were produced during the Mughal period beginning from Zain Khan's *Tuzuk-i Baburi* and Khwand Mir's *Qanun-i Humayuni* to *Tarikh-i Shah Alam* by Munna Lal. At the time of Akbar, a number of historical literature were produced. Akbar commissioned *Tarikh-i Alfi* to commemorate the Islamic millennium and Khwaja Nizamuddin Ahmad wrote *Tabaqat-I Akbari*. The authors provide a lot of information about the cities and *qasbas* of Akbar's empire and stated that the empire consisted of 3200 *qasbas* and 120 cities. Badauni wrote *Muntakhab-ut Tawarikh* against 'heresies' and 'innovations' of Akbar's reign. There are three volumes of the book in which the first is the age of Subuktigin to Humayun and the Second one tells about the reign of Akbar and the third one is in the form of a *tazkira* and gives us the biographical accounts of *mashaikhs*, *ulama*, poets and physicians of Akbar's period.

Mu'tamad Khan compiled *Iqbalnama-i Jahangiri* during the reign of Jahangir and documented the work in three volumes. The first volume consists of the history of Timurids upto the reign of Humayun and the second one refers about Akbar and the third volume deals with the reign of Jahangir upto the accession of Shahjahan

which is known as *Iqbalnama-i Jahangiri*. Qazvini penned down the details of the Shahjahan's reign for the first ten years. At the time of the rule of Aurangzeb, Muhammad Kazim compiled the history of first ten years (1658-1668). *Alamgirnama* deals with the important details on Bengal, Mir Jumla's invasion of Kamarupa and Assam, conquest of Chitagong by Shaista Khan. The rest of his reign is covered in various other texts – Saqi Mustaid Khan's *Maasir-i Alamgiri*, Sujan Rai Bhandari's *Khulasat-us Siyaq*, and Khafi Khan's *Muntakhab-ul Lubab*, while Bhimsen's *Nuskha-i Dilkusha* is a crucial account of Aurangzeb's Deccan years. The account of Aurangabad is provided by Bhimsen and about the rise of the Marathas, Maratha raids, prices of grains. Khafi Khan completed his *Muntakhab-ul Lubab* in 1722.

Abul Fazl

Abul Fazl was the younger brother of Faizi and son of the great scholar Shaikh Mubarak Nagauri and was not only the 'secretary' of the empire but also was the close friend of Akbar. The details in *Akbarnama* comes to a close in the 46th regnal year of Akbar and in the 47th regnal year Abul Fazl got killed by Bir Singh Deo Bundela. *Ain* was concluded in the 42nd regnal year which was a section on Berar that was added in the 43rd regnal year. Muhibb Ali Khan then brought the *Akbarnama* narrative upto the end of Akbar's reign. *Ain* is segregated into five books in which the first one refers about the Imperial establishment and the second deals with the army and the third documents with the various offices/duties, details of revenue rates, and *suba*-wise statistics and the fourth covers the Hindu philosophy, religion, medicine, customs and manners and the fifth one is about the sayings of Akbar. Abul Fazl made an attempt to include Arabic tradition also and Nizami puts it, his intention of including 'people' was 'partial and limited'. Abul Fazl also used new methods to present the political and administrative realities of Akbar's realm to the fore.

MEMOIRS

The four major accounts that were documented during the medieval period which fall into this category are:

1. Memoirs are written Firoz Shah's *Futuh-at-i Firoz Shahi* for the Sultanate period which is meant to applaud the achievements, charity and welfare activities of Sultan Firoz
2. Babur's memoirs, *Baburnama* which is written in Chaghatai Turkish and can truly be

called the 'only true autobiography in Islamic literature'. It is an extremely open and frank account of the events. Babur listed the detailed account of his struggle in Farghana and Samarkand and his sojourn to Hindustan and his battles and struggles in India and his victories.

3. Gulbadan Begum's *Humayun Nama/Ahwal-i Humayun Padshah*: Gulbadan Begum was the daughter of Babur from Dildar Banu Begum. The account is of significance for hers were the observations from within and it was she who witnessed the early formation of Mughal sovereignty in India.
4. Jahangir's *Tuzuk* written during the Mughal period: Jahangir penned down his memoirs (*Tuzuk-i Jahangiri*) in the form of annals. The in two parts in which the first one is an account of twelve years of his reign and the second covers the account upto the beginning of the nineteenth regnal year (1624) of his reign.

INSHA (EPISTOLOGRAPHY) TRADITION

Insha means 'creation' but in the medieval period it refers to the personal letters, state correspondences. They give the details on the working of administration and the prevailing socio-cultural conditions and ideas during the medieval period. The prominent ones from the collections of *Insha* that survive today are *Ijaz-i Khusravi* of Amir Khusrav and *Insha-i Mahru* of Ain-ul Mulk Abdullah bin Mahru. Among the *insha* collections produced, the best ones are the *Riyaz-ul Insha* of Khwaja Jahan Mahmud Gawan and *Insha-i Tahir* of Shah Tahir Husaini. Amongst the two types of *inshas*, the first one is written for epistography writings and the second types of *insha* are of great historical significance.

The letters were written during *circa* 1304-1307 when Fazlullah visited Il-Khanid ruler Uljaitu's (1304-1316) envoy and with the help of these letters we also come to know about the distinguished literati class of the period. *Insha-i Mahru* is a collection of Mahru's personal correspondences that he wrote as governor of Multan during Firoz Shah Tughlaq's reign; though some pertains to Muhammad Tughlaq's reign. There are 134 documents in *Insha* that deals primarily with *manshurs*, *misals*, *ahd-namas* (oath of loyalty), *arzdashts*, personal letters, and proclamations and tell sua about the socio-economic, cultural, political and administrative history of the period. The letters of

4 / NEERAJ : HISTORY OF INDIA FROM C. 1206-1707

Mahru also help us understand a number of revenue vocabulary, specially the nature of taxes – *jiziya, kharaj, khot, dangana, shiq, idrar, kharaji*, etc. The name of Abul Fazl's name stands out – *Mukatabat-i Allami* (collected by his nephew Abdus Samad) and *Ruqqat-i Abul Fazl* (collected by his another nephew Nuruddin Muhammad). Another insha collection by Nuruddin Muhammad is the collection of Abul Fazl's brother Faizi, *Lataif-i Faizi*. During Jahangir's reign Harkaran, son of Mathuradas Kamboh wrote *Insha-i Harkaran*.

OFFICIAL DOCUMENTS

The official documents include *farmans, nishans, parwanas, hasb-ul hukm, dastur-ul amal*, etc. The *dastur-ul amals* are the important sources of information that tells us about the actual working of the administration. *Dastur-ul Albab fi Ilm-il Hisab* of Firuz Shah's period written by Abdul Hamid Muharrir Ghaznavi is available to us. Also, a whole plethora of such Mughal records survive, particularly that of Shahjahan and Aurangzeb's periods – *Dastur-ul amal* of Jawahar Nath Bekus, *Dastur-ul amal-i Alamgiri, Dastur-ul amal-i Navisindgi, Zawabit-I Alamgiri, Khulasat-us Siyaq, Hidayat-ul Qawaid, Farhang-i Kardani*, etc.

SUFI WRITINGS : Malfuzat

There are three types of literature that are discovered – *malfuzat, maktubat (letters) and biographical account of the Sufis*. *Malfuzat* are mainly the conversations of sufis/mystics and *Maktubat* are letters/correspondences of sufi masters with the help of which they used to train their disciples living far away. The Sufis accounts are another important source of information and required to be seen with critical eyes since they often contain exaggerated accounts, miracles, etc., in praise of their masters.

FOREIGN TRAVELLER'S ACCOUNTS

The foreign traveller's accounts who visited India are another important source of information. The works of Al-Masudi, Ibn Khurdazbih (d. 911; *Kitab-ul Masalik wal Mamalik*), Sulaiman Tajir (*Akhbar-us Sind wal Hind*; 851), Al-Istakhari (visited India in 951; his *Al-Masalik wal Mamalik* provides us with some important information on India, particularly about its geography and provides a map of contemporary Sindh as well) and Ibn Hauqal (*Kitab Surat al-Arz [Kitab Masalik wal Mamalik]*), 989; tells us about the account of the cities of India alongwith a map of Sindh) which reaches its climax in the writings of Albiruni (973-1050) who accompanied Sultan Mahmud of Ghazna. The *Kitab-ul Hind* gives us the varied account of India. Al-

Umari (d. 1348) gives us the detailed account on India in his *Masalik-ul Absar fi Mamalik il Amsar* based on the works of travellers who visited India. Ibn Battuta, a Moroccan traveller came to India in 1333 and left India in 1344 and travelled extensively Indian territories but also held prominent position of *Qazi* of Delhi for long seven years under Muhammad bin Tughlaq. The European travellers account provide us the detail of the Mughal period and the prominent among these are – Father Monserrate, Pelsaert, Sir Thomas Roe, Bernier, Tavernier and Manucci. Father Antonio Monserrate (d. 1600), a Jesuit missionary, accompanied Father Acquaviva alongwith the First Jesuit Mission (1580-82) to Emperor Akbar's court at Agra and reached Akbar's court at Agra in 1580. Francisco Pelsaert focused on the record of the Dutch commercial activities and his account throws valuable light on the socio-economic condition of the people of Hindustan. Sir Thomas Roe (1615-1619) provides useful insights on the polity of Jahangir's India. Jean Baptiste Tavernier (1640-1667) who was a jeweller, a diamond merchant, made six voyages, first of which commenced in 1640. Francois Bernier, a French traveller visited the Mughal empire during Aurangzeb's reign (from 1658 to 1668) and gave an account of the events of the era. Nicolao Manucci (1656-1712) was a Venetian adventurer whose *Storia do Mogor* provides a vivid account of Aurangzeb's India.

REGIONAL HISTORY TRADITION

There are many regional history records that are preserved in the Rajasthan State Archives, Bikaner in various Rajasthani dialects. The earliest of these is the seventeenth century, largely known as Jaipur Records that includes the *farmans, nishans, sanads* and *Akhabarat-i Darbar-i Mualla* throw light on the close relationship of the Jaipur household with the Mughals. Then, there are *Vakil Reports* (both in Persian and Rajasthani) that deal with Mughal court politics. *Arhsattas* (records of income and expenditure) deals with the income and expenditure of the state. *Dastur Kaumwar* help in understanding the caste based hierarchical structure of the state. The other documents includes are Jodhpur Records which are largely in the form of *bahis (Sanad Parwana Bahi, Kagad Bahi, Hasil Bahi, Zakat Bahi)* which begin from 1630s. Muhnot Nainsi's *Marwar ri Pargana ri Vigat* gives us the detail of the Marwar history. *Peshwa Daftar* (now Pune Archives), contains huge collection of 17-19th centuries Marathi documents in Modi script pertaining to Peshwa and East India Company, some of which are