A look at Persian local historiography in the Indian subcontinent
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ABSTRACT
In most cases, the importance of local histories in explaining the issues and delicacies of a land or territory is a good guide and answer for people who want to find out more about the history, dignitaries, culture, customs and the status of a region or area. Having prosperous, vibrant and populous regions, the vast country of India has seen a very great and notable civilization and has always been important throughout history, each region which having its own wonders and developments. Although there had been many worth sayings points about different regions of India before the arrival of Islam in this country, all of which used to be cited orally, there have been different books about different regions of the country prepared after the arrival of Islam in this country, especially during the centuries when the Islamic sovereignty was stabilized or Persian Language and Literature developed there. In the first part of the present study, which in fact is an introduction to the writings and compositions of local historiographies, the researchers seek to mention the course of Muslims’ historiography in India from the past until recent centuries. In the second part of the study, they introduce a list of local chronicles together with the name and time of their compilation in about twenty states or regions of India. In the last part, however, they explain the content of some of these works. The indented questions, nevertheless, are what the position of local chronicles is in the Indian Historiography, what regions or what topics local chronicles have contended with, and when such works have been written. Regarding the data collected for this research, the answer to these questions will be possible and positive and the status of local historiographies in the Indian subcontinent will be characterized.

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INTRODUCTION
Although today the vast Indian Subcontinent does not have its glory of the past in some ways, and it is nearly three quarters of a century that it has lost some of its large and small regions due to numerous reasons. Certain cultural and traditional continuities and dependencies are still witnessed amongst people of this vast and talented country. Remarkable vastness of this subcontinent, its diversity of religions, variety of climate and nature, fabulous God given riches and holding a large population have made India as one of the most important origins of civilization for a long time. Although historical eras in this country have their own stories, nothing has been written or compiled about India’s regions.

The gradual arrival of Islam to India from the first century AH, and the Muslim conquests in its western parts like Sind and Multan caused that given writings or literature be prepared on the occasion of occurrences happened in this country two of which were “On Sind” and “Fath Nameh”. With the pass of time and the rule of culture promoting Muslim dynasties and literature, considerable number of scholars, mystics, men of letters and in particular Muslim Iranians to travelled to certain areas of the country, especially in the seventh to thirteenth centuries AH. As a result, certain general and hierarchical chronicles, biographies and local histories were written predominantly in Persian, whose abundance is noteworthy.

Variety of these works represents firm decisions in writing and compiling local histories which are highly valuable whose studying and explaining is primarily important for recording historiography of the Indian subcontinent.

Without a doubt, the greatness of Islamic civilization and appreciable efforts of Muslims and even non-Muslims in this country, have created works that should be preserved because they are considered to be a worthy and valuable treasure. Unfortunately, the sufferings the Indian subcontinent was involved with as well as sectarian and religious conflicts and the weakness of governments as in the era of Mughal Empire set the scene for the permeation of British colonialism which besides lootings the resources and interests of this country, damaged its culture and configuration which had brought about so much prosperity. The aim of colonialists was to dismantle the rule of Muslims and to stop the influence of Persian language and literature, which in effect led to the decomposition, division and breakdown of Persian’s former glory.

Besides satiating the course of Islamic Historiography and local histories of the Indian subcontinent, in the present study, which consists of three parts, it has been tried that numerous works written on this subject be referred to and some be explained so that they would be preserved and be stepping the stone for further efforts of researchers in expressing other aspects of these works.

Part I: an Introduction to Local Historiographies in India

The Influence of Islamic culture and civilization in the Historiography of India:

A vast territory like the Indian Subcontinent and the changes that have occurred after the arrival of Islam to this country, especially the characteristics achieved respectively in numerous fields, are note worthy, because the dramatic social, political and cultural changes that this country experienced required historical explanations. Among the main manifestatio
of these changes, it was the tradition of historiography after the rise of Islam and continued presence of Muslim governments and dynasties in this wide realm that necessitated writing the historical events of these governments and expressions of their presence and activities.

These works are too big in abundance and variety to be all gathered in one place. Apart from political calendars, there appeared different nongovernmental and nonpolitical writings and literatures like letters, public writings and statements, mystical writings, poetry and literature, news, geographical documents, biographical manuscripts, biographies, treatises on theology, religion and scientific issues, and translated works all of which are written in Persian.  

Undoubtedly, the largest realm of historiography in Islam appeared at courts and cultural centers in the Islamic era in India. For over a thousand years, the history of the Indian Subcontinent from the 2nd to 13th centuries AH is generally based on the writings of Muslim historians. As it appears and according to what works show historiography in the Indian Subcontinent began very later than in other Islamic countries. From the sixth century AH, what we can consider as historiography of the subcontinent is basically under the influence of Iranian historiographies which are in Persian language which for centuries was regarded as the language of culture and literature in this land. However, Persian which was essentially the language of religion was the first introduced to Sind through Muslim conquerors and caliphs’ governors or Arab merchants and from there it spread to other parts of India. Even after the decline of the Baghdad Caliphate and the emigration of Arab scholars to India, the works by them and their students included the fields like jurisprudence, Hadith, interpretation and Kalam and rarely a history book could be written in Arabic.  

Compared with other nations into which Islam permeated, the tradition of historiography in India, however, is more dated. In this regard, Rosenthal believes that enjoying a rigid cultural autonomy in this land or in countries like Indonesia has resulted in such a limitation or has prevented the fulfillment of this tradition.  

Muslim geographers’ and historians’ attempts about India and Indian history:  

From the early centuries in the Islamic Calendar, Muslims’ attention to chronicles of other races, nations and religions has been noteworthy. In this respect, they had some researches and tried to find clues so that they could insert information about countries like India in their writings. As an example, Rosenthal cites Yaqoubi’s accuracy and enthusiasm in finding data and sources.  

Great Muslim historians’ accuracy about and appreciation of a country, like India, is praiseworthy in a way that familiarity of people like Masudi (Died in 346 AH) with either the history or geography of this country is impressive. Somewhere Masudi attacks Al-Jahiz and writes “Al-Jahiz thinks that Mehran River in Sind originates from the Nile River”.  

This issue reflects Muslims’ interest and discernment in knowing about places like India and their information at that time. According to some experts, Muslims’ contending with other nations (from the early centuries of Islam) and compiling historical writings about a king’s or country’s territory, countries like Indians and the Chinese are useful and valuable are imprecise, though.  

By having a look at the general or universal chronicles written by Muslims and are considered as important sources, it can be found that the status of India had been significant in those sources and books. These historians accuracy is so impressive that based on intensive research, Soalabi finds very little things by kings and dynasties ruling India and acknowledges that he does not know much about sources and references about those rulers’ and kings’ histories.  

This is while in the works by Muslim historians, there have been looks, though brief, at this vast and strange land.  

In a chapter of his book on religions, the author of the book “Albad’ va Altarkh” has mentioned some topics on Indians’ customs and laws and has referred to the religion of kings, the people and their customs, rituals and sacrifices.  

With the pass of time, subsequent developments and Muslims’ accuracy, however, more topics on countries like India have been provided among which one can mention “Javāme al-tawārīkh” by Rashdaldin Fazl Allah Hamadani whose work contains descriptions, though brief, on the history of China, India and Western Europe.  

Nevertheless, in the very fourth and fifth centuries AH, after the great scientists and thinkers of the Islamic world like Biruni traveled to India, a number works were written being a big help in understanding the history, culture, geography and climatology and other aspects of India.  

Although Biruni accompanied the kings like Massoud or Mahmoud Ghaznavi for the conquests or wars, his book “Tahghigh Malolhend” is undoubtedly the best manifestation of his scientific spirit and the product of this period. It is an encyclopedic work containing valuable information about various aspects of Indian culture and civilization. One will be easily amazed by Biruni’s knowledge about Hindi sciences and his understanding of Hindu culture, history, philosophy, theology and jurisprudence. The scientific method employed in this work is precise and comprehensive, and even for history and culture seekers today it has a lot to say.  

For this reason, Biruni has been regarded as the biggest Indologist of the past times and the essence of the best traditions and Indo-Iranian thinking because his comparative perspectives are significant and noteworthy as well.  

Other Muslim travelers and historians have also talked or written about India and some have explained its wonders, ethnicities and religions through trips to there.  

In the seventh and eighth centuries AD, Arabs repeatedly traveled or attacked to Gujarat, Malabar Coasts and Kambi Gulf, and obtained information about different sects of Hinduism. In numerous books about religions compiled in the ninth century and later, there are implications to such concepts. Writing about such issues led to the rise of attention to religious and social affairs of India day by day. Arabs were naturally paid more attention to abnormal and strange issues in their opinions, the things which were quite normal in India.  

Bozorg Ibn Shahryar was the first traveler to visit India around the first half of the third century AD and in his book “Ajaeb Al-Hend” he spoke of one of the rulers of this land’s interest in Islam.  

Suleiman Tajer talks about Sadhus who were wondering in mountains and forests and lived on eating plants and fruits. Abu Zeid Hassan Seirafi speaks of ascetics and wanderers who hung human skulls with a lace from their necks and put their food in them and ate it. He also peaks of India’s kings and leaders for whom tables are set every day on which big bowls and trays woven by coconut leaves were used.  

Also in the fourth century, Abol Faraj Mohammad Ibn Ishaq known as Nadeem and the writer of the valuable book “Al-Fihrist” presented useful information on India’s sects. Nadeem had presented things about India with high discernment and curiosity from travelers to this country or reliable news reciters. Such descriptions and explanations, however, are not seen in other sources. Other Muslim historians and writers like Shahrestani have also made considerable efforts and obtained
accurate and good information about the Indian history, religions and sects.\textsuperscript{18}

In the meantime, Muslim Sufis and mystics have played a significant role in the identification and recognition of Indian culture and history\textsuperscript{18} so that Ali Hamadani has been said to have a significant impact in Kashmir and other parts of India.\textsuperscript{19}

Given its breadth and diversity, its precise chronology and characteristics adopting from the two Arabic and Persian historiography traditions and with the spread of Islam in the Subcontinent, Muslim historiography became a model for the Arabic and Iranian historiography in such works as histories (war reports and the history of Islam), biographies (life of the Prophet PBUH, progenies, classes). At that time, Arab historiographers regarded history as a general subject whose addressing required a careful review of all levels of society, culture, politics and organizations. In contrast, Iranian historiographers were more involved with writing formal chronicles whose works were about the history of rulers and courtiers. The Indian historiography took effect form both of these styles each aspect of which was in accordance with Arabic history writing. It should be mentioned that the only language Muslim historians used in the early centuries was Arabic and even the Iranians utilized it in writing their histories. From the fourth century, however, when more native Iranians came to rule in Iran after the Islam, Persian gradually started to become the language of historical literature of Muslims in the Ottoman Empire, Central Asia and the Indian subcontinent. Sabuktigin’s and his son’s, Mahmud, invasions to Northern India and conquering Lahore, resulted that the Persian language find its way to the Indian subcontinent and some knowledge be built about the history of India in Persian books of the Ghaznavid Period. Salar Masood’s Biography, written by Mullalah Mohammad Ghaznavi, one of the relatives of Mahmoud Ghaznavi (389-421 AH) about the life of Salar Masood Ghazi (424 AH) one of the Ghaznavid’s Army commanders in attacks to India, Zin Al-Akbar by Abu Abdul Hay Gardizi, during the of kingdom Abdul Rashid (441 – 444 AH), the son of Mahmud Ghaznavi, and Tarikh-e Beyhaqi (450-451 AH), written by Abolfazl Bayhaqi, are chronicles of such sort. The information in Tarikh-e Beyhaqi about the Ghaznavid history in India has been especially considered as historically important.\textsuperscript{20} In that time, however, the poets who went to India with the Ghaznavid kings, had revealed their historical awareness about the geo-political situation of India at that time in their anthologies.\textsuperscript{21}

Although historians of the middle centuries in India had a higher and more scholarly view of history, most of them were either connected to the Court or like the author of Tabaghat Naseri (Mahnaz Seraj), Amir Khursad Dehlavi and Hasan Nezami, and Ziaeddin Barani belonged to upper classes or aristocratic families who lived in the era of religion’s dominance on minds and language. So, they tried to give historical narrations some sort of fascination and make the rulers of these eras seem as eminent commanders and important Muslim figures. Historians of India’s middle centuries consistently referred to God as the ultimate cause of everything. In a society that is dominated by Ashari Diction, the fact is that historians are forced into them. Nonetheless, this does not mean that the material factors were completely ignored.\textsuperscript{22}

Factors for Iranian historiography’s influence on the Indian subcontinent:

There are several reasons for the influence of Iranian historiography on India the most important of which is Islam as an important cultural intermediary between Iran and India. Moreover, the cultural and political situation of Iran has had a direct impact on this country. Also, in the time of unrests and chaos, Iranian writers found India as one of the safe sanctuaries to where they sought residence and were per se welcomed and respected. Persian historiography became prevalent in India because even Indian historians wrote their works in Persian, too. Apart from the Latter Ghaznavids whose capital was transferred from Ghazni to Lahore where writing in Persian became widespread more than before, after the fall of the Timurids and the turmoil during the early days of Safavids and the Afsharids, a large group of writers and scientists turned to the Timurids of India, the time when the most important Indian history books were written. The historians of this great time were Hindus, Iranian immigrants, Indian Muslims, and Afghans historians of the Timurid Court. From among local Muslims historians one should refer to Abolfazl Dakani and Mullalah Ahmad Taturi, from Afghan historians to Ahmed Yagehar and from Indian historians to Behgont Das, the writer of Shah Jahan Nameh and Inververdas the writer of Futtuhat Alamgiri.\textsuperscript{23}

Historical Writings and Literature of Muslims in Different Indian Eras:

A: From the beginning to the Timurids era

The first Islamic historiography work available in India, however, is “On Sind” written in Arabic which is the oldest resources in history of this country. Under the title of “Chach Nameh” this book was translated into Persian in 613 AH, by someone called Ali Ibn Hamed.\textsuperscript{24} Taj-Al-Maser written by Sadr Al-Din Mohammad Ibn Hassan Nezami Neyshabouri was also the first history book of India in Persian which recorded the events of the years 587 to 612 AH, that is, the era of Shahab Al-Din Ghori and Qutb al-Din Aybak as well as some times in the era of Ilutmish.\textsuperscript{25} By the time of writing the book “Tabaghat Naseri” by Mahnaz Seraj Juzjani in 658 AH, historiography in India adopted a more orderly process and many subsequent historians followed his sound and fluent style. Tabaghat Naseri consists of the history of Islam according to the kings’ classes which was written in the name of Naser Al-Din Mahmud the king of Delhi.\textsuperscript{26}

In the eighth century AH, the History of Firouzshahi which was written after 758 AH by Ziaeddin Barani is one of the most important history books of India after the Timurids and contains invaluable information about the Firouz Shah Taghlaghi and the history of the Mamalis and Khalajids. This book was published in Calcutta in 1860-1862. Fottuhat Taghlaghi by Firouz Shah Taghlaghi is especially important for studying the official situation of the Taghlaghis. Firouz Shah was the first Muslim king of the Indian subcontinent who wrote about the events of his time. This book was published in 1954 in Aligarh in the era of the Timurids. Besides covering the history of the Ghorids, the history book of Mobaraksheh written by Yahya Ibn Ahmed Sarhendi in c. 855 AH is the only reference about the Syrian Dynasty in India.\textsuperscript{27}

B: The Era of Mughal Empire

In the Timurid era of India, during the rule of Babur (932-937 AH), the first Persian history book is the translation of Vagheet Baburi by Zahir al-Din Babur, a Mughal Empire. Zeinoddn Khafti translated it from Turkish to Farsi and it is also known as Tabaghat Baburi.

In this era, Kandmir, the author of “Habib Al-Seyr” who served in the Babur Court must also be considered as one of the historians of the Indian subcontinent. In the era of Humayun, the History of Rashidi written by Mirza Haydar Kashgari in 953 AH is one of the important history references of that period in Central Asia. This book was published in London in 1895. At that time, Ibrahim Hariri, who served in the court of Humayun or Adel Shah in Bijapur, also wrote the book “Ibrahimi History” or “Humayuni History”.\textsuperscript{28}
During Akbar Shah’s rule (963-1014 AH) numerous history books were written. At this time, Indian Mughals, like their ancestors, were in fact well aware of their status in history. As the Mughal Empire reached the peak of its power, three types of historiography appeared: The first type was the official historiography which was based upon the reports by events writers of the court, the second type was the general or local historiography that was provided upon the order of the Emperor, and the third type was the unofficial or private historiography in which the historian described events he had witnessed or read things from the works of others with some more realism and according to different religious, educational and even scientific motivations.

One of the useful books written in this era is the History of Alfi prepared under the order of Akbar Shah by some of Indian scholars and historians. By utilizing Ibn Kathir History, Rozatolsafa and Habib Al-Seyr and other references, have described historical events until 1000 AH. Another book written in this era is the History of Taheri or Rozatolt aherin by Muhammad Taher Sabzavari, one of the rulers and dignitaries of Akbar Shah’s court, covering the world’s general events until 1014 AH. The third section of the book is called Akbari’s Customs which among other things offers a detailed report about the life of the royal court and in fact is a guide for the administration of the empire. From the era of Jahangir (ruled 1014-1037 AH), a work is left titled “Jahangir Nameh” which is one of the important book about the situation of India. It is regarded as a turning point in the course of Persian historiography. At this time there is also a book on history in Arabic written by someone called Abdul Qader ibn Sheikh known as Adaras (d. 1037 AH). He emigrated from Yemen to Ahmadabad Gujarat where he wrote Al-Nour Al-Safer an Akbari Al-Gharn Al-Asher. The reign of Shah Jahan (1037-1068 AH) is also known as one of the best and most fruitful eras in historiography of India, when substantially official and unofficial history books were written whose features included paying attention to the details and utilizing documents and crystallizing the historical consciousness. Masar Jahangiri by Khajeh Kamkar Hussinei, Padeshah Nameh by Abdulhamid Lahuri and Sobh-e Sadegh by Mirza Sadegh Esfahani are regarded as worthy historical references of this era. During the rule of Aurangzeb (1068-1119 AH) some books have also been authored including Merat al-Alam by Bakht Avar Khan in the era of Mughals which is especially important in historical culture and Indian scientists’ biography writers. This book is regarded as a general history book which covers the first ten years of Aurangzeb’s rule. The last major history book of the Mughal era is “Montakheb al-Bab”, a lasting work by Khavafi (Khafi) Khan. It has interwoven the historical objectivity and dreaming. It embodies the glory of Shah Jahan’s court and expresses the tensions Aurangzeb’s long rule. It also gives a deplorable description of the decline of the Mughal Empire under the rule of their successors.

India’s most famous general chronicle is “Golshan Ebrahimi” known as Tarikh-e Fereshteh by Shah Mohammad Ghasem ibn Hend and Shah Fereshteh. He dedicated it to Ibrahim Adel Shah and finished its writing in 1051 AH. This book contains important information about the Deccan kings, published in Noel of Kashmir in Lucknow. It helps the history of Delhi kings in the early Mughal era a lot to become clear. Fortunately, under corrections and edition of Mohammad Reza Nasiri(2009), this book has been recently published by the Society for the Appreciation of Cultural Works and Dignitaries.

Among the important ancestral chronicles of India, there is “the History of Ilich Nezam Shah”, written by Khorshah ibn Ghobad Hosseini about Delhi and Deccan kings as well as the early Safavid Dynasty.

The Decline of Persian Historiography and Substitution of Urdu

Given the special richness of Persian and its particular importance numerous works were written in this language until the late twelfth century and even early thirteenth century. However, after westerners, particularly the British people invaded to India, they did not enjoy the empathy of Persian Language within this vast land and consequently did not welcome it mostly because they did not like Iran. Urdu prose in the early thirteenth to nineteenth century was developed at Fort William College. In the middle of this century, Urdu was first employed in correspondences and then in literature generally. In this era, however, Persian prose still maintained its dominance completely in masterly and elegant literary writings. Previously, Persian had suffered greatly in the year 151 AH / 1835 AD, when Britain’s East India Company decided replaced Persian with English as the official in India.

The transition period to new historiography in the subcontinent was accompanied with historical studies in the late 12th century AH that explored the relationship between Sanskrit and other Indo-European languages. Studies on Indology which were based on the formulation of this country’s cultural history appeared first by British and German Indologists. Although not all British historians who worked on the history of Middle India can be placed in the same historiography school, major inclinations to Middle India can be witnessed in their writings. In their works, the superiority of western culture and the close relationship between the historiography and the development of the British rule in India are seen as well.

Historiography in Urdu began in the first half of 13th AH / 19th century AD. The first serious work, however, appeared by authoring the book “Sanadid” by Seyed Ahmad Khan, the founder of the Aligarh University, whose models were the works by Middle India historians. Seyed Ahmad Khan’s (1817-1898) activities are noteworthy both because of reviving people’s interest in the past of Muslims inside and outside of India and because of the effect they had on Shebely.

Topics and the range of local Historiography in India:

One type of historiographies in India, besides general, ethnic, periodical and dynastic chronicles, is the local historiography. This issue, namely writing local historiographies, is not limited to one given area or some states; rather, it includes many states of India, not only in a particular period, but in several periods. Interestingly, most of the written chronicles in Persian which is not solely limited to the local chronicles, it applies to biographies, too.

It is noteworthy that there are nearly 180 works on the Indian local history which cover many regions of this vast country. They are represented in the table below:

It is noteworthy that the first Islamic history book written in India was on the local history of this country about Sindy by an anonymous writer in Arabic language. In 613 AH, Ali ibn Hamed translated it into Persian under the title of “Cach Nameh”. It is one of the oldest historical references about India. Others works, however, have been written about different regions of India including Deccan, Bengal, Punjab and Kashmir.

Section II: A List of local chronicles in the Indian subcontinent and introducing them

Here the list of the chronicles is given so that the frequency and multiplicity of writings on local historiography in India are attained.
A) Local Chronicles of Awadh:

There are 20 books written about the local chronicles of Awadh and Lucknow from the late twelfth century until early fourteenth century AH, five most important of which include:


B) Local Chronicles of Bengal:

Descriptions of events, accidents and incidents in different fields, particularly those in conquests and invasions exist in chronicles of Bengal. In addition to its geographical location, the status of its cities, as well as its dignitaries and great figures were of concerns from different perspectives. However, thirteen works on Bengal from the early eleventh century to the thirteenth centuries AH which include:


C) Local Chronicles of Varanasi:

There are four local chronicles written about Varanasi from the late eleventh to the thirteenth centuries AH which include:


D) Local Chronicles of Bharatpur:

There are seven existing works about this region which mainly belong to the thirteenth century AH, and are more or less called “Zafarnamah” or “Jang Nameh” as follows:


E) Local Chronicles of Bahawalpur


F) Punjab Local Chronicles:

The highest number of local chronicles on India belongs to Punjab region, 40 of which are considered to be introduced here. Like the chronicles about the other parts of India, most of these chronicles are written in the eleventh or thirteenth centuries AH, and are about different issues such as war and peace, figures, cities and regions, and the status of rulers and their vices and scholars. In such chronicles, many towns, villages and places are named. Sometimes there are certain events described in them which are written in poem or prose. Some of them are as follows:


G) Local Chronicles of Jaunpur:

There are two chronicles available about Jaunpur as follows:

i) The History of Jaunpur by Khairuddin Makhmad Allah Abadi in 1211 AH, and ii) by Gholem Hassan Zeidi in 1220 AH.

H) Local Chronicles of Deccan:

The importance of Deccan, its cities, villages, the incidents, figures, and castles caused that numerous Chronicles be written about this land from the tenth to the thirteenth centuries AH. Some of them include:


I) Local Chronicles of Sind:

As earlier noted, among the local and regional chronicles of India, the first one belongs to Sind. Fath Nameh which was later called Chach Nameh and seemingly it had also been called Mehnaj Al-Masalek or Mehnaj Al-Din or Al-Mamalek was written by Khajeh Imam Ibrahim in the early or mid third century AH (215 – 255 AH). It had been translated by Ali Ibn Hamed Abi Bakr (613 AH). Besides that work, there are 21 other books on the local chronicles of Sind some of which are as follows:

i) Sind History by Nezam Al-Din Mir Mohammad Masoum Bekhari in 1008 AH, ii) Bilger Nameh by Edarki Biglari in 1017 AH, and iii) Taheri History by Sayyed Taher Mohammad Neysani Tatvari in 1021 AH, and iv) Mozafar Shah Jahani History by Yusef Mirak Sabzvari in 1044 AH.

J) Local Chronicles of Karnataka:

There are seven local chronicles on Karnataka, the most important of which includes:

K) Local Chronicles of Kashmir

The history of historiography in Kashmir dates back to ancient times, especially to the very old works in Sanskrit such as epic collections on the four-thousand-year history of Kashmir and also the works of such sort later translated into Persian which contain valuable things, particularly on Indian religions, Islamic sects, and religious and mystical character. From the early eleventh century until the first two decades of the fourteenth century AH, several chronicles were written, especially in Persian. Some of them include:


L) Local Chronicles of Kurgan:

They include two works as:

i) On the Status of Kurgan by an anonymous author in 1187 AH, and ii) The history of Kurgan Rajahs in 1211 AH

M) Local Chronicles of Gujarat:

Gujarat has particularly significant local chronicles in that it enjoys a longer history compared with other parts of India. Some 6 local chronicles of Gujarat are:


N) Chronicles of Gwalior

The Chronicles on Gwalior include:


O) Local Chronicles of Malwa:

The available chronicles of Malwa are:

i) Malwa History by Ali Ibn Mahmoud Kirmani Shihab known as Shahab Hakim in 872 AH, and ii) History of Naser Shahi by an anonymous author of the Naser Shahids Court in c. 906 AH.

P) Local Chronicles of Mysore:

Some of the Local Chronicles of Mysore include:

i) History of Hamidkhanii by Hamid Khan in 1206 AH, ii) Neshan Heydari by Mir Ali Kermani in 1217 AH, iii) Heydary Records or Masar Safdari by Gholam Muhammad Sultan in 1263 AH.

Section III: introducing and reviewing some of local chronicles of India:

1 – Fath Nameh Sind (Chach Nameh):

Chach Nameh or Fath Nameh Sind is the first book written about the conquest of Sind by Muslims. This book had been named Mehnaj al-Masalek or Mehnaj al-Din va al-Molk written by Khajeh Ibrahim between the years 215 to 255 AH. This book was originally about the Arabs’ conquest of Sind. It was kept by Qazi Ismail, the son of Ali Saghafi in Bekher. Besides translating it, its translator, i.e., Ali Ibn Hamed, added an introduction and some poems to it. Before going to Bekher from Avech, the translator who was supported by Hussain Ibn Ali Ash’ari the vizier of Nasser al-Din Qabacheh the ruler of Sind, Multan and Avech (602 – 624 AH) had dedicated his translation to Eynolmolk. Chach Nameh contains some information about Ray and Brahman dynasties before the Muslim conquest of Sind by Mohammad Ibn Qasem and the Arab Army, and some information about the era of Caliphs domination on India. In addition to stories about the pre-Islamic era in Sind and the story of its conquest by Mohammad in Qasem which more have turned to legends, most of the events cited in this book are so valid that they are cited in other reliable Islamic works like Fotouh Al-Boldan and the History of Yaqubi. The original version of this book is regarded as one of the most valid chronicles about Sind. Some scholars have considered this work as the earliest book about the history of the Indian regions. Entitling this book as Chach Nameh is perhaps because it begins with talking about the life of the ruler of West India, Chach Ibn Sylaj, in whose era Muslims attack to India took place. The translator has utilized a lot of Arabic terms in the introduction of the book, but he has reduced using them in the text of the book and employed short simple sentences. Not only utilizing many Persian words in the text has kept of the drawback of getting away from Persian language, it has also turned to the prose model of Persian writers of the sixth century AH. The historical significance of this text is that it is the first written history of Sind.

2. History of Sind (Tarik Masoumi)

This work, which is written in 1008 AH by Nezam al-Din Mir Mohammad Masoum Bekhari, with the pen name of Nami, contains some topics on the conquest of Sind by muslims or from the early Islamic era until the arrival of Jalal al-Din Akbar in Sind and conquering Mirza Jani Beyk, one of Tarkhan’s rulers by the army of this Mughal king in 1008 AH. The author has compiled this book in an introduction and four parts. History of Sind was corrected by David Puteh and was published 1357 AH in Mumbai. Asatir Publications in Tehran also published it in 2003.

3- Golzar Asifeh (the History of Asif Jahian)

On The History of Deccan was written during the years 1257 to 1260 AH by Khajeh Gholam Hossein Khan, known as Khan Zaman or Khan Dehlavi. The writer complied the book with an introduction, four chapters, and a conclusion. In the introduction, he deals with his own sentiments. In the first chapter he talks about the Qurb Shahis and their buildings and places. In the second chapter, he contends with the dynasty and kings of Asifeh until 1260 AH. In the third chapter, he writes about the viziers, commanders, position holders of Asifeh Court, sentiments of elders, scientists, scholars, poets, calligraphers, wizards and Afghan commanders. And finally in chapter four, he deals with six regions of Deccan that obeyed Asef’s government. The book ends with two parts, one on British officers in Deccan and the other on the memorial of Persian Muslim or Hindu merchants, exchangers, anthem singers, musicians, Qawwals, timpanists and chess players and describing some other events. Golzar Asifeh was first published in 1308 AH in Mumbai.

4 – Kashmir Incidents or Azami History (1148-1160 AH):

This book was written by Khajeh Mohammad Azam Dideh Mari in the name of the Timurid Mohammad Shah about the short history of Kashmir from the beginning to the time of writing. The book was written in an introduction, three chapters and a conclusion. The introduction is about the city of Kashmir; chapter two is about Kashmir’s Muslim kings; chapter three is about the Timurid kings ruling Kashmir; and the last chapter is about some of the wonders of this land. The writer finishes the book with a brief description of the scientists’ and sages’ biographies of that era. He also writes about the eminent poets and writers close to his era. Kashmir Incidents was published under the name Azami’s History of Kashmir in 1303 AH in Lahore.
5 – Punjab History:

This book was written by Gholam Mohi al-Din known as Buti Shah Ludhiyani Alavi Ghaderi in 1285 AH which is about the old days until the era of the writer. It consists of an introduction, five chapters, and a conclusion, which are about India’s Rajahs from Sedoman to Pethura, Muslim kings from Mahmud Ghaznavi to the Timurids and the defeat of Ahmad Shah Abdali from the Sikhs. It also contends with Sikhs’ Gurus from Nanak Gurus to Hargobind Gurus and their successors, Rejit Senegh, Kangreh Rajahs, Jemon etc., as well as the British. Apparently the author has added something new to his work up to AD 1848 / 1265 AH. Some manuscripts of the book are kept in The Indian Supreme Library and other libraries including public library of Punjab, the library of Punjab University and Shirani Treasury in this library.7

Conclusion

According to what discussed here, we can conclude that:

1 - The old and the vast country of India is one of the major origins of humans. Besides having countless features, natural riches and wealth in ancient era, it also enjoyed history, culture and civilization and is regarded as one of the most important human civilizations in the world.

2 - Although local chronicles and regional historiographies existed orally in India in the past, after the influence of Islam and the establishment of Islamic governments they occurred in written forms in the works from different regions of this country.

3 - The research and writings about local histories in the Indian subcontinent were particularly highlighted from the seventh century to the thirteenth century AH and the language of many of these works was Persian, heavily influenced by Iranian and Islamic historiographies.

4 - What has remained belongs to nearly twenty states and large regions in India. Nearly, two hundred of the books and records on local chronicles are on Sind, Punjab, Deccan, Kashmir, Bengal, Awadh and Lucknow, Gujarat, Mysore, Karnataka, Bahawalpur, Gwalior, Varanasi, Jaunpur, Malwa and other regions of India.

5 - Several issues have been mentioned in these chronicles including the climate and natural riches of the area, local rulers and regional dynasties, wars, peace, treaties, sages, dignitaries, scholars and poets, etc.

6 - Collectively, these books contain valuable information which is very effective in explaining many of the events. Besides their prose texts, they contain poems in order to describe those events.

Notes:

1- See "A Look at Historians in Central India", Ayine Pazhuheh, No. 85, S. 15, pp 57-63, by Morteza Razmara
2- Historiography in Islam, p 101
3- See The History of Historiography in Islam, pp. 19
4- ibid, p 155
5- Moravej al-Zahab, vol. 1, p. 163
6- See The History of Historiography in Islam, p. 5
7- See The History of Soalebi, pp. 105 and 106
8- See the translation of Al-bad’ va Al-tarikh (Creation and History), pp. 563-568
9- See The History of Historiography in Islam, p 170
10- See Tahghigh Mal –Hend. vol.1, pp. 1-8, also see the translation of Asar al-Baghiya, pp. 122-123
11- see Cultural ties between Iran and India in the Islamic era, pp. 17 and 18
12- See “A Look at Historians in Central India”, Ayine Pazhuheh, No. 85, S. 15, p 59, by Morteza Razmara
13- The Influence of Islam on Culture of India, p 44
14- see Kayhan Andisheh Issue. 23, March and April 1987. The article by Schimmel, Marie titled “Emergence and persistence of Islam in India”.
15- The Influence of Islam on Culture of India, pp. 44-45, also see Selselatol Tavarikh, p 142
16- see Al-Fehrest, pp. 617-628
17- see Al-Melal va Al-Nehal, pp. 402-406
18- see Mashkuh, No. 27, pp. 121-129
19 - Islam Promoter in Minor Iran, Page 47
21- see The History of Iranians' Migration to India, pp. 270 and 271,
    see "The cultural influence of Iranian immigrants to India and Pakistan" Kayhan Farhangi, No. 252, pp. 56-62, by Mohammad Hossein Riahi
22- See "A Look at Historians in Central India", Ayine Pazhuheh, No. 85, S. 15, pp. 63-57 by Morteza Razmara
23- Historiography in Islam, pp. 101, 102
24- see The History of Islamic Thought in India, p 121
25- Historiography in Islam, pp. 102
26- see Tabaghat Naseri, p. 8
27- Historiography in Islam, pp. 102
28- ibid, pp. 102 – 103
29- The History of Islamic Thought in India, p 17
30- see Tarikh Al-fi
31- The History of Islamic Thought in India, pp. 117-118, and also The history of Iran after Islam, p 41
32- see Historiography in Islam, pp. 103
33- Al-Alam Zar Kali, p, 39
34- see Historiography in Islam, pp. 103, and also The history of Iran after Islam, p 41
35- see The History of Islamic Thought in India, p 120
36- ibid, p 120
37- see Tarikh Fereshteh, vol. 1, pp. 11 – 16
38- see Tarikh Ilchi Nezam Shah (Introduction)
39- The History of Islamic Thought in India, p 125
40- see ibid, pp. 124-125
41- see Encyclopedia of Persian Literature, vol. 4, pp. 171-167
42- Persian Biography Writing in India and Pakistan, pp. 43-44
43- see Encyclopedia of Persian Literature, vol. 4, pp. 683-702
44- The History of Islamic Thought in India, p 121
45- see Encyclopedia of Persian Literature, vol. 4, pp. 695-697
46- see ibid, pp. 694-695
47- see ibid, pp. 700-701
48- ibid, p 699
49- see ibid, pp. 699-700
50- see Encyclopedia of Persian Literature, pp. 685-689
51- see ibid, p 700
52- ibid, pp. 689-691
53- see ibid, pp. 683-685
54- see ibid, pp. 698-699
55- see Shia in India, pp. 627-677
56- see Encyclopedia of Persian Literature, pp. 691-694
57- ibid, p 702
58- Encyclopedia of Persian Literature, vol.4, p697
59- ibid, p 700
60- see ibid, p 702
61- see Encyclopedia of Persian Literature, vol.4, pp. 697-699
62- ibid, p 702
63- see Fath Nameh Send (Chach Nameh) p. yz
64- ibid, p yd
65- see ibid, p ych
66- Encyclopedia of Persian Literature, vol.4, p 913
67- see Tarikh Masoumi, p 257
68- see ibid, the introduction of the corrector
69- see Encyclopedia of Persian Literature, vol.4, p 690
70- see ibid, p 692
71- see ibid, p 687

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22- Aziz Ahmad, The history of Islamic Thought in India. Translated by: Nagi Lutfi and Mohammad Jafar Yahaghi. Tehran, Kayhan. 1987