

## The Impotence of Literature in Historical Research: A Critical Study of the Historical Documents of Sultanate Period in Indian Sub-continent

<sup>1</sup>Dr. Sohail Akhtar <sup>2</sup> Raheela Bibi <sup>3</sup> Farwa Aiysha <sup>4</sup> Dr. Nazia Rahat <sup>5</sup>Rashid-ul-Haq <sup>6</sup>Dr. Waseem Abbas Gul <sup>7</sup>Iqra Nazeer

1. Lecturer in History, Ghazi University D.G. Khan (Pakistan)
2. M.Phil Scholar in English, Ghazi University D.G. Khan (Pakistan)
3. Ph. D Scholar in Urdu, GCU Faisalabad
4. Department of Urdu, Ghazi University, D.G. Khan
5. Department of Urdu Ghazi University, Dera Ghazi Khan
6. Department of Urdu, Ghazi University D.G. Khan (Pakistan)
7. M.Phil Scholar in History, Ghazi University, D.G. Khan.

### ABSTRACT

In the analytical study of the past historical contribution of the authors is considered the well enough important evidence as the most integral part of the research, and this article is the critical study of the historical document in the context of the Sultanate of Delhi from the Ghaznavi period to the end of its downfall 1526. The study presents some important and valuable facts as primary documents of the era. This research article explains and highlights the important historical documents relevant to the Sultanate of Delhi.

**Keyword:** History, Document, Sultanate, Delhi, Tabqat-e-Nasri, Feroz Shahi etc.

### Introduction

Sources play an important role in historical research, and this paper is a brief study of the documents related to the Sultanate period, an important era of Muslim rule in India. In this era, Muslim rulers were the great patronage and bibliophile. They promoted historiography in Subcontinent. Many books were written during this reign, which present the socio-political and economic conditions of the Sultanate Period. Among the several books Tabqat-i-Nasri, Kitab-ul-Hind, Pandhnama, Feroz Shahi, Mubarak Shahi, Ajaib-ul-Asfar and many others are remarkable.

### Discussion

This article is an analytical study of the historical sources of about the Muslim Rule in India during Sultanate of Delhi, while it contains a very important and a brief account in the context of the famous dynasties the Ghaznavi, Ghaurid, Slaves, Khilji, Sadat and Lodhi Dynasties of the Sultanate of Delhi. The study also provides to give an interesting detail about these Ghorides. This study based on the various historical sources of the sultanate period. Among the famous work of the era was Chachnama.<sup>1</sup> Taj-ul-Masir<sup>2</sup>, Tareekh-e-Yameeni<sup>3</sup>, Tareekh-e-Bahqi<sup>4</sup>, Pandhnama<sup>5</sup>, Kashaf-ul-Mahjub<sup>6</sup>, Kitab-ul-Hind<sup>7</sup>, Tabqat-e-Nasri<sup>8</sup>, Lubab-ul-Albab<sup>9</sup>, Jawame-ul-Hikayat<sup>10</sup>, Feroz Shahi<sup>11</sup>, Afif<sup>12</sup>, Ajaib-ul-Asfar<sup>13</sup>, Tareekh-e-Alaiee<sup>14</sup>, Dolat Feroz Shahi<sup>15</sup>, Tareekh Mubarak Shahi<sup>16</sup>, Miftah-ul-Fatooh<sup>17</sup>, Tughlaq Nama<sup>18</sup> and many other historical work considered

very important and the most remarkable historical primary document about the history of this era. Sultanate of Delhi, which formed from the invasion of the Ghaurid by Muhammad Ghauri and then it was properly maintained by the first Muslim ruler of India as Qutab-ud-Din Aibak in 1206 as the founder of the slave dynasty. Sultanate of Delhi remained almost for 300 years and five major dynasties ruled over India till the downfall of Lodhi dynasty in 1526 at Panipat against Zaheer-u-Din Muhammad Babur formed Mughal rule in India.

If we look at the literary development of the Delhi Empire, one thing should be clear the Sultans were lovers of knowledge. The science of history developed a lot, and there was a great treasure. The Muslims started historiography in the subcontinent. The books written in this period, the system of government, the state, and the development of civilization are estimated. The author of this book was Muhammad Hasan Nizami, who came from Samarkand with a defect and copied the early conditions of the era till Al-Tutmish in India. This book is written in a simple style and demonstrates the prose style and composition within it.

Along with prose writing, poetic style is also found in it. Amir Khusrau had a prominent place in history, poetry, and literature during this period, and his father came to India from Balkh. It is said that his original homeland was Balkh. Amir Khusrau was born in Patiala and then came to Delhi from there and became blessed with knowledge. Sultan Balban and Khilji found a way. He died in the Tughlaq era. He was the caliph of Khwaja Nizamuddin Auliya, and he loved him very much. He died six months after the death of Murshid.<sup>19</sup> He wrote books including Gharatul Kamal, Chahardarvish, Ijaz Khosravi, and Tughlaq Nama. There are many traditions about the origin of Urdu, and it is said that it started with the Qari of Amir Khusrau because in his poems Hindi, and Persian words, which are found in pure Urdu language.

In this period, when historiography began, fiction and the Urdu language also flourished. The credit goes to Amir Khusrau, whose hard work started the Urdu language.<sup>20</sup> It continued to monopolize the status of a permanent language during the Mughal era until Urdu took its place. The word Urdu is derived from the Turkish language and means army. It is spoken in Turkey in the place where there is an army or a military camp. However, a new language came into being in the subcontinent from the mutual speech of the soldiers, and it was called Urdu. This language received special recognition in the Deccan, and Amir Khusrau, Amir Hasan Dehlavi, Malik Muhammad Jaisi and Wali Dakni are famous among the early poets of Urdu. Later, Wali Dakni is considered the first regular poet of Urdu. Kabir and Nanak also played an important role in developing this language.<sup>21</sup> The Islamic Phase of historiography in India started with the remarkable work that was the translation of Chachnama from Arabic to Persian. The Muslims had a better sense of history than the Hindus in India. Therefore, historiography was developed by the Muslims in India after the establishment

of Muslim rule. During the rule of the Delhi Sultanate, many historical and literary works were produced. The arrival of the Muslims in India affected historiography; like other sciences, the art of historiography made an extraordinary development here, and in the eyes of the historians of the Muslim era, since historiography was a standard and important science, it is being worked on very diligently. There is a long list of Muslim historians who not only gave rise to historiography in the subcontinent but also proved their academic prowess. The Muslim rule in the subcontinent began with the attack and capture of Dibal when Muhammad Bin Qasim defeated Raja Dahir and captured Sindh. Among the histories of Sindh that were written in the subcontinent, the first book is the famous Tarikh-i-Qasmi as Chachnama. This book was written in Arabic by Khwaja Imam Ibrahim. The first version was in Arabic, but the first translation of this Arabic version was by Ali bin Hamid bin Abu Bakar Kofi said that this book is known as Chach Nama. It is believed that the original name of this Persian translation is Fatah Nama of Hind and Sindh. Some researchers believe that Chachnama is a distortion of Fatahnama. The original translation is Fatah Nama.<sup>22</sup>

Al-Biruni wrote the book Qanun al-Masudi on the science of knowledge, so he was rewarded for this effort in the form of silver equivalent to an elephant.<sup>23</sup> Sheikh Ikram has written that Al-Biruni spent forty years in the field of knowledge and wrote more than a camel's books, including science, mathematics, chemistry, geography, physics, chemistry, and mineralogy. They are Persian, Arabic, and Turkish, and he had complete knowledge of Khwarizmi, Hebrew, Greek and Sanskrit languages.<sup>24</sup> Kashaf al-Mahjub is a milestone in the subject of Sufism. It is the first Persian book written in the subcontinent, and he wrote this book at the request of Hazrat Sheikh Abu Saeed Hajwayri.<sup>25</sup> Science and arts and education and teaching were promoted in India. In this era, a brilliant era of science and culture began in the subcontinent. In the northern subcontinent, Islamic knowledge and grace began with the arrival of Hazrat Shah Ismail Bukhari and Hazrat Data Ganj Bakhsh. Hazrat Data Ganj Bakhsh's book Kashaf al-Mahjub is the most important book on Sufism in the subcontinent during Ghaznavid period. Apart from this in Sufism the other significant work is done by Ameer Hasan Sanjari as Fawaid-ul-Fawad, While Shaykh Shahab al-Din Suhrawardi's Awarif al-Maarif and Ibn Arabi's Fusus-al-Hikam had not been compiled yet.<sup>26</sup>

In the Sultanate period, Amir Khusrau of India was also in Delhi and he joined the company of the ruler, Along with him, poets like Khwaja Hasan Sanjari, Mued Diwana, Amir Arslan Quli, Akhtiyaruddin and others lived in the court. Besides, Shamsul Mulk, the minister of Khilji, was a very learned and distinguished man from the famous scholars of that time. In the early history of the Muslim conquest in India, the historical portion contained in the introduction to the book of Genealogies by Fakhruddin Mubarak Shah. He is also known as Fakhar-e-Madabbir, the author of Taj-ul-Masir. It is considered a very important document for the

early sultanate period and was discovered and edited by Decison Ross. This document is recognized as very valuable, and the author earned man of good reputation during his stay in the court of Ghazna and later of Delhi. He also wrote a history of the Ghorides in verse. His thoughts were important, and it is mentioned by the other famous author of the era of the Sultanate period of Qazi Minhaj Siraj Jozjani in his historic work *Tabqat-e-Nasri*; it appears to be insignificant. The *Jawamiul Hikayat* by Nuruddin Muhammad Aofi also contains in its Preface details of the military operations which Itutmish conducted against Qubacha in 1227 A.D. The author was an eye-witness to those events which took place in this era. It was originally written in Arabic. Later on, it was also translated into Persian by Muhammad Ali Bin Abu Bakar Kufi in the time of Nasir-ud-din Qubacha. The book has now been edited and published by Dr. Daud-Pota. This work gives a history of the Arab conquest of Sindh and it is our main source of information on that subject. Minhaj-us-Siraj wrote the *Tabqat-i-Nasiri*. It has been translated into English by Raverty. It is a contemporary work and was completed in 1260 A.D. It gives us a firsthand account of the conquest of India by Muhammad Ghori and also the history of the Delhi Sultanate up to 1260 A.D. However, it is to be observed that Minhaj-us Siraj was not an impartial writer. He is very much biased in favor of Muhammad Ghori, Itutmish and Balban relied largely, for example, on the *Ahsan Al-Taqasim-fi-Marifat Al-Aqalam* of Al-Muqaddasi, the *Maghazi* by Al-Waqidi and the *Tarikhi-Wilayat-i-Khorasan* by Al-Sallami. The author has attempted to evaluate the reliability of his sources. The author has occasionally given different dates for the same events in different contexts. During the Sultanate period, Qazi Minhaj Siraj Jozjani book *Tabqat -e- Nasri* was written, which is the most important source of this period. Critics consider this book to be an important historical document written in Persian. *Tabqat Nasiri* is a very important source consisting of twenty-three *Tabaqats*. This book was completed during the reign of Sultan Nasiruddin Mahmud and was named after him. Another great poet and historian of the thirteenth century was Sadr al-Din Muhammad bin Hasan Nizami Neshapuri, whose book *Taj al-Mathar* is an important source of the family of enslaved people. Muhammad bin Mansoor Fakhr Madbar's books *Adaab al-Harb wa al-Shuja'at* and *Bahr al-Ansab* are also masterpieces of the same period. Another famous poet of Punjab was Abul Faraj, whose poetry was very popular. During the era of Al-Tutmish, Sadid-ud-Din Muhammad Aofi compiled a collection of stories based on *Jami-ul-Hikayat* and *Lubab-ul-Al-Bab*. Al-Aofi also received the patronage of Qabacha, so he showed the essence of his academic ability. Another important work of the same author is *Mudah al-Sultan*, but it has yet to be well known. Muhammad bin Ali Kufi's *Chachnama*, or *Tarikh Qasmi*, was translated from Arabic to Persian in the same period. During the Sultanate period,<sup>27</sup> another important book of this period is *Feroz Shahi* by Shams Siraj Afif. The author's family had a connection with the court of Ghiyasuddin Tughlaq, and he had access to the court, and he painted the scene of

the court as an eyewitness. Afif's history is a social history of the Feroz Shahi Tughlaq period.<sup>28</sup> Amir Khusrau is the soul of the knowledge and literature of Islamic India, and the history of scientific and literary development in India is complete with his mention. It is the story of the love between Prince Khizar and Deol Rani. *Qrain-al-Saadeen* is related to the management of government affairs and the book has contained nine chapters and was written on the advice of Sultan Qutbuddin Mubarak Shah. Apart from this, *Tughluq-Nama*, *Khazain al-Futuh* and *Fatuh al-Salatin* are the masterpieces of this period.<sup>29</sup>

Among the works of the Tughlaq period, Ziauddin Barni's history is *Feroz Shahi*, in which Barni has written an account of the state of the empire with politics, religion and political philosophy. The events of the first six-year period have been recorded. Barni's *Tarikh Feroz Shahi* is prominent in sub-continental historiography, especially Persian historiography. Apart from this, *Maathir Sadat*, *Inayatnama*, *Hasratnama* and *Tarikh al-Barmak* are his important works. Barni's writing style is very simple and easy; his book is the most authentic Persian history book in the Persian subcontinent. Ziauddin Barni holds a prominent place in the historiography of the subcontinent and is recognized as a qualified historian because he handled the matter of historiography very carefully and adhered to the principles of honesty in historiography.<sup>30</sup>

The *Tarikh-i-Muhammadi* was completed in 1438-39 by Muhammad Bibamad Khani. The author did not belong to the Ulema class but was a member of the military class. It deals with patriarchs and prophets, including the life of Prophet Muhammad, the Caliphs, Umayyids, the Abbasids, the Ghaznavid, the Saljuqs, the Sanjarids, Shansabani Sultans of Ghor and Ghazni, Shamsi Sultans of Hind etc. It also contains the history of the Sultans of Delhi, Taimur, biographies of Saints and the struggles of the Sultans with their Hindu and Muslim neighbors. The *Tarikh i-Muhammadi* is arranged in the form of annals of the life of the Prophet and the history of the early Caliphs, narration of events, chiefly military. It is year by year. After that, the arrangement is meant to be office by dynasty and reign, emphasizing military events appointed. The biographies of the saints are full of praise. The author has paraphrased earlier histories without discussion or criticism; among his cited sources is the *Tabqat-i-Nasiri*. The *Tarikh-I Feroz Shahi* is by Barni and the *Tazkara-tul-Auliya* by Farid-al-din. Zia ud-Din Barni wrote the *Tarikh i-Firozshahi*. The author was a contemporary of Ghiyas-ud din Tughlaq, Muhammad bin-Tughlaq and Feroz Tughlaq. Barni brings the story from Balban to Feroz Tughlaq. He gives a very useful account of the history of the Slave dynasty, the Khilji's and the Tughlaq. The book was completed in 1359 A.D. and has now been published by the Asiatic Society of Bengal. The book's chief merit lies in the fact that it was written by a person who held a high position in the administration and consequently possessed accurate information. The author has described the system of revenue administration in the great tail. Although Barni knew the duties and responsibilities of a historian, he was not

free from prejudice. Moreover, his style could be clearer and easier to understand. The Tarikh-i-Feroz Shahi of Shams-i-Siraj Afif deals with the history of the reign of Feroz Tughlaq. The author was himself a member of the Court of Feroz Tughlaq, and no doubt, his work is considered to be a first-rate authority on the subject. The work of Afif was written shortly after the capture of Delhi by Taimur in 1398-99. There is no evidence in the work that Afif wrote either at the behalf of some powerful man or in the hope of reward. Afif's work is the only survival of several other works in Khilji, Ghiyas-ud-din Tughlaq, Muhammad Tughlaq and Feroz. The book does not express the author's motives as a possible general introduction to the whole collection of Manaqib. It is a possible hypothesis that Afif intended to may have done. Portray a golden age of the Sultanate of Delhi before the calamity of Taimur fell on it. Afif has praised Feroz Tughlaq for his generosity towards his servants, his care for the people, and his respect for the Sufis. He describes Feroz as an ideal man and his activities as a builder.

The Sultan is depicted as a tailor's dummy garbed in ideal attributes, an exhibition figure for the edification of the pious. History is the story of what must have happened when an ideal ruler presided over the Delhi Sultanate. Historiography is a form of pious panegyric. Hasan Nizami wrote the Taj-ul Maasir. It deals with the events from about 1192 A.D. to 1228 A.D. It deals with the career and reign of Kutb-ud-din Aibak and the early years of the reign of Altutmish. Being a contemporary account, the work is regarded as a first-rate authority on the subject. Hasan Nizami was a migrant first to Ghazni and then to Delhi, from his native Neshapuri. He wrote the Taj-ul-Maasir after encouragement from the Sadr at Delhi in response to a royal desire for an account of the glorious deeds of the Ghaurid conquerors. The work "records a minimum of events with a maximum of florid description, hyperbole, amphibology, homonym, inversion, anti-thesis, simile and rhetorical figure drawn from, for example, astrology, medicine, chess, biology and botany. Every army is as numerous as the stars. Every soldier is as blood-thirsty as Mars, who carries a lance like a meteor, a sword like lightning, a dagger-like thunderbolt and a shield precision in a statement. Melody and rhyme, art and artifice are preferred to victorious, perceptive, generous and cultured." Hasan Nizami's heroes are always brave. Muhammad Masum wrote famous Tarikh-i-Masomi. It deals with the history of Sindh from the time of the Arabs up to the time of Akbar, the Mughal Period, not a contemporary account. But it is based on Chach-Nama. It is an accurate account of the conquest of Sindh by the Arabs. This book Kitab-ul-Hind had written 1020 AD. Al-Baironi stayed in India for many years and learned Sanskrit, wrote the Kitab-ul-Hind. He translated many Sanskrit works into Arabic and Persian. Kitab-ul-Hind gave an account of the literature and sciences of the Hindus at the time of his visit to India.

Alberuni was a contemporary of Mahmud of Ghazni, and he gave a lot of useful information about the

condition of India at the time of invasion by Mahmud. The book has been translated into English by Sachau. The other historic work was done by Abu Nasar Utbi, he wrote the famous book Tarikh-i-Yamini. It deals with the history of Subuktgin and Mahmud Ghaznavi. The events are described with chronological sequence. The author explained the events with great authority. In spite it gives us the data given by The Zain-ul-Akbar was written by Abu; the author is exact. While Abul Fazal wrote a book Tareekh-e-Bahqi, it deals with the Ghaznavid reign. While during the Sultanate period a book Khazain-ul-Futuh was written by Amir Khusrau, The author who was partial towards Jalal-ud-Din Khilji, Ala-ud-din Khilji, Ghiyas-ud-Din Tughlaq and Muhammad Tughlaq. He omits his faults Khilji and shortcomings. Being an eyewitness of what he has written in English by Prof. Habib, his work is of very great importance. The work was translated in 1434 by Yahya Ibn Ahmad Sarhindi. The Tarikh-i-Mubarak Shahi was written between 1428, and it gives a very valuable account of the reigns of the rulers belonging to the Sayyid dynasty (1414 to 1451 A.D.). The author "gives us what he witnessed or learned from trustworthy observers from the time of Feroz Shah to the accession of the third Sayyid Sultan Muhammad.") He is "our most original authority" for 35 years from 1400 to 1435 A.D. He also supplements the meager as a conscientious and exact narrator of events. The style of Yahya is exceedingly simple, and the work abounds in dates. Although he wrote for a patron king, he is not a panegyrist. All later writers have been directly or indirectly indebted to him; Count of the Sayyid period in Tabqat-i-Akbari Ahmad is a mere reproduction of the narrative Mubarak Shahi. Badayuni follows him closely. Farishta has very often borrowed his words. It contains morals in prose and verse. The Sirat-i-Firozshahi was written in 1370 AD in the time of Feroz Tughlaq. It is a contemporary account that is very useful for the reign of The Fatawa-i-Jahandari was written by Zia-ud-din Barni. This was completed in the 14th century. The author gives his views about the secular and religious policies of the government.

The book gives an idea of the ideal political code the author wanted the Muslim rulers to follow. The Futuh-al-Salatin was written by Khwaja Abu Malik Jaisi in 1349 A.D.

It has been edited and published by Dr. Mahdi Hussain. It runs into about 12,000 verses. It was intended to be the Shah Nama of Hindustan. The author migrated from Delhi to Daulatabad during the reign of Muhammad Tughlaq. Ultimately, he found a patron in Sultan Ala-ud-din Bahman Shah, the founder of the Bahmani Kingdom. The Futuh al-Salatin treats the past as a succession of exciting episodes in which Muslim heroes, chiefly the Sultans of Delhi, demonstrate their qualities. The work begins with Mahmud of Ghazni, particularly praising Ala-ud-Din Khilji as a great conqueror of Hindu princes. Episodes have been mixed up with anecdotes. Divine intervention is frequent but capricious. The work is hostile to Muhammad Tughlaq. The source of the book is an anecdotes, legends and common reports current among his friend and associates. The

Kitab-ur-Rahlah was written by Ibn Battuta, a Moorish traveler who visited India in 1333 A.D. and remained here for nine years. He also acted as Qazi of Delhi for eight years. The work is a contemporary account written by a great scholar who had firsthand information about the affairs of Muhammad Tughlaq. Ahmad Yadgar wrote the Tarikh-i-Salatin-i-Afghan. It deals with the history of the Afghans in India. It is very useful for the rulers of the Lodi dynasty. The author commences his work with the accession of Bahlul Lodi; in 1451. The last chapter also deals with the defeat and capture of Hemu in 1556 A.D. The author shows little regard for dates and "at the end of the reign of each Afghan King gives fanciful and sometimes absurd stories."

Niamatulla's Makhzan-i-Afghani is a general history of the Afghans from Adam to 1612. It was written in the 17th century during the reign of Jahangir. A distinctive feature of this book is the genealogical account of various Afghan tribes. It also contains a memoir of Khan-i-Jahan Lodi, one of the greatest generals of Jahangir. The author was a Waqia Navis at the Court of Jahangir. He was a contemporary of Farishta, though he does not mention him anywhere in his work. He commenced work in the year Farishta finished his work (1593 A.D.). Ahmad Yadgar, Naimatullah also has little regard for dates and is fond of marvelous stories.

Another work of the 17th century is the Tarikh-i-Daudi of Abdulla. It deals with Lodi and Sur dynasties. It is deficient in dates and gives many anecdotes. It gives no dates but incidentally mentions Jahangir, who ascended the throne in 1605 A.D. The work needs to be completed. The Tarikh-i-Sher Shahi or Tohfa-i-Akbarshahi is useful for the history of the Lodi dynasty. Fawad ul Fawaid of Amir Hasan Sanjari throws illuminating sidelight on contemporary society. The poet kept a daily record of the conversations of Nizamuddin, the saint of Budaun. The book contains very interesting comments on men and events around the circle of the saint. The work enjoyed immense popularity and became the model of a series of compilations. Some of the compilations are considered genuine and have a bearing on the society of the 13th century. His son edited conversations of another contemporary Sufi named Farid-ud-din Masood under the title of Sadar-us-Sudur. Mir Khurd, a young disciple of Nizamuddin, compiled an account of the Indian Sufis of the Chishti order with the title of Sair-ul-Auliya. The Siyarul Arefin by Shaikh Jamal, compiled in 1539, contains some additional details that need to be found elsewhere. The Akhbar ul Akhbar is written by Abdul Haq of Indian mystics. Dehlavi was completed during the reign of Jahangir. It is a history Gulzar-i-Abrar by Muhammad Ghousi gives us interesting details about the lives of other Sufis. Indirectly it gives off the Sultanate period. It gives us interesting details about the social and political life of the people independent and refused to dance attendance upon the rulers. The second category belonged to the flatterers who received court patronage.

### **Fawaid-ul-Fawad**

Another masterpiece in the literary efforts of the Sultanate of Delhi is the book Fawad al-Fawad. Such heart-



warming beings are born in vain. He showed all the virtues of Islamic Sufism in the mirror of his biography. Still, he was a great jurist, Muhaddith, commentator, researcher and a well-versed scholar of Persian and Arabic literature, a poet and a very well-read and well-informed person with a keen eye on history. This book is a formal history of the Chishtiya Sufi order in the subcontinent. In this, your golden sayings are a great treasure of Islamic Sufism. This is an important part of the teachings of Aliya Chishtiyah. It was compiled by Hazrat Amir Hasan Sanjari. It was translated into Urdu by Khwaja Hasan Nizami Dehlvi.

### **Sair-ul-Auliya**

The important book from the mystical history collection of the Malfozat started by Ameer Hassan Sanjrani collected the Malfozat of Nizam-ud-Din which he named Fawaid-ul-Fawad, This experience got success in the preaching of Islam. In Sufism, the writing of Malfozat earned great importance a Siyar-ul- Auliya is a detailed study of Mashaikh and Sufis than other books Fawaid -ul-Fawad, Dur-e-Nizami, Khair-al-Majalis. Siyar-ul-Auliya is a collection of Sheikh and Sufis biographies linked to each other by the Chishti Sufi order. Its first Persian edition was published in 1885AD, 1302, AH, by Lala Ranchi Lal Muti, Mohib Hind Dehli. 1 This book is one of the sources of information on the Chishti Sufi order written by Syed Ameer Khurd. Ameer Khurd wrote this book in Persian but later translated it by many writers into Urdu and other languages. Meer Khurd was a famous disciple of this order and one of the best followers of the Khwaja Nizam-ud-Din Auliya. His main objective in writing this book was to introduce Sufism, history, and the karamat Chishti Sufi order. The writer traced the lineage of the ancestral and spiritual links of the Chishti Sufi order. This book also contains information about life span teaching rituals and meetings Kashaf) and (Wajdan) of famous Sufi saints. Syed Mubarak Bin Mubarak, known as Ameer Khurd. He spent his life serving Sufis and Shaikh. He was a Persian, and his ancestors came to India during Baba Farid of the Chishti Sufi order. After the death of Sheikh Nizam- Ud -Din he served Naseer -Ud- Din Chigh-e- Dehli. 2 The Ameer Khurd started writing this book at the age of 50 years (the period of Feroze Shah Tughlaq). (790AH TO 752 AH) but he keeps on editing this book till his death. In his book Shajra-e- Chishtia, Mufti Gulam Sarwar wrote about the death year of Ameer Khurd (770 AH) 3. The book has more simple language than Fawaid –al – Fawad. The book has more authentic eyewitness information and descriptions of Mashaikh Karam. It also describes the differences between education and concepts of Sufism and their Malfozat. Siyar- ul - Auliya has many references to the sultanate period's social, political, and economic affairs, which were ignored by Minhaj–us-Siraj in Tabqat-e-Nasri. Qazi Minhaj ignored the political and religious matters, which depict the policy of disintegration of Ilamas from the Centre to flung areas of Sultanates in the Tughlaq period. 4 Sultan wanted to keep them away from state affairs. The book has a poetic touch of Masnavi to explain religious and Sufi matters.

**Tarikh-e- Feroz Shahi** (1357) was an interpretation of the history of the Delhi Sultanate up to the then Feroz Shah Tughlaq. The commentary then stated that the sultans who followed the principles of Barni had succeeded in their endeavors while those who had sinned met the nemesis. Barni is an impartial narrator and is generally considered a very unreliable source. But, although Barni cited several sources of information, he did not consult the works of his contemporaries. This resulted in sketches of Alauddin Khilji's battles in Chittoor and Malwa and Malik Kafur's Deccan campaigns. Later medieval historians Nizamuddin Ahmad, Badayuni, Farishta and Hajiuddin Dabir relied on their Darul Uloom Feroz Shahi for the history of the period included in this work. Abdul-Haq Dehlavi relied on the work of biographical sketches of Nizamuddin Auliya and other Sufi saints in his Akhbar al-Akhtiyar.

The historiography of Muslims continued till the enforcement of British rule, and then English replaced all other languages. In 1857 Muslims almost lost their government in India, and Colonial Master became ruler. The government introduced various educational reforms, and Muslims thought these steps were against the conventional education of Islam or the Islamic concept. The parents tried to avoid their children so they may not adopt the colonial education. This was a real threat to the Muslims. The Charles Grant Act, Michele Report and Wood Despatch recommendations declared a chain of slavery for the Muslim intelligentsia in Sub-continent. Muslims were not ready to give up their religious and oriental education. British Historiography started with a new pattern in India, and many accounts and Books on history were written by British Historians in the English Language as a modern language.

### **Conclusion**

Historical martial, particularly documentary sources play a vital role in historiography; during Sultanate Government in India, many dynasties ruled over India a lot of literary work was done by the Historians of this time. A remarkable work explores the socio-political condition. In these primary sources, history, fiction and mystical literature provide information regarding the Sultanate Society's social and religious norms and traditions. The debate is summed up through Historical sources that are vital for research and can be used in historiography as evidence. It also helps to form a hypothesis or to back up your claims concept about the work regarding the past. The historical documents allow the researchers to find out that something happened in the past as the said era of Sultanate rule, whether it's an event, a battle or any personality literature will be a primary source of investigation, interpretations or inquiry to check the details. Therefore, the above historical sources are the primary need to work on Sultanate rule and without above mention historical literature,

research on the Sultanate era is not possible.

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