



Contribution of Hindu Scholars of India in Persian Literature from 1014-1221 Hijri (1605-1806 CE)

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Abstract: Since the establishment of the Persian speaking saffarid government of Iran over Sindh in the eleventh century AD, the Hindus were first preceded by a Persian speaking nation but due to the limited position of their government, the Persian language had no significant effect. Where the series of large-scale conquests actually began with the attacks of Mahmud Ghaznavi, but from the time of Mahmud Ghaznavi to the time of Akbar about 600 years, due to various reasons, Persian education was not common among the Hindus. But after taking over the government of Akbar, on the one hand, he worked generously with the Hindus and showered rewards and honors on the Hindus; along with it he had great respect for their religion and religious knowledge. Moreover he arranged for joint education of Hindu students with Muslim students with religious freedom. This joint education system enhanced the Hindu-Muslim fraternity in such a way that the Hindus felt proud by adopting the Muslim titles as Hasrat, Aziz, Sayel, Bedal, Khushgu etc with their names. On the other hand, Akbar's Finance Minister Raja Todarmal, along with his other reforms in 990 Hijri (1582 CE), abolished the Hindi language as official language and made Persian the official language. In such critical situation, due to Akbar's benevolence of the Hindus there was no opposition from the Hindus and in the hope of gaining government positions, the common practice of learning Persian became active among them and how fast this work gained momentum day by day that during the whole Mughal period after Akbar, a large number of them became Persian poets and the number of people writing books in Persian would also increase. So, it is seen that the Hindus rendered considerable services to Persian literature during the reign of Jahangir to Farrukh Siyar (1014-1124 Hijri), but from the fall of Mughals to the reign of British (1124-1221 Hijri) their works increased considerably. The present paper is attempted to highlight the some glorious contribution of Hindu Scholars to Persian literature during the Mughal period and their works divided into two periods.

Keyword: Persian literature, Mughal period, Hindu Scholars, Story, History, Dictionaries, Biography, Composition, Translation.

Introduction: India-Iran relations date back to 500BC., Dara was the first of Iranian kings who conquered Sindh and Sindh was ruled by Iranian's till 325 BC, due to which Iranian influences on India were seen during Mauraya rule, and there were a lot of similarities between Iran and India in traditions and customs as well as other things. On the other hand, before Islam the Arabs also had trade relation with coast areas of India, but Arab-Indian political relations took place after the Islam. So, it is seen that after Mohammad bin Qasim's invasion in (711-12 CE), Sindh was ruled by Arabs and it became the part of Islamic Caliphate. Therefore, many names of Hindu Scholars are seen in the Arabic books of Abbasi period and many Hindu scholars, wise men and doctors held high positions in Baghdad court.

But after the saffarids conquest of Sindh in 3rd century Hijri the Hindus first had the opportunity to interact with the Persian speaking people and the Hindus began to understand Persian a little bit. Here one government after another government of Muslims came, but the Hindus were not fully prepared to learn Persian. And then since Akbar's government came and he treated Hindus with tolerance and sympathy and he had great respect for the religion of Hindus and their traditions and customs, in addition, he arranged for the joint education of Hindu students with Muslim students in Islamic madrasahs and he gave full religious freedom to Hindu students in Islamic madrasahs, due to which the Hindu students began to study in Islamic madrasahs without fear of religion. On the other hand Raja Todarmal the finance minister of Akbar made Persian the official language. So, in hope of getting a government job, the Hindus became so proficient in Persian that they started writing important books in that language. In addition, many of them became famous poets of Persian, some of Hindus even surpassed Muslims in the services of Persian literature. Some of them became Persian teachers in Islamic madrasahs. Although the awareness about the services of Persian literature among the Hindus originated through Akbar the great, but most of works were done during the reign of Mughal rulers after him.

Significance: The contributions of Hindu scholars have enriched the Persian literature, which mostly remain explored in earlier studies. This study highlights the scholarly contributions of Hindu scholars of Mughal period that will develop the mutual respect of each and every language; moreover it will strengthen the social, political and cultural relationship between Hindus and Muslims.

Objectives:

- 1) It aims to highlight the contribution of Hindu scholars in propagation of Persian literature in Mughal period.
- 2) It has been attempted to discuss the books on various subjects written in Persian by Hindu scholars.
- 3) It aims to highlight the Joint education system of Mughal period which promoted brotherhood and fraternity between Hindus and Muslims.
- 4) It aims to discuss the role of Islamic madrasahs of Mughal period in uniting Hindus and Muslims.
- 5) The article seeks to highlight the role of Hindu poets of Persian in Mughal period in increasing the richness of Persian language and literature.

Data Collection: The study based on secondary data, the data has been collected from secondary sources, like books, journals and websites for conducting the study.

Scope of the study: This study is restricted to Mughal period of India only.

Interpretation :

Persian works during the period of Mughal emperor Jahangir to Farukh Siyar {(1014-1124 Hijri) (1605-1712CE)}

This period was the important in the development of Persian literature, because many Hindu scholars wrote a large number of books during this period in different subject in Persian language like History, composition, story and translation.

History:

The Hindu scholars wrote many books of history in Persian language. Some of which are depicted hereunder.

1. **Chahar Chaman** :- This book written by Chandra Bhawan Brahman in (1057 Hijri) it is kind of composition but it is very important as a history. Sir, Jadunath has used it in connection with the history of Shah Jahan. The book mentions the circumstances of the ministers of Shah Jahan and Aurangzeb. It also tells the story of Shah Jahan's daily life.

2. Rajauli:- This book written by Banwali Das wali (1060 Hijri) this book contains the conditions of the ancient Hindu kings.
3. Shahjaha Nama:- This book written by Bhagunath Das Banda-e-Dargah it is written in the time of Shah Jahan. It covers the history of the Mughal dynasty from Adam(A) to the enthronement of Shah Jahan.
4. Gwalior Nama:- This book written by Munshi Hiranman, S/o. Girdhar Das (1078 Hijri). He was secretary of Governor Mutamad Khan. This is the history of Mutamad Khan's governorship from the construction of Gwalior.

Besides the above books there are a large number of books of history written in Persian language by Hindu scholars as "*Lubb-ut-Tawarikh*" by Bindraban Das (1101 Hijri) "*Futuh-e-Alamgiri*" by Ishar Das Nagar (1109 Hijri) "*Azam-ul-Harab*" by Kamraj (1120 Hijri), "*Ibrat Nama*" by Kamraj (1131 Hijri) "*Muntakhab-ut-Tawareekh*" by Jagjivan Das, S/o. Monohar Das (1120 Hijri) "*Dil Kusha*" by Bhim Sen (1120 Hijri) "*Tareekh-e-Kashmir*" Narayan Koul Aajiz "*Tareekh-e-Marhata*" Dhonkal Sing Munshi (1121 Hijri).

Composition : The Hindu scholars wrote many book related to composition in Persian language. Some of which are here:-

1. "*Insha-e-Herkiran*" written by Munshi Her Kiran S/o. Muthra Das (1031-1032 Hijri). He was the secretary of Nawab I'tebar Khan in the period of Jahangir, he was subedar of Akbarabad in (1031-32 Hijri) this is considered very important, when the British felt the need for business in Persian, they benefited from this book.
2. Munshiat-e-Brahman: Written by Chandra Bhan Brahman S/o. Dharam Das; It is the collection of letters he wrote from time to time to Shah Jahan and princes of the court, etc.
3. Insha-e-Madhuram: Written by Munshi Madhuram (1120 Hijri). He was the secretary of Deputy Subedar of Lahore Lutfullah Khan. For some time he was employee of prince Jahandar Shah. This composition was very famous, it has the abundance of vocabulary. It has been taught as a curriculum till last century.
4. Nigar Nama: Written by Malik Zadah Munshi (Munshi Lal Chand) (1090 Hijri). He was employee of Prince Mu'azzam. This composition contains, among other very important things, the important documents of Alamgir's period. Which have made this version very valuable.
5. Haft-e-Anjum: written by Munshi Odheraj (1110 Hijri) this composition divided into seven chapters. The most impart is the one which contains the letters of Raja Jay Singh. Sir Jadu Nath found this very useful for the battles of the Marhats and the status of Raja Jay Singh.

Besides the above compositions there are some other compositions which are sited below:-

"*Jami-ul-Insha*" by Bhag chand (1100 Hijri) "*Khulasat-ul-Insha*" (1102 Hijri) "*Khulasat-ul-Makateeb*" by Subhan Rai (1110 Hijri) "*Shash Jihat*" by Rup Narayan (1121 Hijri) etc.

Translation: Many Hindu scholars translated the Ramayana into Persian language. Some of them are here:-

1. Gurdhar Das Kayesth (1039 Hijri) Translated the Ramayana into Persian Poem (Masnavi).
2. Amar Singh Munshi (1117 Hijri) translated the Ramayana into Persian language in the last year of Aurangzeb and named it Amar Prakash.
3. Devi Das Kayesth : translated the Ramayana in Mughal period.
4. Chandraman (1097 Hijri) : Translated the Ramayana into Persian language.
5. Banwali Das Wali: Translated the Drama perhudah chandra, into Persian language and named it "*Gulzar-e-Haal*"

Stories: there are some books of stories written by Hindu scholars in Persian language:-

1. "Kashayesh Nama": Written by Raj Kiran (1100 Hijri) it is a collection of six stories.
2. "Tuhfat-ul-Hikayat" written in Persian language by Brahman Hasari before 1123 Hijri.
3. "Karnama" written in Persian language by Malik Jadah Munshi.

Persian works during the period of downfall of Mughals {(1124-1221 Hijri) (1712-1806CE)}

The period of decline of Mughals was the bright period of Persian literature. In this period the Hindu scholars contributed in the field of Persian literature in a large way, they wrote many books related to different subjects in Persian language like History, Biography, Composition, Stories, Translation, mathematics, Persian dictionaries. Besides the above works many Hindu Persian poets were born during this period.

History:

The Hindu scholars wrote many books of history in Persian language. Some of which are depicted hereunder:-

1. "Gulshan-e-Asrar" written by Nih Narayan S/o. Chain Rai Khetry (1125 Hijri) in this book the history of Hindus was described in a scholarly manner and the name of Mahabharat, Bhagwat Gita were used as the source.
2. "Sayeed Nama" by Munshi Jaswant Rai (1135 Hijri) it tells the history of the reign of Sayeedullah Khan Governor of Karnataka (1145 Hijri)
3. "Shahnama Munawwar Kalam" written by Shiv Das this book contains the history of the early period of Farrukh Siyar and Mohammad Shah as well as the situation of the Ministry of Nizam-ul-Mulk.
4. "Tazkirat-ul-Umara": written by Keval Ram (1140 Hijri) it contains the history of all the princes who have been in the court of Mughals from Akbar to Alamgir as well as the Hindus princes of that time.
5. "Gegu Nama": written by Dani Chand Bali (1137 Hijri). It mentions the history of Gorkhas.
6. "Tuhfat-ul-Hind": written by Lal Ram (1148 Hijri) it mentions the history of India upto reign of Farrukh Siyar and the Kings of Iran are also mentioned.
7. "Tareekh-e-Mohammad Shahi": written by Khush Hal Chand Kayesth (1154 Hijri) he was the secretary of Dewan court of Delhi in the period of Mohammad Shah. Another name of this book is Naderuzzamani. This book divided into two parts, the first is called Majma-ul-Akhbar and the second part is called Zubdat-ul-Akhbar. It contains the history of the world and the history of India mentioned in more detail.
8. "Tareekh-e-Ahma-i": written by Nawal Rai (1170 Hijri) was the employee of Ahmad Khan Bangash. It mentions the conditions of Ahmad Khan.
9. "Chahar Gulshan": Written by Rai Chaturman Kayesth. This book was written on the orders of Gazi-ud-din Haidar.
10. "Risala Nanak Shah": Written by Budh Sing Munshi (1197 Hijri) It contains the history of Sikhs.

Besides the above mentioned books there are many books of history which were written by Hindu scholar in Persian language as "Tawareekh-e-Haidari" by Budh Singh Munshi (1197 Hijri) "Kissa-e-

Darya-e-Gumti” by Fateh Chand Munshi Kayesth (1181 Hijri) “Mizan-e-Danish” by Nand Rup Brahman (1172 Hijri) “Tareekh-e-Faiz Bakhs” by Shiv Prashad (1190 Hijri) “Ahwal-e-Guwalior” by Moti Ram (1194 Hijri) “Tareekh-e-Shah Alam” by Munna Lal (1196 Hijri) “Chahar Gulzar Shujai” by Har Charan Das Kayesth (1201 Hijri) “Tareekh-e-Jugal Kishor” by Jugal Kishor (1774-1783 Hijri) “Raj Suhawli” by Hani Ram (1207 Hijri) “Saheen-ul-Akhbar” by Sarup Chand Khetri (1209 Hijri) “Tazkira” by Anand Ram Mukhlis (1157 Hijri) “Farma Rawan-e-Hunnud” by Amar Singh Khush Dil (1225 Hijri) “Bazm-e-Kheyal” by Amar Singh Khush dil “Zubdat-ul-Akhbar” by Amar Singh “Majma-ul-Akhbar” by Har Sukh Rai (1214 Hijri) “Halat-e-Marhata” by Raghunath (1774 Hijri) “Ikhtesar-ut-Tawareekh” by Sawan Singh (1217 Hijri).

Biography:

The Hindu scholars wrote many books in this regard in Persian language, some of which are here :-

1. Bhagat Mala: Written by Nonit Ram Suhani Khushabi (1113 Hijri) Thirty seven Muslim and Hindu poors are described in this book.
2. Hamesha Bahar: written by Kishan Chand Ikhlas (1136 Hijri) It contains the Persian poets from the time of Jahangir to Mohammad Shah
3. Ahwal-e-Baba Lal Guru: Written by Lalji Das (1158 Hijri)
4. Safeena-e-Ishrat: Written by Durga Das Ishrat (1175 Hijri)
5. Anees-ul-Ahibba: Written by Mohan Lal Anees (1197 Hijri) It contains the conditions of Mirza Fakhir Makeen and his pupils.
6. Iyar-ush-Shu'ra: Written by Khub Chand Zaka (1247 Hijri) the conditions of one thousand and five hundred poets have been mentioned in this book.

Besides the above books there are some books written in Persian language by Hindu scholars as “Gul-e-Ru'na”, “Sham-e-Gariban”, “Chamnistan-e-Shu'ra”, “Tazkira-e-Guru Nanak”, “Tuhfat-ul-Ahibba”, “Safeena-e-Hindi”, “Tazkira-e-Hadiqa-e-Hindi”, etc.

Composition:

There are many books of composition written by Hindu scholars in Persian language, some of which are given below;-

- 1) Daqayiq-ul-Insha: Written by Ranjur Das (1146 Hijri) it is a comprehensive book on composition, in which whole subjects like rhetoy, prosody, poetry etc. are discussed.
- 2) Muntakhab-ul-Haqayiq: Written by Ameer Chand Munshi (1209 Hijri) in this collection there are the personal letters of the author, some of which have been written to Maharaja Ranjit Sing' Zaman Shah and Taimur Shah.
- 3) Munshiyat-e-Munshi: Written by Ganesh Das in 13th century Hijri. This book discusses the Mughal Style of government.

Besides the above books there are some other books which are given below as

- “Tarz-ul-Insha” by Indrajeet Muhqir (1130 Hijri)
- “Guldasta-e-Faiz” by Tahorimal Tamkeen (1139 Hijri)
- “Gulshan-e-Azayib” by Rai Sing Munshi (1716 Hijri)
- “Insha-e-Deen Dayal” by Deen Dayal Fatehpuri (1154 Hijri)

- “*Gareeb-ul-Insha*” Kishan Singh Nashat (1157 Hijri)
- “*Ruq-ate-Mukhlis*” by Anand Ram Mukhlis (1164-1188 Hijri)
- “*Niaz-Nama*” by Sajjan Raipuri (1167-1188 Hijri)
- “*Gulshan-e-Bahar*” by Jaswan Rai Munshi (1182 Hijri)
- “*Bahar-e-Ma’na*” by Indrajeet of 12th Century Hijri

Story:

The Hindu scholars wrote many books in this regard in Persian language, some of which are here:-

1. *Rangeen-e-Bahar*. Written by Kripa Dayal (1155 Hijri) It contains the story of love between Prince Bahram and Princess Shah Darab.
2. “*Malahat-e-Maqal*”: Written by Dalpat Rai (1181 Hijri) It is a collection of historical stories, in which the stories about the Mughal kings and rich peoples are collected. It compiled on the orders of Maharaja Madhu Singh.

Besides the above books there are some other books written in Persian language by Hindu scholars as “*Farah Bakhs*” by Laxmi Ram Ibrahimabadi (1135 Hijri) “*Dastan-e-Lal pari*” by Ranjit Rai (1124 Hijri) “*Heera Ranjha*” by Munsa Ram Munshi (1155Hijri) “*Qissa-e-Nowroz Shah*” by Audut Chand Aziz Kayesth (1157Hijri) “*Nakhlistan*” by Shafique Aurangabadi (1218 Hijri) “*Parwari Narwari*” by Lala Ranjit of 13th Century Hijri “*Qissa-e-Malik Mohammad wa Shahar Banu*” by Laxman Singh Gayyuri of 12th Century.

Translation:

There are some books of translation prepared by Hindu scholars which are given below:-

“*Makhzan-ul-Irfan*” by Rup Narayan S/o. Hari Narayan Khetri Sialkoti (1229 Hijri) “*Gulshan-e-Asrar*” by Nih Narayan (1134 Hijri) “*Risalah-Dar-Madh-e-Shivji*” by Kishan Singh Sashat “*Bhagat Mala*” by Lalaji Das (1162 Hijri) “*Muheet-e-Ma’rifat*” by Sati Das Arif (1167 Hijri) “*Pran Nath Parkash*” by Zorawar Singh (1190 Hijri) “*Risala-e-Kripa Ram*” by Munshi Kripa Ram (1190 Hijri) “*Chattar Mahatam*” by Karan Singh (1218 Hijri) “*Karam Kand*” by Munshi Dilaram “*Gaya Mahatam*” by Anand Kahin Khush (1206 Hijri).

Mathematics:

There are some books in Mathematics written by Hindu scholars in Persian language. which are given below:-

- “*Dastur-ul-Hisab*” by Indraman Munshi (1180 Hijri)
- “*Zubdat-ul-Qawaneen*” by Harsukh Rai (1211 Hijri)
- “*Majma-ul-Hisab*” by Ghasi Ram (1202 Hijri)
- “*Risala-e-Hisab*” by Anand Ram Kayesth

Persian Dictionaries:

The Hindu scholars wrote many Persian dictionaries but five of which are very famous

- “*Mir’at-ul-Istilah*” by Anand Ram Mukhlis
- “*Mustalahat-e-Warista*” by Sialkotimal warista
- “*Bahar-e-Azam*” Tek Chand Bahar
- “*Haft-e-Akhtar*” by Kashi
- “*Aamdand Nama*” by Sukh Ram Das

Persian Poets:

On the one hand, Hindu scholars served the Persian literature through their valuable books, on the other hand the promising Hindu poets made the Persian literature alive through their valuable poetry. The list of the Persian poets is very long, but here are a few famous poets.

1. *Jaswant Rai Munshi (1124 Hijri)* was the famous poet of Mughal period, he was entitled to Diwan, there are ghazals and Rubayiats in his Diwan, he wrote a composition named "Gulshan-e-Bahar". He died in 1200 Hijri
2. *Lala Dhanraj Burhanpuri Kayesth (1126 Hijri)* was the famous Persian poet of his time, his nickname was Sabqat
3. *Lala Sadanand (died 1129 Hijri)* was the famous Persian poet of his time and employee of Shabanu Begam wife of Prince Mohammad Azam, his nickname was Betakalluf.
4. *Kishan Chand Khetri Dehlavi S/o. Uchhal Das Khetri (1136 Hijri)* was a poet of his time, he wrote a book named "Tazkera-e-Hameshah Bahar" he was the pupil of Abdul Gani Beg Kashmiri his nickname was "Ikhlas".
5. *Lala Sukhraj Kayesth (died 1138 Hijri)* was a poet of his time. He was the pupil of Mirja Bedal a famous poet. He lived in the service of Sayyid Asadullah Khan, spent his last life with Raja Gurdhar Bahadur Gujrati and was killed there. He was highly educated man, had no precedent in morphology, history, prosody, semantics, Medicine, Mathematics, Mystism. His nickname was "Sabqat".
6. *Lala Shiv Ram Kayesth* was the famous poet of his time was the second son of Rai Bhaktimal and pupil of Mirza Bedil. He was one of the employees of Asaduddin Khan Minister of Alamgir. As well as being a poet, he had a special capability in prose also. He wrote a book describing Mathura named "gulgasht-e-Bahar-e-Iram" another book was written in the style of Mirza Bedil named "Chahar-e-Unsur". The nickname of the poet was "Haya"
7. *Sir Gopal Brahman:* was the famous poet of his time, he was fluent in both Hindi and Persian. He wrote a Masnavi (kind of poetry) in praise of Mathura. His nickname was "Tamiz".

8. *Babu Balmukand:* Was a famous poet of his time. Was the relative of Rai Alam Chand. He was a resident of Allahabad. He was a very wise poet. Pleased with his wisdom and his poetry Khan Aarzu, the famous poet of Persian, praised him. The nickname of the poet was "Shuhood".

Besides the above mentioned poets there are many other poets who made the Persian literature alive through their poetry as

* Swami Bhupat Rai Bairagi * Odi Bhan Dehlavi * Lala Amanat Rai (Amanat) * Ambe Das (Mukhlis) * Lala Ujagar Chand Kayesth (Ulfat) * Lala Hakim Chand (Nudrat) * Raja Ram Narayan (Mauzun) Azimabadi * Munshi Sarab Sukh Kayesth (Khakistar) * Anand Ram (Mukhlis) * Joy Kishan (Ishrat) * Bindraban Das (Khoshgu) * Lala Tansukh Rai (Shauque) * Pandit Zinda Ram (Mubid) * Jugal Kishore (Sarwat) * Sangham Lal (Izzat) * Rai Phukni mal (Nashat) * Rai Bijimal (Ma'na) * Raja Madan Singh Kayesth (Mauzoon) * Shiv Ram (Ashique) * Lalji (Tazah) * Lala Daulat Rai (Dabeer) Burhanpuri * Lala Mushtaque Rai Khetri (Qudrat) * Lala Rup Narayan (Zaheen) * Bhore Singh (Mashrabi) * Lala Fateh Chand (Munshi) Burhanpuri * Geyan Rai (Hunar) * Mohan Lal (Anees) * Lala Sarab Sukh (Deewana) * Punjab Rai (Wali) * Seetal Das (Mukhtar) * Ram Bakhs (Muti) * Bhagwan Das (Basmal) * Shatab Rai (Aziz) * Maidani Lal (Beemar) * Mutthu Lal (Mayel) * Dataram (Rafeeque) * Devi Prashad (Sayel)

Conclusion:

Language is a language it has nothing to do with any Dharma and religion. Therefore, if any one considers the Persian as the language of Muslims, he should understand that before Islam, all Persian speaking people were non-Muslim. Similarly, before the advent of Islam, all Arabic speaking people were non-Muslim. It is another thing that after Islam, the majority of Arabic speakers converted to Islam and these people were called Arab Muslims, and it is clear that Arabic language did not come into existence because of the Muslims. But it already existed. Therefore, if the Muslims of India started considering Urdu, Arabic and Persian as their own language and the Hindus of India started considering Hindi and Sanskrit as their own language, then it would not only be wrong but it would be a great injustice to the language. Muslims respect Arabic, because their Holy-Qur'an has been revealed in the Arabic language and Hindus respect Sanskrit, because their Holy Vedas have been revealed in Sanskrit, what would have happened if Allah Almighty had revealed the Holy Quran in Sanskrit and the Holy Vedas had revealed in Arabic? However, Akbar succeeded in winning the hearts of Hindus by sympathy and tolerance towards the Hindus as well as by respecting the religion and religious books of Hindus. As a result, the Hindus considered

Persian as their own language and insisted on acquiring it. Alongwith it they considered the madrasahs of the Muslims as their own madrasahs and studied there with Muslim students as if they were brothers. And being religiously safe they became so proficient in Persian literature that they raised to great positions in the government and they gave life to the Persian language by writing many books in Persian on various subjects. Therefore, the matter of Akbar's kind treatment of Hindus and the services of Hindus of Persian literature is an eternal example for the rulers of India as well as the whole world. I wish every ruler of the world would follow this example and establish brotherhood and fraternity in the country and give the children of the country a chance to hone their skills which would benefit the country and the nation.

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