



Crash Course on Medieval Indian History (1526 - 1707)

Sources for the Mughal Period - Part II

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Sources for the Mughal Period

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Babur's Memoirs

- **Babar**, the founder of the Mughal empire, wrote his autobiography in his mother tongue *Chaghatai Turki*.
- It is variously styled as the *Tuzuk I Baburi*, *Waqiat Baburi* or simply *Baburnama*, and constitutes a first rate authority on his own career and the history of his times.
- *Babarnama* was twice translated into Persian during the reign of Akbar, first by *Painda Khan*, and subsequently by *Abdur Rahim Mirza*.
- The book is not a complete record of Babur's career; all the known copies of the manuscripts show wide gaps, thus presenting the story in fragments only. All told it throws light on the *activities of about 18 years out of 48 years of Babur's existence*.
- The subject matter of the Baburnama falls into *3 territorial divisions* – those of the lands of his successive rule – *Ferghana* (including samarqand), *Kabul* and *Hindustan*.

Mirza Haider Dughlat

- ***Tarikh I Rashidi***, by Mirza Haider Dughlat, is the 2nd most important and invaluable primary sources of our information, after *Baburnama* about the rise of the Mughal power in India under Babar; it also throws light on the temporary eclipse of the Mughal rule during the period of Humayun.
- ***Tarkh I Rashidi*** is well written and systematic history of the Khans of Mughalistan and of the Amirs of Kashghar from Amir Timur to the year 1541 AD in Persian.
- The book is divided into *two parts*; the first part gives the historical account of the Mughals in chronological order while the second part constitutes the personal memoirs of the author.
- *The 2nd part helps us in filling the gaps left in Babur's account and also gives us the first hand source of the struggle carried on by Humayun to retain his hold on his father's heritage.*

Gulbadan Begam (*Humayun Nama*)

- She was a daughter of Babur and half sister of *Humayun*. She grew up to be a highly educated and well cultured lady.
- She recorded her reminiscences in the form of a book, entitled, ***Humayun Namah*** on a request of **Akbar**. It is in colloquial Persian freely mixed up with Turki words and phrases.
- The book is not much of a literary merit nor does it throw much light on the political development of the time; it shows error of facts and chronology as well.
- But we can not deny its historical value as it has been prepared by one who was an eye witness to many of the events that she records; even otherwise, the information furnished by her must have been gathered from those who had either participated in the events or were eye-witness of the same.
- Gulbadan's recollection of *Babar* are very brief albeit she gives a refreshing account of *Humayun's* household and provides us with a rare material regarding his confrontation with his brother *Kamran*; she records the fratricidal conflict between her brothers with a sense of grief.

Khwand Amir

- He was maternal grandson of Mir Khwand, the celebrated author of ***Rauzat us Safa***. Born in Herat in 1475, he grew up to be a brilliant scholar who developed a special taste for historiography. ✓
- His 1st book on the history of Muslim world was entitled ***Khulasat ul Akhbar***. Another work written by him was ***Datur ul Wazara***. ✓
- He wrote yet another comprehensive history of the Islamic world under the title ***Habib us Siyar*** between 1521-28. This book was under preparation when author migrated to India. He accompanied Babur in his various military campaigns.
- This book gives an account of the rule of the Sultans of Delhi, excluding Tughlaqs; chapter 4 of its 3rd volume is devoted exclusively to the account to the account of Babar, the living patron of the author.

- As regards the *Khulsat ul Akhbar*, originally it carried the history of the Muslim world upto 1471 only; the author revised the book while in India and brought up the account to 1528.
- After the death of Babur, Khwand Amir was attached to the court of Humayun for whom he wrote a treatise, entitled, *Qanun I Humayuni*. It describes particularly the administrative innovations introduced by the emperor during the early years of his reign.

Jauhar Aftabchi (*Tarikh I Humayuni*)

- The *Tarikh I Humayuni* of Jauhar is a valuable source book which gives some interesting glimpses of the life-history and character of Humayun; it also throws some light on the childhood of Akbar.
- Jauhar was domestic servant of Humayun who wrote his memoir at the behest of Akbar in 1587.
- *Tarikh I Humayuni* is not a scholarly work; it abounds in chronological and topographical mistakes. Even the sequence of major events described by the author in his book is not always correct.
- In spite of all these defects, Jauhar's narrative portrays a life like picture of Humayun's personality and character which none but a faithful and trustworthy personal attendant like Jauhar was competent to do so.

Chroniclers of the Afghan Rulers

Abbas Khan Sarwani, (*Tarikh I Sher Shahi*)

- **Abbas Khan** was an Afghan noble, whose son *Hasnu Khan* had married a sister of *Sher Shah Sur*, and was later 'ranked first' among his amirs.
- He wrote an account on *Sher Shah Sur*. The book which was completed sometimes after 1579, is not a history but a sort of *autobiography of the author in which the characters are made to speak for themselves*.
- The factual correctness of the book is matter of conjecture but nevertheless Abbas possessed a *1st hand knowledge of the character and the administrative achievements of Sher Shah Sur which he had tried to portray faithfully*.
- He also gives many antecedents from the life of Sher Shah which made him almost a legend in the annals of medieval Indian history as a great monarch during the very short span of his rule (1540-45).

- The book has been divided into 3 parts : *1st part gives the history of Sher Shah's rise to power and his administrative achievements, the 2nd part deals with the history of Islam Shah and the 3rd part deals with the biographical sketches of the descendants of the Islam Shah and their mutual warfare, thus creating a near anarchy in the country which facilitated the task of Humayun in the recovery of his lost dominions.*

Ahmad Yadgar, (*Tarikh I Salatin I Afghana*)

- Ahmad wrote this which is also known as *Tarikh I Shahi* in the last quarter of the 16th century.
- It gives an authentic account of the **Lodhi** and the **Sur** dynasties, which is based on all the literary sources available at that time.
- The author, in the preface, describes himself as the servant of the Sur kings albeit his father was wazir to Mirza Aksari, Babar's 3rd son, in the Gujarat campaign in 1536-37.
- The book is said to have been undertaken by *Ahmad Yadgar* under the patronage of Daud Shah, the last prince of the Afghan race in India who was beheaded by the orders of Khan I Khanan in 1575; it was completed, however, under the direction of Akbar in 1601.
- *It gives a refreshing account of the struggle carried on by the Afghan princes against Babar and Humayun for the re-establishment of the political ascendancy in Hindustan.*

Abdullah, (*Tarikh I Daudi*)

- **Abdullah of Koil** wrote *Tarikh I Daudi* in the time of emperor Jahangir.
- It gives an account of the Afghan rulers of India including the Lodhis and the **Surs**. The author seems to be a freelance coz we don't know anything about his affiliation or designation.
- The book starts with the rise to power of **Behlol Lodhi**, the first Afghan ruler and carries on the narrative to the reign of **Adil Shah Sur**.
- The author concludes with the account of **Daud Shah** to whom the book has been dedicated.
- Like the typical histories of the period, the account is deficient in chronological sequence and dates; nevertheless, it contains some interesting stories and anecdotes of the Afghan rulers.

Niamatullah (*Tarikh I Khan Jahani*)

- **Khwaza Niamatullah Harawi** compiled *Tarikh I Khan Jahani* in 1613 at Burhanpur during the reign of Jahangir. He was an official historiographer (waqiah navis) of Jahangir till 1608-09; later on he joined the personal staff of **Khan Jahan Lodhi** whom he accompanied in the Deccan campaign.
- The book was written by him at the bidding of *Khan Jahan Lodi* who revolted against the imperial government because of the court intrigues of **Nur Jahan**, and was later taken prisoner and beheaded by the imperial troops during the reign of Shah Jahan in 1631.
- The author was assisted in the preparation of this book by **Haibat Khan** of Samana, one of the subordinates of *Khan Jahan Lodhi*.
- It gives a geneological records of the various Afghan tribes with special reference to the Lodhis and the Surs who gained political ascendancy in medieval period.

Akbar and the contemporary Historians

Abul Fazl, (Akbarnama)

- Abul Fazl occupies a place of distinction among the contemporary historians and chroniclers of the Mughal period; he has left an indelible mark on the tradition of historiography during the medieval age.
- Born at Agra in 1551, Abul Fazl was the second of the 8 sons of Sheikh Mubarak, a liberal minded theologian of sufi dispositions.
- Dubbed as Mahdavi and Shia, Sheikh Mubarak and his family had to suffer persecution and humiliation at the hands of the fanatic ulamas for over two decades. He was introduced to Akbar and received patronage from him in 1574.
- Abul was a serious student of Islamic religion and theology; his 'unusual exertions' in studies enabled him subsequently to score an edge over the fanatic mullas at the court of Akbar in their religious discourses.
- He was also a tolerant human being who had learnt the noble lesson of *suleh kul* – 'the universal brotherhood' from his father who acted as his teacher and guide in his days of infancy.

- He was introduced to Akbar by *Sheikh Mubarak* and *Faizi* towards the end of 1574, and was favourably received by the emperor.
- *Abul Fazl* inducted in the court with the mansab of 20 and by 1585 he became a mansabdar of 1000, and promoted to the rank of 5,000 in 1602, a shortwhile before his assassination at the hands of *Bir Singh Bundhela*, an agent of prince *Salim*, later the emperor *Jahangir*.
- ***Abul Fazl*** wielded great influence over Akbar who regarded him as his friend, philosopher and guide in the management of his personal as well as state affairs.
- *Abul Fazl* received the mandate from his imperial patron in 1589 to 'write with the pen of sincerity, the account of the glorious events and of our dominion-increasing victories', he worked hard at his official assignment as the court historiographer for seven years to complete the narrative till the 41st year of Akbar's reign.
- As a result of subsequent 5 revisions and addition, the story was brought upto the beginning 1602, a few months before the author fell a victim to the assassins.

- The ***Akbarnama*** constitutes the main source of our knowledge about the history of Akbar and his times; its contents have been culled by the author from a huge mass of material, official as well as non-official, not to be found in any other single source.
- It has **3 volumes**; the *1st volume contains an account of Akbar's ancestors*, including that of Babar and Humayun, while the *second one is devoted exclusively to the exhaustive treatment of Akbar's reign in chronological order.*
- The *3rd volume of the Akbarnama has been given a sub-title, the **Ain I Akbari** it was prepared simultaneously with the 1st two volumes, and is practically a separate work, complete in itself.*
- By bringing out this monumental work in the purview of history, Abul Fazl widened the range and scope of the discipline much beyond the comprehension of the other medieval historiographer.
- The Ain I Akbari is not merely a descriptive and statistical survey of the Mughal empire, it throws a flood of light on the administrative system and the state policy of the imperial Mughals.

- After Kautilya's *Arthashastra*, the *Ain I Akbari* is the second greatest work of historical significance produced by an Indian, the like of which is hard to find even in the annals of European historical literature.
- **Abul Fazl** introduced an intellectual element in the field of historiography; he adopted a rational and secular approach to the subject.
- Besides the above mentioned standard works of Abul Fazl, the collection of his letters, entitled ***Ruqat I Abul Fazl***, also constitutes one of the most authentic and useful sources of information regarding the history of Akbar's time.
- Similarly, the ***Insha I Abul Fazl*** or the ***Maktubat I Allami*** comprises a collection of official dispatches prepared by the learned prime minister in his official capacity.

Badaoni, (*Muntakhab ut Tawarikh*)

- *Mulla Abdul Qadir ibn Mulukshah* of Badaon (mod. UP) was born in 1541. He became popular as *Al Badaoni* or simply *Badaoni* and his *takhallus* was **Qadiri**.
- He was a great scholar of Arabic, Persian and Sanskrit, well versed in the subjects of Islamic theology, astronomy and history; he was also a born singer and poet.
- **Badaoni** received religious indoctrination as a disciple of **Sheikh Bechu** of Sambhal and lived in the company of **Sheikh Mubarak** for over 40 years.
- He had very intimate relation with **Abul Fazl and Faizi**, the two illustrious sons of Sheikh Mubarak, first as their friend and later on as their critic, rival and arch enemy.
- He and Abul Fazl came into contact with emperor Akbar and received favours from him almost simultaneously.
- His 1st major scholarly assignment was to translate the Ramayana into Persian verse; he accomplished the task after four years and was greatly rewarded by Akbar.

- He was also asked to translate Mahabharata into Persian but he left the work half done. Meanwhile, Abul Fazl and Faizi rose into prominence in the court of Akbar which induced the Jealousies of Badaoni who dubbed them as 'shameless flatterers', 'yes-men' of the emperor.
- Being an orthodox *sunni* Badaoni disliked Akbar's religious outlook and his liberal state policy based on secular notions; he, therefore, lost in the estimation of his royal patron and stopped attending the court.
- He was later deprived of his land-grant by his political rivals and died a broken hearted man in 1596.
- Badaoni started writing his book after the death of **Nizamuddin** (1591 AD), the celebrated author of **Tabakat I Akbari**, and concluded his narrative in 1596, a shortwhile before his death.
- His book is much more detailed than that of Nizamuddin and contains a lot of original material which is not found in any other contemporary work.
- As it constituted a sort of an adverse, rather prejudicial commentary on the reign of Akbar, it was kept concealed by the family of Badaoni for a long time and made public during the reign of Jahangir.

- ***Badaoni's Muntakhab ut Tawarikh*** is a comprehensive history of the Muslim rule in India from the *Ghaznavids to the 40th year of Akbar's reign*.
- The original manuscript comprised of 2 parts, *1st gave the general history of Muslim India from Sabuktigin to Humayun's death while the 2nd one deals extensively with the reign of Akbar and also a **tazkirah**, devoted to the biographies of the poets, saints and men of learning who adorned the court of Akbar.*
- Badauni was not a scientific historian nor did he show much interest in the political history. His book belongs to the category of memoirs rather than histories. Though his book was written from the lens of jealousy, fanaticism and hatred, nevertheless it is a great asset to the historical literature of the time. As he was much more original in his approach and was writing the history as a free lance.

Khwaza Nizamuddin, (*Tabakat I Akbari*)

- It is one of the most objective and reliable works on the political history of medieval India.
 - Completed in 1593, it was prepared by the author upon a new model in which the country of Hindustan as a whole formed the theme of his narrative.
 - Nizamuddin Ahmad, popularly known as Nizami, belonged to a respected family of the nobility which had been in the service of Mughal emperors since the days of Babar.
 - He was a non partition man, which is reflected even in his book.
 - Like the Akbarnama of Abul Fazl, the *Tabaka I Akbari* of Nizami is an equally comprehensive work and runs into three volumes.
 - The 1st volume refers to the conquest of Northern India by the Ghaznavids and Ghurids, and describes the history of Sultans of Delhi.
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- *The second volume deals with the history of the imperial rule in India from Babar to the 39th year of Akbar's reign; while the 3rd volume is devoted exclusively to the study of regional and provincial kingdoms of Hindustan.*
- The plan of work adopted by author was quiet unique. He divides the country into 9 distinct geo-political regions or units, each called by him as a *tabqa*, which had been ruled over by the independent regional rulers on the eve of the advent of the Mughals.
- These tabqas were : *(Delhi, Multan, Sind, Kashmir, Jaunpur, Bengal, Malwa, Gujarat and Deccan.)* *
- Within this regional framework the author describes the history of the dynasties of regional rulers, and their conflict with the imperial government of Delhi, leading ultimately to the defeat and subjugation of most of them by the Mughal emperors, in their attempt to bring about the political unification of the country.
- Towards the end of his work, Nizami informs us that there were about 3,200 towns in the Mughal empire of which as many as 120 were big cities; he also expressed that 'God willing' he would write a separate history of these towns, which obviously he was not destined to do because of his premature death at the age of 45.

Other Historians of Akbar's Reign

- The *Tarikh I Akbar Shahi* of **Muhammad Arif Qandahari** is a general history of the Muslim rule in India from the Ghaznavid to 1579.
- Arif's is an independent work which not bear the seal of official approval. Arif was an orthodox sunni albeit he did not feel affronted like Badaoni, by the liberal religious outlook of Akbar, and adopted a rational approach to the task of historiography, voluntarily taken by him.
- Being an experienced administrative officer, he gives an accurate picture of the Mughal administrative system in action.
- His description of the revenue administration during the period of **Muzaffar Khan**, being based on his personal observations, is very exhaustive and most informative.
- The author throws light on the character and personality of Akbar and give a critical appraisal of his state policy which is quiet independent from the view point of *Abul Fazl* and *Badaoni*.

- **Inayatullah**, who succeeded *Abul Fazl* as the court historiographer of Akbar, picked the threads of the contemporary history from where Abul Fazl had stopped, and completed the narrative till the death of the emperor in October 1605; his book is entitled the ***Takmiat I Akbarnama***, thus forms a supplement to the Akbarnama of Abul Fazl.
- The historical narrative of Akbar's reign has immensely been enriched by a valuable contribution made to it by **Muhammad Qasim Hindushah** alias ***Firishta***. Completed in 1612, his book entitled ***Gulshan I Ibrahimi*** or simply the ***Tarikh I Firishta*** is one of the most popular works on Medieval India by contemporary writers.
- It is the general history of Muslim rule in India upto the accession of Jahangir.
- His description of the Mughal court and its relationship with the succession states of the Bahmani Kingdom is particularly informative and original.
- **Bayazit Biyat** wrote ***Tazkira I Humayun wa Akbar*** which gives an incomplete and disjointed account of some events related to the lives of Humayun and Akbar from 1542 to 1591.

- The ***Tarikh I Khandan I Timuria*** by an anonymous writer describes the history of Mughal rule in India upto the the 22nd year of Akbar's reign; it is profously illustrated.
- The ***Tarikh I Haqqi***, prepared in 1596-97 by ***Abdul Haq Dihlavi***, gives a bitter criticism of Akbar's religious policy.
- Abdul Haq was a leading divine of orthodox views who wrote many treatises of theological sciences; one of his works, entitled ***Akhbarul Akhyar*** contains biographical sketches of the prominent sufi saints of India.
- His son, also a learned scholar, wrote ***Zabadat ul Tawarikh*** which is a general history of Muslim rule in India upto the accession of Jahangir.
- The ***Muntakhab ut Tawarikh*** of ***Yahiya bin Abdul Latif*** gives a valuable account of the Mughal rule in India; it was written towards the close of Akbar's reign.
- ***Sheikh Ilahabad Faizi Sarhindi*** compiled a book entitled the ***Akbarnama*** at the suggestion of his patron and employer ***Sheikh Farid Bukhari, mir bakhshi*** of ***Akbar***, who died in 1616. it gives an eye-witness account of the seige of Asirgarh and its conquest by Akbar.

- Mention may here be made of ***Dabistan I Muzahib***, written by ***Mohsin Fani*** some time after the death of Akbar; it throws light on the religious discourses held by the emperor in the *ibadat khana* at Fatehpur Sikri, and explains the fundamentals of the *Din I Ilahi*.

Historians of Jahangir's Reign

- The primary source of our information for the history of Jahangir's reign is the autobiography of the emperor himself, called the ***Tuzuk I Jahangiri***. ✓ ✱
- He wrote his memoir in his own hand during the 1st twelve years of his rule, and, thereafter, entrusted the work to ~~Mirza~~ ***Mirza Asaf Khan***. The latter kept writing the daily diary of emperor on his name till the beginning of the 19th year of his reign.
- It gives detailed accounts of war, rebellions and conquests, appointments, promotions and dismissals of bureaucracy and military generals.
- Still it lacked with literary merit or truthfulness from the view point of history. Jahangir was writing this in order to portray himself as the worthy successors of Babar and Akbar the Great; he therefore *presents the official viewpoint or justification of all the royal deeds. He has either omitted or attempted to underrate the importance of some very unpleasant or scandalous events of his life.*

- **Motamad Khan, Iqbalnama** :- Motamad Khan who gave a helping hand to Jahangir in recording his memoirs, was a military officer with some literary taste; he held the office of *mir bakshi* during the concluding years of Jahangir's reign. He was officially 'concerned' with the revolt of Prince Khurram (later Shah Jahan) and was present at the imperial camp when Mahabat Khan took Jahangir and Nur Jahan into his custody in a surprise attack. Motamad Khan played the diplomatic role in the release of the royal couple.
- The ***Iqbalnama*** of ***Motamad Khan*** is the general history of Mughal rule in India, the major part of which is a compilation from the standard books of the contemporary historiographers.
- It is divided into 3 parts; part one deals with the history of the Timurid dynasty in India upto the death of Humayun; the 2nd part describes exclusively the reign of Akbar, while the 3rd part, bearing the title of ***Iqbalnama I Jahangiri*** gives a detailed account of the reign of Jahangir and the accession of Shah Jahan to the throne.
- His work forms the first and most authentic primary source of the concluding years of Jahangir's reign (1623 – 1628) which also narrates the events preceding to Shah Jahan's succession.

- The author holds Nur Jahan primarily responsible for most of the misfortunes of Jahangir, and exonerates prince Khurram from the charge of misconduct against his father. In the expression of these views, the author was guilty of partishanship, because during the last days of Jahangir's rule, he had turned against Nur Jahan and supported the claim of prince Khurram for the succession to the throne.
- **Mohammad Hadi** wrote a fragmentary yet interesting account of Jahangir's reign under the title **Tatimma Waqiat I Jahangiri**.
- Similarly **Khwaza Kamgar Ghariat** Khan prepared the **Maasir I Jahangiri** in the 3rd year of Shah Jahan's reign, apparently at request of the reigning monarch.
- Another book **Intikhab I Jahangir Shah** by an author unknown to us, gives the refreshing details of the Jahangir's character and it mention of the charities done by the monarch. Also the punishment meted out to the revolting prince Khusrau. It also gives an explanation to the revolt of Mahabat Khan, the most trusted and faithful imperial officer.

Historians of Shah Jahan's Reign

- A number of contemporary historiographers, official as well as non-official, penned the account of Shah Jahan's reign under the popular title *Padshah-nama*; three such works, prepared by the court historians, collectively present the most systematic and detailed narrative of Shah Jahan's life and his times.
- The earliest *Padshahnama* was prepared by *Muhammad Amin Qazvini*. But for the partisan attitude adopted by the author it formed by far the most earliest and authentic source for the period. He gives the history of the 1st 10 regnal years of Shahjahan
- Next Pashahnama was written in two volumes by *Abdul Hamid*, it describes the early career of the emperor as a prince, and the glories of his empire for the 1st 20 years of his rule, upto November 1648.
- Next *Padshahnama* was written by *Muhammad Waris*. He re wrote the whole account of Shah Jahan's career and achievements till his dethronement by Aurangzeb in 1658.

- **Inayat Khan** alias **Muhammad Tahir Ashna**, a high official of Shah Jahan and the son of Zafar Khan, governor of Kashmir, compiled a biography of the emperor upto the 30th year of his reign. The book, entitled **Mulakhkhas** or simply **Shahjahan Nama** is a mere compilation, the subject matter of which has been copied from the official biographies.
- Similarly another such account was written by **Muhammad Salih**, who worked in imperial records department, entitled **Amal I Salih**. The book is in 4 volumes.
- The **Shahjahannama** written by **Muhammad Sadiq Khan**, constitutes the most valuable account after the **Padshahnama**. **Sadiq Khan** was waqiah navis who also acted as *darogha I gushalkhana*.
- The author gives an impartial and intelligent criticism of Shah Jahan's lapses and applauds the services of his hindu officers to the empire. He also gives a quiet detailed account of the war of succession between the sons of Shahjahan.

Aurangzeb and the contemporary Historians

- In his time the royal patronage to the men of letters was made discriminatory and ultimately confirmed to the Muslim theologians of orthodox views only. ✓
- The 1st and the last historiographer of his court was ***Mirza Muhommad Kazim*** who produced the chronicle of the contemporary history covering the first decade of Aurangzeb's reign, under the title ***Alamgirnama***. ✓
- Written in tedious style, it is full of gross flattery and suppression of all the incidents discreditable to Aurangzeb. Nevertheless, the emperor stopped the continuation of the work, and , in the 21st year of his reign, the writing of contemporary history was forbidden throughout the length and breadth of his empire.
- A brilliant historian, ***Muhammad Hashim*** alias ***Khafi Khan***, continued to write secretly and objectively the contemporary history , which covered all the aspects of Aurangzeb's activities till his death and even after effects of his state policies. His book is entitled ***Muntakhab ul Lubab***. ✓ *

- The ***Muntakhab ul Lubab*** of ***Khafi Khan*** constitutes by far the most objective and complete history of the imperial Mughals from Babar to the 14th of ***Muhammad Shah's*** reign (1733 AD).
- Another book titled ***Maasir I Alamgiri*** was written by ***Muhammad Saqi Mustaid Khan*** after the death of Aurangzeb's court and covers the history of 51 years of his reign in only 541 pages.
- Another government official ***Akil Khan Razi*** wrote, of his own accord, a brief chronicle of Aurangzeb's reign which begins with the invasion of Bijapur (1650) and ends with the death of Mir Jumla (1663); it is called the ***Zafarnama I Alamgiri***.
- ***Mir Muhammad Masum, Tarikh I Shah Shujai*** : Mir Muhammad was employed under prince Shah Shuja. After the fall of Shah Suja , he settled down at Malda and wrote his mentioned work.
- The book contains certain factual inaccuracies albeit it gives a lot of original material not to be found *elsewhere*. *This is the only and the most reliable authority of Shah Shuja*.

- The ***Nushka I Dilkusha*** of **Bhim Sen** is a valuable chronicle of Aurangzeb's reign which is especially useful as the primary source of our information regarding the affairs of the Deccan.
- The author was the son of Raghu Nandan, a Mughal notable of Burhanpur; his elder brother was also an official in the Mughal subas of Deccan. Bhimsen himself was an agent of Dalpat Rao, a Bundela Chief, who was in the active military service of Aurangzeb.
- His book, apparently a sort of autobiographical account of an individual, is highly informative regarding the contemporary history of the times. It begins with the attack of Aurangzeb on Hyderabad in 1656 and ends with the death of Kam Bakhsh in 1709.

- **Mehta Isar Das**, a Nagar of Pattan (Gujarat), was a Mughal officer who held charge of the district of Jodhpur for many years in the reign of Aurangzeb. His chronicle, entitled the ***Futuhāt I Alamgiri*** describes important events of Aurangzeb's reign upto 1698, it is a 1st hand authority of much what had happened in Rajputana and Malwa between 1657-98.
- Few other worth mentioned chroniclers of the closing years of Aurangzeb are : ***Tarikh I Iradata Khan, Ibratnama*** of ***Muhammad Kasim, Tarikh I Chagtai*** of ***Muhammad Hadi***, another book written by ***Muhammad Shafi Tehrani*** by the same title.

Thank You !