

## **KASHMIR'S CONTRIBUTION TO PERSIAN LITERATURE A STUDY OF HISTORIOGRAPHY**

Unlike the histories of many societies the history of Kashmir is not wrapped in mystery or has not to be splinted out from archeological and architectural evidence or from the travel accounts of foreign visitors only. Instead Kashmir's past is carefully preserved in recorded accounts of different languages that include Sanskrit and Persian in particular. In this direction, while as volumes could be written to highlight the historical works written in Persian, one can, however, not ignore the pioneering Sanskrit histories written before the emergence of Islam by Brahmans like Kalhana, Jovaraja, Shrivara, Prayya Bhata and Suka Pandit. In these histories a lengthy period of Kashmir's past has been recorded with perfect care and authenticity.

One can confidently assert that the main literary activities of Kashmir after the 2<sup>nd</sup> half of 14<sup>th</sup> century, were seen particularly in the field of historiography. In spite of the fact that the early phase of Shahmir period could not produce any great historian of Persian Language, due to the Political turmoil and economic instability prevalent in the country, still, Zainul Abid-Din (1420-1470) lost no time in encouraging literary activities during his reign. He was a very keen patron of arts and letters and made his Durbar (Const.) the hub of Ulema and Fudala (scholars and learned men). The Sultan is said to have created a translation Bureau as a part of his court on the Pattern of Baitul-Hikmah of the Abbasid

Caliph Mamun or the Nizamiya Academy of Saljuq Sultan Malik Shah. The scholars who worked as translators from Sanskrit included Sweera, Som Pandith and Bodi Bhat. As a result of such academic activities a galaxy of prominent historians writing in Persian language for the first time starts shining on the literary horizon of Kashmir.

The earliest history of Kashmir written in Persian language by a Kashmiri writer Mulla Ahmad Kashmiri is "Waqai-e-Kashmir". Mulla Ahmad is said to have been a close friend of Sharfud-Din Bulbul Shah Ahmad Allama, a close friend of Sharfud-Din Bulbul Shah (M.M.P.13). The author of Tarikhi-Hassan, Peerzada Ghulam Hassan Khoihami (D.1898 AD) has quite often referred to above mentioned history in his Tarikh-i-Hassan. But the fact remains that this books ( Waqaie-Kashmir) a part from being a translation of Kalhana's Rajtarangni, is an abridgement of the histories of those thirty five kings of Kashmiri's Kaljug period whose mention has not been made by Kalhana. However, the "Waqai-Kashmir of Mulla ahmad Shah is not extant and the author of Tarikh Hassan claims to have seen a manuscript of this book at Pinduri Villege in Rawalpindi, Pakistan. Professor Siddiq Niazmand has thrown ample light on the origiuality of the abridged section of the book in one of his articles.

According to Tarikh-i-Hassan Mulla Ahmad has also translated in Persian the famous Sanskrit chronicle "Mahabarat". Yet another Sanskrit book "Katha Sagar" was translated by him as "Bahr-ul Asma". These translations he made, of course, with the help of above mentioned Brahman scholars who were equally well versed in persian and Arabic (M.M.P. 19). The Sultan also encouraged the local non-Muslim boys to study Persian and having obtained the necessary expertise in this language, they were offered high positions in Bureaucracy.

Another important historian of the same period is Mulla Nadiri who, too, like Mulla Ahmad was closely attached with the Durbar of Sultan Zainul-Abidin. Mulla Nadiri had also written a

history in Persian which too is not extant but has been referred to by Mohammad Azam Dedamari in his "Waqat-e-Kashmir."

Yet two more historians who produced their works during the period of Zainul-Abidin are Qazi Hamidullah and Qazi Ibrahim. Tarikhi Hassan (P. 371, I) and Tarikhi Syed Ali (Manuscript P. 19 i) bear the references of these two books. (Kasheer-I, 166). Both these books are not extant.

Another important history of 16<sup>th</sup> Century written in Persian and pertaining partly to Kashmir is Tarikh-i-Rashidi of Mirza Hyder Dughlat, written in honour of Ab. Rashid Khan the son of Abu Said Khan, Wali of Kashghar. Tarikh-i-Rashidi is a contemporary account of mirza Hyder's conquests in Kashmir, a part from being a history of the Mughals of Central Asia. This history throws sufficient light on the political economic, Social and Cultural aspects of contemporary Kashmir.

Since most of the Persian histories written during the Shahmir period in Kashmir are not extant, hence Tarakh-i-Rashidi is considered as an authentic primary source of Kashmir History.

With the emergence of Chak period in 963 AH. Starts a new phase of Persian historiguply in Kashmir. Chak Salatin, on account of being of Shia faith, were able to attract a number of poets and scholars from Iran. But unfortunately, the small period of chack rule (31 years 963-994 AH.) was a period of political instability in Kashmir wich in turn affected the literary activities too. During this period we find only one historical account written in Persian that of Syed Ali known as Tarikh-i-Syed Ali.

G.M. Sofi (Kashmir I, XI) says that the work was written between 1530-37, but the manuscript copy available to us also refers to events taking place after 1537 and, for example lists the chak rulers as far as Yousuf Shah. As the work does not refer to Syyid Mubaraq Baihaqi, who succeeded Yousuf Shah in 1579 it would apper to have been completed in 1579 or a little before.

This Tarikh, although a political Chronicle, devotes mor space to the saints of Kashmir including Syed Ali Hamadani, Mir

Mohammad Hamadani, Sheikh Nurudin Rishi and his disciples. Unlike the later writers, the author does not attribute Syed Ali Hamadani's migration to Kashmir to Timur's persecution, but states that before coming to Kashmir to explore the religious and political atmosphere here (F la) (A.Q. XXVII). Only two manuscripts of Syed Ali's history are presently available in Kashmir, one of the two is preserved in the manuscript section of Kashmir University Library (739) and other is in the Mahjoor collection of Cultural Academy Srinagar.

With the complete conquest of Kashmir by Mughals in 1886 AD, during the reign of Akber, the Persian historiography, alongwith other Arts, got a boost in Kashmir. The Mughal kings were themselves great patrons of Arts and letters and some of them like Amanqzels were great historians too. They too employed scholars for translating the Sanskrit instars in Persian. After the extinction of Mulla Ahmad Kashmir's Persian translation of Rajtarengni, which was done during the reign of Sultan Zainul Abidin (823-74 AH.), Akbar assigned to a great Kashmiri scholar Mulla Shah Mohammad Shah Abadi, the Job of re-translating Rajtarangni into Persian. Yet another translation of the same book was completed by Abdul Qadir Badauni on the instance of emperor Akbarin 999 AH.

Following the reign of Akbar, during Aurangzeb's reign too some important addition were made in the field of Persian historiography in Kashmir. In this period two Persian histories were produced one is Baharistani Shahi whose author is not known and another is Tarikhi-Kashmir by Hyder Malik Chadoora of the first two manuscripts are presently available, one in the manuscript section of Kashmir university Library (691) and another is preserved in India Office Library under No. 509.

Baharistani Shahi, in the opinion of Prof. A.Q. Rafiqi was written in 1516 AD. But this new is disputed by Prof. M.S. Niazmand who ascertains the date of its authorship as 1614 AD.

This library begins with the legendary account of the Kashmir's past from the day of Sati Sah, with a passing account of the Hindu kings of Kashmir the book actually gives detailed historical account about Kashmir from the days of Muslim Sultanate in Kashmir. The book was completed in 1032 AH. As is reflected by the verses written at the end of the book:

بلطف ایزدی دانائی قیوم	بجز اللہ کہ کشت این نامہ مخموم
کہ بودند از حشتم هر یک جهانگیر	در احوال شہان ملک کشمیر
بود در باغ عالم تازہ چون نام	بہارستان شاہی کردہ شد نام
کہ باورتا قیامت نیک فرجام	چون تاریخ تمام این خوب اوقام

بہ پرسیدم ز عقل راست تدبیر

بگفتا نامہ شہان کشمیر

Apart from the Sanskrit chronicles mentioned earlier, the author claims to have consulted also the Persian works of Mualla Ahmad and Mulla Nadiri of Zainual Abidin's time of which there are now no traces. The pre-Islamic period is however dealt with less detail.

Another important history written during the reign of Mughal emperor Jahangir is "Tarikh-i-Kashmir" by Hyder malik Chadoora. This history has been brought down to AH. 1029 and was completed in 1620-21.

This history is itself a testimony of its importance and authority on so many ways since the author had held high beuraicratic positions in Kashmir during reign of Jahangir. Hyder Malik starts his article with on intention of recording the glorious post of his ancestors who were rulers and administrators, but in the due course of his writing provides us with a fruitful and all

important detail about the diverse aspects of Kashmir history. He writes:

”احقر خواست کہ بر سبیل ایجاز و اختصار سطر می در بیان احوال  
آبا و اجداد که اہل شوکت و حشمت بودہ اند و سایر سلاطین و امراء  
ملک کشمیر بسلک تقریب و سمت تحریر در آرد تا احوال ایشان از  
صحائف روزگار و الواح لیل النہار مجوںگرود“۔

### تاریخ کشمیر صفحہ ۲

The author of *Tarikh-i-Kashmir* has been a close and respected Courtier of Jahangir and Shah-i-Jahan. During his “*Raisul Mulki*” he got constructed a number of architectural masterpieces in Kashmir. He renovated the Maqbara of Mir Shamus-ud-Din Iraqi at Chadoora. The most remarkable contribution of Hyder Malik in this field is the reconstruction of the *Jamia Masjid* of Srinagar which was razed by fire during the period of Jahangir. Consequently Hyder Malik was assigned the job of reconstruction of the mosque by Jahangir in 1029 AH. which is testified by an inscription written above the southern gate of *Jamia Masjid* 339. Hyder Malik also built a mosque at Poonch ( 238).

The copies of this history are available in various libraries of the world. The famous among these are that of British Museum and two preserved in the Manuscript. Division of Kashmir University Library.

Another famous history of Kashmir is “*Waqiat-e-Kashmir*” of Mohammad Azam Dedamari. The author completed this history in 1747-48 (277 ). The author himself mentions.

”چون شروع این رساله در سال ہزار و یکصد و چہل و ہشت رو  
دادتار بخش بنام واقعات کشمیر اتفاق افتاد“۔

The author has divided this book into three parts:

1. Muqedima: (در بیان احوال و صفات این شہر)

This part discussed the qualities of the valley of Kashmir. In past chapter the author has discussed the rulers of Kashmir prior to the emergence of Islam here

Chapter II Consists of the account of Muslim Sultanate in Kashmir.

The third chapter of the book deals with the history of chaqtaidyusty in Kashmir.

The book also presents a detailed information about the ulema, Rishis preaclrs and poets of Kashmir from the period of Shahmiries.

Three other works that deserve our mention are Dasturns Salikir by Baba D. Khaki completed in 962/1555, chilchil alul Arifin by Khawaja Ishaq Qari completed in 982/1575 and Hidazatul Mukhlisin by Huder Tulumuli completed in 997/1589. They are biographics of Sheikh Hamza a prominent Suhrawardi saint of Kashmir.

Some other chronicles such as “Gawhali Alam by Mohammad Aslam completed in 1200/1785 (Bodelian Library No. 320) ‘Tarikhi Kashmir” by a Kashmir Brahman Narayan Koul Aiziz, is a history of Kashmir to 1710, the year of the completion of the work.

It is an abridgment of Hyder Mahks chronicles and contains no new information. Its manuscript copies are available at the Bodelian library (No. 318) India office (No. 511) British Musium No. (11631).

“Newadir-ul Akhbar” by Rafiud-din Ahmad completed in 1136/1723. It provides no information other than what is already in Baharistan Shahi and Tarikhi K. of Hyder Malik.

“Tarikhi Kashmir” by Birbal Kachri also known as Majma Tawarikh” This is a history of Kashmir to 1251/1835. It is mainly based upon the earlier Sanskrit and Persian chronicles Bodelian library No. 1973.

“Tarikh-i-Hassan” by Peer Hassan Khoehami (d. 1898) the first volume of the book deals with the geography of Kashmir, the Muslim monuments, castes, tribes and religious sects.

The second volume is devoted to the political history of Kashmir upto the authors own time. The 4<sup>th</sup> volume concentrates upon the poets of Kashmir mostly Persian who flourished in the sultanate and the Mughal period.