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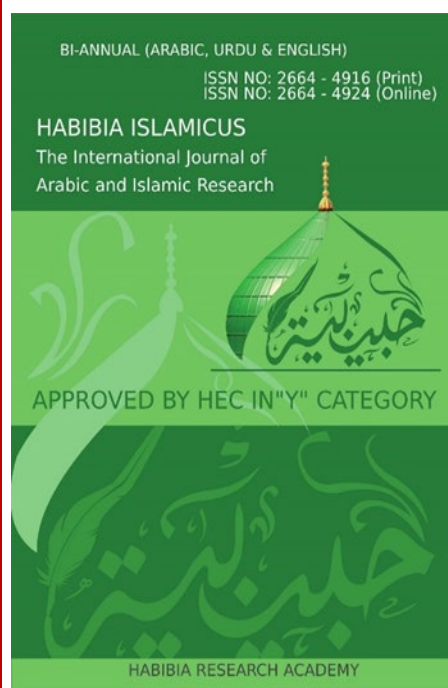
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#### TOPIC:

**THE LITERARY CONTRIBUTION OF AMIR KHUSRAO AND ZIA-UL-DIN BARNI AS A FOUNDER OF ISLAMIC HISTORIOGRAPHY IN SOUTH ASIA DURING 1260-1388 A.D”**

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BARNI AS A FOUNDER OF ISLAMIC HISTORIOGRAPHY IN SOUTH ASIA  
DURING 1260-1388 A.D”**

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**ABSTRACT:**

*Historiography in Pre-Islamic India was a neglected discipline because the Hindus had no interest in historiography. World history is considered the invention of the Greeks and they are considered the founder of historiography in the initial stage of human consciousness. The word history is related to human consciousness and the man started to write the event as a memory of his past. The trend of historiography started in ancient Greece by Hycuts and Herodotus, which reached the Sub-continent. As in other parts of the world, Muslims promoted and strengthened the art of historiography in India. In the context of the Muslim era of historiography, Amir Khusrao and Zia-ul-Din Barni earned a great name due to the nourishing of Historiography. This research paper is based on the comparative study of the work of Amir Khusrao and Zia-ul-din Barni, both historians are very important figures in the history of the Subcontinent. Amir Khusrao and Zia-ul-din Barni's services have been counted in this research paper because both are prominent figures of Muslim Historiography in the Subcontinent. Both historians used different tools to signify the historiography as Barni used. This paper primarily deals with the historical sense of Khusrao and Barni and highlights their contribution to the Muslim historiography in the Subcontinent.*

**KEYWORDS:** Muslim Historiography, Subcontinent, human consciousness, Prominent

**INTRODUCTION:** This research paper deals with the historiography of two eminent historians of the subcontinent, Amir Khusrao, and Zia-ud-Din Burney. Knowledge and location are also taken into account. Amir Khusrao is called *Toti-e-Hind*. As well as being associated with Sufism, poetry, prose, and history, he also had a special relationship with the court kings. And he had considerable influence in contemporary scholarly circles. But the scholars and intellectuals, while criticizing Khusrao's historiography, do not consider his historiography to be authentic, calling him an unreliable court historian. By contrast, Burney is a historian whose historiography is regarded as highly credible and unbiased in the early history of the subcontinent. This research paper compares the historiography of these two historians, pointing to their position as historians to strengthen the foundations of Islamic historiography. The said research paper clearly presents the historiography of these two historians.

**Research Methodology:** This paper is based on an analytical work that focuses on the qualitative work of Amir Khusrao and Zia-ud-Din Barni as the founder of Islamic literature in the sub-continent. The study primarily revolves around the historical material of History therefore historical method along with a qualitative approach has been used with the help of documentary sources.

**Review of Literature:** As the basic ingredient of research to investigate the facts in the light of the previously scattered material following documents have been discussed in the literature review Khazain-ul-Fatooh, Life and Work of Amir Khusrao, Iran Aor Delhi ka Farsi Adab, Sultans of Delhi, Tareekh-e-Feroz Shahi, Tareekh Mubarak Shahi Tareekh-e-

Farishta, Philosophy of History Historiography of India, Tabqat-e-Salateen Delhi are remarkable.

**Discussion:** However, with the arrival of Muslims in the subcontinent, work on literature and history began. Among them were historians as well as writers and poets, the most famous being Abu Rehan Al-Biruni, Masood Saad Sulaiman, Nizami, Awfi, and Sufi literature besides Qazi Minhaj. But the credit for establishing history and literature on the path of formal knowledge and introducing it in a modern way goes to Amir Khusrao and Zia-ud-Din Burney, who worked with great skill in history and literature and formulated the principles that followed. Later they became the identity of history and literature. Both of these men are founders of the development of history and literature in the subcontinent. Amir Khusrao is considered a prominent figure of Islamic literature and history in Muslim India, he was a great Sufi poet and historian of the Khilji and Tughlaq eras. Khusrao was an important follower of Khawaja Nizam-u-Din Aoliya. One of his verses *clearly explains the vision of Khusrao regarding Nizam-u-Din Aoliya.*

من تو شدم تو من شدى ، من تن شدم تو جاں شدى ، تاکس نہ گوید بعد ازیں ، من دیگرم تو دیگرى

In the first half of the thirteenth century, Chengiz Khan's brutality and horrific attacks devastated Iran so brutally that its jewels and coal were consumed by a single fire. He used to say that he had also taken her in his arms. The Transoxiana, which at that time had no precedent in its colors, was scorched by the wind. There was a Turkish tribe known as Jula China. The amir of this tribe, Saif-ud-Din Muhammad Nasy, left the capital Hazara and settled in Mominabad famous Paisal in 653 AH to seek refuge in India. The people of India were deeply affected by the political situation in Iran and considered it their moral duty to provide all possible assistance to the distressed people who came from there. In those days, Shams-ud-Din Al-Tamish, in addition to his various qualities, was also a scholar and intellectual. Humayun was adorning India on his head. Saif-Ud-Din soon gained access to the court of Al-Tamish due to his scholarly fame. Emad-ul-Mulk, an Emir of Al-Tamish, was greatly impressed by Saif-ud-Din's knowledge, grace, and ability. He gave his daughter in marriage. At that time, they could have imagined how much this relationship would add to their greatness and humility and a Darba Baha would be born whose sun, fame and doom would not be ruined and of which the land of India would be proud. The poet who will be the master of the poets of the East. A singer on whom the musicians of this high rank and high reputation of India, how long will the linemen of Iran and other countries consider themselves proud to follow in their footsteps? It Will be a great prose writer whose example will be difficult to create. A historian who writes his books from events he has seen with his own eyes. Hazrat Amir Khusrao was born in 1253 and rose in the east of Delhi at Pattiyan. The father named him Abu al-Hassan. He took the title of Yemen Al-Dawla. And later he became famous by his nickname Khusrao.<sup>1</sup>

Dr. Waheed Mirza writes in his book Life and Marks of Amir Khusrao that when this child is born, his father Saifuddin Muhammad will wrap it in a cloth and take it to an elder so that the child may receive some spiritual blessings. The saints looked at the child and said, "O

Amir Mahmood, you have come to me with a great personality who will be superior to Khaqani." It is speculated that the name of this elder was Khawaja Asad-ud-Dn.<sup>2</sup>

He had just entered the eighth year of his life when in 1261 he lost his paternal affection. His father was martyred in war and said goodbye to this mortal world. He was deeply saddened by the death of his father. After the death of his father, his patronage was taken over by his Emad-ul-Malik. The child is a beacon of permanence for them, the light of which will not only continue to manifest itself. Even the names of its patrons will be prominent. He was introduced to Alauddin Muhammad Kashli Khan, a famous Amir of Balban, who was originally known as Malik Jhujo.<sup>3</sup> He hired her in 1277 with great respect and dignity. He remained with him for two years. After that, he offered his services to the Governor of Samana, Baghra Khan, who was the son of Ghiasuddin. He held him in high esteem and gave him a high position in his court. For the first time in his life, he had to advance step by step with the sword and determination to quell an uprising in Lucknow with the imperial forces. This thing was against his will. But he saw in the field the essence of what should happen in the field. After that, he reached the court of Prince Muhammad Qan and Elahi, the son of Ghias-ud-Din Balban.<sup>4</sup> He was martyred along with Prince Mohammad. Meanwhile, the lights of Sheikh Saadi's fame in Iran were not only enlightening the people of Iran but also touching the border of India. Prince Muhammad was very fond of meeting him and he also sent you invitations and sometimes sent him to Sheikh Saadi with a lot of disgrace in his man but Sheikh Saadi did not come due to his weak age and long journey. Sorry. However, a manuscript containing the poems was sent to the prince himself and in a separate letter, he praised and recommended Amir Khusrao. This shows that Amir Khosrow's fame had crossed the Indian border in his lifetime. Prof. Ahmad Riaz-ul-Huda writes: "Amir Khosrow's name appears in the ranks of many rich people whose names are an adornment of the Muslim history of South Asia. Sahib-ul-Qalam Sufi, court poet, musician, and philosopher Amir Khusrao was adorned with all the distinguishing features of his contemporary society. He wrote short poems for kings and royal commanders and also wrote wise and philosophical journals for scholars and showed the essence of mystical and romantic poetry. At the same time, he also wrote children's songs, wedding songs for housewives, and divorce songs for heartbroken virgins or estranged lovers. And then he taught the singers of his time to put all this into music. Amir Khusrao Dehlavi possessed many virtues at the same time. He was a great poet. He had mastered almost all genres of poetry i.e. Ghazal, Qasida, and Masnavi. He was a great musician who played a constructive role in the development of Indian music. An experienced soldier, a courtier, and a sophisticated man with knowledge of tact and politics. More than that, he was also a high-ranking historian. But unfortunately, biographers like Waheed Mirza and Professor Habib and critics like Shibli have written a lot about Amir Khosrow's scholarly, literary, and poetic qualities. The debate has shed little light on the historian Amir Khusrao."<sup>5</sup>

In order to bring Amir Khusrao under discussion, we need to read a few books by Amir Khusrao. Amir Khusrao rewrote Hindi and Iranian music and enriched it with his inventions

and inventions. The exact number of his poems and prose is not yet known. According to Ijaz-ul-Haq Qudusi, a historian of Burney and author of *Sir Al-Auliya*, a library can be set up with the writings of Amir Khusrao. Jami has mentioned 99 of Amir Khusrao's writings and Amin Razi has mentioned 199. Nawab Muhammad Ishaq has identified 45 works. However, Dr. Waheed Mirza calls 21 of these works by Amir Khosrow. Although it is difficult to ascertain the number of Amir Khusrao's writings, it is clear that Khusrao was quick.

#### 1. Conquest of Conquest

In this *Masnavi*, Jalaluddin Khilji mentions the conquest of Malik Chahjo, the Mongols, and the rebellious kings of Odh in a period of one year.

#### 2- Aashiq or Deol Rani and Khidr Khan

This *Masnavi* tells the love story of Prince Khidr Khan and Princess Deol Devi. But court conspiracies against Khidr Khan, his death, and Alauddin Khilji's illness are mentioned and detailed. How Malik Kafur conspired. And had young princes like Shadi Khan and Farid Khan killed.

#### 3- Qarain Al-Saadeen

When Qiqbad met his father Baghra Khan in 1289 A.D., Amir Khosrow turned this meeting into a poetic one. The *Qur'an* contains the details of this meeting. There is advice on running the system of government, abstaining from luxuries, and being wary of the standards of nobles.

#### 4 -No spear

Amir Khusro wrote this *Masnavi* on the orders of Qutbuddin Mubarak Shah. Amir Khusro divided this *Masnavi* into nine parts and attributed each sepher to a specific star. Although there are few historical events in this *Masnavi*. But the things he has mentioned and the way he has mentioned beautiful words. This has greatly increased the importance of this *Masnavi*. *Tughlaq Nama* This *Masnavi* is the story of Ghias-ud-Din Tughlaq's struggle for power and the system of power. In addition to the above *Masnavi*, the conquests of the period of Al-Din Khilji are also listed in detail in a book of prose, *Khazain al-Futuh*.

**The Treasures of Conquest:** In this *Masnavi*, the conditions of Ghias-ud-Din Tughlaq's era will be managed. Since the manuscript of the *Tughlaq Namah* is not available in full, it has not been determined with certainty when it was written, although it is speculated. That this *Masnavi* is the work of the last days of Khusrao's life. The *Treasures of Conquest* The *Treasures of Conquest* or *History of Alai* is written in prose by Amir Khusrao. It mostly discusses Allauddin Khilji's conquests of northern and southern India. The conquests of South India are mentioned in detail. Amir Khusrao was instrumental in the conquests of the southern Deccan. Therefore, as an eyewitness, all the details about the war affairs and victories are considered authentic. The Mongols are also mentioned in this book, but the mention of the defeat of Allauddin Khilji at their hands goes round and round.

Nevertheless, *Al-Fatuh's* treasures are an invaluable source of historical material. A thorough study of Amir Khusrao's five historical *Masnavi* and *Khazain al-Futuh* shows that Amir



Khusrao has provided a great deal of historical material to students of history. The study of this material sheds light on the political, economic, social, and military situation and issues of the time. But despite this, Dr. P. Hardy refuses to recognize Amir Khusrao as a historian. He says that Amir Khusrao is mainly a poet and has not written history.

The implication in this regard is that we do not have such a standard. Due to this, we refuse to consider a poet as a historian. What is a historian? History is easy to define, but the word historian is not. If all the biographers and chroniclers of the empire are historians, then why isn't Amir Khusrao a historian? One should not think that what he has written is according to historical events. It is in the language of poetry but he has tried to write what he has written with perfect health. And the other thing that distinguishes Amir Khusrao from his contemporary historians is that he is an eyewitness to many events. He saw the reign of about eight kings. He remained associated with the Delhi Darbar.

In the company of rich people, princes, and kings, great revolutions took place. Great victories were achieved. There were administrative, economic, and military reforms. Great buildings were built. There were constant Mongol invasions and the history of these invasions had profound consequences on India. Amid these revolutionary events and circumstances, Amir Khusrao was brought up and rejuvenated. He went through all the hardships, and everything happened in front of him. So, who knows these events better than Amir Khusrao?

Despite this, Amir Khosrow's language is poetic, and he has exaggerated or deliberately concealed a few incidents, yet his status as a historian cannot be challenged. Amir Khusrao is both a great poet and a historian. In the words of Hassan Askari, we have to admit that Amir Khusrao was a historian. Prof. Hameedullah Shah Hashmi writes that Amir Khusrao was employed under the six Sultans of Delhi because of his relations with the Sultans. He had a rare opportunity to learn about the correct political relations and social conditions of his time. But they did not take advantage of this rare opportunity. His books were written over a period of 35 years from 1289 to 1325. But these books were written from time to time. And it is not related to any one subject. Some of these books are written at the request of sultans and princes and some are written as a reward or as an expression of gratitude or for gaining literary fame. Amir Khusrao was more of a poet than a historian and a fan of neutral writers. Influenced his literary and semi-historical psychology. The first sixteen years of Allauddin's reign have a very authentic and accurate history, marked by the author's poetic temperament, literary prowess, political opportunism, and attachment to everything Indian. He didn't just want to write events, he also wanted to make it a literary piece. They look at events from an aesthetic point of view. The opinion of the modern historian is that Amir Khusrao did not write history but poetry. His six history books are full of irrelevant topics. There is little continuity of history due to the use of colorful imagery, lengthy expressions, exaggerated accents, artistic and literary compositions, poetic similes and metaphors, and different genres of speech. Historical and geographical facts have been decreed on these things. Prof. Hameedullah Shah Hashmi further writes that he had no attachment to history.

His interest in religion, art, and literature. His pursuit of beauty and legitimate fulfillment of his financial needs were his specific goals. Because of my position, he would have been involved in the politics of the time, but being a famous disciple of Nizamuddin Auliya and a Sufi, he was both inside and outside the world in the sense that he resorted to the literary business to earn a living. But he kept himself aloof from the conflicting issues and issues arising from the ups and downs of religion and politics. He was intelligent and had the ability to critically discuss historical topics historically. Nowhere does Amir Khusrao claim to be a historian and has told us very clearly that the random research he has done on important historical topics is either for the advice of the ruling kings or their consideration. What is it? There was no inner desire to do so. If the historian's job is to shed light on the past by adding fresh and almost new light and further explaining the events, then the book of Amir Khusrao Especially found in Muftah Al-Muftuh, Khazain Al-Futuh, and Tughlaq Namah and not in any book and on this basis he becomes entitled to be called historians. But the prediction and length of the narrative have frightened researchers. There is no doubt that Amir Khosrow's historical works have both advantages and disadvantages. The language and style of the books on which he has worked the various parts of the historical series spanning almost four decades are highly fabricated and obscure. He does not write straightforwardly and rarely expresses his feelings so as not to offend or offend those in power because outspokenness has always been dangerous in national life.

**Zia-Ud-Din Burney:** Details of Zia-ud-Din Burney's living conditions are scarce. His ancestral homeland was Burney. And for that reason, he is called Bernie. The city was later renamed High City. Which later became part of the city of Delhi. In 1015, Sultan Mahmud of Ghazna established his government over it. Zia-Ud-Din Burney was born in the same city. According to Mir Khurd Sierra Auliya, Bernie mentions his father's name, Moeed-ul-Mulk, which seems less a name and more a speech. Because it was not the custom to have such a name in those days. The skepticism of the speech is heightened by the fact that most of the members of the Bernie family held government positions at the time and Delhi remained the family's residence for a long time. And Bernie also came to the high city in his childhood. Although he did not mention the details of his education anywhere in the history of Feroz Shahi. The only mention in his book is that during the reign of Jalaluddin he had finished the Qur'an and learned to write. Higher education is not mentioned anywhere in the book. During the reigns of Allauddin Khilji and Muhammad ibn Tughlaq, the Delhi Empire flourished, and scholars and artists flourished. That is why great scholars had gathered in Delhi. Whose status was in no way inferior to that of Imam Ghazali and Razi? Zia-Ud-Din Burney learned from these scholars. It is unknown at this time what he will do after leaving school, and in what capacity he will be associated with the royal court. But it is certain that during the reign of Sultan Muhammad ibn Tughlaq he came to his court and remained attached to the court for seventeen years. His own statements show that Muhammad ibn Tughlaq was extremely kind to him and used to reward him. After Muhammad bin Tughlaq, during the reign of Feroz Shah Tughlaq, Zia-ud-Din Burney was badly affected by the hardships and difficulties. The

main reason for this was that Feroze Shah Tughlaq trusted others a lot and this scholar was associated with a degree of comfort and ease during the reign of Muhammad bin Tughlaq he also trusted him a lot but now The emperors of Feroze Shah Tughlaq began to incite the king against Bernie to hide their incompetence.<sup>6</sup> Which Burney's attendance at the court was suspended and Nawaz Shat Shahi was also shut down due to which Burney became a victim of hardship and difficulty. And he tried very hard to somehow get his famous work "History of Feroz Shahi" studied by Sultan Feroz Shah Tughlaq and because of this, his condition may improve. But because of the flattery of the princes, the king's rebuke persisted for a long time. And the princes had some recommendations from Bernie. Bernie had a particular point of view on history. He valued their results more than events. In this way, he made history a source of inspiration and insight. He emphasizes realism and neutrality throughout history. Bernie's history is not limited to the praise of kings, but he is accountable for their deeds. In the history of Feroz Shahi, along with the historical events, there is also a glimpse of the society of that time. Zia-Ud-Din is considered to be a very reliable historian and the fact is that his position in the field of historiography is very high. What he has written is written after great care and thorough investigation. For which its history is a testimony. The preface of the history of Feroz Shahi is very important. In it, Burney has mentioned the benefits of history and the conditions that historiography has lost very valuably. It is an authentic contemporary history of its time which is called the primary source of information.<sup>7</sup>

Thus, it is also a rare and unique history. Due to its incidental and authoritative standard, it should be called a classic masterpiece of history and literature. Bernie has portrayed events in his history in such a way that the color of reality is evident. I have taken a critical look at royal and public life with an in-depth look.<sup>8</sup>

Dr. Syed Moin-ul-Haq writes: "Zia-ud-Din Burney's History of Feroz Shahi has a prominent place in our history of literature. It is not only a contemporary but also a highly authoritative and reliable source of information. It indeed has some flaws, but as a whole, it cannot be denied that it is a reliable and detailed source. Modern historians have, without exception, considered it to be a first-rate source and have made the most of it. For history, Feroz Shahi is the most authoritative and contemporary source of information.<sup>9</sup> There is no doubt that Bernie has been brief in describing certain events. For example, if Ghias-ud-Din Tughlaq and his son Muhammad ibn Tughlaq had written a detailed account of agricultural reforms, very useful material could have been available for the study of economic history.

Zia-Ud-Din Burney is considered a valuable figure of his time. Its status is prominent in scientific and literary history. A unique and enlightening feature of Bernie as a historian is that he focuses on public life as opposed to ancient and medieval historians. And with the rulers and their intercessors, the realities of public life come to the fore. A study of his famous book "History of Feroze Shahi" reveals that where the atmosphere of the ruling class, conditions of management, victory, and defeat, etc. are mentioned, the impressions of the public society also emerge. This tradition is healthy and new in the field of history, and it becomes even more important when we find out that Imam Khaldun, the founder of



sociology and the founder of the philosophy of history, cannot be happy. Dr. Khurram Qadir stated that Burney claims that he worked hard to write history, but we speculate that despite living in the court of Muhammad Tughlaq for 18 years, he did not think as seriously as Minhaj did historiography. And Bernie, in particular, made name mistakes.<sup>10</sup> Burney has been a vocal critic of ordinary historians, saying that instead of selling unauthorized books, they lie, and their papers turn white. Bernie's history escaped this fate and was criticized. He has criticized historians who ignore chronology while admitting that he did not care about the chronology of Muhammad Tughluq.<sup>11</sup>

As far as Bernie's philosophy of history is concerned, Bernie himself has stated. According to Burney, "Prophets, caliphs, sultans, and elders are described in terms of the attributes of religion and wealth and their greatness and perfection. They are attached to their peers. They are not interested in the art of history. It is not harmful to the stingy and the less fortunate to read and know it, but it is beneficial. What more honor can there be for the knowledge of history? It is said that the lesser and less original people are not attracted to this sophisticated knowledge, and their bad manners and their status in matters may not be of any use, nor is the mention of the perfections of the elders well known in their language."<sup>12</sup> It's not Bernie's fault for having such thoughts. There can be no caste issue among Muslims. Hindu society, on the other hand, believes in a caste system. This influence affected Muslim society to some extent during Burney's time. Therefore, in his book "History of Feroze Shahi", Burney mentions aristocracy and arrogance. In Burney's history, only the mention of aristocracy is worth mentioning. However, he admits that the purpose of mentioning the good and evil of the rulers of the past is only to make people follow good deeds, virtues, and justice, but avoid suffering. And learn from the losses of past rulers. With this confession, Bernie seeks to expand the boundaries of darkness, but he still considers the ultimate goal of history to be a way of following the good and deviating from evil by knowing the good and bad of the rulers.<sup>13</sup>

**Conclusion:** Historiography originated in Greece and over time it became popular in many parts of the world. With the advent of Islam after Greece and Rome, the knowledge of history flourished. With the expansion of the Islamic Empire, when the Islamic government was established in the subcontinent, the Muslim rulers became the patrons of history and became the guarantors of its development. Among many important historians, Al-Biruni, Qazi Minhaj, Amir Khusrao, and Zia-ud-Din Burney played a key role in bringing Islamic historiography to its peak in the subcontinent. Amir Khusrao showed the essence of his historiography as a court historian, and so did Bernie as an impartial historian and critic. This research paper compares the historiography of Amir Khusrao and Bernie. In this article, the work of both historians has been looked at very carefully with the help of historical criticism. If we review the historiography of Amir Khusrao Dehlavi and Zia-ud-Din Burney, we can say that Amir Khusrao is a historian but Zia-ud-Din's history. I have a place of my own. Amir Khusrao naturally is a poet and became a historian. He has done very little. His history is mostly found in poetry. Whatever books Amir Khusrao has written should be written by a

king or a prince to please him. But it is also an indisputable fact that Amir Khusrao is an eyewitness to the events of history. This means that he has seen all the events that he wrote about with his own eyes. But instead of writing history like a historian, his books do not have the coherence and arrangement that a historian does when writing history. But their written history cannot be denied because of the eyewitness accounts of many incidents. For example, the circumstances of Balban's time and especially the time spent with his son Muhammad who was the governor of Multan, then the Mongol invasion and the martyrdom of the prince, and then the death of Balban. These are all events that Khusrao has witnessed with his own eyes. Khusrao's poem on the death of Prince Muhammad also gives us knowledge of history. Despite all this, many historians refuse to accept Amir Khusrao as a historian, perhaps because he was not a free historian and was influenced by the monarchy. But when we talk about Zia-ud-Din Burney, there is no doubt that Zia-ud-Din Burney has a place in history. Historians do not give the position given to Zia-ud-Din Burney to Amir Khusrao. Zia-Ud-Din Burney not only wrote history in chronological order. While Burney praised the kings, Burney also pointed out their flaws. There is also a description of their luxury. When writing history, Burney focused on his findings. Burney's book History of Feroz Shahi has its place in history. And this book is a reflection of Burney's grasp on historiography. A brief analysis of Burney's historiography reveals that he is not only a credible historian, but his work is also valuable. His book History of Feroz Shahi is a unique masterpiece of the history of the subcontinent. Which is a very important source of biography of the sultans? And this source is the interpreter of honesty, and piety, free from prejudices as well as emotional style, color narration, and exaggeration style. Therefore, the historiography of both historians is a source of guidance for future historians.

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