



RESEARCH ARTICLE

Muslim Historiography in British India: A Case Study on Moulvi Zakaullah

Faiza Raees¹, Dr. Gull-i-Hina²¹Ph.D Scholar, Department of History, Lahore College for Women University Lahore, Pakistan²Assistant Professor, Department of History, Lahore College for Women University Lahore, Pakistan

ARTICLE INFO

ABSTRACT

Received: Apr 5, 2025

Accepted: May 15, 2025

Keywords

Muslim Historiography
British, India
Historians, Zakaullah
Urdu
Persian
Arabic
Language Writings

*Corresponding Author:

afaizaraees786@gmail.com

This study shaped the structure of old Muslim historians' points of view, discussed the strong ages of the past, and ineffective Mughal interest, developed the responses of Muslim historiography in British India, as well as illustrated Muslim capabilities by diverse eminent historians. It sheds light on different historical writings of scholars and to aware them about the significance of language as an identity. Apart from this time, among different historians and scholars like Sir Syed, Moulana Shibli, Ameer Ali, Chirag Ali and Altaf Hussain Hali discussed Muslim historiography with different facets, while Zakaullah performed an important role because he had a great influence on students, finding solutions to the Western challenging obstacle and teaching them how to obtain knowledge with proper understanding. He delves the motives for modification and adjustment of curriculum language. His philosophical aspects of writing profoundly influenced their newish learning methods. No doubt he was the first historian to compile the History of India in Urdu from ancient to modern times and became a center of attention among others. Unfortunately faced criticism for favouring the British trends, but their devotee always followed him after his death.

INTRODUCTION

This study investigates multiple facets of ancient Muslim historiography before British colonize in India. Behind it, purpose of the relevant study is to seek an intricate situation created by British rule in India, as well as discuss the role of Muslim historians and scholars who are playing a crucial role in maintaining the Muslim position through their historical writings. In this, Moulvi Zaka Ullah presented different solid perspectives to respond to the British rule in India.

A war of 1857, displayed as a turbulent situations in Muslim life. The revolt did create an obscuring and ambiguous circumstances with the sceptical behavior of the British, and the destruction of Delhi compelled and comprehended to the educated scholars for immediate steps, otherwise as soon as possible, the British would rule in the India with their own rules and regulations¹. After the advent of British rule, Muslims Historians observed the subcontinent's circumstances. Eventually, the British criticized and influenced the Muslim leaders and scholars, who were facing an unbearable condition and a challenging situation².

In past, the Muslim heritage of historical writings discussed the Holy Prophet (PBUH), the caliph era, and other historians such as 'Al Tabari', 'Al Bladuri', 'Al Yaqubi', 'Ibn I Athir' and 'Massoudi'. 'Ibn-Khaldun's writing' also discussed the caliph period. At the beginning of the Akbar regime to the last cohort, the historical study of Indo-Muslims has continually connected historians via historians. This continuity maintains native historiographical practices through the Indo-Muslim academic writings in Persian, Urdu and rarely in Arabi. The main precedent was presented in the 16th and 17th centuries by Persian Muslims Historians such as Abd-ul-Qadir Badauni, Nizam-ul-din-Ahmad, and M. Qasim

¹ Peter Hardy, *THE MUSLIMS OF BRITISH INDIA* (UK: CAMBRIDGE, 1972),61.² Shumaila Firdous, "Muslims Historiography of the Caliphate in the British India (1857-1947)," *Journal of Historical Studies* II, No. I (2016):23-24.

Hindu-Shah Frishta, as well as 19th century main renowned Urdu historian Moulvi Zaka-u-Allah³. When written records were found in Arabi and Farsi languages. The language deterrents make it difficult for the British scholars to understand the ancient Muslim history and historiography⁴. In the 19th century, the British intended to stop using Persian and switch to the vernacular languages, Hindi and Urdu, to obtain control over India⁵. The British attempted to utilise Arabi and Farsi Muslim historiographical records in the form of translation and misinterpretation. These circumstances altered Muslim historiographical propensities and set up for Muslim historians in British India. Then, after half of the 19th century, they applied an advanced method in Muslim historiography⁶. Historiography highlighted the highly regarded name of Sir Syed, Moulana Shibli, Ameer Ali, Nazir Ahmad, Moulana Altaf Hussain Hali, alongside Zakaullah was prominent figures as historian. He was born in 1832 and ended this struggle in 1910 with a strong legacy by his son.

Ancient Era of Muslim Historiography in India

In the work of Nurul Absar, Historical writing is the perusal of past, procedures of historical subjects and the historical research method. Historiographical structure is built through historical collection by the researcher's research with specific themes. Intellectual knowledge of historiography was increased by the Greek Historian Herodotus. Afterwards, being a part of continued research, it filled diverse cultures with different countries of the world. According to Muslim intellectuals and historians, Historiography is considered a tierce part of the information after getting the knowledge of the Holy Quran and Sunnah. The first accumulation of historical information was the compilation of the Al-hadith of the Holy Prophet (PBUH)⁷.

According to Franz, in world geography, a lot of spiritual people came to guidance from different places of different people, but none of them like the '*Holy Prophet (PBUH)*'. In era of 6th century, the '*Holy Prophet (PBUH)*' came to motivate through preaching and conveying the last message to the world. So, the principle of the '*Holy Prophet (PBUH)*' is everlasting. It was a reason that an image of the ancient historical records covered the whole reflection with the thought of the '*Holy Prophet (PBUH)*' came as a leader and provided guidance to the Arab, the Prophets and others. During this era, historical reviews demonstrated as the best source of study and learning by the Holy Quran⁸.

Muslim historiographer, Al-Farbi (870-950) wrote biography or Ahbar-Annas and history or Ahbar al-Umam provide diverse factual data, drama and artistic information. Al-Kindi (801-873) gives reference to the historical work in his writing '*On the Divisions of Human Knowledge and on what Knowledge is and its divisions*' that relates individual aspects and continues with a long span⁹. So, primitive records about Islam in the Arab world, improving the political activities among Banu-Umayyad, and the cultural success of Banu-Abbasid's prominent personalities provide an Urdu historical account. Subsequently, the upcoming Muslims conquered the territories, expanded the boundaries and spread Islam among the Arab Muslim states¹⁰.

The era of Historical research was started by Muslim rulers and Sultans because the ancient era was deprived from Indian National History. The era was disconnected from rich Historiographical records that proved the Muslims did not take any steps in historical research¹¹.

³ P. Harday, *Historian of Medieval India studies in Indo-Muslim Historical Writings* (London: Oriental and foreign booksellers and publishers, 1960), 1.

⁴ Shumaila Firdous, "Muslims Historiography of the Caliphate in the British India (1857-1947)," *Journal of Historical Studies* II, No. I (2016): 26.

⁵ Mohsin Ali, "Modern Islamic Historiography: A Global Perspective from South Asia" (P. hD. Thesis, UNIVERSITY OF CALIFORNIA, 2022), 15.

⁶ Shumaila Firdous, "Muslims Historiography of the Caliphate in the British India (1857-1947)," *Journal of Historical Studies* II, No. I (2016): 26.

⁷ A. B. M. Nurul Absar, "Muslim Historiography: The Trends and Nature in Perspective of India (1206-1526 A.D)," *Academic Journal of Interdisciplinary Studies* 3, no.1(2014): 451-452.

⁸ FRANZ ROSENTHAL, *A History of Muslim Historiography* (LEIDEN: E, j, Brill, 1968), 26-27.

⁹ FRANZ ROSENTHAL, *A History of Muslim Historiography* (LEIDEN: E, j, Brill, 1968), 32.

¹⁰ Ikramul Haque, "Urdu Historiography: Trends, Challenges and Prospects," *Café Dissensus*, March 19, 2017, <https://cafedissensus.com/2017/03/19/urdu-historiography-trends-challenges-and-prospects/>.

¹¹ A. B. M. Nurul Absar, "Muslim Historiography: The Trends and Nature in Perspective of India (1206-1526 A.D)," *Academic Journal of Interdisciplinary Studies* 3, no.1(2014): 453.

Muslim Historiography in the Medieval Era

In 1258, the rule of the Abbasid dynasty ended, and the Ilkhani era was founded. Rashid u din compiled historical information about an *Ilkhani* era in the form of Persian writing "Jamiat Tawareekh". Mirkhand compiled *Rawatassafa*, which discussed Arab tendencies and styles. Arab Historiography also imitates the Persian trend, but a little bit of strength is noticed. Similar tendencies compiled in 'Tareekh-e-Khani' and 'Jafar Nama' in the Timurid era. Timurid's record was arranged carefully, while Muslim historiography was strong after Arabi and Farsi historiography. In this era, Persian became the state language and stimulated the Timurid and Safavid rule. When the establishment of Persian and Roman historiography reached at peak. Farsi and Turkey were keenly interested in the central Asian historiographical trends in the subcontinent¹². While in the 14th century, Al-Akfani gave useful and authentic explanation of historical work that dealt with advanced knowledge¹³.

World Islamic historical records provided crucial information, alongside Al-Tabari (1434-1517), based on the 'Annalistic' way of historical work. Al-Masudi was an Encyclopedist and set his historical writing by kings, dynasties and other themes. Others give details about historical and geographical places with different biographies¹⁴. Among the reflective figures of historians, such as 'Al-Tabari', 'Ibn-Khaldun', 'Baladhuri', 'Al-Masudi', 'Ibn-Ishaq', all signified name of the Muslim historians attempted and performed their role as protectors and became a source for disseminating unchangeable and realistic information. Their ceaseless involvement and progression of Muslim historiography played a key role during the medieval period. Muslim historiographers' works contribution had great potential with flawless, systematic and factual material¹⁵.

In the Mughal era, the information imparted as a trend of letter collection, which was commonly introduced by Abul-Qasim Khan Namkeen given the title of '*Munshat-i-Namkin*' in 1594. He accumulated different letters, decrees and written administrative records. In 1606-1607, a little bit of data collection was prepared by Akbar's Wazir, especially by Abul Fazal. Similarly, it noticed the Aurangzeb writings, such as '*Adb-e-Almagiri*', which were collected by Sadiq Mutlibi and '*Kalimat-e-Tayabat*' by Inayatullah¹⁶. Ghulam Hussain Tabatabai was the most prominent figure in Persian historiography. In the 17th century, Tabatabai tended to Sujan Rai Bhandari's work 'Khulasat al-Tawarikh' in Persian. He did another work on *Siyar-al-Muta'akhrin*, or *History of Modern Times*, that was done in 1781. In 781, he interviewed Warren Hastings and devoted this writing to him. This writing was a sample of historical awareness, converted into the Persian language and connected with the Islamic and Persian sections in the 18th century. First connectivity to the pedigrees of Hazrat Adam (AS) provides the leadership of the era Anmbya Karam (AS) and facts of the Holy Prophets (PBUH). The second part related to Persian figures. Tabatabai wrote the details of the History of Hindustan in sequence position. Mir Ali Afsoos's famous writing was *Araishi-I Mehfil* printed in Kolkata in 1808, and further publication was printed in 1848, 1863, 1871 and 1882¹⁷. During the Muslim rule in India, Arabi and Farsi languages were endorsed as official. As well as accumulating a high amount of knowledge in these languages. Unfortunately, they were disconnected from advanced knowledge after the late Aurangzeb and later the Mughals¹⁸. According to Fritz, in 1707, Aurangzeb's swinging strategies were the cause of the downfall of a Mughal emperor. Even after his death, incompetent rulers faced an instability¹⁹.

¹² A. B. M. Nurul Absar, "Muslim Historiography: The Trends and Nature in Perspective of India (1206-1526 A.D)," *Academic Journal of Interdisciplinary Studies* 3, no.1(2014):451-452.

¹³ FRANZ ROSENTHAL, *A History of Muslim Historiography* (LEIDEN: E, j, Brill, 1968), 32.

¹⁴ Javaid Ali Khan, *Early Urdu Historiography* (Patna: Khud Bakhsh Oriental Public library, 2005), 27-28.

¹⁵ Samee-Ullah Bhat, "Towards Understanding the Muslim Historiography and Muslim Historians," *Journal of Islamic Thought and Civilization* 4, no1(2014):66.

¹⁶ M. Athar Ali, "The Use of Sources in Mughal Historiography," *Journal of the Royal Asiatic Society of Great Britain & Ireland* 5, no.3(1995): 364.

¹⁷ Blain Auer, *Early Modern Persian, Urdu, and English Historiography and the Imagination of Islamic India under British Rule*, *Etudes de lettres* 2, no.3(2014):207-208.

¹⁸ Ameer Humzah, Muhammad Hammad Lakhvi, "The Critical Study of the Urdu Historiography of Molana Shibli Nomani from Sub-Continent," *Journal of Xi'an Shiyu* 18, no.10(2022):640.

¹⁹ Fritz Blackwell, "The British Impact on India, 1700–1900," *Education About Asia: Online Archives* 13, no.2(2008):3.

Mughal history had written by self and companions, with and without the Mughals court's defenders. Sometimes, it was written through the Mughal's autobiographies and converted into the form of historical records. During Akbar's ruling power highly, recommended recorded writing was 'Akbar Nama' written by Abul-Fazal. These writings were initiated during E.I.C. rulers and its translation started into English after they reached India. The British learned a few historical writings from educational institutions. The main concern was to understand the Indian administrative system and find out the actual records and methods, like what kind of traditional style was applied and maintained by Mughal scholars in their writings. Here is the transformation procedure to accommodate the opponent rulers²⁰.

Mohsin Ali discussed that in the 19th century, Europeans took a step and started the procedure of language transformation for self-interest²¹. Williams Jones, Colebrook, and Wilson are interested in language and culture. They took an initial step in dialectology, in which Sanskrit and Persian were understandable and knowledgeable languages, that is why their native language was translated into English. Initial translation proceeds from books, magazines and religious writings²². Author of "History of British India" James Mill wrote that old Muslim victors, courageous and actional movements, made it easy to modify the Muslim mode of conduct, to fill into filthy, feeble and extravagant activities. Existing historical records demonstrated a high level of savagery²³. In the 18th century, Warren Hastings and other Oriental scholars such as Wilkins, William Jones, and Halhed keenly focused on Hindu and Muslim living styles in India²⁴. Afterwards, Muslims started to take an interest in advanced science and introduced Muslim historiography into Urdu to lead Muslim with a comprehensive understanding about their glorious past. Since the beginning of the war of 1857, which concluded Muslim defeat that had a profound impact on them; they realized it was the end of a glorious past with Persian and Arabic languages. No doubt, it's a difficult challenge, but it's amazing under British rule in India²⁵.

Muslim Historiography in British India

Muslim historians decided to respond the British historians' claims through Muslim historiography. Opportunely, the powerful modern historiographers were improving the competency of the Muslim authors. Amongst prominent figures, Sir Syed Ahmad Khan and Ameer Ali responded because an oriental discussion was limited to complaining the Muslim ruling power in India. Their main criticism was regarding Islamic historiography. Therefore, Sir Syed wrote 'Khutbat-e-Ahmadia', and Ameer wrote 'The Spirit of Islam' to opponents' response to the writing of European historian William Muir's 'Life of Mohammad'²⁶. Sir Syed Ahmad Khan formed a family sketch, 'Timur to Bahadur Shah II', and magazines like 'Intikhab al Akhawayn' discussed civil laws and 'Jam-I-Jum' themes based on Mughal rulers. Asar ul Sanadid (1847) discussed the Delhi historical building²⁷. Sir Syed's work was proving the Muslims' honesty towards the British through the 'Causes of Indian revolt'. After a war of Independence, generally, Sir Syed, Moulvi Chirag Ali and Ameer Ali were influenced by historical writings, also focused on reformation of Muslim society by historical writings. That is based on the Quran & Hadith, the philosophical educational system, and knowledge of the law. The purpose of writings was to explain Islamic writings through modern aspects and create harmony by altering the political and educational milieu. This tendency is demonstrated with poetical lamentation of Altaf

²⁰ Anushay Malik, "A historiographical account of Mughal India," *Herald*, 5 October 2017, <https://herald.dawn.com/news/1153871>.

²¹ Mohsin Ali, "Modern Islamic Historiography: A Global Perspective from South Asia" (P. hD. Thesis, UNIVERSITY OF CALIFORNIA, 2022), 56-57.

²² Shweta Kumari Das "Orientalism, Translation, and Recognition: With reference to Sir William Jones, H.T Colebrooke, and H.H Wilson," *International Journal of Multidisciplinary* 8, no.3 (2023):28.

²³ James Mill, *The History of British India Vol I* (London: Baldwin,1817),631-632.

²⁴ Francis Robinson, "The British Empire and Muslim Identity in South Asia," *Transactions of the Royal Historical Society* 8 (1998):272-273.

²⁵ Ameer Humzah, Muhammad Hammad Lakhvi, "The Critical Study of the Urdu Historiography of Molana Shibli Nomani from Sub-Continent," *Journal of Xi'an Shiyu* 18, no.10(2022):640.

²⁶ MUHAMMAD NAVEED AKHTAR, MUHAMMAD ABRAR ZAHOO, "MUSLIM NATIONALIST HISTORIOGRAPHY IN SOUTH ASIA: AN APOLOGETIC APPROACH FOR MUSLIM IDENTITY," *J.P.H.S* 69, No. 2 (2021): 11.

²⁷ Samia Jamshed, Sara Rauf, "WRITINGS OF SYED AHMED KHAN AND IMPACT ON MUSLIM NATIONALISM," *Pakistan Journal of Social Research* 4,no.3(2022):555.

Hussain Hali, the historiographical and biographical work of Shibli²⁸. The authenticity of the writing of Altaf Hussain Hali manifested in the form of an 'autobiography'. He introduced newish literature and poetry, such as 'Maqdma Shai-o-Shari'. Shibli Nomani introduced novel writing styles, as well as Hussain Aazad's writings meet the upcoming challenges in heterogeneous English Rhymes, Novels and essays. His contribution was also shown as a historical facets and in the Urdu literature²⁹.

Among these historians, Moulvi Zakaullah was an eminent historian who wrote 'History of Hindustan'. He was inspired by Syed Ahmad's loyalty to the British and his follow-up. He praised to British in the different parts of 'Tareekh-e-Hindustan'; however, he marked general European writings against Islamic reforms and especially Muslim rules in India. Even before 1920, Western self-interest impacted South Asian Muslim religious scholars³⁰.

A Case Study on Moulvi Zakaullah as a Muslim Historiographer

Moulvi Zakaullah was born on April 20, 1832, and belonged to a decent family. His family pedigree was associated with the first Caliph of Hazarat Abu-Bakar Sadequee (RA). Zakaullah's grandfather, M. Baqa Allah, was a religiously respected scholar. He did well upbringing to his son Sanaallah and grandson Zakaullah. His mother was a strong and virtuous woman. She cared for the children's education, for that, sold their jewellery. Zakaullah gets an early education from his paternal grandfather. His grandfather belonged Mughal court, there due to his talented personality, Zakaullah received appreciation and awards from women³¹.

Even his elder family members were taught to Mughals Persian education. Zaka learns Persian from their grandfather and became an expert at the age of six in the 'Gulistan-e-Saadi'. He learned traditional education, Islamic history and literature in Farsi and Arabi. At the age of twelve, his father registered him at Delhi College in 1844. Even though the public considered that studying at Delhi College Zaka contaminated the religious beliefs of students. While his father did not compromise on his traditional education. Rather keenly interested in what should be the best level of education for Zaka's future. Zaka's Persian tutor, Imam Bakhas, was an expert in his profession. During this learning, Zaka engaged and promoted himself in English translation. Perhaps his traditional learning influenced modern education. He spent six years at Delhi College, maintaining the first position and achieving scholarship. He also learned Oriental education, such as history, Math, Medicine, Geography, and Mechanics, therefore had expertise in modern and traditional perspectives. Mamluk Ali is aware of the tricks and samples of how to meet the challenges of colonial knowledge. In which Zaka influenced mathematician Ram Chander, who was against an Arabic education. No doubt, Zaka has mathematical expertise, and scientific education that was supportive for the current situation and had an emotive attachment his whole life. While in the religious matter, attachment to Ram could not impact his life³².

Zakaullah started his job as a Mentor in the Mathematics subject at Delhi College, afterwards appointed in Agra College as the Urdu and Persian teacher for seven years. In 1858, he was hired as deputy inspector of a school at Bulandshahar. In 1864, the British tagged him as '*Robe of Honor*' regarding teaching women. In 1866, he joined a scientific society with Sir Syed and became a part of the college committee. In 1869, he joined as the head Delhi institution. In 1872, the highering role was a professor at Muir Central College at Allahabad and continued this job till 1887. After leaving this, he joined Mohmmadans Anglo Oriental to teach CSS exam preparation. During this period, he achieved the role of honored as "Shams-ul-ulema" and 'Khan Bahadur'³³.

Relationship between Zakaullah and Sir Syed Ahmad Khan

²⁸ ALI USMAN QASMI, "A Master Narrative for the History of Pakistan: Tracing the origins of an ideological agenda," *Modern Asian Studies* 53, no. 4 (2019): 7-8.

²⁹ Muhammad Afzal Butt, Muhammad Shahbaz, "Effects of Sir Syed Movement on Indian Literature and Society: A Guiding Principal for Social Awareness," *Orient Research Journal of Social Sciences* 3, no.1(2018):54.

³⁰ ALI USMAN QASMI, "A Master Narrative for the History of Pakistan: Tracing the origins of an ideological agenda," *Modern Asian Studies* 53, no. 4 (2019): 7-8.

³¹ Javaid Ali Khan, *Early Urdu Historiography* (Patna: Khud Bakhsh Oriental Public library, 2005),195-196.

³² Margrit Pernau, "Maulawi Muhammad Zaka Ullah: reflections of a Muslim moralist on the compatibility of Islam, Hinduism and Christianity," *Conviction religieuses et engagement en Asie du Sud depuis 1850* 25 (2011): 32-33.

³³ SATYA PRAKASH, "Zakaullah" (Master Thesis, Aligarh Muslim University, 1986),14-16.

Sir Syed was a champion, shining, superior, and powerful and an unprecedented hero for Zakaullah. Both set up religious principles at a wide range of ethics and probity. Conversely, a contradiction in an ardent, suspicious and avarice situation. They had keenly focused and required the advanced and broadminded religion that integrated advanced science and technology, as well as fulfilling the demands of the current period. Both were curious and attempted to attain advanced education in the field of science and technology without getting the entire consequences. They considered harmony with Muslims to create a strong model for the Muslim Renaissance and abstain from havoc like the event of 1857. The main concern was to set the values that would be helpful to protect by the British Raj. Zakaullah wrote that for patriotism, people must sacrifice their lives. These passions were clearly exposing his writings like these words: nation, nationality, nationhood and nationalism. Through these emotions, he was increasing the feeling of patriotism among the public³⁴.

Zakaullah Faces the Challenge of Western Learning

No doubt, Zakaullah was an eminent historian and became famous through his writings. Due to his abilities and devotion, he has become an influential personality among students. His characteristics were revealed through the solution of difficult problems in the educational system. When people criticised Zaka's method, he was proving that it could make it possible to attain Western education and English medium of instruction in the local Indian language. He considered the Western language harmful for youth learning without understanding. He did fight for this challenge at the last moment to win the situation. Now it seems this unexpected matter of the past was proving in the right direction. He also disclosed that in the past, Western science and geometric books were never written in the local language. It is harmful for youth to suddenly and directly start learning the English language; that's why Zaka applied an easy procedure with self-experience and translated books from English to the local language. He spent the time to write such books in North India because people understood that nobody could make this effort as the best teacher except him³⁵. He translated science and Math books from English into Urdu. Alongside, Economics, History, Ethics and Literature subjects were also translated³⁶.

To understand the importance of Native language

C.F. Andrews wrote in 'Zaka Ullah in Delhi' intending to introduce English, to restrict Muslim children to learn Urdu reading and writing practices, that unable to be involved and recognize the reality of their religion. He marked his childhood example of continued use of English and being unable to use his own native Urdu. It became the cause and declared them as non-native. To sustain our identity, we should belong to the native language that we have learned from our mothers' lap. It can be able to communicate with the mother after knowing the reality of the world. Our mother tongue is related to our Muslim historiography of the glorious past. So, to ignore and forget it, that's means making it impossible to build a strong national character and cause losing an identity. Urdu manuscript belongs to the Arabic language, and many words are derived from its basics. If we take an interest in the English language for development, then who has an interest in our Quranic language except for a few scholars in Northern India?³⁷. Zakaullah provided the services in the Urdu language and afterwards gave proper attention to historical education.

Zakaullah's Philosophical Point of View through Writings

According to C.F. Andrew, the main purpose of Zakaullah's writings was primarily to demonstrate that religious tolerance is the first and last rule of ruling power in Hindustan. He said the best rulers would be those who had the tolerance to affection, follow up and maintain all sectors, whether they belonged to Hindus, Muslims or Englishmen. Zaka-Ullah wrote ten volumes on 'Tareek-e-Hindustan'

³⁴Mushirul Hasan, *A Moral Reckoning: Muslim Intellectuals in Nineteenth-Century Delhi* (UK: Oxford university press, 2005), 14-15.

³⁵ C.F. Andrews, *"Zaka Ullah of Delhi,"* (London: W. heffer and Sons Ltd, 1929),89-90.

³⁶ Mohad Alimullah, *"THE ALIGARH MOVEMENT A Select annotated biography 1950-76"* (Master thesis, Aligarh Muslim University,1987), 37.

³⁷ C.F. Andrews, *"Zaka Ullah of Delhi,"* (London: W. heffer and Sons Ltd, 1929),97-98.

that cover the complete History of Hindustan. Especially the Mughals' mistakes and causes of their downfall³⁸.

Zakaullah introduced historiographic work in Urdu '*Tareekh-e-Hindustan*' (1870) that started to explain the history of India, including Sindhi's profession, details of the Muslim ruling era and an outline of dynasties, while at the end explaining the writing on the Islamic politics in India³⁹. It explains that, in the beginning spreading of Islam ended the victory in Sindh and Salatin-e-Delhi. His critics on the blame, which marked the Muslim family tree was notorious. On the contrary, he was led to abstain from past mistakes and found the solution to existing obstacles. He became a source to bring the changes in their life and accept them with endurance⁴⁰. He raises objections concerning the European misinterpretation of Muslim historiography. His writings illustrated the Qualitative modification and marked outcomes of the Western Methodological impacts, applying the 'Index', 'Footnotes', 'Appendixes' and 'List of Mistakes'. He provides unique historical knowledge and criticizes references that are undeniable or non-questionable⁴¹.

He wrote the '*Tareekh-e-Arooj-e-saltan-inglistan-hind*' and '*Tareekh-e-Hindustan*' bow the seed of 'Nationalist historiography' that was created in 1870⁴². Zaka's writings elaborate the notions, purpose and method of history and historiography⁴³. This writing discusses the war between the English and the Afghani. It explains, the British government and social reformation restricted the detrimental and immolation performances among human beings⁴⁴.

The writing of '*Ain-e-Qaisari*' was published in 1904. This work discussed the conditions of events from 1854 to 1904. He wrote about the personal life system of Queen Victoria because he was influenced by her⁴⁵. The main theme of *Ain-e-Qaisari* discussed British rule in India. It introduced cultural and customs variations among the Public, such as their eating style, outfit-wearing trends, and home management, allowing them to use their due rights and highlighting the codes of uniformity. Zaka described details of Hindu civilian laws of modification, working the different methods of the Judiciary system, and jury Position. The Indian census, financial and government association with the British and the religion system demonstrated. It portrays the British military powers, the resources of communication, transportation, the banking system, water supply and demographic standards. Zaka wrote purpose behind the establishment of the railway was self-benefit and strong self-rule in India. His work grasped the attention that the current situation is better than before⁴⁶.

The philosophical perspective of Zakaullah's works is especially associated with religious and Ethnic writing written in the 1890s. He created harmony in Islamic, Hindu, and Christian works. In the beginning, he presented an explanation of the Hinduism faith about *Tehzib-ul-Ikhlaq*, *Arya-e-Hind* and *Yani Hunud*. Subsequently, two more explanations were about the ethical learning of Islam and Makarum-ul-Akhlaq, as well as concluded this work in petite parts with diverse themes of Christianity. These writings are proposed for college students. He introduced '*Talim-ul-Intizam*' in which to set a standard of life, an organized discipline, customs and ethics. His writing was trying to motivate and to learn by struggling and avoid spending more on happiness than could escape the

³⁸ Sameera Bashir, "MAULVI ZAKAULLAH AS A HISTORIAN," *Urdu Tareekhi Majla* 2, no.2(2021):55.

³⁹ Ikramul Haque, "Urdu Historiography: Trends, Challenges and Prospects," *Café Dissensus*, March 19, 2017, <https://cafedissensus.com/2017/03/19/urdu-historiography-trends-challenges-and-prospects/>.

⁴⁰ Mushirul Hasan, *A Moral Reckoning: Muslim Intellectuals in Nineteenth-Century Delhi* (UK: Oxford university press, 2005),33.

⁴¹ Javaid Ali Khan, *Early Urdu Historiography* (Patna: Khud Bakhsh Oriental Public library, 2005),222-223.

⁴²Blain Auer, "Early Modern Persian, Urdu, and English Historiography and the Imagination of Islamic India under British Rule," *Études de lettres* 2, no.3(2014): 215.

⁴³ SATYA PRAKASH, "Zakaullah" (Master Thesis, Aligarh Muslim University, 1986),31.

⁴⁴Javaid Ali Khan, *Early Urdu Historiography* (Patna: Khud Bakhsh Oriental Public library, 2005),203.

⁴⁵ Sameera Bashir, "MAULVI ZAKAULLAH AS A HISTORIAN," *Urdu Tareekhi Majla* 2, no.2(2021):57.

⁴⁶ Javaid Ali Khan, *Early Urdu Historiography* (Patna: Khud Bakhsh Oriental Public library, 2005), 204-206.

loans and financial burdens. He gave Kafyat Sha'ari lessons, as well as imparting knowledge of honesty. He did explain Business methods and political and economic facets in their magazines⁴⁷.

Talim-ul-Khisal learned how to promote personality traits and improve their accomplishment through education. From the religious point of view, Zakaullah deliberated some social aspects in his instruction, such as '*Naik Mufid Khyalat ka Majmouaa*' that enable human beings to derive into the dusky night and illuminate their internal and external life with colored lights⁴⁸. He said education is the source of the query about emotive situations. Therefore, he refined Tehzib-ul-Ikhlaq for man's activities and divided it into 'Soul and Intellect', 'Soul' is the feeling to transform the animals and 'intellect' is identical between human beings and cherubs. This is the ex-philosophy of Aristotle reapplied by Al-Ghazali. This notion had come from India into Persian⁴⁹.

Zakaullah's other distinct writings were 'Makarim-ul-Akhlaq', 'Mahasin-ul-Akhlaq', and 'Talim-ul-Aakhlaq', based on manners. In 'Mahasin-ul-Akhlaq' wrote unique words of vocabulary with diverse parts but unapproachable. The purpose of this writing demonstrates and reflects philosophical morality alongside endeavoring to create harmony between the individual and social characteristics⁵⁰. Zakaullah played an important role in building the morals and reverence of institutions. Within this step, pupils could be able to probe and seek reality related to scientific research and critical thinking for mental development⁵¹.

Zakaullah supported references to Socrates and Plato's knowledge and method of study. He said, both having concentrated on self-contemplation and self-critique is the best way of finding the solution to the problem. According to him, writing and criticism are good ways of learning. He had a strong passion and incentive to explore and investigate information for a wide range of subjects such as history, literature and science. Zakaullah's writing career started from the age of nineteen till 1910 and published 143 book collections with unlimited expertise and endurance⁵².

Other writings were Sawanih-Umari Haji Moulvi Muhammad Sami-Ullah Khan, Sawanih Umri Hazrat Aliyah Malkah Muazzamah Mulki Safab Qaisar Hind Wa Ali Janab Prince Consort Albert⁵³.

Zakullah's Devotee

Zakaullah's influence extended from Delhi to outside Punjab. Imad Ali was the founder of 'Bihar Scientific Society' and the Editor of 'Akhbar-ul-Akhyar' and was a strong follower of Zaka Ullah. Similarly, essay journalist Nasir Ali was as it is in Delhi. In 1902, Abul Kalam Azad introduced 'Lisan-ul-Sidq' and promoted Urdu translation. Zakaullah's son was Inayat-ullah, he supported his father's heritage through the writings translation. Specifically, when he transferred as a head of the translator department of 'Seegha- i- darul- tarjuma' in 1921⁵⁴.

CONCLUSION

Muslim historiography highlighted a multifaceted perspective of magnificent Islamic rule throughout India. It discussed methods and materials pertaining to the Muslims' writings and impending threats coming from British rule in India. During this turbulent situation of the war of 1857, Muslims endured uncounted difficulties that compelled the Muslim scholars and historians to defend their position and

⁴⁷ Mushirul Hasan, *A Moral Reckoning: Muslim Intellectuals in Nineteenth-Century Delhi* (UK: Oxford university press, 2005), 25.

⁴⁸ Margrit PERNAU, "REFLECTIONS OF A MUSLIM MORALIST ON THE COMPATIBILITY OF ISLAM," In *Convictions religieuses et engagement en Asie du Sud depuis* (2011):34-35.

⁴⁹ Margrit PERNAU, "REFLECTIONS OF A MUSLIM MORALIST ON THE COMPATIBILITY OF ISLAM," In *Convictions religieuses et engagement en Asie du Sud depuis* (2011):37.

⁵⁰ Mushirul Hasan, *A Moral Reckoning: Muslim Intellectuals in Nineteenth-Century Delhi* (UK: Oxford university press, 2005), 25

⁵¹ Amit K Suman, "Trailblazers of Knowledge: Old Delhi College's Enduring Influence On India's Intellectual Landscape," *Journal of Language and Linguistic Studies* 16, no. 1 (2020):532.

⁵² Mushirul Hasan, *A Moral Reckoning: Muslim Intellectuals in Nineteenth-Century Delhi* (UK: Oxford university press, 2005), 23.

⁵³ Javaid Ali Khan, *Early Urdu Historiography* (Patna: Khud Bakhsh Oriental Public library, 2005), 201.

⁵⁴ Mushirul Hasan, *A Moral Reckoning: Muslim Intellectuals in Nineteenth-Century Delhi* (UK: Oxford university press, 2005), 21.

educate the beautiful, glorious past, to respond to the British prejudiced behaviour. This research gap enriches our understanding regarding inherited memories and enables us to explore and react to the British action through Muslim historiography in British India. Among diverse eminent Muslim historians, Zaka Ullah makes a traditional and modern bridge for Muslims by applying the Persian and Arabic languages with British practices. Highlighted the learning and strong bonding with Sir Syed, as well as the influences of self-philosophical writings. He introduced miscellaneous writing with multiple pieces of information that provided leadership and upgraded development. Unsuspiciously, he did face criticism but still carried on his effort and continued to transfer to the next generation till 1910 through his writings.

REFERENCES

- Absar, A. B. M. Nurul. "Muslim Historiography: The Trends and Nature in Perspective of India (1206-1526 A.D)." *Academic Journal of Interdisciplinary Studies* 3, no.1(2014): 451-456.
- Akhtar, Muhammad Naveed, Muhammad Abrar Zahoor. "Muslim Nationalist historiography in South Asia: An Apologetic approach for Muslim Identity." *J.P.H.S* 69, No. 2 (2021): 7-26.
- Ali, Mohsin. "Modern Islamic Historiography: A Global Perspective from South Asia." P. hD. Thesis, UNIVERSITY OF CALIFORNIA, 2022.
- Alimullah, Mohad. "THE ALIGARH MOVEMENT A Select annotated biography 1950-76." Master, Aligarh Muslim University, 1987.
- Ali, M. Athar, "The Use of Sources in Mughal Historiography." *Journal of the Royal Asiatic Society of Great Britain & Ireland* 5, no.3(1995): 361-373.
- Andrews, C.F. *Zaka Ullah of Delhi*. London: W. heffer and Sons Ltd, 1929.
- Auer, Blain, Early Modern Persian, Urdu, and English Historiography and the Imagination of Islamic India under British Rule." *Études de lettres* 2, no.3(2014): 199-225.
- Bashir, Sameera. "Maulvi Zakaullah as a Historian." *Urdu Tareekh Majla* 2, no.2(2021):53-59
- Bhat, Samee-Ullah. "Towards Understanding the Muslim Historiography and Muslim Historians." *Journal of Islamic Thought and Civilization* 4, no1(2014):63-74.
- Blackwell, Fritz. "The British Impact on India, 1700–1900." *Education About Asia: Online Archives* 13, no.2(2008):3.
- Butt, Muhammad Afzal, Muhammad Shahbaz. "Effects of Sir Syed Movement on Indian Literature and Society: A Guiding Principle for Social Awareness." *Orient Research Journal of Social Sciences* 3, no.1(2018):47-48
- Das, Shweta Kumari. "Orientalism, Translation, and Recognition: With reference to Sir William Jones, H.T Colebrooke, and H.H Wilson." *International Journal of Multidisciplinary* 8, no.3 (2023):26-32.
- Firdous ,Shumaila. "Muslims Historiography of the Caliphate in the British India (1857-1947)." *Journal of Historical Studies* II, No. I (2016): 21-39.
- Hardy, Peter, *THE MUSLIMS OF BRITISH INDIA*. UK: CAMBRIDGE, 1972.
- Harday, P. *Historian of Medieval India studies in Indo-Muslim Historical Writings*. London: Oriental and foreign booksellers and publishers, 1960.
- Hasan, Mushirul, *A Moral Reckoning: Muslim Intellectuals in Nineteenth-Century Delhi*. UK: Oxford University Press, 2005.
- Haque, Ikram ul. "Urdu Historiography: Trends, Challenges and Prospects." *Café Dissensus*, March 19, 2017. <https://cafedissensus.com/2017/03/19/urdu-historiography-trends-challenges-and-prospects/>.
- Humzah, Ameer, Muhammad Hammad Lakhvi. "The Critical Study of the Urdu Historiography of Molana Shibli Nomani from Sub-Continent." *Journal of Xi'an Shiyou* 18, no.10 (2022):639-643.
- Jamshed, Samia, Sara Rauf. "WRITINGS OF SYED AHMED KHAN AND IMPACT ON MUSLIM NATIONALISM." *Pakistan Journal of Social Research* 4, no.3(2022):553-560.
- Khan, Javaid Ali. *Early Urdu Historiography*. Patna: Khud Bakhsh Oriental Public library, 2005.
- Malik, Anushay. "A historiographical account of Mughal India." *Herald*, 5 October 2017, <https://herald.dawn.com/news/1153871>.
- Mill, James. *The History of British India*. Vol I. London: Baldwin, 1817.
- Qasim, Ali Usman. "A Master Narrative for the History of Pakistan: Tracing the origins of an ideological agenda." *Modern Asian Studies* 53, no. 4 (2019): 1066-1105.
- PRAKASH, SATYA. "Zakaullah." Master Thesis, Aligarh Muslim University, 1986.

- Pernau, Margrit. "Maulawi Muhammad Zaka Ullah: reflections of a Muslim moralist on the compatibility of Islam, Hinduism and Christianity." *Conviction religieuses et engagement en Asie du Sud depuis 1850* 25 (2011): 31-47.
- Rahman, Mohd Lutfur. "Contribution of Arab Muslims of Middle Ages in Historiography." *Journal of Emerging Technologies and Innovative Research* 9, no.3(2022):236-239.
- Robinson, Francis. "The British Empire and Muslim Identity in South Asia." *Transactions of the Royal Historical Society* 8 (1998):271-289.
- ROSENTHAL, FRANZ. *A History of Muslim Historiography*. LEIDEN: E, j, Brill, 1968.
- Suman, Amit K. "Trailblazers of Knowledge: Old Delhi College's Enduring Influence on India's Intellectual Landscape." *Journal of Language and Linguistic Studies*, 16, no. 1 (2020): 529-546.