

Unit I
Topic I
Muntakhab-ut-Tawarikh
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Muntakhab-ut-Tawarikh

- Muntakhab-ut-Tawarikh is an important non-official source of Akbar's reign.
- Badayuni was born in 1540 at Toda and Badayun became his permanent home.
- He was the son of Muluk Shah. He studied under the guidance of maulana hakim sambhali and for sometime under the care of sheikh Mubarak at Agra.
- He mastered theological studies as well as literature grammar Persian Arabic and Sanskrit.
- In 1565 badayuni was taken into service by Hussain khan, the jagirdar of Patiali and shamshabad.

- In 1574 for unexplained reason he left Hussain khan was introduced to Akbar by Jamal Qurchi and Ain-ul-Mulk.
- He was appointed Imam to lead the prayer on Wednesday. He was also given a madad-i-mash of 1000 bighas.
- Soon after the introduction to the court badayuni was disillusioned with Akbar. Both Abul Fazl and Faizi joined the imperial service in same year as Badayuni while badayuni remain stuck at the initial grant, Abul Fazl was promoted to greater heights.
- Badayuni was strongly critical of Akbar's religious beliefs and policies as well as many of his administrative measures.
- The Muntakah-ut-Tawarikh is well known because it is an unofficial history and provides us those information's which Abul Fazl being an official historian deliberately omitted.

- Badayuni accuses hindu ladies of haram, Todermal, Abul Fazl, Faizi and some other Irani nobles for creating confusion in orthodox Islam and distancing Akbar from Islam.
- Badayuni throws light on certain notable aspect of Akbar's administration especially *Karori* and institution of branding (*Dagh*), experiment to the *Aimma grants* and details of *Ibadatkhana* building.
- Badayuni dislike the religious outlook of Akbar and his religious experiments. Badayuni absented himself from the court and in in 1591 his overstaying infuriated Akbar who cancelled his *madad-i-mash*.
- *Munatakah-ut-tawarikh* is literally a history written in disgust with heresies against which he could openly register only limited protest, compelled him to the writings of this book secretly.

- This book was not known till the 10th R.Y of Jahangir.
- Badayuni started writing his *muntakhab* in 1594 after the death of his close friend Nizamuddin Ahmad Bakshi.
- The *muntakhab-ut-tawrikh* was completed by badayuni shortly before his death in 1615.
- The three volumes of *muntakhab* covers the history of India from ghaznavides down to the 40th year of Akbar's reign.
- The 1st volume was translated by George S.A Ranking and published in 1898 deals with the history of India from the subuktagin down to the death of Humayun in 1556.
- The 2nd volume was translated by Lowe, it concerns the first 40 years of Akbar's rule.

- The 3rd volume was translated by Sir Wolseley Haig and published in 1925. It contains the biographical accounts of the saints, poets and men of letters who either known to him or were attached to the court of Akbar.
- According to Smith “Al badayuni’s interesting work contains so much hostile criticism of Akbar that it was kept concealed during the emperor’s life time and could not be published until after Jahangir’s succession. The book being written from the point of view by a bigoted sunni, gives information which is not to be found in the other Persian histories”.
- The Persian copy of manuscript was edited by moulvi Ahmad Ali and published in the Bibliotheca Indica of the Asiatic Society of Bengal vol I.
- Thus it is an important source for the construction of the history of Akbar’s Reign and gives us details which combined with *Akbarnama* can give us full picture of Akbar’s period.