

# **A CRITICAL OVERVIEW OF THE HISTORICAL WORKS OF AHOM - MUGHAL PERIOD, C 1500-1600**

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**ABSTRACT:** The history of Assam, C.1500-1600 which is mostly the Ahom-Mughal period can be studied with the help of literary evidences like Buranjis, Indo Persian chronicles, chronicles and accounts of contemporary travellers, who came to Assam and made observations of the region during the period under study. However, most of the historical works found on the history of medieval Assam focus on the early period of Ahom rule, whereas there have been scarcity regarding the second half of the medieval period concerning the advent of Mughals in the region and the subsequent encounter between the two powers. Hence, the following paper is an attempt to revisit and critically analyse the literary sources for study of Assam in the 16<sup>th</sup>-17<sup>th</sup> century.

## **INTRODUCTION:**

The earliest Assamese literature consists of pastoral ballads sung by cowherds, boatmen, folk songs such as *Bihu Nam*, *Ai Nam* and *Dehabicharar Git*.<sup>2</sup> According to Nagendra Nath Acharyya, the sources for the history of Medieval Assam have not been properly cultivated. The most important ones are the Buranjis, the book of chronicles of the Ahoms. The word 'Buranji' is derived from the Ahom language which means 'a store that teaches the ignorant'.<sup>3</sup> It gives us an insight of their cultural beliefs and rituals but do not deal much with the materials of history of other people of the period.

The Buranjis predominantly deal with the culture and rituals of the Ahoms and in a limited manner on topics related to different kingdoms or rulers. The Buranjis mentioned below exclusively limits itself to the Ahom history and largely deal with the Ahom-Mughal period, the formation of the Assamese society and the changes it under went during this period. These Buranjis are significantly important to see the other side of the story- the Assamese perspective and the way they viewed the Mughals or any foreign power.

## **BURANJIS:**

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<sup>2</sup> Nagendra N. Acharyya, *The History of Medieval Assam*, (Guwahati: Dutta Baruah and Company, 1966), 17.

<sup>3</sup> Acharyya, *The History*, 17.

*Kamrupar Buranji* has been compiled from old Assamese manuscript chronicles and edited by Suryya Kumar Bhuyan and has become over time another important source of medieval Assam.<sup>4</sup> It is an account of Kamrupa which examined the Mughal conflicts with Assam and Koch Behar up to A.D 1682. The book also describes the wars of Assam during the reign of various Ahom monarchs such as Pratap Singha, Jayadhawaj Singha, Chakradhwaj Singha and Gadhadhar Singha and further highlights the campaigns of Allah yar Khan, Satrajit, Mirza Nathan, Mir Jumla, Ram Singha and Mansur Khan. This study also elaborates on another serious battle at Koch Hajo (1636) in which the Mughals faced insulting defeat whereby losing 4000 boats, and innumerable lives of its soldiers.<sup>5</sup>

*Deodhai Asam Buranji* was originally written in Tai-Ahom language, later translated in Assamese.<sup>6</sup> The Buranji covers the period from the beginning or the origin of the Ahom royal family to the accession of Jayadhawaj Singha up to the termination of Maharaja Purandar Singha's rule in 1838 A.D. One cannot overlook the reign of Jayadhawaj Singha which incorporated the most significant years of the Ahom-Mughal relations. It also studies the social customs of the Ahom such as marriages, recreations and burials of Ahom monarchs. Thus, making it easier to mark a difference in the customs of the Ahoms and how it underwent changes under the Mughal power. Further the editor of the chronicle, Suryya Kumar Bhuyan has incorporated useful information from a number of other original manuscripts bearing the social life of the Ahom dynasty and its political relations with the Naras, Chutiyas, Kacharis, and Jayantias etc.

*Tungkhungia Buranji or History of Assam 1681-1826 A.D* edited and translated by Dr. S.K.Bhuyan is an old Assamese chronicle of the Ahom Sovereigns.<sup>7</sup> Translated in English in 1933, the Buranji gives account on the reigns of Rajeshwar Singha, Lakshmi Singha, Gaurinath Singha and the first eleven years of the reign of Kamaleshwar Singha. The Tungkhungia sovereigns ruled in Assam for 145 years, 1681-1826.

*Padshah Buranji or Annals of the Delhi Badshahate* edited by S.K. Bhuyan draws a descriptive narrative of the battle between Lachit Barphukan and the Ahom army with Raja

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<sup>4</sup> Suryya K Bhuyan (ed.), *Kamrupar Buranji*, fourth edition, (Guwahati: Department of Historical and Antiquarian Studies, 2015).

<sup>5</sup> Bhuyan, *Kamrupar*, 25.

<sup>6</sup> Suryya K. Bhuyan (ed.), *Deodhai Asam Buranji*, fourth edition, (Guwahati: Department of Historical and Antiquarian Studies, 2001).

<sup>7</sup> Suryya K. Bhuyan (ed.), *Tungkhungia Buranji*, fourth edition, (Guwahati: Department of Historical and Antiquarian Studies, 2012).

Ram Singh.<sup>8</sup> On receiving the news of Mughal defeat the Mughal Emperor Aurangzeb sent a Rajput general Raja Ram Singh, son of Raja Jay Singh of Amber with a large force to tame the "wicked tribe"(the Ahoms). Ram Singh advanced towards Gauhati by occupying several posts which the Ahoms evacuated for strategic reasons. Ram Singh made his camp at Koch Hajo. The Ahom army under Lachit Barphukan and other generals including Atan Buragohain obstructed every attempt of Ram Singh to occupy Gauhati by war and diplomacy. Finally, Raja Ram Singh was defeated in the battle of Saraighat in 1671. After the defeat, Ram Singh left for Rangamati in April 1671. *Annals of the Delhi Badshahate* explained the reasons why the foreign powers could not have a permanent footing in Assam and how its unexpected floods, pestilential airs, rugged hills proved a serious handicap to soldiers accustomed to fighting in the plains of Northern India.<sup>9</sup>

One cannot totally depend on the Buranjis for the period under study as the materials for the later part of the medieval period dealing with the Mughals and other foreign power are insufficient. Thus, for the study of the later medieval period of Assam one has to also look into the foreign accounts or the Indo-Persian chronicles and the secondary literatures.

#### **INDO-PERSIAN:**

One of the most important contributions of the Persian language to India is the compilation of different 'Tazkiras'. During the early period of medieval India, the Persian scholars wrote detailed and reliable chronicles concerning political, social and cultural history of India.<sup>10</sup> For the study of the history of Assam in the medieval period, its society, economy, polity etc; the Indo Persian sources are of great help.

*Baharistan-i-Ghaybi* written by Alau'd-Din Isfani alias Mirza Nathan is a one of the most significant works to understand the Ahom-Mughal period in the 17<sup>th</sup> century which describes the plight of the Mughal soldiers and their invasion of the eastern part of Hindustan.<sup>11</sup> Mirza Nathan also known as Shitab Khan was the Faujdar of Kamrupa from 1612 to 1625. He was a contemporary Mughal general who played a major role in all the campaigns in Bengal and

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<sup>8</sup> Suryya K. Bhuyan (Translated), *Padshah Buranji or Annals of the Delhi Badshahate*, second edition, (Guwahati: Department of Historical and Antiquarian Studies,2016).

<sup>9</sup> Bhuyan, *Padshah Buranji*, 10.

<sup>10</sup> Nathan, *Fateha*, XVIII.

<sup>11</sup> Mirza Nathan, *Baharistan-i-Ghaybi*, Translated by Moidul I. Borah, (Guwahati: Department of Historical and Antiquarian Studies, 1936).

Assam during the reign of Jahangir and also in the rebellion of Shahjahan during his temporary occupation of Bengal. The author adopted the '*takhallus*' or pseudonym of Ghaybi b(invisible) and hence, the work is called Baharistan-i-Ghaybi. The piece describes minute details of the political condition of the Ahom and the Koch kingdoms, their relation with the Mughals and the social and economic organisations of these countries.

The chronicle also elaborates the events of Mughal affairs in Bihar and Orissa and offers an evocative account on the complete subjugation of the chiefs of Bengal and Orissa and the wars of the Mughals with Ahoms, Kochs, Kacharis, the Afghans of Sylhet, the hill tribes of Assam etc during the reign of Jahangir and Shahjahan between the years 1608 to 1624.

The author witnessed all the events that had taken place and thus, had recorded every minute details of it. This work has been translated into English by one of the greatest Persian scholars of his time, Dr. Moidul Islam Borah in two volumes in the year 1936 which were published by Assam Government's Department of Historical and Antiquarian Studies with an introduction by the then Director Suryya K. Bhuyan.

Another important chronicle of great interest is *Fateha-e-Ibreyā* or *Tarikh-e- Aashaam* written by Shihabuddin Talish gives a vivid description of Mughal invasion of Assam under Nawab Mir Jumla. Ibne Mohammad Wali Ahmed, popularly known as Shihabuddin Talish was one of the mansabdars of the tiny state of Bengal. He accompanied Mir Jumla in his campaign to invade Koch Bihar and Assam at the order of Emperor Aurangzeb between 1661 and 1663. This Persian chronicle, completed in 47 days consists of details of violent conflicts that took place between the Mughals and Ahoms and the difficulties and hardship faced by the Mughal army. This is perhaps the first book where almost all aspect of Assam's physiography, climate, flora, fauna dresses; food, crops grown etc have been described lucidly. The author has taken care to record the events exactly as it had happened without any exaggeration or underestimation.

Apart from the geography of '*Aasham*', Talish had to say a lot more about the people of '*Aasham*', its ruler the Ahoms, their society, architecture etc. He mentioned about the Ahom royal palaces which consisted of *Ghosol Khane*, *Jharoka*, *Heram* etc.<sup>12</sup> *Tarikh e Aasham* also gives us detailed information about the Ahom military tactics and weapons. The main weapons of the Ahoms were swords, gun and arrow. The arrowheads were speared with

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<sup>12</sup> Nathan, *Fateha*, 13.

poison and the remedy of this was to eat *Gero* (red soil) or plaster the wound with it. Talish further commented on the physical appearances of the 'aashamese' by mentioning about the less growth of hair on face and body of both men and women.<sup>13</sup>

*Maasir I Alamgiri*' of Muhammad Saqi Musta'idd Khan provides important information regarding the conquest of 'Cooch Bihar' (better know as Koch Behar) and Assam by Mir Jumla in the year 1661.<sup>14</sup> The translated version of the book- *A History of Emperor Aurangzib-Alamgir (reign 1658-1707A.D.)* was done by Sir Jadunath Sarkar. The author in detail describes the advance of Mir Jumla up to Garhgaon, the capital city of Ahom, his death in the course of his return journey and appointment of Raja Ram Singh of Amber to

*Padshah Namah* by Abdul Hamid Lahori written during the reign of Shah Jahan is another important work on the imperialist policy of Islam Khan relating to Kamrupa, hostility of Bali Narayan against the Mughals invasion of Assam by Mukarram Khan, Abu Bakr, Allah Yar Khan and Zainal Abedin during the reign of Pratap Singha.<sup>15</sup> The Indo Persian chronicle also furnishes information on the internal conflicts between Laksmi Narayan of Cooch Bihar and Parikshit Narayan of Koch Hajo and imprisonment of the latter by the Mughals.

Apart from the abovementioned Indo-Persian chronicles, there are another set of primary literary works which are of great help in understanding medieval period of Assam.

Sir Edward Gait in his book *A History of Assam* states Assam as one of the regions of India who managed to beat the tide of the Mughal conquest and maintained its supremacy and independence despite repeated invasion by the Mughals.<sup>16</sup> He cited both the Ahom and Persian sources dealing with this region and its people. Gait mentioned that despite of the old methods of warfare, less advanced technologies, inferior arms as compared to Mughals, the Ahoms emerged victorious against the super power. The author also wrote that in Indian historiography, Assam has been barely mentioned. The first attempt to write a connected history of Assam in English was made by W. Robinson in his 43 pages work '*A Descriptive Account of Assam*' published in 1841.<sup>17</sup>

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<sup>13</sup> Nathan, *Fateha*, 13.

<sup>14</sup> Muhammad Saqi Musta'idd Khan, *Maasir-i-Alamgiri*, Translated by Jadunath Sarkar, Calcutta: Royal Asiatic Society of Bengal, 1947.

<sup>15</sup> *Padshah Namah* by Abdul H. Lahori, translated by Henry M. Elliot, (Lahore, 1875).

<sup>16</sup> Gait, *History*, 38.

<sup>17</sup> W. Robinson, *A Descriptive Account of Assam*, (New Delhi: Sanskaran Prakasan, 1975).

**MODERN HISTORICAL WORKS:**

One of the most important works on medieval Assam is *Medieval Assamese Society, 1228-1826* by Sarbeswar Rajguru.<sup>18</sup> The book describes the social and cultural scenario of Assam from the 13<sup>th</sup> century up to the advent of the British in the early part of the 19<sup>th</sup> century. Different aspects of social life of the people of Assam, their physical features, social divisions, cultural life, religious beliefs, culinary traditions, costumes and dresses in the medieval period have also been thoroughly discussed. Following the pan India experience of history writing, the complete process of the formation and development of the Assamese society and its culture can be periodized into three stages. The ancient period covers the period from the earliest time to the 12<sup>th</sup> century A.D.; the medieval period begins from the beginning of the 13<sup>th</sup> century with the advent of the Ahoms to the beginning of the 19<sup>th</sup> century. The last of the three saw the emergence of the British power with the signing of the Treaty of Yandaboo.<sup>19</sup>

The Ahoms fought against the Mughals and the preceding Turkish and Afghan powers and emerged victorious. The new political patrons such as the Koch working in their own ways along with the Ahoms and the great socio-religious cum cultural movement, called the Vaishnavite Movement led by Sankardev and Madhavdev have greatly enhanced the progress of the Assamese people in various spheres of life. A synthesis among the diverse ethnic and cultural elements of the state helped in materialising a powerful Assamese society in the medieval period. In addition to this, with the emergence of the colonial power new thoughts and ideas poured into Assam which added to the development of the society.<sup>20</sup>

Rajguru has evaluated other aspects of the society the geography of Assam and its neighbouring states, the climate and health, calamities, the different dynasties that ruled this region, their cultural distinctiveness etc. He has further discussed at length the social life of the royals and common people, their occupation, the literature and education and various other economic and political features that were prevalent during the medieval period in Assam.

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<sup>18</sup> Sarbeswar Rajguru, *Medieval Assamese Society*, (Nagaon: Asami, 1988).

<sup>19</sup> Rajguru, *Medieval* , 3.

<sup>20</sup> Rajguru, *Medieval* ,3

Similarly, a work on the cultural history of Assam from the early period until the arrival of the Ahoms in the 13<sup>th</sup> century has been well presented by B.K. Barua in his book *A Cultural History of Assam (Early Period), Vol 1*.<sup>21</sup> Barua's study is primarily based on the examination of inscriptions, contemporary literature and traveller's accounts. He argued that the name 'Assam' was derived from the word "Asama" which means 'unequalled and peerless'. He also detailed out information on the early inhabitants of the state who according to him were the Kiratas, Cinas, and other primitive tribes commonly known as Mlecchas<sup>22</sup>. Following the same trajectory of argument as Rajguru, he emphasized on other aspects of the Assamese society, administration, land system, agricultural patterns and traits, religion, fine arts and the way it changed and evolved over a period of time.

There are various factors that led to the formation of the Assamese society and its culture. Satyendranath Sarma in his book *A Socio- Economic & Cultural History of Medieval Assam (1200A.D.-1800 A.D.)* has lucidly mentioned about these factors.<sup>23</sup> The growth of Assamese language not only served as the principle vehicle of conducting various affairs of social life, but also played a significant role as the new medium of literary expressions which contributed towards unifying various groups of people under one linguistic umbrella; thus becoming a pivotal factor in the formation and development of the Assamese society.<sup>24</sup>

Another important contributory factor was the spread of Hinduism and its culture through the activities of the Brahmins and the other religious preachers who carried the ideals and principles of Hinduism all over Assam.<sup>25</sup> Kings of different dynasties and the nobles and subjects attached to them were greatly influenced who encouraged the Brahmins and the religious preachers to profess and preach the new faith. They were permitted to construct temples and given necessary provisions for the maintenance of the temples, apart from being entitled to land grants. As the new faith was patronised by the kings and the nobles, the religious preachers were successful in proselytizing the indigenous people of Assam to Hinduism. Gradually, various religious beliefs, rites, rituals, ceremonies, and festivals found a permanent place in the social and domestic life of the people of Assam. However, this does

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<sup>21</sup>Birinchi K. Barua, *A Cultural History of Assam (Early Period), Vol I*, fourth edition, (Guwahati: Lawyer's Book Stall, 2003).

<sup>22</sup> Barua, *Cultural*, 4

<sup>23</sup> Satyendra N. Sarma, *A Socio- Economic & Cultural History of Medieval Assam, 1200A.D.-1800 A.D.*, (Guwahati: Pratima Devi, 1989).

<sup>24</sup> Sarma, *Socio-Economic*, 6.

<sup>25</sup> Sarma, *Socio-Economic*,8.

not imply that the old rites and rituals were outwardly discarded. The people of Assam adopted the culture of the new faith without discarding the traditional practises. Thus, the interplay of a common language and a common religion having the same set of practices, observances, beliefs, festivals and literature during the early centuries of the second millennium A.D. had gone a long way in laying the foundation of a stable and firm Assamese society.<sup>26</sup>

The third and perhaps the most important contributory factor for streamlining the Assamese society was the expansion of the Neo-Vaishnavite movement and the impact of its institution on the masses in regulating their religious and social life. The new faith was introduced as a sort of protest against the orthodox Brahmanical beliefs and practices. The new religion which was initiated in the early part of sixteenth century by Sankardev was based on worshipping a monolithic deity, being devoid of ritualism and thus, making it accessible to the masses and convenient for everyone to practice. The uniformity in prayer services, practices and respect for the same set of sacred scriptures served as a unifying force among the people of Assam, thus smoothening the process of their incorporation in Assamese society.<sup>27</sup>

*The History of Medieval Assam* by N.N.Acharyya is another important work which gives a critical and comprehensive history of Assam during the first four centuries of the Ahom rule and the significance of the reign of the various Ahom rulers.<sup>28</sup> The book thereafter examines the political condition of Assam and its neighbouring states and the various episodes of cordial relationship and conflicts between the Ahoms and the Kacharis, Koch, Nagas, Jayantias and the Chutias. Apart from this, the book enlists literary and archaeological sources important to study the history of medieval Assam. Acharyya describes the events that took place with the emergence of the Delhi Sultans in the beginning of the 13<sup>th</sup> century. According to him, Assam is one of the few regions in India where the tide of Afghans and Mughal conquest was successfully checked and their independence was maintained by its people despite repeated depredations by foreign powers attempting to control the land.<sup>29</sup> The military organization of the Ahoms was noteworthy and hence, despite being less in terms of man force, they overthrew their enemies with strategies and tactics.

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<sup>26</sup> Sarma, *Socio-Economic*, 8.

<sup>27</sup> Sarma, *Socio-Economic*, 9.

<sup>28</sup> Nagendra N. Acharyya, *The History of Medieval Assam*, (Guwahati: Dutta Baruah and Company), 1966.

<sup>29</sup> Acharyya, *History*, 2.

Hiteshwar Borborua's *Ahomar Din (History of Assam under the Ahoms)* is another important work for understanding the Ahom rulers and their reign.<sup>30</sup> Borborua explores the intricacies of the 'Bishayas' or officials under the Ahom kings, their ranks and honours, clans, origin, Satras or religious institutions in addition to the rites and customs of the Ahoms. Thus, the book furnishes its readers with eloquent details on the administrative functioning of the Ahom regiments.

It is very important to mention the military organization of the Ahoms in order to appreciate the efforts made by the indigenous soldiers in maintaining their control over the land. Suryya Kumar Bhuyan's *The Military System in Medieval Assam* has analysed the nuanced intricacies of the martial character of the Assamese people and the strategies and military tactics they adopted.<sup>31</sup> He argued that the permanent background of the military system in medieval Assam was the interplay of the military tactics coupled with the geographical landscape of the land.<sup>32</sup> The physical terrain of the region is surrounded by hills, swampy rivers and streams and unexpected flood and heavy monsoon. However, even floods and inundations were utilized by the Assamese as an effective counter attack against their enemies. For instance, as mentioned by Shihabuddin Talish in *Fateha-i-Ibriya*, Mir Jumla found it very difficult to cope up in Assam during his invasion of Garhgaon due to the uncertain character of rivers and streams of Brahmaputra valley which resulted into enormous sizes during the monsoon and narrowed down to fordable streams during winter.<sup>33</sup>

S.N. Bhattacharya's *The History of Mughal North-East Frontier policy* is a significant work on Ahom-Mughal period of 16<sup>th</sup> century.<sup>34</sup> Bhattacharyya in his book has discussed the origin and growth of Mughal contact with Assam and the various events that subsequently followed. The term 'Northeast Frontier' during the Mughal period comprised of the Mongoloid states of Koch Bihar, Kamrup and Assam which bordered serially on the province of Bengal in the north-east.<sup>35</sup> The first phase of Mughal policy towards the North East frontier was symbolised by the establishment of the Koch-Mughals friendly alliance of 1578

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<sup>30</sup> Hiteshwar Borborua, *Ahomar Din*, sixth edition, Guwahati: Publication Board Assam, 2013

<sup>31</sup> Suryya Kumar Bhuyan, *The Military System in Medieval Assam*, (Guwahati: Kamarupa Anusandhana Samiti, 2010).

<sup>32</sup> Bhuyan, *Military*, 25

<sup>33</sup> Mirza Nathan, *Fateha-i-Ibriya or Tarikh-e-Aasham*, Translated and Edited by Asif Mazhar, (Guwahati: Department of Historical and Antiquarian Studies, 2009), 49.

<sup>34</sup> Suchindra N. Bhattacharyya, *The History of Mughal North-East Frontier policy, Being a study of the political relation of the Mughal Empire with Koch Bihar, Kamarup and Assam*, (Calcutta: M/s. R.N. Bhattacharya, 1994).

<sup>35</sup> Bhattacharyya, *The History*, 1.

followed by the early Mughal policy towards Kamrup (1588-1603) and Koch Bihar (1617-1627).<sup>36</sup> The history of Mughal relations with Assam is very peculiar. The Ahoms were the last of the Mongoloid power to come within the pale of the foreign policy of the Mughals. Though there was no direct and close contact between the two powers until the conquest of Kamrup by the Mughals, a subtle interaction between the two was always there. Both the dynasties were hostile towards each other from the very beginning because of the combination of two factors.<sup>37</sup> The first of these two was the traditional jealousy and enmity of the Ahom state with its western neighbour, Koch Bihar and the second was the early establishment of a friendly alliance between the Koch power and the Mughals in Bengal which determined the nature of the Ahom-Mughal contact from its origin. The two powers contented themselves for some time with darting invisible shafts against each other, under the thin veneer of auxiliaries to the rival dynasties of Koch Bihar and Kamrup in their conflicts. On the plausible ground of intervention on behalf of their respective protégés, they really fought for the establishment of their own predominance in the north-eastern frontier of India. Thus was ushered in the first phase of the Ahom-Mughal history. The second phase of Ahom-Mughal politics saw the direct and undistinguished enmity between the both dynasties.<sup>38</sup>

Another noteworthy work of Surrya Kumar Bhuyan is *Atan Buragohain And His Times* is based on the history of Assam from the invasion of Nawab Mir Jumla in 1662-63 to the termination of Assamese- Mughal conflicts in 1682.<sup>39</sup> The book explains the strategies and war methods used by Atan Buragohain, the prime minister of Ahom kingdom and his role in subjugating the Mughal power, thus, highlighting the calibre of an Assamese prime minister. His manifold qualities of leadership come out best in the organisation of the military force for resisting the army of Mir Jumla during their occupation of the Ahom capital. It was due to his effort that Assam made a quick comeback after the ravages of Mir Jumla's invasion and for the successful execution of the plans for the recovery of Lower Assam from the Mughals. The Mughals did try to take possession of this territory but the united effort of the Ahom forces led by Lachit Barphukan, the Ahom General and Atan Buragohain resulted in inflicting a severe defeat upon the Mughals in the battle of Saraighat.

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<sup>36</sup> Bhattacharyya, *The History*, 99-159.

<sup>37</sup> Bhattacharyya, *The History*, 149.

<sup>38</sup> Bhattacharyya, *The History*, 150.

<sup>39</sup> Surrya K. Bhuyan, *Atan Buragohain And His Times*, (Guwahati: Lawyer's Book Stall, 1957).

Bhuyan has also given a very detailed background on Lachit Barphukan and his military success against the Mughal power in his book named *Lachit Barphukan & his times: A History of Assam Mughal Conflict of the Period, 1667 to 1671 A.D.*<sup>40</sup> The battle of Saraighat is one of the most important historic events in the history of Assam in which the Mughals faced a crushing defeat due to Barphukan's military strategies and tactics. Following the recovery of Kamrupa by Lachit Barphukan, several fortifications had been raised on both banks surrounding Guwahati to protect it against any further foreign attacks.<sup>41</sup>

From the abovementioned modern literary works on medieval Assam, it is very evident that most of these sources study the political scenario of Assam. Despite having clear details on the socio-cultural history of Assam, a study on the changing dynamics of the indigenous culture and its impact on the society during and after the advent of Mughal power in the 17<sup>th</sup> century is meagre. The political relations and conflicts between both the Ahoms and the Mughals have been discussed in the aforementioned works very vividly. Apart from the literary evidences of the indigenous and foreign accounts, there are several archaeological sources in forms of paintings, architecture that includes mosques and temples; inscriptions, land grants etc that portray a vibrant picture of the Ahom Mughal relations of 16<sup>th</sup>-17<sup>th</sup> century.

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<sup>40</sup> Surrya K. Bhuyan , *Lachit Barphukan & his times: A History of Assam Mughal Conflict of the Period, 1667 to 1671 A.D.*,(Guwahati: Lawyer's Book Stall, 1994).

<sup>41</sup> Bhuyan ,*Lachit*, 8

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