

THE  
**HISTORY OF INDIA,**

AS TOLD

BY ITS OWN HISTORIANS.

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THE MUHAMMADAN PERIOD.

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THE POSTHUMOUS PAPERS

OF THE LATE

SIR H. M. ELLIOT, K.C.B.,

EDITED AND CONTINUED

BY

PROFESSOR JOHN DOWSON, M.R.A.S.,

STAFF COLLEGE, SANDHURST.

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## XXI.

## TÁRÍKH-I MUBÁRAK-SHÁHÍ

OF

## YAHYÁ BIN AHMAD.

[THE author of this work, Yahyá bin Ahmad bin 'Abdu-llah Sirhindí,—or Síhrindí, the older form of the name which he uses,—wrote this work, as Firishta tells us, with the express object of recording the events of the reign of Mubáarak Sháh, whose name he has given to the history. The work commences with the reign of Muhammad Sám, the founder of the Ghori dynasty, and the only copy of the MS. available terminates abruptly in the middle of the reign of Sultán Saiyid Muhammad, in 852 A.H. (A.D. 1448); how much, if any, later the history extended, we have at present no means of deciding. In his Preface the author informs us that he wrote this work in the hope of presenting an acceptable tribute to his sovereign, for “no more worthy offering can be made to a king than a record of the achievements of his predecessors.” Up to the time of the accession of Fíroz Sháh, he acknowledges his obligations to “various histories;” from and after that period he wrote upon “trustworthy information and personal observation.” As to his own position and connexions he is quite silent.

Yahyá has no claims to be ranked as an historian, but he is a careful, and apparently an honest chronicler. His work is the source of all our knowledge of the Saiyid dynasty. Nizámu-dín Ahmad refers to the *Tárikh-i Mubáarak-Sháhi* as an authority in his Preface to the *Tabakát-i Akbarí*, and his whole account of the Saiyid period is a mere reproduction of the statements of that work, very often copied *verbatim*. Badáúní

acknowledges his obligations to the work, and follows it very closely, but he uses language of his own, and but rarely copies from his predecessor. Firishta twice refers to this history, and he often borrows its very words. So Yahyá is not only a contemporaneous writer, but the only original authority available upon the times of the Saiyids.

The MS. in Sir H. M. Elliot's library is a copy that was made for him, and bears no statement as to the original from which it was taken. A note of Sir Henry's in another place seems to show that he received a copy of the work from Madras. The MS. is in a fair handwriting, but it is full of errors, the production of a mere scribe, who brought no special knowledge or intelligence to bear upon his work. It is deficient in a few places, but this is probably owing to the original MS. having here and there lost a leaf. As the work is thus defective and ends abruptly a few years before the extinction of the Saiyid dynasty, the *Tabakát-i Akbari* has been called upon to repay a portion of its obligations. The missing pages have been supplied from that work, and from it the translation has also been carried down to the close of the Saiyid rule, completing at once this historical era. The translation is the work of the editor. The MS. is a small octavo consisting of 263 pages of thirteen lines in a page.]

## EXTRACTS.

*Reign of Sultán Fíroz Sháh.*

[In the year 753 H. (1352 A.D.), on the 3rd Jumáda-l awwal, Prince Muhammad Khán was born in the capital (*shahr*). \* \* In this same year (the Sultán) founded the *masjid-i jámi'* near the palace, and the college at the top of the *hauz-i kháss*; \* \* and Kíwámu-l Mulk Makbúl, *náib-wazír*, became *wazír* of the State, and received the title of Khán-i Jahán. \* \*

In the year 755 H. (1354 A.D.), the Sultán marched with an army against Lakhnautí, leaving Khán-i Jahán at the capital in charge of all affairs of State. \* \* When he reached Kúrakhúr,

the attacks of the Mughals. He was therefore compelled to summon Maliku-s Shark Nasíru-l Mulk from Karra and Mahoba, and to send him to Multán, in order to put down and punish the assaults of these accursed foes. The fiefs (*iktá's*) of this quarter were conferred upon him, and the fief of Hindustán, that is to say Karra and Mahoba, was also ordered to be confirmed to Maliku-s Shark Shamsu-d dín Sulaimán, son of Malik Mardán Daulat. After the murder of Dámaghání, the fief of Gujarát was granted to Malik Mufarrih Sultání, who received the title of Farhatu-l Mulk. \* \* \*

In the year 781 H. (1379 A.D.), the Sultán made a progress towards Sámána, and when he arrived there, Malik Kabúl Kurán Khwán, *amír* of the privy council and chief of Sámána, presented his tribute, and the Sultán showed him great favour. Passing from thence through Ambála and Sháhábád, the Sultán entered the hills of Saháranpúr, and after taking tribute from the *Ráts* of Sirmor and the hills, he returned to his capital. Just at this time information came of the rebellion of Khargú, the Hindu chief (*mukaddam*) of Katehr.<sup>1</sup> This Khargú had invited Saiyid Muhammad, who held the fief of Badáún, and his brother Saiyid 'Aláu-d dín, to a feast at his house, and had then basely murdered them. In 782 H. (1380 A.D.), the Sultán proceeded there to avenge this murder, and ravaged the district of Katehr. Khargú fled, and took refuge in the mountains of Kamáún, in the country of the Mahtas.<sup>2</sup> The Sultán also attacked them. \* \* Every year he used to proceed to Katehr, ostensibly to hunt, and that country became so devastated that nothing but game lived there.

In 784 H. (1382 A.D.), he built a fortress at Beolí, seven *kos* from Badáún, and called it Fírozpúr, but the people named it *Púr-i ákhirín* (the last town). The Sultán now grew old and feeble, for his age was nearly ninety years, and Khán-i Jahán, the *wazír*, exercised unbounded authority. All the affairs of the

<sup>1</sup> See note *infra*, p. 49.

<sup>2</sup> مهتگان

State were in his hands, and the *maliks* and *amirs* were entirely subservient to him. If any one opposed him, he got him removed from the presence of the Sultán in any way he could. Some he killed, others he put in confinement. At length it came to this, that whatever Khán-i Jahán said the Sultán used to do. So the affairs of the kingdom fell into disorder, and every day some loss occurred. One day Khán-i Jahán represented to the Sultán that Prince Muhammad Khán had allied himself to certain nobles such as Daryá Khán, son of Zafar Khán, *amir* of Gujarát, Malik Ya'kúb Muhammad Hájí, master of the horse [*etc., etc.*], and was on the point of raising a rebellion. As the Sultán had given over everything to the charge of the Khán, he, without thought or consideration, gave the order that they should be taken into custody. When the prince heard this, he did not come to the palace for several days, and although Khán-i Jahán sent for him, he made excuses. Then the Khán, upon the pretext of a balance of accounts, kept Daryá Khán, son of Zafar Khán, *amir* of Mahoba, confined in his house. This alarmed the prince still more, and he made a statement of his position to his father. The Sultán gave orders for the dismissal of Khán-i Jahán, and for the release of Daryá Khán. The prince having done this, Malik Ya'kúb Beg, master of the horse, brought out all the royal horses, and Malik Kutbu-d dín Farámuraz, keeper of the elephants, brought out the elephants with their *howdas* and armour, and took them to the prince. The slaves of Sultán Fíroz, the *amirs*, and other people of the city, also joined the prince.

In the month of Rajab, 789 (July, Aug., 1387 A.D.), being fully prepared, the prince proceeded late one night, with a large body of men, to the house of Khán-i Jahán. When the Khán heard of their approach, he took Daryá Khán, son of Zafar Khán, out of prison and put him to death. Then he came out with a few chosen followers, and was attacked by the prince. Being defeated, he fled to his house, and received a wound as he was entering. Unable to make further resistance, he again left his

house with a few followers and fled into Mewát, where he sought refuge with Koká Chauhán, at Mahári. The prince plundered Khán-i Jahán's house of all its gold and wealth, and arms, horses and effects; he then returned with his followers to the palace. Next he caused Malik Bihzád Fath Khán, [*and several other adherents of*] Khán-i Jahán, to be brought to the palace and to be beheaded. When these proceedings were reported to the Sultán, he gave over his authority to Prince Muhammad Khán, and the *maliks* and *amirs* and slaves of Sultán Fíroz, and the people in general, rallied round the prince. The Sultán was old and feeble, so of necessity he gave over to the prince the reins of government, with all the horses and elephants, wealth and state. He conferred upon him the title Násiru-d dín Muhammad Sháh, and then he retired to his house to serve his God. In all the chief mosques throughout the dominions the *khutba* was repeated in the names of the two sovereigns, and in the month of Sha'bán of the same year Muhammad Khán took his seat upon the throne in the palace of Jahán-numá. The titles and offices, fiefs, and allowances, pensions and gifts, and whatsoever had been enjoyed by any one during the late reign, were confirmed. Malik Ya'kúb, master of the horse, was made Sikandar Khán, and received the fief of Gujarát. \* \* He was then sent with an army to Mahári against Khán-i Jahán. When this force reached Mahári, the accursed Koká seized Khán-i Jahán and sent him prisoner to Sikandar Khán, who killed him, and carried his head to Court. Sikandar Khán then departed to his fief of Gujarát, and the prince devoted himself to the duties of government.

In the month of Zí-l ka'da of the same year, he went to the mountains of Sirmor, and there spent two months in hunting the rhinoceros and elk.<sup>1</sup> While thus engaged, information was brought to him of the death of Sikandar Khán, whom Malik Mufarrih, *amir* of Kambay, and the new *amirs* of Gujarát, had risen against and slain. The retinue that had marched with

<sup>1</sup> کرک و گوزن

him from Court, some of them wounded and some of them despoiled, returned home with Saiyid Sálár. When Prince Muhammad Khán heard this intelligence, he became thoughtful and anxious, and returned to his capital. But he was young and inexperienced, and he gave himself up to pleasure. For five months longer the old rules and arrangements kept the affairs of the kingdom in order, but at length great irregularities arose. The slaves of the late Government of Fíroz Sháh, of whom there were about a *lac* in Dehlí and Fírozábád, stirred up by the opposition shown by Malik Samáu-d dín and Malik Kamálu-d dín, abandoned the prince, and joined themselves to the late sovereign; hence arose contention and strife. When the prince became aware of the facts, he sent Malik Zahíru-d dín Loharí to parley with the insurgents, who had assembled in the *maidán*; but they pelted him with bricks and stones, and after wounding him they made a display of their force and rejected all propositions for peace. Zahíru-d dín returned wounded to the prince, who was ready for action. He proceeded with all his force of horse and foot, and elephants, to the *maidán* against the rebels; and when he attacked them, they fled to the palace and sought refuge with the old Sultán. Fighting went on for two days, and on the third the prince was prepared to renew the struggle, when the insurgents brought out the old Sultán from the palace. The soldiers and elephant-drivers, directly they saw the face of their Sultán, deserted the side of the prince and joined themselves to their old master. Finding that he could no longer maintain the struggle, the prince turned and fled with a small band of followers to the mountains of Sirmor. The insurgents plundered his house, and those of his adherents. That day tranquillity was restored, and the people were satisfied. The Sultán then appointed Prince Tughlik Sháh, his grandson, son of Fath Khán, to be his heir, and delivered over all the affairs of Government to him. Amír Husain Ahmad Ikbál, son-in-law of the Sultán, who had separated from the party of the prince, was made prisoner, and