

Riyazu - s - Salatin

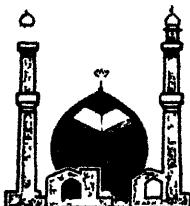
(A HISTORY OF BENGAL)

by

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Translated by

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PREFACE.

شکر شکون شموند همه طوطیان هلا زین دند پارسی که دنگاله میدرود
حافظ

And now shall India's paroquets on sugar revel all,
In this sweet Persian sugarcandy that is borne so far Bengal."
Haqîz to Sultan Ghiasu-d-din, King of Bengal.

The History of Bengal cannot fail to be of special interest not only to Hindus and Musselmans in Bengal, but also to Englishmen, in that Bengal formed the foundation-stone of the glorious fabric of Empire in Asia that England was destined in subsequent years to rear on the wreck of the mighty Empire of the 'Great Mogul.' Yet Histories of Bengal are very few. From the Muhammadan side, though there are plenty of General Histories of India, containing incidental references to Bengal, or dealing with particular periods of it, there is no general or comprehensive History of Bengal, save and except the Riyâzu-s Salâtin. From the European side, the only standard History of Bengal is Stewart's History, but this last, too whilst mainly based on the Riyâz, incorporates also the less reliable accounts from Ferishta. To appreciate the historical value and position of the Riyâz I need only quote the opinions of two eminent Orientalists. "The Riyâzu-s-Salâtin," says the late Professor Blochmann who laboured so largely for the Asiatic Society of Bengal, "is much prized as being the fullest account in Persian of the Muhammadan History of Bengal, which the author brings down to his own time (1786-88)"; whilst Dr. Hœrnle observes in a letter to me: "The Riyâz is a Standard History of Bengal, is continually quoted by Mr. Blochmann in his 'Contributions to the History and Geography of Bengal' in the Journals of the Asiatic Society. Mr. Blochmann strongly recommended that it should be translated, and, therefore, the book is one which deserves being translated and published by the Asiatic Society."

Whilst fully sensible of the honour conferred upon me by

the Asiatic Society in entrusting to me the duty of translating with notes this Standard History of Bengal, I cannot help confessing to a sense of diffidence in presenting this volume to the public under their auspices. Circumstances over which I have had little control, such as domestic troubles, difficulties of access to libraries or books of reference in out-of-the-way mofussil stations, and scanty snatches of leisure after by no means light daily official duties—have combined not only to retard the publication of this annotated translation, but to interfere with my presenting it in the shape that I had fondly aimed at. As it is, I venture to think, whilst fully conscious of its defects and flaws, that I have spared no pains to render the translation a faithful and literal representation of the original, consistently with lucidity and clearness in statement. To constantly elucidate the text, I have given ample foot-notes. These foot-notes have been prepared by me by reference to original and generally contemporary Persian sources, and in some cases also embody results of the labours of European scholars and antiquarians, as well as my own personal observations. The preparation of these foot-notes has involved considerable research and entailed much labour.

For my labours, such as they have been, I shall, however, feel amply rewarded if these pages in any measure contribute to awaken amongst my co-religionists in Bengal an enlightened consciousness of their historic past, coupled with an earnest longing in the present to avail themselves of the opportunity afforded by a progressive and beneficent Government for their future social and intellectual regeneration; and also if they widen the mutual sympathies of the two great nationalities in Bengal by infusing sentiments of closer and more cordial comradeship, in that they have been fellow-travellers over the same tract for many long centuries; and last, though not least, if they evoke the sympathetic interest of Englishmen in the fate of a great and historic Community that preceded them for six centuries in the Government of this country.

A respectful tribute of mournful acknowledgment is due to the memory of my lamented wife, Hyatunnissa Begam, who often sat up by me during progress of this work, and sustained me in my labours.

ABDUS SALAM.

ORISSA, CUTTACK :

23rd May, 1903.

P.S.—I had hoped to add to this work an Appendix dealing with the social, economic and political condition of the people in Bengal under each period of Moslem Rule ; but for this (though I have collected some materials) at present I command neither the requisite leisure nor the full critical apparatus. The foot-notes will, however, it is hoped, give the reader some idea of the culture and civilisation that prevailed in Bengal under the Moslems, of their system and methods of administration, of their policy in adding to the physical comforts of the people, and in improving their intellectual, social and ethical ideals.

A. S.

BARISAL, BACKERGUNJE :

17th November, 1903.

RIYĀZU-S-SALĀTIN, OR A HISTORY OF BENGAL

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in 1526 A.C. (932 A.H.)—Many Afghan Omara or noblemen flee and take refuge in Bengal under Nasrat Shah—Sultan Mahmud, brother of Sultan Ibrahim, also a refugee under Nasrat Shah—Nasrat Shah bestows on all these noble Afghan refugees *par-gannahs* and villages in Bengal—Nasrat Shah marries Sultan Ibrahim's daughter—Nasrat Shah despatches Qutb Khan with a large army from Bengal to Bharach, to oppose the Mughal army—Khan Zaman, Emperor Babar's son-in-law, conquers Jaunpur—Emperor Babar marches to Jaunpur, and plans to invade Bengal—Nasrat Shah sends valuable presents to Emperor Babar, who makes peace with Nasrat Shah and retires—Emperor Babar dies, Emperor Humayun ascends the throne of Delhi—Emperor Humayun plans the conquest of Bengal—Nasrat Shah sends presents to Emperor Humayun—Towards the close of his life, Nasrat Shah indulges in dissipations and oppressions—Nasrat Shah killed—Nasrat Shah builds the Qadam Rasul building and the Golden Mosque or the Sona Masjid in Gaur—Reign of Firuz Shah—Reign of Sultan Mahmud, son of Alau-d-din Hussain Shah—Makhdom 'Alam (Mahmud Shah's brother-in-law), Governor of Hajipur, intrigues with Sher Khan, who was in Behar—Mahmud Shah details Qutb Khan, Commandant of Monghyr (Mungir), to conquer Behar, and to chastise Makhdom 'Alam—Qutb Khan killed, and Sher Khan wins the victory—Makhdom 'Alam killed—Sher Khan invades Bengal—The nobles of Bengal guard the passes of Teliagadhi and Sakrigali, and fight—Sher Khan enters Bengal, and attacks Mahmud Shah, who entrenches himself in the fort of Gaur, and seeks for help from Emperor Humayun—Emperor Humayun storms the fort of Ohunar—Disturbance breaks out in Behar, and Sher Khan retires from Bengal, leaving his son Jalal Khan and his noble, Khawas Khan, to besiege the fort of Gaur—Sultan Mahmud flees and Jalal Khan captures Gaur—Sher Khan marches to Gaur, and becomes master of Bengal—Sultan Mahmud Shah erects the Cathedral Mosque at Sadullapur, a quarter of Gaur—Emperor Humayun pushes through the passes of Teliagadhi and Sakrigali—Jalal Khan and Khawas Khan retreat to Gaur to Sher Khan—Mahmud Shah, the last independent Musalman king of Bengal, dies at Kahigaon or Oolgong—Sher Khan, on Emperor Humayun's approach, retires from Bengal towards the hills of Jharkand or Chutia Nagpur—Emperor Humayun captures Gaur, names it Jinnatabad, introduces the Mughal Imperial khutba and coin, and halts at Gaur for three months—Owing to badness of climate of Gaur, many Mughal soldiers perish—Sher Khan with his Afghan soldiers marches from Jharkand or Chuta Nagpur to the fort of Rohtas, captures it, and also surprises

Monghyr (Mungir)—News of Mirza Hindal's rebellion received by Emperor Humayun, who marches back to Agra, leaving Jahangir Quli Beg as the Mughal Governor of Gaur and supported by Ibrahim Beg with five thousand cavalry—Sher Khan recaptures Gaur, ascends the throne of Bengal and assumes the title of Sher Shah—Sher Shah, a great statesman, a benevolent sovereign and a splendid general—His fiscal reforms—Sher Shah bestows jagirs, Altamghas, and Madad-i-Mash for the support of scholars and saints—His Army reforms—His public works—His vigorous administration of justice—People enjoy perfect security of life and property—Pence concluded between Emperor Humayun and Sher Shah, Bengal, together with the fort of Rohtas being left in the possession of Sher Shah—Sher Shah suddenly attacks Emperor Humayun at Chausa, and defeats the latter—Sher Shah reduces Bengal and Behar to subjection—Shaikh Khali, patron-saint of Sher Shah—Sher Shah leaves Khizr Khan as his Governor of Bengal, and marches to Agra—Sher Shah again defeats Emperor Humayun at Kanauj, and marches to Agra—Rule of Khizr Khan at Gaur—Khizr Khan gives himself royal airs, and is quickly supplanted by Sher Shah, who divides Bengal amongst several tribal chiefs, placing over them an overlord in the person of Qazi Fazilat, a learned scholar of Agra—Sher Shah returns to Agra—Over-lordship of Muhammad Khan Sur in Bengal—Sher Shah's son, Jallal Khan surnamed Islam Shah or Salim Shah, ascends the throne of Hindustan, and draws up a comprehensive Procedure Code or *Dastur ul Amal*—Battle between Muhammad Khan Sui and Muhammad Shah 'Adli—Muhammad Khan killed—Rule of Khizr Khan, surnamed Bahadur Shah, Muhammad Khan's son—Battle between Khizr Khan and Muhammad Shah 'Adli near Surajgarha in the Monghyr district—Muhammad Shah killed—Reign of Jallalu-d-din, son of Muhammad Khan—Reign of Jalallu-d-din's son—Rule of Ghasud-din—Reign of Taj Khan Karani—Taj Khan, one of the most learned scholars of his time—Reign of Sulaiman Karani, brother of Taj Khan—Sulaiman Karani holds every morning a devotional meeting in company with 150 Shaikhs and 'Ulama, after which he transacts business during fixed hours—Sulaiman Karani, with the help of his renowned general Kalapahar, conquers Orissa—Sulaiman Karani shifts his capital from Gaur to Taudah—Sulaiman partially subdues Kuch Behar—Peace concluded between Sulaiman and Emperor Humayun—Peace maintained between Sulaiman and Emperor Akbar—Sulaiman Karani very energetic, industrious, methodic, and strict—Reign of Bayazid Khan, son of Sulaiman Karani—Reign of Daud Khan, son of Sulaiman Karani—Daud Khan reigns over Bengal, Behar and

Orissa—His standing army—Daud is aggressive and invades the frontiers between the kingdom of Bengal and the Empire of Hindustan—Emperor Akbar orders his general, Munim Khan, Khan-i-Khanan, Governor of Jaunpur, to oppose Daud's advance—Peace concluded by Munim Khan with Daud—Akbar declines to ratify the treaty—Disloyalty of Daud's premier grandee, Lodi Khan—Naval engagements between Daud Khan and Emperor Akbar—Daud retires to Patna, pursued by Emperor Akbar—Akbar captures the fort of Hajipur—Daud abandons the fort of Patna, and sails down to Bengal—Patna captured by Emperor Akbar—The Khan-i-Khanan Munim Khan pursues Daud who retires to Orissa—Todar Mal in Bengal and Orissa—Todar Mal's loyal services to Emperor Akbar—Battle between the Mughals and the Afghans—Peace of Katak—Bengal and Behar ceded to Akbar, whilst Orissa yet retained by the Afghans—Darbar on the banks of the Mahanadi river opposite to Katak (Cuttack) City held by the Khan-i-Khanan for reception of Daud Khan who attends from Katak with his Afghan nobles—Refined chivalry and magnanimity displayed by the Khan-i-Khanan Munim Khan and Daud Khan at the State Darbar.

Akbar causes a general survey of Bengal and preparation of its Rent-Roll by his Finance Ministers, Khwaja Muzaffar Ali and Todar Mal in 1582 A.C.—The Khan-i-Khanan (Munim Khan) transfers the seat of Government of Bengal from Tandah to Gau, when many Mughal officers including Munim Khan perish owing to malaria—Murad Khan invades Fathabad or Faridpur—On Munim Khan's death, Daud Khan reoccupies Bengal and Behar, and installs himself again at Tandah—Viceroyalty of Nawab Khan Jahan in Bengal, and an account of Daud Khan's death—Akbar appoints a separate Governor for Behar—Battle of Akmalah or Rajmahal or Akbarnagar between Mughals and Afghans—Daud with his general Kalapahar defeated—Daud killed—Orissa annexed by Mughals—Extirpation of certain grandees of Daud Khan—Kalapahar killed in battle—Leading Afghan grandees or Omara flee to the jungles in the tracts of Bengal—Afghans collect in Bhati (*i.e.* Sundarbans including Baqirganj or Backergunj) under Karim Dād, Ibrahim and Isa Khan—'Isa Khan's residence—Shahbaz Khan, the Mughal general, plunders Bakhtiarpur, occupies Sunargaon and encamps on the banks of the Brahmaputra—Khan Jahan dies, and Akbar appoints Khan 'Azim Mirza Kokah to succeed him—Afghans rally in Bhati under Osman, their chief.

Chapter III
 Account of the Nazims of Bengal appointed by the Mughal Emperors of Delhi—Nazims and Diwans defined—Accession of

Emperor Jahangir—Insurrection of Osman Khan—Nizamat or Viceroyalty of Rajah Man Singh—Wazir Khan appointed Diwan of Bengal—Rajah Man Singh re-called, not being able to subdue Osman Khan—Nizamat of Qutbuddin Khan—Qutbuddin Khan killed by 'Ali Quli Beg, surnamed Sher Afghan Khan, at Bardwan—Sher Afghan Khan, husband of Meherunnessa (afterwards Empress Nur Jahan)—Emperor Jahangir's chivalry towards his Queen Empress Nur Jahan—Jahangir Quli Khan appointed Nazim or Viceroy of Bengal—Islam Khan appointed Governor of Behar—Islam Khan promoted to the Nizamat of Bengal—Afzal Khan, son of Shaikh Abul Fazl Allami, appointed Governor of Behar—Rule of Nawab Islam Khan over Bengal, and an account of the fall of Osman Khan—Nawab Islam Khan transfers the seat of Mughal government from Tandah to Dacca or Dhaka or Jahangirnagar—Battle between the Imperialists under Shujat Khan and the Afghans under Osman Khan, near Dhaka or Dacca—Osman hit by a canon-ball, and dies—Afghans now thoroughly crushed—Islam Khan leads an expedition against the Mags, defeats them, and sends some Mag captives to Emperor Jahangir, in charge of his son, Hoshang Khan—Nawab Islam Khan dies—Nizamat of Nawab Qasim Khan—Assamese make an incursion into the conquered Imperial domains—Qasim Khan re-called—Nizamat of Ibrahim 'Khan' and arrival of Prince Shah Jahan in Bengal—The title of Khan a high honorific distinction under the Mughal Emperors—Ahmad Beg Khan appointed Governor of Oissa—Shah Jahan's insurrection—an account of Shah Jahan's invasion of Bengal and the fall of Ibrahim Khan Fateh Jang at Rajmahal—Many Barha Syeds for political and military services receive from Mughal Emperors honorific title of Khan which in course of time obliterates all traces of their Syed descent—Shah Jahan marches to Dacca—Prince Shah Jahan's fightings with the Imperial Army and his withdrawal to the Dakhin—Assignment of Bengal in Jagir to Mahabat Khan and his son—Nizamat of Nawab Mukkaram Khan—Nizamat of Nawab Fedai Khan—Emperor Jahangir dies, and his son, Shah Jahan, ascends the throne of Delhi—Nizamat of Nawab Qasim Khan—Qasim Khan, under orders of Emperor Shah Jahan, expels the Portuguese from Bengal—Nizamat of Nawab 'Azam Khan—The Assamese make an incursion into Bengal—'Azam Khan recalled by the Emperor—Viceroyalty of Nawab Islam Khan II—Islam Khan sends out punitive expedition to Kuch Behar and Assam—Islam Khan recalled for being installed as Imperial Vazir at Delhi—Nizamat of Bengal bestowed on Prince Shah Shuja—In the interregnum, Nawab Saif Khan represents Shah Shuja in Bengal—Rule of Prince Muhammad Shuja—Prince Shuja transfers temporarily seat of Mughal government from

Dhaka or Dacca, or Jahangirnagar to Rajmahal or Akbarnagar—and deputes his father-in-law, Nawab 'Azam Khan, as his Deputy Governor at Jahangirnagar—In 1658 A C Shah Shuja prepares a new Rent-roll of Bengal—The Prince recalled—Shah Shuja a lover of architecture and builds numerous marble edifices in Rajmahal, Monghyr and Dacca—Nizamat of Nawab Itaqad Khan—Nawab Itaqad Khan recalled—Rule of Prince Shah Shuja for the second time in Bengal—Akbar banished most of his 'Ulama to Bengal—Emperor Shah Jahan falls ill—Fatriodal wars between Shah Jahan's son, Dara Shekoh, Shah Shuja, Aurangzeb and Mu'ad—Aurangzeb triumphs in the end over all the brothers—Shah Shuja defeated and pursued by Aurangzeb's general, Mir Jumla, Muazzam Khan, Khan-i-Khanan—Viceroyalty of Mir Jumla, Nawab Muazzam Khan, Khan-i-Khanan—Prince Shah Shuja flies to Arrakan, where he perishes—The Khan-i-Khanan Muazzam Khan Mir Jumla leads expeditions to Kuch Behar and Assam, and subdues them, falls ill, returns and dies at Khizrpur near Naraiungunge in the Dacca district—Viceroyalty of Nawab Amirul-Umara Shaista Khan—Nawab Shaista Khan chastises thoroughly the Mag and Portuguese pirates, and with his son Buzurg Umed Khan re-conquers Chittagong and names it Islamabad—Nawab Shaista Khan forms a prominent figure in connection with the early commercial enterprises of the English East India Company—Nawab Shaista Khan builds numerous Madrassahs or Colleges, Mosques, rest-houses, bridges and roads—Economic condition of the people in Bengal attains an unique degree of prosperity—Rice sells at two annas per maund—Nawab Shaista Khan builds the Katrah or tower and other buildings at Dhaka or Dacca—Viceroyalty of Nawab Ibrahim Khan—The English merchants style Nawab Ibrahim Khan "the most famously just and good Nabob"—Ibrahim Khan allows the English to return from Madras and finally settle at Sutanati (future Calcutta)—Emperor Aurangzeb engaged in fighting for twelve years in the Dakhu against the Musalman kingdoms of Bijapur and Goleondah, and Ahmadnagar, and also against the Mahrattas under Sivaji and Sambhu—The Emperor's protracted absence from his capital leads to outbreak of insurrections in different parts of the Empire—Rebellion of Subha Singh, Zamindar of Chittwah and of Rahim Khan, the Afghan—Kishan Ram, Zamindar of Bardwan, killed by the rebels—Nurullah Khan, Faujdar of the Ghaklah of Jasor (Jessore), advances to fight with the rebels, but retreats soon after to the fort of Hughli, and seeks for help from the Dutch of Chinsuah—Kishan Ram's daughter, a heroine, kills Subha Singh for attempt upon her chastity—Himat Singh succeeds Subha Singh—The rebels carry half the province of Bengal from Bardwan to Rajmahal—This opportunity utilised by the English for fortifying

their new settlement in Calcutta—Brave fall of Niamat Khan and his nephew, Tauhar Khan—News of the disaster carried to Nawab Ibrahim Khan who exhibits pusillanimity—News carried to Emperor Aurangzeb, who appoints Zabardast Khan to be Faujdar of Bardwan and Mednipur, and to chastise the rebels—Zabardast Khan, son of Ibrahim Khan, chastises the rebels—Azimu-sh-shan appointed Viceroy of Bengal and Behar, Nawab Ibrahim Khan being recalled by Emperor Aurangzeb—Battle of Bhagwanolah—Zabardast Khan defeats Rahim Khan or Rahim Shah—Rahim Shah's flight to Bardwan—Viceroyalty of Prince Azimu-sh-shan and fall of Rahim Khan—Azimu-sh-shan's jealousy of Zabardast Khan—Azimu-sh-shan marches to Bardwan—Zabardast Khan in disgust leaves Bengal and proceeds to the Emperor Aurangzeb in the Dakhin—*Tiyuls, jagirs, madad-i-mash, Altamgha* land-tenures noticed—Recrudescence of Rahim Shah's rebellion—Rahim Shah treacherously attacks Azimu-sh-shan, and nearly captures the latter—Loyal gallantry of Hamid Khan Quraishi (Faujdar of Silhat) who moves swiftly to Azimu-sh-shan's rescue, turns disaster into victory and kills Rahim Shah, the rebel—Azimu-sh-shan after victory enters Bardwan, and makes a pilgrimage to the shrine of the saint Shah Ibrahim Saqqa—Jagat Rai, son of Kishan Ram, invested by the Prince with the *samundari* of Bardwan—The prince erects a Cathedral Mosque at Bardwan—The prince founds the town of Shahganj alias Azimganj, in the suburbs of Hugh City—Azimu-sh-shan's Mosque at Shahganj—Farukh Sir, Azimu-sh-shan's son, blessed by the saint of Bardwan, Sufi Baizid, and prophesied by the saint as the future Emperor of India—Azimu-sh-shan sails from Bardwan for Dhaka or Dacca or Jahan-girnagar on Imperial war-vessels—Azimu-sh-shan speculates at Dhaka in trade and introduces *Sauda-i-Khas* and *Sauda-i-'Am*, and is sharply rebuked by Emperor Aurangzeb—The Emperor appoints Mirza Hadi, surnamed Kartalab Khan (afterwards Murshid Quli Khan), to the office of Diwan of Bengal—Powers of the Diwan defined—Powers of the Nazim defined—Azimu-sh-shan lazy and covetous, and in July 1698 for the sum of 16,000 rupees permits the English to purchase from existing holders the right of renting the three villages of Calcutta, Sutanati and Gobindpur—Both the Nizam's and the Diwan's powers regulated by an Imperial Procedure Code revised year after year by the Emperor—The Procedure Code or *Dastur-al-'Amal* in India described—Kartalab Khan appoints sagacious and thrifty Collectors to every Pargannah, Chaklah and Sarkar—Murshid Quli Khan (Kar Talab Khan) resumes Jagirs in Bengal of the Bengal mansabdars, and allots them Jagirs in lieu in Orissa—A big surplus in the Bengal Revenue thus effected—Murshid Quli Khan enhances the Revenue—

assessments of Bengal, presents a prosperity Budget, and becomes Emperor Aurangzeb's favourite—Azimu-sh-shan becomes jealous of Murshid Quli Khan, and plots his destruction—Khraj, Jaziah, Tamgha, Jihat, Sar Jihat revenue and taxes described—At the instigation of Azimu-sh-shan, the Naqdi troops in Dacca mutiny, and surround Muishid Quli Khan—Muishid Quli Khan behaves dauntlessly, pays up the troops and cashiers them, and reports the affair to the Emperor—Emperor Aurangzeb threatens Azimu-sh-shan, and orders the latter to quit Bengal and withdraw to Behar—Muishid Quli Khan removes with the Revenue officers from Dacca or Jahangirnagar to Makhsusabad, which he names after himself Muishidabād—The Mughal Special Intelligence Department, consisting of the 'Waqiāt-nāvis' and 'Sarānih-nāvis' described—Leaving Farrukhsir as his Deputy in Bengal, Azimu-sh-shan proceeds first to Mungr (Munghyr) and then to Patna, which he names 'Azimabad, and settles down there—Emperor Aurangzeb's fatal mistake in fighting against and crushing the Musalman kingdoms of Golconde, Ahmadnagar and Bijapur—The effacement of these Musalman kingdoms in the Dakhin resulted in letting loose the Mahratta freebooters and other adventurers that had, hitherto, no political existence—Mughal system of Revenue-accounts—Mughal Account-Officers—Emperor Aurangzeb appoints Murshid Quli Khan Deputy Nazim of Bengal, in addition to his office of Diwan—Mughal Revenue and Fiscal Officials described—Bestowal of the Deputy Nizamat of Bengal on Murshid Quli Khan, as Deputy of Azimu-sh-shan—Mint-towns in Bengal—Nāhāns land-tenures described—Amils (collectors of revenue), Shiqdars and Amans—Status of Zamindars described—Murshid Quli Khan prepares a perfect Revenue-Roll of Bengal and resurveys lands in all the mahals of Bengal—Murshid Quli Khan's settlement and survey procedures described—Murshid Quli Khan gives taqāwi or taccāwi or agricultural loans and advances, and encourages the tenantry to till their lands and improve agriculture—Murshid Quli Khan no believer in Permanent Settlements, and prefers Ryotwari to Farming Settlements—Islamic Revenue systems recognize the soil as State property, and allot a portion of its profit or produce to the *actual tiller* of the soil for his labour on it, and abhor the 'middle men'—The constitution of the surveying party and the Settlement procedure under the Mughal Emperors almost exactly analogous to the existing British Survey and Settlement Procedure—Muishid Quli Khan chastises the Zamindar of Bishnupur (or Vishnupuri)—Asadullah Khan, Zamindar of Birbhum, munificent in his gifts and madad-i-mash grants to scholars and saints—Rajahs of Tipra, Kuch Behar, and Assam all caved in before the vigorous personality of Muishid Quli Khan—During Muishid Quli

Khan's Administration, no foreign incursion nor internal disturbance—In consequence, military expenditure reduced, and nearly abolished—Hindu Zamindars forbidden by Murshid Quli Khan to ride on *palkis*—Murshid Quli Khan strict and impartial in his administration of justice—To avenge the wrong done to another, Murshid Quli Khan in obedience to the Islamic law, executes his own son—Murshid Quli Khan harsh to defaulting zamindars—Forcible conversion of Hindus to Islam only on the part of two *Nau-Moslem* rulers in Bengal—Poddar or the Treasurer—Procedure of sending remittances of the Revenue to the Emperor—Some old industries and arts and manufactures in Bengal—Murshid Quli Khan secures from Emperor Aurangzeb title of ‘Motamunul-Mulk Alau-d-daulah Jafir Khan Nasir Jang’—Imperial Mansabdars, hearing of the prosperity of Bengal, seek for offices in Bengal—Nawab Saif Khan appointed Faujdar of Purnish on recommendation of Emperor Aurangzeb—Qanungo Darab Narain—Qanungos Sheo Narain and Jai Narain—Ziau-d-din Khan, Faujdar of Hugli and Admiral of all the sea-ports on the coast of Coromandel, a patron of the English merchants, dismissed by Murshid Quli Khan who with the Emperor's sanction brings the port of Hugli under his immediate authority, though hitherto it was independent of the Subahdars of Bengal—Murshid Quli appoints Wali Beg as Faujdar of Hugli—The French, Dutch and English secretly support Ziau-d-din Khan—Battle between Ziau-d-din and Wali Beg near Hugli—Ziau-d-din withdraws to Delhi—Kankar Bangali, his insolence to Nawab Jafar Khan; Jafar Khan's retort—Syed Akram Khan, Diwan of Bengal, dies, and is succeeded by Syed Razi Khan, husband of Nafisah Khanam—The ‘Baikant’ or ‘Reservoir of filth’ into which defaulting Zamindars were thrown—Insurrection of Sitarām Zamundar of Mahmūdabad (in Jessore or Jasor) and murder of Mir Abū Turab, Faujdar of Bhusna (formerly in Jasor or Jessore, now in Faridpur district)—Sitarām's residence at Muhammadpur or Mahmudpur, at the confluence of the Madhumati and Barasia rivers in Jasor (Jessore) district—Pir Khan, Mir Abu Turab's general, detailed to chastise Sitarām—On Mir Abu Turab's fall, Hasan Ali Khan, scion of a noble family, who had married Murshid Quli Khan's wife's sister, appointed Faujdar of Bhusna—Hasan Ali Khan captures Sitarām and his women and children, and sends them to Murshidabad to Nawab Jafar Khan (Murshid Quli Khan) who hangs Sitarām, and bestows his zamindari on Ram Jivan—Emperor Aurangzeb dies, and his son Bahadur Shah succeeds him—Prince Azim-Ul-Shan sets out for the Imperial Capital—Prince Farrukh-sir comes to Murshidabad and is received with honour, and puts up at the Lal Bagh palace, as Nawab Jafar Khan's guest—Nawab Jafar Khan remits the revenue of Bengal

to Emperor Bahadur Shah—Emperor Bahadur Shah dies, and is succeeded by his son, Jahandar Shah—Azimu-sh-shan killed—Asad Khan the Prime Minister and Amiru-l-Umara Zulfuqar Khan—Farrukh-sir resolves, under the inspiration of his brave mother Sahebu-n-Nissa, to fight for the Imperial Crown against Jahandar Shah—The Syed brothers espouse Farrukh-sir's cause—Farrukh-sir being displeased with Jafar Khan, appoints Rashid Khan to supersede Jafar Khan—Battle between Rashid Khan and Jafar Khan—Rashid Khan killed—Farrukh-sir defeats Emperor Jahandar Shah near Akbarabad or Agra, and ascends the Imperial throne—Jahandar Shah and the Amiru-l-Umara slain—Accession of Emperor Farrukh-sir to the throne of Delhi—Nawab Jafar Khan sends presents and tribute to Emperor Farrukh-sir—Farrukh-sir confirms Jafar Khan as Nazim and Diwan of Bengal, Behar, and Orissa—On Jafar Khan's representation, Nagar Set's uncle and agent, Fatih Ghand Sahū, was invested by the Emperor with the title of 'Jagat-Set,' and appointed Imperial Banker for Bengal—Jafar Khan purchases from his personal income Zamindari of Qis-mat Chunakhkali in Pargannah Kalharbah in the district of Murshidabad, names it Asadnagar after his maternal grandson, Mirza Asadullah Sarfaraz Khan—Jafar Khan bestows the Deputy-Governorship of Jahangirnagar (Dacca) on Mirza Lutfullah, a son-in-law of Shujau-d-din Khan, and gives him the title of Murshid Quli Khan—Emperor Farrukh-sir slain, and Sultan Rafiu-d-darajat raised to the throne by the Syed brothers—Rafi-u-darajat dies and is succeeded by Rafi-u-d-daulah—Rafi-u-d-daulah dies, and is succeeded by Emperor Muhammad Shah—Nawab Jafar Khan sends to Emperor Muhammad Shah tribute and presents from Bengal—The Emperor bestows on the Nawab the Subahdars of Orissa in addition—Bengal free from Mahratta raids—Nawab Jafar Khan's quarrel with the Christian Danes who had erected a Factory at Banqibazar—The Danes though secretly supported by the French, expelled from Bengal—Ahsanullah Khan, Faujdar of the port of Hugli—Shujait Khan and Nijat Khan, Zamindars of Tonki Sarupur (in Jessore or Jasar district)—Jafar Khan creates the office of Superintendent of Dacoity with spies under the latter—Jafar Khan confiscates the zamindari of Shujait Khan and Nijat Khan, and settles it with Ram Jivan—Perfect peace and security in Bengal—Jafar Khan establishes Thanahs or military police out-posts at Katwah Murshidganj, Puthal—Thieves, dacoits and robbers exterminated—Nawab Jafar Khan's (Murshid Quli Khan) character, conduct and policy—A copy of the Quran transcribed by Nawab Jafar Khan by his own hand exists in the shrine of Makhdum Akhi Siraju-d-din at Sadu-l-lapur—Weekly price-current reports prepared—Rice sold at 5 or 6 maunds per rupee in Bengal—People eat polao and

qasah daily, spending only one rupee per month—People happy and comfortable—No exportation of food-grains permitted—A preventive officer appointed under the Faujdar of Hugli to see that ships in the harbour did not smuggle out food-grains from Bengal—Murshid Quli Khan has only one wife—Abstemious in habits, but allows himself the luxury of ice-water and ice-preserves—Mango culture in Bengal—Murshid Quli Khan strictly impartial in administration of justice—To avenge the death of an oppressed man, Murshid Quli Khan executes his own son, and obtains the title of 'Adalat-Gastar'—Qazi Muhammad Sharf appointed by Emperor Aurangzeb Qazi or Chief Justice of Bengal—Qazi Muhammad Sharf's remarkable integrity, and judicial independence—How Qazis or Judges and Magistrates were recruited, and how their judicial independence was safeguarded by Musalman Emperors of India—Qazis subordinate only to the *Shara* or the Muhammadan Law—A Police Superintendent of Hugli stoned to death under orders of Nawab Jafar Khan (Murshid Quli Khan) for enticing away the daughter of a Mughal citizen—Murshid Quli (Nawab Jafar Khan) erects a treasury, a *Katrah* or Tower, a Cathedral Mosque, a Monument and a Reservoir—Murshid Quli Khan proclaims Sarfaraz Khan as his heir, and dies—Nizamat of Nawab Shuja-ud-din Muhammad Khan—Sarfaraz Khan reports Nawab Jafar Khan's (Murshid Quli's) death to Emperor Muhammad Shah, and also to his own father, Shujau-d-din Khan, who was Deputy Nazim in Orissa—Shujau-d-din aspires to the Nizamat of Bengal, leaves his son Muhammad Taqi Khan as Deputy Nazim of Orissa at Katak (Cuttack) and marches swiftly to Bengal—Fighting between the father and the son avoided through the good offices and wisdom of the widowed Begam of Nawab Jafar Khan (Murshid Quli Khan)—Shujau-d-din's character, conduct and policy—his humane treatment of the Bengal defaulting zamindars—Shujau-d-din sends tribute and presents to Emperor Muhammad Shah—Nawab Shujau-d-din's public works—Nawab Shujau-d-din delegates the duties of the Nizamat of Bengal to a Council or Cabinet of Advisers, and himself prefers pleasures—Haji Ahmad, Rai Alamghand Diwan, and Jagat Set Fatehchand members of Nawab Shujau-d-din's State Council in Bengal—Alamghand appointed Deputy Diwan of Bengal—Antecedents of Haji Ahmad and Mirza Bandi (afterwards Ali Vardi Khan)—Chief Administrative Officers in the beginning of the regime of Nawab Shujau-d-din Khan—Quarrel between Shuja Quli Khan, Faujdar of Hugli, and the English, Dutch and French merchants—English goods seized, but afterwards released—Chief of the English factory at Qasimbazar agrees to pay three lacs as *nazar* to Nawab Shujau-d-din Khan—Chief of the English factory in Calcutta remits the *nazar* to Nawab Shujau-d-din Khan—

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Murshid Quli Khan II—Ali Vardi bestows the Governorship of Orissa on his nephew and son-in-law, Saulat Jang *alias* Said Ahmad Khan—Saulat Jang taken prisoner, and Mirza Baquir takes the *masnad* of Orissa—Ali Vardi's avenging expedition to Orissa—Mirza Baqir flies—Mir Habib, the Deputy of Murshid Quli Khan II, seeks help of the Mahrattas in order to invade Bengal—Mahratta incursions into Bengal, under the inspiration of Mir Habib—At length, peace concluded between Ali Vardi and Mahrattas—Ali Vardi dies—Ali Vardi's character—Ali Vardi succeeded by his maternal grandson Siraju-d-daulah—Nizamat of Nawab Siraju-d-daulah—Siraju-d-daulah's character and policy—His mistakes—Mohanlal, a Kyeth, appointed Chief Minister—Siraju-d-daulah's quarrel with Rajballab leads to rupture with the English—Treachery of Mir Jafar, Dulab Ram and Jagat Set who invite over the English—Siraju-d-daulah's quarrel with Shaukat Jang, Fanjdar of Purniah—Siraju-d-danlah captures Calcutta, and names it Almagar and leaves Manikghand as its prisoner—The English under Clive return to Bengal—The English re-take Calcutta, and defeat Manikghand—On the invitation of Mir Jafar, Dulab Ram and Jagat Set, the English under Clive march to Plassey—Battle of Plassey—Defeat and murder of Siraju-d-daulah—Nizamat of Jafar Ali Khan or Mir Jafar—Mir Jafar's and his son Miran's cruelty to Siraju-d-daulah's mother and aunt, Amanah Begam and Ghaseti Begam, who are drowned—Miran suffers and receives retribution by being killed by lightning—Mir Jafar replaced by Mir Qasim—Nizamat of Nawab Mir Qasim Ali Khan—His character and policy—Mir Qasim removes his capital from Murshidabad to Monghyr—Mir Qasim's rupture and fight with the English—Mir Jafar re-installed as Nazim of Bengal—Battle of Baksar—Grant of the Diwani of Bengal to the English by Emperor Shah Alam—Mir Qasim's adventures and death.

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TRANSLATION
OF THE
RIYĀZU-S-SALATĪN OF GHULĀM HUSAIN SALĪM.

IN THE NAME OF GOD, THE KIND AND THE MERCIFUL !

—

Worlds of praise are due unto the palace of that World-Creator, who adorning this world by means of His hand of perfect power with the ornament of existence, has unfurled the Standard of Creativeness, and worlds of panegyric befit the shrine of that Supreme Author who has drawn by means of his brush of perfect art the portrait of Life in particoloured lines on the pages of Creation. He (God) is that Wise Sage, who has entrusted the affairs of the management of the world and the people of the world and the good and the right guidance of all classes to the persons of Sovereigns, and who has entrusted into the hands of authority of Sovereigns of this world, the reins of the opening and stoppage of the business of divers classes of mankind. He (God) is that Supreme Ruler of the Universe who, weighing the opening and stoppage of the affairs of mankind and the good and bad of Centre-Sitters in the circle of earth, in the scale of expediency of the world, has left in every clime and every country a ruler.

From the Cloud of His bounty, the garden of the world
is green.

From the zephyr of His generosity, the orchard of the
soil is green.

From the Colouring of the painter of His Creation,
Emerald becomes green in the centre of mine.

Praise unto Lord, High is His rank and His praise.
Universal is His bounty and generosity,
All praise is due unto His Beneficence !

And blessings full of white effulgence and sacred benedictions
are due unto all the messengers of the Palace of His bounty, that

is, unto the Prophets, especially unto that Symbol of Mercy of the people of the world, that Herald of the Faithful, that Seal of the Prophets, that Pioneer of the better Path, that Bright Lamp of the right road, the *Raison d'être* of the creation of this world, the First-born—the Last-disclosed,¹ that is, the Pride of the Prophets, the Leader² of the Innocent, the Interceder on the day of Judgment, Muhammad the Chosen—Ahmad the Select; God's special mercy and peace be on him and his descendants, and the people of his sacred house, and on his successors and all his companions!

After God's and the Prophet's praise,³ this humble servant who is hopeful of the intercession of the Prophet, namely, Ghulām Husain, whose title is Salim Zaidpūrī,⁴ so says that since some period, according to chances of time, he has been in the service of Mr. George Udny, who is a gentleman of high position and high rank, of graceful character, of kind heart, mild disposition, praiseworthy deportment and great generosity, who is the Hatim⁵ of

¹ This has reference to the Muhammadan belief that the *Nur* or light of Muhammad was the first thing created by God, and that all else followed, though the Prophet in bodily form was ushered into existence after all other prophets.

² This has reference to the tragic martyrdom of Husain and other members of the Fatimite family, who were all innocent, and whose ancestor the Prophet was.

³ Every Muhammadan book begins with the praise of God. This praise is called *hamd* in Arabic, and is followed by *Na't*, or praise of the Arabian Prophet.

⁴ Ghulām Husain Salim Zaidpūrī is the author of the present historical work entitled the *Riyāz-u-s-Salāṭīn*, or History of Bengal. Ilabī Bakshī in his history “Khurshid Jahān Numā” of which Mr. Beveridge has published lately an Analysis in the Journals of the Asiatic Society, has some notice of Ghulām Husain. He states that Ghulām Husain was of Zaidpur in Oudh, migrated to Maldah in Bengal, and held the office of Dāk Munshi or Post Master there, under Mr. George Udny. Noticing the Charitable Dispensary at Maldah, Ilabī Bakshī observed that here used to be the house of Ghulām Husain, and that in the quarter known as Cak Qurbān Ali is the tomb of Ghulām Husain who died in 1233 A.H. or 1817 A.C. The chronogram composed in honour of his memory by his pupil, Abdul Karīm, is مشی فی عالم رفیع which yields 1233. Mr. Udny appears to have been at the time Commercial Resident of the East India Company's factory at Maldah.

⁵ Hatim was a Prince of Yemen, in Arabia. His generous hospitality is a by-word in the East.

the world of bounty, the Naushirwān¹ of the world of Justice, the Generous man of the age, and who is callous about popularity and praise—

May God always preserve his good fortune, and advance his rank, and elevate his position, and double his life and dignity!— and that he has been in the class of his servants, and has ever been and is still the recipient of his favours. In short, the excellencies-abounding and bounties-springing person of that mine of discernment, is unique and matchless in this age.

He is a paragon of all excellencies,

He is superior to all praise that can be conceived.

He is enlightened, sees through things aright, like old sages,

But he has the fortune, the age and the rank of manhood.

He weighs his words which are pregnant with meaning,

His two lips, like two palms, at the time of conversation.
are pearl-scattering.

The tray of his bounty is ready for the poor and the needy;

He always keeps gold and *dīnār*² for the indigent

Inasmuch as his high mind is always pursuant of the study of histories and travels, and is seeker of all sorts of knowledge and accomplishments, in the year 1200 A.H. corresponding to 1786 A.C., his bent of noble mind turned towards seeking a knowledge of the lives and careers of past sovereigns and rulers who unfurling the standard of sovereignty over Bengal, the Paradise of Provinces,³ have now passed into the secret regions of Eternity. Accordingly, the order was given to this man of poor ability, that whatever he might gather from historical works, &c, he should compile in simple language, so that it might be intelligible to all, and might deserve the approval of the *elite*. This

¹ Naushirwān was a King of Irān or old Persia. He flourished in the sixth century, and belonged to the Sassanian dynasty. His wazīr was the famous Buzurchemeher or Bouzour, author of the *Zafarnāmah*. Naushirwan's justice is proverbial in the world.

² Dīnār, a gold coin weighing one *mīqāl*, i.e., 1½ dirhams. For details see *Aīn-i-Akbarī*, Vol. I (Blochmann's Trans., p. 36).

³ Our author calls Bengal "*Jinnat-ul-bilād*," or 'Paradise of Provinces.' I am not sure if there is any historical basis for this expression, as there is for the expression "*Jinnat-ābād*" which latter epithet was bestowed by Emperor Humayun on Gaur in Bengal (see *Tabaqat-i-Akbarī*, Elliot's History of India, Vol. V, p. 201, *Aīn-i-Akbarī*, Vol. II, p. 123, and *Badaom*, Vol. I,

ignorant man, of limited capacity, deeming the execution of the order of his master incumbent on himself, being the slave of order, has placed the finger of consent on the eye, and girded up the loin of effort and venture, collected sentence after sentence from every source, and for a period of two years has devoted himself to the compilation and preparation of this history. And after completing it, he has named it *Riyāzu-s-Salāṭīn*,¹ according to the date of its completion. It is hoped that this work may merit the approval of all persons of light. It is desired of people conversant with past times, that if they detect any mistake or oversight, they will overlook it, inasmuch as this humble man is not free from shortcomings, according to the saying "Man is made up of sins of commission and omission," and further, that, according to their capacity, they will correct the mistakes and defects, and if they cannot do so, they will be good enough to overlook them.

The plan of this work consists of an Introduction and Four Chapters.

Its arrangement is as follows :—

(a) The Introduction consists of Four Sections.

Section I relates to a description of the state of populousness of the country of Bengal, and of its boundaries and environs.

Section II relates to a description of certain characteristics of that country.

p 349). However that may be, Bengal well deserved to be styled "Jinnat-ul-Bālād" or 'Paradise of Provinces,' owing to the fertility of its soil, the richness of its produce, and the vastness of its natural resources. During Mussalmān rule, the Province of Bengal yielded the largest revenue to the Delhi Emperors, and in consequence its Viceroyalty was always coveted by Princes Royal of Delhi, from so remote a period as the times of Emperors Shamsuddin Altamsh and Ghiasuddin Balban—whose sons in succession ruled over Bengal, not to speak of later Mughal Princes Royal of Delhi. Under British rule also, Bengal Proper, including Assam, Behar and Orissa and Chutia Nagpur, forms the largest Administrative Division of India, contains one-third of the total population of British India, and yields a gross revenue of 17 or 18 millions sterling, or one-third of the actual revenues of the Indian Empire. It is worthy of note that the above expression is also used in *Mughal* Imperial (official) documents, *vide* J.A.S.B. for 1901, Vol. LXX, Part I, No. 1, pp. 21-22.

¹ "Riyāzu-s-Salāṭīn" is a chronogram yielding date 1202 A.H., corresponding to 1788 A.C., the year in which this historical work was completed. 'Rauzah' in Persian means a 'garden,' its plural being 'Riyāz' meaning, 'gardens.' 'Salāṭīn' means "Kings"; therefore, 'Riyāzu-s-Salāṭīn' means "gardens of Kings." It is a pity the author does not specify all the sources

Section III relates to a description of certain cities of that country.

Section IV relates to a brief sketch of the rule of the *Raiān* of Hindustān.

Chapter I relates to a description of the rule of the Musalmān rulers who as Viceroys held delegated authority over this country from the Emperors of Delhi.

Chapter II relates to a chronicle of the Musalmān Kings who mounting the throne of Bengal, had the Khuṭbah¹ of sovereignty recited after their own names

of his history, but there is internal evidence to indicate that, besides consulting standard historical works, such as *Tabaqat-Naṣiri* by Minhāj-u-Sirāj, *Tarīkh-i-Firuz Shahī* by Ziauddin Barni and by Sirāj Afif (which contain references to the history of Bengal only for the period between 1198 to 1388 A.C.) and *Tabaqat-i-Akbarī* by Nizamuddin Ahmad (which contains an account of Bengal for the period 1388 to 1588), the *Badaoni* and *Akbarnāmāh* by Abul Fażl (for the period under Akbar) and other similar standard historical works on India such as the *Tuzuk*, the *Iqbālnāmāh*, the *Pādshāhnāmāh*, the *Alamgīrnāmāh*, and the *Maasir-i-Alamgīrī*. Salim had recourse also to other less known historical treatises relating to Bengal which are not perhaps now extant, and perhaps lay only in MSS. Our author now and then says 'I have seen in a little book,' and he also cites a historical compilation by one Haji Muhammad of Qandahar, of which no copy seems now to exist. Our author appears also to have taken considerable pains in deciphering old inscriptions on monuments, mosques, and shrines in Gaur and Panduñah—old Musalmān capitals of Bengal. This feature considerably enhances the value of his history, and gives it a superiority over other similar works, and places our author in the forefront of Bengal antiquarians and researchers. Indeed, Ghulām Husain is pre-eminently the Historian of Muhammadan Bengal, because other Muhammadan historians before or after him dealt only with certain periods of Bengal history, whilst our author's narrative comprises the history of Bengal from the earliest mythological period to the dawn of British rule, with a more detailed account of Muhammadan Rulers of Bengal. Stewart's History of Bengal is to a great extent based on the 'Riyāz' though Stewart very often has preferred the less accurate account of the Dakhīn historian, Firūghta, who flourished in the seventeenth century. The great Oriental scholar and antiquarian, Professor Blochmann, in his 'Contributions to the History and Geography of Bengal' says. "The Riyāz is much prized as being the fullest account in Persian of the Muhammadan History of Bengal." Professor Blochmann further observes "for the early portions, Ghulām Husain Salim has used books which are unknown at present, yet he gives valuable dates which are often confirmed by collateral evidence. Salim has also made a fair use of the antiquities of the Gaur District."

¹ The Khuṭbah is a Musalmān prayer-book recited on Fridays, 'Id days, and

Chapter III relates to a description of the careers of the Nāzims¹ who were appointed to the Nizāmat of this country by the Caghtā'i² or Mughal Emperors

Chapter IV consists of two parts —

Part I being descriptive of the arrival of the Christians, consisting of the Portuguese and the French, &c., in the Dakhin and in Bengal.

Part II being descriptive of the domination of the English Christians over Bengal and the Dakhin.

other special days and occasions. The recital of the Khuṭbah after one's name and the minting of coins, was regarded by Musalmān sovereigns as emblems of sovereignty.

¹ Nāzims—

The Nāzims were functionaries created by the Mughal Government or by Sher Shah (Badaoni, Vol. I, p 365). To each Province or Sūbah, the Mughal Emperors appointed two Principal Heads of administration, one being the Nāzim and the other being the Diwān. The Nāzim was the Governor or Viceroy of the Province, he was the Executive and Military Head of the Province, and administered Criminal Justice; whilst the Diwān, though independent of the former and directly subordinate to the Delhi Emperor, held portfolio of the Finance, and was responsible for the revenue administration of the Province, and also occasionally administered Civil Justice. Thus there were two independent wheels in the machinery of Provincial administration. Under the Nāzims, there was a chain of subordinate officials, called Naib Nāzims, Serlashkars, Faujdars, Kotwāls and Thanadars on the executive side, and under Diwāns on the judicial side, were Qazi-ul-Qazzāt (Chief Justice), Qazis, Muftis, Mir Adls, Sadrs presided over by Sadr-i-Sadūr, and on the revenue side were Naib or local Diwāns, Amils, Shīqdars, Karkans, Qanungos, and Patwāris. The Judiciary, both Civil and Criminal, were often, however, independent of both Nāzims and Diwāns, and subordinate only to the Imperial Sadr-i-Sadūr or Sadr-i-Kul or Sadr-i-Jahān (or Minister of Justice) at Delhi, who was responsible for good conduct to the Mughal Emperor himself. (See An, Vol. II, p. p. 37-49, and do Vol. I, p. 268.)

² Caghtai Khān was a son of Cangiz Khān. Emperor Bābar, the founder of the Mughal dynasty in India, was descended on the mother's side from a nobler stock, that is, from Caghtai Khān; hence the Mughal Emperors of India commonly styled themselves as Caghtā'i Emperors in preference to 'Mughal' Emperors, the term 'Mughal' not being so honourable, in accordance with an accepted usage and principle amongst Moslems to refer back their lineage to the nobler side, whether paternal or maternal.

INTRODUCTION : CONSISTING OF 4 SECTIONS.

SECTION I. A DESCRIPTION OF THE BOUNDARIES AND ENVIRONS OF THE COUNTRY OF BENGAL.

Be it known to the way-farers of the climes of travels and histories that the Sūbah¹ of Bengal is in the second climate.² From Islāmābād,³ otherwise known as Chittagong, to Teliagadhi,⁴ that is, from east to west, the length is 400 *Karoh*,⁵ and its breadth from north to south, that is, from the mountains in the north to

¹ The name of Sūbah originated from the time of Emperor Akbar, who designated the fiscal areas as follows from the time of the ten-years' settlement —A Sūbah was an aggregate of Sarkars, a Sarkār or Division was an aggregate of Dastūrs, a Dastūr (which Sir Henry Elliot in his Glossary explains as an abbreviation of Dastūr-i-Aml, corresponding to a district under a Sarkār) was an aggregate of Parganas or Mahals (used as equivalent expressions), and a Pargana or Mahal meant a fiscal division, the fiscal unit, coinciding with the dominions of a native chief under the Mughal dynasty. The words used before Akbar's time to denote fiscal divisions or tracts of country larger than the Pargana, were *Shaq*, *Khattah*, 'Arshāh, *Diyār*, *Vilayet*, *Iqfa*, *Bilād* and *Mamlakat*. Thus in the earlier Musalmān histories before the end of the fourteenth century, we come across *Shaq-i-Sama*, *Khattah-i-Oudh*, 'Arshāh-i-Gorakpūr, *Diyār-i* or *Vilayet-i-Lakhnautī*, *Vilayet-i-Mean Doab*, *Iqta'-i-Kara*, *Bilād Bang*, *Mamlakat Lakhnautī*. See Elliot's Glossary, and *Ain*, Vol II, p 115, and *Tabaqat-i-Naṣīrī*, pp. 148 and 262.

² The Musalmān astronomers and geographers divided the world into seven parts, to each of which they gave the name of *Iqlim* or climate —See *Ain-i-Akbari* Jarrett's Trans., Vol III, p. 43.

³ Islāmābād or Chittagong. The district was first conquered by the Independent Musalmān Kings of Bengal. In 1350 A.C., about which year Iba Batutah was in Chittagong, it belonged to King Fakhruddin of Sunargaon. It was re-conquered in 1665 by the Mughals under Umid Khān who changed the name of the place to Islāmābād during the rule of Nawab Shaista Khān, Viceroy of Bengal.—See Blochmann's contributions to History and Geography of Bengal and the *Alamgīr-Namah*, p. 940, and the *Ain*, Vol. II, p. 125.

⁴ Teliagadhi on Teliagarhī is a pass lying between Rajmahal on the south, and the Ganges on the north; formerly of strategic importance, as commanding the approaches to Bengal Proper. The ruins of a large stone fort still exist, through which the E.I Railway passes. See Hunt. Imp. Gazetteer, Vol. XIII, p. 236 and *Ain*, Vol II, p. 116.

⁵ Karoh or Kos—*Ain* 16 says.—The Kos was fixed at 100 tanabs, each consisting of 50 Ilahi gaz or 400 poles (*bans*), each pole of 12½ gaz. Sher Shāh fixed the Kos at 60 *jarib*, each of 60 Sikandīl ga: A *sarsakk* is equal to three Kos.—See *Ain-i-Akbari*, Vol. II, p. 414.

Sarkār Madāraṇ,¹ which is the southern limit of this Sūbah, is 200 *Karoh*. And since in the period of Jalāl-uddin Muhammad Akbar Pādshāh Ghazi, the Sūbah of Orissa was conquered by Kālāpahār² and annexed to the Empire of the Sovereigns of Delhi, and made a part of the Sūbah of Bengal, the extent of the latter Sūbah became extended by 43 *karoh* in length and by 20 *karoh* in breadth. In the southern limits of this Sūbah is the sea, and towards its north and east, are high mountains, and on the west, it adjoins the Sūbah of Behar. During the rule of Emperor Akbar, 'Isā Khān³ Afghan conquering the eastern provinces struck coin and recited *Khutbā* in the name of Akbar, and annexed it to the Sūbah of Bengal. There⁴ are twenty-eight

¹ Sarkār Madāraṇ extended "in a semi-circle from Nagor in western Birbhūm over Raniganj along the Damūdar to above Bardwān, and from there over Khandghosh, Jahanabad, Chandrakona (western Hughli district) to Mandalghat, at the mouth of the Rupnarayan river, and consisted of 16 mahals with a revenue of Rs. 235,085."—See Blochmann's Contributions to the History and Geography of Bengal and the *Ain-i-Akbarī*, Vol II, p. 141.

² Kālāpahār is the famous general of the Afghān King of Bengal, Sulaimān Kararānī, and the renowned conqueror of the temple of Jagannath in Purī in south Orissa. Kālāpahār was killed by a gun-shot in one of the fights between Masūm and Qatlu of Orissa and 'Azīz Kokah, which in 990 A.H., took place between Colgong and Gadhī. A detailed description of Kālāpahār's conquest of Orissa is given in the *Makhzan-i-Afghāni*.—See *Ain*, Vol. I, p. 370 and Vol. II, p. 128.

³ 'Isā Khān Afghān flourished in 'Bhatī' in the reign of Daūd, the last Afghān King of Bengal, and continued as 'over-lord' or 'Marzbān-i-Bhatī,' as Abul Fazl in the *Ain* styles him, with twelve great Zemindars or prince-lings (known in those days as Bārī Bhuiyās) under him, after annexation of Bengal by Emperor Akbar to the Mughal Empire. 'Isā's *gādī* was known as Masnad-i-Ali, the existing Dīwān families of Haibatnagar and Jangalbarī in Mymensingh district claim descent from 'Isā. "Bhatī" according to Abul Fazl extended 400 Kos from east to west, and 300 Kos from north to the ocean to the south, it thus included the Sundarban and the tracts along the Megna. Grant defines "Bhatī" as including the Sundarban and all the neighbouring lowlands (even Hijely) overflowed by the tides. The Musalmān historians never use the term Sundarban, but give the sea-board from Hijely to the Megna one name of 'Bhatī,' which signifies lowlands overflowed by tides.—See *Ain-i-Akbarī*, Vol. I, p. 342, and J.A.S. No. 3, 1874, and No. 2, 1875 and *Ain*, Vol. II, p. 117.

⁴ In the *Ain*, the Sūbah of Bengal is stated to have consisted of 24 Sarkārs including 787 mahals, and the revenue is stated to have been 59 Krors 84 lakhs 59 thousand and 19 dāms, equivalent to Rs. 14,961,482-15-7 Its standing army, according to the *Ain*, consisted of 28,330 cavalry, 801,150

Sarkārs with eighty-seven mahals in this Sūbah¹. In past times, the fixed revenue of this Sūbah was fifty-nine *kror* eighty-four *lak*, fifty-nine thousand and three hundred and nineteen *dams*, which is equal to about one *kror* forty-nine *lak*, sixty-one thousand four hundred and eighty-two rupees and fifteen annas in *sicca* Rupees Twenty-three thousand three hundred and thirty cavalry, eight *lak*

infantry, 1,170 elephants, 4,260 guns, 4,400 boats. Remembering that the army was not generally paid in coin, but by bestowal of fiefs or military jagirs, even at this distance of time, it is not difficult to imagine how Bengal was overrun by colonies of Musalmān feudal barons—See *Ain-i-Akbarī*, Vol. II, p. 129 and Vol. I, p. 370.

¹ON THE FRONTIERS OF MUHAMMADAN BRNGAL.

The text as well as the *Akbarnamah* and the *Iqbalmah-i-Jahangiri* state that Bengal was bounded on the south by the sea, on the north by hills (that is, those south of Nepaul, Sikkim, and Bhutan), on the east by hills (that is, those of Chittagong and Arakan), on the west by the Sūbah of Behar. During the reigns, however, of the Independent Musalmān Kings (such as Ilyas Shah, and Alauddin Husain Shāh in 1502 and his son and successor Nasrat Shāh), the Musalmān Kingdom of Bengal was more extensive than its geographical limits, and included northern portions of Orissa or Jānuagar, Kuch Behar, Kamrūp or Western Assam with portions of Eastern Assam, and the whole of Upper Behar (a Governor to represent the Bengal Musalmān King being posted at Hājipūr opposite to Patna), and the eastern portions of South Behar including Sarkars Monghyr and Behar—(See J.A.S. No 3, 1873, pp. 221-222). The whole of Orissa was conquered and annexed to the Bengal Musalmān Kingdom in the reign of Salairān Karazānī, the last but one independent Musalmān Afghan King in Bengal.

When Bakhtiyār Khilji conquered Bengal, he ruled (ostensibly as Viceroy of the Musalmān Emperor of Delhi, Kutbuddin Aibak) over portions of Dīnājepūr, Māldah, Rangpūr, Nadiah, Birbhūm, and Bairdāwā comprising what was then called Diyār-i-Lakhnauti, and also he held Behar (*Tabaqat-i-Nasirī*, p. 156). This state of things continued during the rule of his two immediate successors, when we find Husamuddin Iwaz (a contemporary of Sultan Shamsuddin Altamsh) extending the frontier eastward to the Brahmapūtra and southward to the sea-board, and reigning as an independent king under the title of Sultan Ghiasuddin (*Tabaqat-i-Nasirī*, p. 163). The *Tarikh Firuz Shahī*, p. 87 mentions that Emperor Balban in his pursuit of Mughisuddin Tughral, had to go so far eastward as Suwaignon, which would appear to have been within the limits also of Tughral's Bengal Kingdom. Again, in 1350 A.C. when Ibn-i-Batūtah was in Chittagong, we find that important seaport was in the hands of King Fakhruddin of Sūnargaon. As Mr. Thomas in his learned discussions on old coins of Bengal Musalmān Kings has suggested, it would seem that so early as the twelfth century there was free commercial intercourse between the south-eastern sea-board of Bengal and the Arab seaports

and one thousand and one hundred and fifty-eight infantry, one hundred and eighty elephants, and four thousand two hundred and six guns, four thousand and four hundred fleet of boats, constituted the standing army. Adjoining to the northern limits of Chittagong, is the tract of country ruled by the Rajah of Tipperāh. It is an extensive country. The rulers of that country enjoy the title of Mānik, for instance Nyā Mānik. The nobles have the title of Narāin.¹ The Rajah of that place had one thousand elephants and two laks of infantry in his service. Riding horses are not available. Between the north and the west of Bengal, pointing more towards the north, is the province of Kūch Behār. Its length from east to west, from the beginning of Parganah Bhitarband,² which is included in the conquered provinces, to Pātagāon,³ which is the limit of the tract of the Mūrang, is 55 kos, and its breadth from south to north, that is, from Parganah Nājhāt, which is included in the conquered country, to Pūshakarpūr,⁴ which adjoins Khontāghāt,⁵ is fifty kos. This tract of country, in point of the sweetness of its water, and mildness and salubrity of its air, and

of Baghdād and Basorah; and it would seem it was this commercial Musalmān activity combined with superior martial and moral qualities that paved the way for Musalmān domination throughout Bengal.

Subsequently in the reign of Ghiasuddin Tughlak Shāh, we find the Bengal Musalmān Kingdom has grown so extensive and unwieldy, that we find him separating Behar from Bengal, and placing it under an independent Governor, whilst Bengal itself for purposes of convenient administration was divided into three different sections, viz (1) Dīyār-i-Sunargaon, comprising Eastern Bengal, (2) Dīyār-i-Sātgaon, comprising Western Bengal, and (3) Dīyār-i-Lakhnauti, comprising Northern and Central Bengal. A Governor was appointed to each of the above three administrative Sections or Divisions, the Governor of Lakhnauti being the Supreme Governor or Viceroy, whilst the two other Governors were placed generally in subordination to him (Tarikh-i-Firuz Shahi, p 451). But this state of things did not last long; for in the reign of Muhammad Shāh Tughlak (Tarikh-i-Firuz Shahi, p. 480) Bengal again rose as an Independent Musalmān Kingdom, and as has been mentioned above, the whole of Upper Behar with eastern portions of Southern Behar was again annexed to the Bengal Kingdom, whilst Orissa also was subsequently added to it. This state of things continued until Akbar came to the throne, when Bengal, with Behar and Orissa, was annexed to the Mughal Empire of Delhi. See *Tabaqat-i-Nazim*, Tarikh-i-Firuz Shahi, *Akbarnamah*, Ibn-i-Batutah's Travels and Mr. Thomas's "Initial Coinage of Bengal," J.A.S.B., No. 1, 1867 and No. IV, 1873 pp. 221-222 and 343.

¹ The same in *Ain-i-Akbari*, Vol. 2, p. 117.

² For identification of these places see J.A.S., 1872, p. 49.

the comfort of its inhabitants, is superior to all the eastern tracts of Hindustān. Large oranges thrive here, and other fruits also grow in abundance. The tree of pepper grows there, its root is thin, and its branches creep over ponds. Its ear, like the ear of grape, hangs down from the branches. Its inhabitants belong to two tribes, namely, Mākh and Kūj,¹ its Rājah is of the first tribe. They mint gold coins, and the coins are called Nāraini. Notable Rājahs have ruled there. One lak and one thousand infantry are always in the service of the Rājah.

And the country of Kāmrūp which is also called Kāmrū² or Kāmtāh is subject to those Rājahs. The inhabitants of Kāmrūp are good-looking, and in magic raise the standard of mastery; and many incredible stories are related regarding them. In respect of the flora of that place, it is said that the scent of the flowers continues— as fresh as before, some months after their being plucked, and that with these necklaces are made, and that by cutting trees a sweet liquid is obtained, and that the mango-tree trails like a climbing vine over ponds, and produces mango-fruit; and other similar stories are related.

And the mountain of Bhūtān, which is the abode of the Bhūtiāhs, lies to south of Kūch Behār Tāngān³ horses and Bhūt and Barī horses and the musk-deer are found in this mountain. In the

¹ In *Tabaqat-i-Nasirī*, p. 156, "Mech" and "Koch." See J A S. for 1872, p. 49. *Alamgirnamah*, p. 683. *Albarnamah*, p. 207. *Tuzuk* p. 147, and *Padshahnamah*, p. 64, Vol. II.

² Kamrūp (in *Tabaqat-i-Nasirī*, p. 163, Kamrūd) included the Western portion of Assam together with the Bengal Districts of Rangpūr, Rangmati (now in Goalpara District) and Sylhet. It was first conquered by Musalmāns in the reign of Hussamuddin Iwaz alias Sultan Ghiasuddin, an immediate successor of Bakhtiyar Khilji, in the early part of the thirteenth century. (*Tabaqat-i-Nasirī*, p. 163). At the close of the fifteenth century, its Rājah Nelambhar was overthrown by Husain Shāh, King of Bengal. In ancient days, Kamrūp was noted for its sorcery and the beauty of its women. Rangpūr is stated to have been founded by Bakhtiyar Khilji, during his expedition into Tibet — See also J A S. for 1872, p 49; *Alamgirnamah*, p p 678 and 780, makes it equivalent for Hajo (Koch Hajo) Ganhati and dependencies.

³ "Tangistan" is the general name for that assemblage of mountains which constitute the territory of Bhutan, "tanga" meaning 'dæles.' Abul Fazl also mentions these 'Tanghan' horses. He states "In the lower parts of Bengal near to Kuch, a species of horse is produced called Tanghan" The *tangan* pony is usually 13 hands high and short bodied, deep in the chest, and very active.

centre of this tract, a river runs between two rocks, its breadth is small, but it is very deep, and its current is strong. An iron-chain is put across the top of the river, and its ends are affixed to pieces of rocks on the two sides of the river, and a second chain is put over the first chain at a distance, equal to the height of a man. Pedestrians cross the river by placing their feet on the lower chain, and seizing with their hand the upper chain. And what is stranger is that horses and all other loads and baggages are ferried across this river along this very chain. The people of this tract are ruddy-complexioned and fat, their hairs fall hanging down their heads and necks. Their dress consists of only one rag, just sufficient to cover the private parts. Men and women of this place dress in the same manner. The pronunciations in their language resemble those of the people of Kūch Behār. It is said that mines of turquoise-stone also exist in this mountain.

Between the north and the east of the country of Bengal, bordering on the tract of Kamrūp, is the vilāyat or province of Āshām (Assam). In its middle, the river Brahmāpūtrā flows from east to west. Its length from west to east—that is, from Gowahati to Sadiāh—is about two hundred karoh or kos, and its breadth from north, that is from the rocky fastnesses of the tribes of Mai, Majmi, Daphla and Valandāh,¹ to the hills of the Nāngā tribe, is approximately seven or eight days' journey. Its southern mountains adjoin lengthwise the mountains of Khasia, Kachar and Kashmir,² and breadthwise they adjoin Autān or Atwān, the abode of the Naugā tribe. Its northern mountain skirts lengthwise the lofty ridges of Kāmrūp, and breadthwise it faces the

¹ Tribes of Mai, Majmi, Daphla, and Vilandah and Nag.—Vilandah or Landah tribe has been identified with the Akas tribe

All these tribes belong to the Non-Aryan Tibet-Burman stock, which have clung to the skirts of the Himalayas, they crossed into India by the north-eastern passes, and in pre-historic times they had dwelt in Central Asia, side by side with the ancestors of the Mongolians and the Chinese. The principal types of the Tibeto-Burman stock are the following:—(1) Ocharis, (2) Garos, (3) Tipuras or Mrungs, (4) Bhutiyas, (5) Gurungs, (6) Mairmis, (7) Newars, (8) Lepchas, (9) Miris, (10) Akas, (11) Mishmis, (12) Nagas, (13) Daphlas—See J.A.S. for 1872, p 76, Col. Dalton's "Ethnology of Bengal" and also description of Assam and the Assamese in *Alamgirnamah*, p. 722.

² This seems to be a copyist's mistake for "Goneser hills" (see J.A.S. 1872, p 761). The *Alamgirnamah* has Srinagar ! p 722.

mountains of the Valarīāh tribe. The tract in the north of the river Brahmapūtra, from Gowāhāti to the abodes of Mari and Majmī tribes, is called Uttarakūl; and the extent of the Dakhinkūl is from the country of Naktirānī¹ to village Sadiāh. The climate of the lands bordering on the Brahmapūtra is for foreigners poisonous. For eight months the rainy season prevails, and the four months of winter are not free from rain. And the flowers and fruits of Hindūstān and Bengal are available here; and besides these, others are found which are not to be had in Hindūstān. Wheat, barley, and pulse are not grown, but the soil is fit for cultivation of all kinds. Salt is scarce and dear, and what is procurable from the defiles of some of the rocks is bitter and brackish. The fighting cocks of that country do not turn back face from enemies; though the adversary may be strong and big, they fight so much that the brain of the head becomes disturbed and they die. Large well-formed elephants abound in the wilds and the mountains. And plenty of deer, wild-goats, and wild-cows, and the horned fighting rams are also to be found. In the sands of the river Brahmapūtra gold is found; twelve thousand Assamese are employed on this work. Every year one *tola* of gold per head is paid into the Rājah's treasury. But the gold is not quite pure, so that one *tola* of gold sells for eight or nine rupees, and silver and gold coins are minted in the name of the Rājah, and shells are current, but copper pice is not in use. Musk-deer is found in the mountains of Ashām. The bladder of musk is large, and full of large pieces of musk, and is beautiful-looking. The aloes-wood, which grows in the mountains of Kāmrūp and Sadiāh and Lakhugirah, is heavy and full of scent. No tax is levied from its subjects. From every house, out of every three persons, one person has to serve its Rājah, and in serving him, shows no laxity, and if laxity is visible, he is killed. The Rājah of that place dwells in a lofty building, and does not put his foot on the ground, and if he places his foot on the ground, he is deprived of his *rāj*. And the people of this country have a false notion that their progenitors were in heaven, and that at one time fixing a ladder of gold they came down to the earth, and that since then they have dwelt on earth. Hence the Rājah is called Sargi—and 'Sarg' in the Hindi language means 'heaven.' And

¹ "Naktirāni" or "Naktirānī" has been identified with Deshrānī, a pergana of Kamrup.—See J.A.S. for 1872, p. 76.

the Rājahs of that country are powerful and notable. It is said that when the Rājah of that place dies, his servants, male and female, with some conveniences and necessaries, and carpets and clothes and victuals together with a *chirāgh* full of oil, are placed with him in a sepulchral monument, securely covered over with strong logs of wood¹.

And adjoining to Assam (Ashām) is Tibet, and adjoining Tibet, are Khatā and Māchin.² The capital of Khatā is Khān Bālīgh,³ which is at a distance of four days from the sea. It is said from Khān Bālīgh to the seashore, a canal has been dug, and both sides of it have been solidly embanked. And in the mountains to the east of Ashām towards Utarakūl, at a distance of fifteen days' journey, the tribes of Mari and Majmi dwell. In that mountain black deer and elephants are bred. Silver, copper and tin are procured from those mountains. The habits of those tribes (of Mari and Majmi) resemble those of the Assamese, and in beauty and refinement their females are superior to the women of Assam. They have a great horror for the gun, in regard to which they say. "It is a wicked thing, it shouts out, but does not move from its place, and an infant comes out of its belly, and kills human beings."

And between the south and east of Bengal, is situate a large tract called Arkhang (Arracan);⁴ Chittagong adjoins it. The male elephant abounds there, horses are scarce, and camels and asses can be had at high prices. And cows and buffaloes are not to be found there, but there is an animal resembling cows and buffaloes, and of brown colour, which yields milk. Their religion is distinct from Islām and Hinduism. Barring their mothers, they can take all other women for their wives; for instance, a brother may marry his sister. And the people never remiss in their obeisance to the authority of their sovereign and chief whom they style

¹ "The account of the burial of Ahom magnates is confirmed by recent disclosures of desecrated graves."—See J A S. for 1872, p. 82, footnote

² China was long known to Asiatics under the name of Khutai or Khata or Khata and Machin.

³ Khan Bālīgh is the name given to Pekin; it means the Court of the Great Khan. See D'Herbelot and Yule's Marco Polo.

⁴ Arracan or the Magh country included Chittagong till a late period; it formed a great Buddhist Kingdom, whilst adjoining it on the north was the Hindu Kingdom of Tipperah.—See *Alamgirnamah*, p 940, wherein Arracan is called "Eakhang," and its inhabitants are called "Maghs."

'Wali,' are always firm in their allegiance to him. Women-soldiers turn out at *darbārs*, whilst their husbands stay at home. The inhabitants are all black in colour, and their males do not keep beard.

And adjoining to the country of Arkhang, is situate the country of Pegū,¹ between the south and east of Bengal. And the military force of that country consists of an elephant-corps and infantry. White elephants are found in its jungles, and on its boundaries are mines of minerals and precious stones; owing to this, enmity exists between the Piguans and the Arkhangians.

And bordering on this tract is the country of Mag.² The inhabitants are so many animals dressed up in human forms. They eat every animal of the earth and the sea that is procurable. They spare no animals. Their religion and law are all unsound. And they marry their sisters, born of different mothers. And the pronunciations of their language are similar to those of the people of Tibet.

And in the southern limits of Bengal, is situate the vilayet of Odisal (Orissa). From Lāndahdālū to Mālwah and the passage of the Chilkah lake, are its limits. In the period of the sovereignty of Sultān Jalālu-d-din Muhammad Akbar Pādshāh Ghāzi, this country being conquered by Kālāpahār was entered in the Diwan-i-Akbari and annexed to the Nizāmat of Bengal. And its short account is this, that Kālāpahār,³ who was one of the nobles of Bābar and who was bold and could work miracles, under order of Muhammad Akbar Pādshāh, engaged in conquering that country with 12,000 select cavalry. Rājah Makand Deo,

¹ Pegu is now a division of British Burmah comprising the districts of Rangūn, Bassein, &c.

² The Maghs and Arracanese were one race, their country being Arracan or Arkhang. They made constant raids in fleets of armed boats up the rivers of South-Eastern Bengal. During the Viceroyalty of the Mughul Viceroy of Bengal at Dacca, Nawab Shaista Khān, these raids were considerably checked, and several of the Magh fleets were captured at the mouth of the Megna River, and the fort of Chittagong was also re-stormed. The Maghs were also expelled from the island of Sandip. A large number of Magh settlers are to be found still in Chittagong, Bakarganj, Noakhalikai and Tipperah. Though originally Buddhists, they have now intermixed with the people, and have become Hindus or semi-Hinduised.—See Alamgirnamah, p. 940.

³ The first Muhammadan incursions into Jajnagar or Northern Orissa appear to have taken place about 1304 A C. under Muhammad Shirāz, an officer of

the ruler of that country, was very luxurious and given to indolence and ease. For six months he admitted the public to his audience, and attended to the management of the affairs of his country, and for six months he gave his body rest, and went to sleep. And if anyone awoke him during his period of slumber, he was sure to be killed. When the news of the arrival in that country of Kālāpahār with the Imperial forces, came to the ear of the Rajah, he built the fort of Bārahbāti,¹ which is a strong fort, for his security, and entrenched himself in it. And placing

Bakhtiyār Khiljī, and subsequently under Hussamudin Iwaz, Tughan Khān, and Tughral (see Tabaqat-i-Nasiri, pp. 157, 163, 244, 262) Under Husain Shāh Ismail Ghazi invaded also Jañnagar or Orissa, sacked the capital Cuttack and successfully stormed the holy city, Puri (see J.A.S. 1874, p. 215 and do. 1872, p. 335). The complete defeat of the Hindus took place in 1567-68 A.C., when Sūlaimān Kararāmī, King of Bengal, with a large army under his famous General Kālāpahār advanced into Orissa and defeated the last independent Rajah Makand Deo under the walls of Jājpūr and Katak. When subsequently in Akbar's time the Afghan Kingdom of Bengal was supplanted by the Mughals, the Afghans in large numbers migrated into Orissa. In 1575 A.C., a great battle took place between Mughals and Afghans (at Bājhānia, Badaoni p. 193) at Mughalmarī, near Jaleswar in Balasore, in which Daud, the last Afghan king, was defeated, and Orissa practically shortly after (1592 A.C.) became a Mughal Province, administered by the Mughal Viceroy of Bengal. In the Ain, Abul Faiz mentions that the Hindu rulers of Orissa had the title of *Gaypati*, or Lord of the Elephant. In the time of Nawāb Ali Vardi Khān, Mughal Viceroy of Bengal, Orissa became the hunting-ground of Mahiattā free-booters. The struggles between Ali Vardi and the Mahiattas are graphically described in the *Sēr ul Mūtakheen*. See Tabaqat-i-Nasiri, Tarikh-i-Firuz Shāhī, Akbarnāmā and Makhzan-i-Afghanī. Jañnagar is mentioned by Badaoni I, p. 283, as having been subdued by Ulugh Khan in 1323 A.C. or 723 A.H., in Ghiasuddin Tughlak's reign, and is mentioned as having been subdued in 1360 A.C., by Firuz Shah Tughlak, Badaoni I, 248 and Tarikh Firuz Shāhī by Shams Seraj, p. 115. Seraj mentions that the idol of Jagannāth was carried off to Delhi by Firuz Shah (p. 119).

¹ In the Sērul-Mūtakheen it is called Bürāhbati. The fort of Bārahbāti is on the south bank of the Mahanāda river, opposite to the city of Cuttack; it is now in ruins. The following description of it is translated and summarised by me from the *Sēr* — “The fort Bārahbāti with the city of Cuttack is situate on the strip of land lying between the rivers Mahanāda and Kathajuri. The fort is on the bank of the Mahanāda, and the circumference of its enclosing rampart is about three *Kroh*. The rampart is built of stone, brick, lime and cement, and a wide moat runs round the rampart. The city of Cuttack is situate on the banks of the Kathajuri river, and the distance between the fort and the city is about two *Kroh*....”

proper forces for encountering the enemy, he himself, according to his old habit, went to sleep. Kālāpahār, by successive and numerous fightings, vanquished the Rajah's forces, and brought to his subjection the entire dominion of Odisah (Orissa), so much so that he carried off the Rani together with all household goods and chattels. Notwithstanding all this, from fear of being killed, no one was bold to wake up this drunkard of the sleep of negligence, so that Kālāpahār had his hands free. After completing the subjugation of the entire country, and investing the Fort of Bārahbāti, which was his (the Rajah's) place of sleep, Kālāpahār engaged in fighting. The officers and employes of the Rajah¹ summoning his clarion-players communicated the news of the whole affair through the reed of the clarion. When the news about Kālāpahār went to the ear of that fortune-sleeper on the bed of sleep, which is brother of death, considering this affair as the event of the Day of Judgment, like the sleepers in graves, from the sound of the trumpet, sprang confounded from the sleep of oblivion, and making the movement of a slaughtered animal, devoted his head to the swords of the warriors of Islām. The country of Orissa and the fort of Bārahbāti being subjugated, were added to the dominions under the sovereignty of the Musalman Emperors. The firm Muhammadan religion and the enlightened laws of Islām were introduced into that country. Before this, the

¹ This was Rajah Mukund Deva, Haricandara, who reigned from 1560 to 1568. Mukund Deva was a Telugu by birth. In 1564-65 A.C. a treaty was concluded between Emperor Akbar and the Rajah, preceded by mutual despatch of ambassadors on both sides (see *Badaoni* p. 76, wherein it is stated that Hasan Khan Khazanchi and Mahāputr were sent by Akbar as ambassadors to the Rajah of Orissa). As mutual jealousies prevailed between Mughuls and Afghans, this political measure was adopted by Akbar, in order to serve as a counterpoise to the ambition of the Musalman Afghan King of Bengal, Sulaiman Karrarām, who had planned to extend his Bengal Kingdom by annexing Orissa and also to prevent the latter from helping Akbar's rebellious Governor of Taunpur, named Khan Zaman. Finding shortly after Akbar engaged in wars in the west, Sulaiman Kararani, the King of Bengal, attacked the Orissa Rajah, who had come close to the Ganges; the Rajah fled to Fort Kotsama. The Bengal King detached a force under Kālāpahār, his general, to Orissa across Mayurbhanja and thence southward by the Kaoabasa river. Kālāpahār ravaged Orissa, defeated the Rajah's deputy, and shortly after the Rajah himself was killed, and Muhammadans finally conquered Orissa in 1568 A.C. After conquering Orissa, Sulaiman Kararani (who reigned from A.C. 1568 to A.C. 1572) left his Vazir, Khan Jahan Lodi, as Viceroy of Orissa with headquarters at Cuttack, and Qütlü as Governor at Puri. (*Badaoni* II, 174).

Musalman Sovereigns exercised no authority over this country.¹ Of the miracles of Kālāpahār,² one was this, that wherever in that country, the sound of his drum reached, the hands and the feet, the ears and the noses of the idols, worshipped by the Hindus, fell off their stone-figures, so that even now stone-idols, with hands and feet broken, and noses and ears cut off, are lying at several places in that country. And the Hindus, pursuing the false, from blindness of their hearts, with full sense and knowledge, devote themselves to their worship !

It is known what grows out of stone :

From its worship what is gained, except shame ?

It is said at the time of return, Kālāpahār left a drum in the jungle of Kēonjhār, which is lying in an upset state. No one there from fear of life dares to set it up, so it is related

And Jaggannāth, which is a big temple of the Hindus, is in this Sūbah. It is said when the Hindus reach Parsūtam, where Jaggannāth is, in order to worship Jaggannāth, first they shave their heads like Musalmans, and at the first door of the house of Shaikh Kabir,³ who was a great saint of his time and whose parents were weavers, they eat and drink his food and water,

¹ This is not strictly correct. See note 7, p. 3 *ante*.

² Professor Blochmann has surmised that Kālāpahār was originally a Hindu who embraced *Islam*, from the circumstance that his proper name was Raju. Mr. Beveridge in his Analysis of Khurshid Jahan Numa has followed in Professor Blochmann's wake. I see no warrant for this surmise. The Makhzan-i-Afghani and the Akbarnamah, contemporary records, would not have failed to notice this fact, if it were so ; for it would have been a matter of additional exultation to the Musalman historians. The text describes him as one of the "Omrah of Babar"; and Babar never dreamt of the policy of his grandson, Akbar, to employ Hindus in high military capacities or to make them his "Omra." Furthermore, the name Rajū is current amongst Musalmans (See Blochmann's *Ain*, Vol. I, which mentions one Syed Rajū of Barha and Badaoni, p. 323, Vol. 2, and *Ain*, Vol. 2, p. 371) : Badini, too, in the *Muntakhibu-l-Tavaariikh* (p. 42, Vol. 1), mentions Kalapahar as a brother of Sikandar Shah (*alias* Ahmad Khān Sir of Sher Shāh's family) who occupied Bihar as *tuyul* under Akbar. (The Makhzan-i-Afghani gives a full description of Kalapahar's conquest. He was killed in 1582 A.C. in a fight with Aziz Kokah between Colgeng and Rajmahal.

³ Shaik Kabir flourished about the beginning of the 15th century during the rule of Independent Musalman Kings in Bengal. He was the leader of a great theistic movement, the object in view being to harmonise Musalman and Hindu religions, and to teach votaries of both the great religions of India that they were after all children and worshippers of one God, that the Allah

which is called in the language of that country *tarānt*. After having done so, they proceed to worship their God of Jaggannāth. At Parsūtam, Hindus unlike their practice elsewhere, eat together with Musalmans and other races. And all sorts of cooked food sell in the *bazar*, and Hindus and Musalmans buy them and eat together and drink together.

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SECTION II—DESCRIPTION OF CERTAIN FEATURES OF THE COUNTRY OF BENGAL.

Be it known to the appraisers of the pearls of past chronicles that most of the historians have narrated that when Hām, son of Noh (Noah) the prophet (may he be in peace !), with the permission of his holy father, set himself to colonize the south, he girded up his loin for accomplishing this, and deputed his sons—the first of whom was Hind, the second Sind, the third Habash, the fourth Zanaj, the fifth Barbar, and the sixth Nubah—in all directions on colonizing expeditions. And the tract that each of them colonized was called after him. The eldest son, Hind, having come to the country of Hindūstān, it was so named after him. And Sind in the company of his elder brother, having set himself to colonize the tract of Sind established himself there, and that was named after him. But Hind had four sons, the first was Pūrab, the second was Bang, the third was Dakin, and the fourth was Naharwāl. And every tract that was colonized by each, is still called after him. And Dakin, son of Hind, had three sons, and the country of Dakin was parcelled between them. Their names were Mañhāt, Kanār, and Talang; and Dakhinans are all descended from him, and up to this time all the three tribes dominate there.

And Naharwāl had three sons, namely, Babruj, Kanoj and Mālrāj. After them cities were also named.

of Musalmans is the Parmeshur of the Hindus, that they ought to be tolerant of each others creeds, and to regard each others as fellow-brethren. The labours of Kabir may be placed between 1380 and 1420 A.C., and reflect not only credit on him, but illustrate what ethical and spiritual progress took place amongst the people of India under the impact of Islām. It may be added that on Kabir's death, both Hindus and Musalmans claimed his body; so catholic and liberal was he in his views. This great theistic movement set on foot by Kabir, received expansion in the following century by the labours of Chaitanya, the Nuddea leader of Vishnuism, in Bengal who flourished in the reign of Sultan Alau-d-dīn Husain Shāh, King of Bengal.

And Pūrab, who was the eldest son of Hind, had forty-two sons, and, within a short time, their descendants multiplied and colonized different countries, and when they became numerous, they raised one of themselves to be the chief and to look after the management of the realm.

And Bang, the son of Hind, getting children born to him, colonized the country of Bengal. The name of Bengal was originally Bang. And the reason why the word *āl* was added to it, is this: *āl* in the Bengali language means an 'embankment' or raised ground, which is placed round a garden or cultivation, so that floods may not enter it. As in ancient times, the chieftains of Bengal on lowlands which were situate at the foot of hills, used to raise mounds about ten cubits high and twenty cubits broad, and to make homes, cultivations, and buildings within them, people used to call this country Bāngālāh¹. The climate of Bengal is temperate, and owing to proximity to the sea and owing to heavy rains, is very damp. The rainy season begins from the month of Ūrdi Bilāsh,² which in Hindi is called *Jaet*, and for six months the rains continue, this is unlike other parts of Hindūstān, where rains set in from the middle of the month of Khūrdād, which the Hindus call *Asār* and last till Shahriwar which Hindus call *Āśin*, for four months. In the rainy season, the lowlands of Bengal get flooded, and the climate becomes bad, especially towards the end of the rainy season. Human beings as well as animals become sick and die. The soil contains much damp, so that in many places they build two-storeyed buildings, made of lime and brick. Notwithstanding that they make the floor of lime and brick, the lower rooms are not fit for habitation, and if any one lives there he soon falls sick. And owing to excessive humidity, the soil of Bengal has much power of sprouting, for instance, some sorts of paddy, in proportion to the rise of water, so long as they are not inundated, shoot

¹ Abul Fazl similarly in the *Ain-i-Akbari* explains the origin of the term *Bangalah* (See Jar. Tr., p. 115, Vol. II). In the *Tabaqat-i-Nasīrī*, the expression "Bang" is invariably used. In the *Tarikh-i-Firuz Shāhī*, the expression "Bangalah" or "Bengal" is used.

² The Persian Calendar consists of twelve solar months, named (1) Farvardīn (March), (2) Ardibihasht (April), (3) Khurdād (May), (4) Tir (June), (5) Mardād (July), (6) Shahriwar (August), (7) Mibr (September), (8) Abān (October), (9) Adār (November), (10) Dī (December), (11) Bahman (January), (12) Sepāudarmaz (February). See Richardson's Pers. Dict. and also Ameer Ali's History of Sarcens, p. 316.

further higher up and their ears do not sink under water, and similarly from one paddy-seed two or three seers of paddy are obtained in the case of certain sorts of paddy. And most of the lands grow three crops in a year. And the crop of that country is all paddy, whether fine or coarse. Other crops, such as wheat, barley and pulse, &c., are scarce. And strange to say the paddy crop grows in so much abundance that it needs not the rains in dry months nor the water of wells and rivers. But in cases of drought in the rainy season, the paddy crop is totally destroyed.¹

The dwellers in villages are loyal and submissive to their rulers, and unlike the Zemindars and tenants of other provinces of Hindūstān, they do not fight with their rulers. They pay in the land revenue of each year in eight instalments in eight months, and the tenants personally pay their rents at the *Kacherris*. The appraisement of each crop is based on *nasaq*²—and *nasaq* is a document which remains with the *muharrir*³ and the *patwari*⁴ and the *Karkun*,⁵ with the seal of *amil*. But in affairs relating to bargains of giving and taking and purchases and sales and other worldly matters, no race in all the four quarters of the globe is equal to the Bengalis in wickedness, duplicity, knavery and villainy. They do not consider loans repayable, and the promises which they pledge to perform in one day, they do not fulfil in one year. And the food of the natives of that kingdom, from the high to the low, are fish, rice, mustard oil and curd and fruits and sweetmeats. They also eat plenty of red chilly and salt. In some parts of this country, salt is scarce. The natives of this country are of shabby tastes, shabby habits and shabby modes of dress. They do not eat breads of wheat and barley at all. Meat of goats and fowls and clarified-butter do not agree with their system. And there are many amongst them who, if they eat the same, cannot digest them, and vomit them out. The dress of both males and females,

¹ Graphic descriptions of famines in India in past times will be found in the *Tarikh-i-Fuz Shahi*, *Badaoni*, and the *Maasni-i-Alamgiri*.

² Abūl Fa'īl in the *Ain* says—"The harvests are always abundant, measurement is not insisted upon, and the revenue demands are determined by estimate of the crop. His Majesty Emperor Akbar in his goodness has confirmed this practice." (See *Ain-i-Akbari*, Vol. 2, pp. 121-122)

³ "Muharrir" is a clerk.

⁴ "Patwari" = Village Accountant.—This functionary flourishes even now.

⁵ "Karkun" was a supervisor over village patwaris,—he was an Imperial officer in charge of the accounts of a *parganah*. The "Karkuns" were in turn supervised by 'Amils' in charge of an aggregate of parganahs or a

of both the upper and lower classes, consists of one strip of cloth just sufficient to cover the private parts. The males wear one white strip of cloth, called generally a *dhoti*, which is tied from below the navel down to the leg, and a small turban about two or three cubits long is tied on the side of the head, so that the whole skull of the head and the hair are visible. And the females wear one strip of cloth called a *sari*, half of it is wrapped round from below the navel to the leg, and the other half being drawn across a side is thrown down the neck. They are bareheaded, and do not wear any other cloth; nor do they wear shoes and stockings. Both males and females daily rub mustard oil over their bodies, and bathe in tanks and rivers. The Bengali females do not observe *pardah*, and go out of their houses for the performance of evacuations and other household duties. And the wildness and habitation of this country are similar, in that the people erect huts of thatch, made up of bamboos and straw. Their utensils are generally earthen, and few are of copper. Whenever quitting one place they migrate to another, straightway they erect a thatched hut, similar to their former one, and collect earthen utensils. Most of their habitations are in jungles and forests, so that their huts are encircled with trees. And in case one of the huts catches fire, all the huts are burnt down, and after the conflagration they get no trace of their habitations, except through trees which surrounded their huts. Most of them travel by water, especially in the rainy season, in which season they keep boats, small and large, for journeys and for going to and fro. For travelling by land, they have conveyances, such as *singhasan*¹ and *palki* and *jowalah*. Elephants are captured in some parts of the country; good horses are not procurable, and, if had, they cost much. A curious sort of boat is made in this country for capturing forts. And it is in this wise: the boat is large, and

district. Here we get a glimpse of the old fiscal system in regard to its account-branch. In the collection-branch of the Musalman fiscal system, *Shiqdars* (corrupted into Hindu family names *Sikdars*) presided over Mahals, *Majnuahdars* (corrupted into Hindu family names of *Mozumdars*) presided over a group or circle of Mahals or a *Turf*, and over an aggregate of Mahals or Turfs, corresponding to a modern District, an *Amil* presided, and over an aggregate of Districts or a Division, the Districts, there was a local *Diwan*. The last two functionaries were generally Musalmans, whilst the first two subordinate functionaries were almost invariably Hindus.

¹ "Singhasan" of our author corresponds to Abūl Fazl's "Sukhasan" in the *Ain*. (See *Ain-i-Akbari*, Vol. 2, p. 126).

the prow of it, which is called in the dialect of the country *galhi*, is made so high that when it is placed alongside the wall of a fort, people from the boat can get on to the wall from it, and enter the fort. And a kind of carpet is manufactured from the linseed plant, which is very pretty and much liked. And precious stones, pearls, jasper, and ruby do not exist in this country. From other countries these are imported into the ports of this Sūbah. And the best fruit of this country is mango, which in some parts is large, sweet, and without strigns, and tasty, and has a small stone. And the tree of three years' growth—of the height of a man—bears fruit. And large oranges, which are called *kaunla*, and small oranges, which are called *nārangī*, grow well in this country. And varieties of citrons are available. And lemons, pineapples, cocoanuts, betelnuts, palm-fruits, jack-fruits and plantains have no end. And grapes and melons, &c., do not grow here; though the seeds of melons and grafts of vines have been often planted in this country, they have never thrived. Sugarcanes, good, delicate and sweet, red, white and black in colour, grow here in abundance; ginger and pepper in some parts grow abundantly, and betel leaves also grow in abundance, and silk is also produced well and in abundance here. Good silk-stuffs are manufactured in this country, and cotton-fabrics of good quality are turned out here. Rivers, small and large, are plenty in this country, and the practice of digging tanks is very common. People in this country seldom drink the water of wells, because everywhere the water of tanks and rivers is found in abundance. And generally the water of wells is salt, but with a little digging of the soil water comes out.

And the best of rivers is the Ganges (Gang), which rises from the northern mountains of Hindūstān at the point called Goumukhāh, flows through the provinces of Hindūstān, Farrakhābād, Alāhābād, and Behār into Bengal, and in Bengal at a place called Qāzihātā,¹ within the Sarkār of Bārbakābād, it is named Paddā. From this place, a branch of the Ganges separates, flows down Murshidābād, and at Nadiāh joins the Jalangi river, and then flows into the sea. This branch is called Bhāgriati, and it goes towards Chittagong, flowing through the sea. The Ganges at Alāhābād joins the rivers Joun (or Jamnā) and Sūrsati, and near

¹ Qazihata mentioned by Abul Fazl in the Ain and quoted by our author appears to be Hajrahatti, on the left bank of the Podda now a ferry place, near the entrance of the Burāl river, below Rampur Boalia

Hajipur it unites also with the Gandak, the Saru and the Son, and becomes very broad. And the place where the three rivers unite is called Trimbini by Hindus, and its sanctity in the eye of the Hindus is immeasurable. And the Ganges, Sursati, and Joun or (Jannā), in flowing towards Chittagong and the sea, branch off in a thousand rivulets. And Hindus have written volumes on the sanctity of these rivers. Considering the water of these rivers sacred, they fancy that bathing there washes off the sins of a lifetime; especially bathing at certain ghāts of the Ganges, such as Benāras, Alahāhād, and Hardwār, is regarded as very sacred. The rich amongst the Hindus, getting their supplies of the Ganges water from long distances, take particular care of it, and on certain auspicious days, worship the same. The truth of the matter is, that the water of the Ganges, in sweetness, lightness, and tastiness has no equal, and the water of this river, however long kept, does not stink. There is no river bigger than it in Bengal.

And another of the big rivers of Bengal is the Brahmaputrā, which flows from the regions of Khaṭā towards Koch, and thence by the way of Bāzūhā flows down into the sea. In the environs of Chittagong, it is called the Megna. The smaller rivers are countless. On both banks of most of the rivers, paddy is cultivated. Another feature of this country, unlike that of other countries of Hindūstān, is that they cut grafts of mango and lemon-trees, and plant them, and these, in the very first year, bear fruit.

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SECTION III.—RELATING TO A DESCRIPTION OF CERTAIN TOWNS AND FOUNDATION OF CERTAIN CITIES IN THE COUNTRY OF BENGAL.

The city of Lakhnauti, which in past times was the Capital of Bengal, was founded by Sangaldib. It is said that at the time when Firūz Rāi, the Rājah of Hindūstān, being defeated by Rustam Dastan,¹ fled to Trīhüt, and from there fleeing to the mountains of Jhārkhand² and Gondwārah,³ died, Rustam Dastan, who

¹ *Dastan* was the title of Rustam, the Persian Hercules—otherwise called Rustam Zal.

² “Jharkand” was the name by which, what we now call, “Chitrā Nagpur” was known in Muhammadan times, whilst “Bharkundah” denoted “Sonthal Parganas including Birbhum.”

³ I think “Gondwārah” in the text here is a copyist’s mistake for “Gondwanah” which has been identified with the “Central Province,” of which the capital is Garha-Katanga (Jahālipur).

was displeased with his insolence, not bestowing the kingdom of Hindūstān on the Rājah's children, awarded the sovereignty of Hindūstān to a Hindū, named Sūraj.¹ Sūraj became a powerful Rājah, subjugated the kingdom of the Dakhin and also the kingdom of Bengal. When Sūraj died and the sovereignty passed to his son, Bahraj, disturbances occurring in all parts of the kingdom, ambition showed itself in every head, and at length a Brahmin, named Kēdār, coming out from the mountains of Sawālik, and becoming victorious after fightings possessed himself of the reins of sovereignty. Towards the end of his reign, a person named Sangal-dib,² emerging from the environs of Kuch, which adjoins the limits of Bengal, brought to his subjection, first, the countries of Bengal and Behār, and then fighting against Kēdār became victorious, and building the city of Lakhnautī,³ made it his capital. And for

¹ It is worthy of note that there is a town called Sūraj-garh (or fort of Sūraj) in Monghyr district, on the southern banks of the Ganges, and close to Maulanagar, where there is also an old Muhammadan Khanqah founded by Mahabat Jang.

² In Firishta, 'Shangal' in the list of Hindu kings given in the *Ain-i-Akbari*, I do not find this name.

³ The authentic history of the city begins with its conquest in 1198 A.C. (594 A.H.) by the Muhammadans, who made it their first capital in Bengal. (See Tabaqat-i-Nasiri, p. 151, Pers. Text). This was the period when were erected numerous mosques and other Muhammadan buildings. (See Hunt. Imp. Gazetteer, Vol. III, p. 333, also Ravenshaw's and Creighton's "Ruins of Gaur"). When the Musulman kings of Bengal established their independence, they transferred the seat of government to Sunargaon and Panduah. Panduah was soon after deserted, and the royal residence re-transferred to Gaur, whilst Sunargaon continued as capital of East Bengal. Minhajus Siraj visited the city in 641 H. or 1245 A.C., and gives an account of it in his Tabaqat-i-Nasiri. (p. 162, Pers. Text) Abūl Fazl in the *Ain* notices it (see p. 123, Vol. 2, *Ain*, Jar. Tr.), and states that the city was known in his time both as Lakhnautī and Gaur, and that the latter epithet was changed to "Jinnatabad" by Emperor Humāyun. Badaoni (p. 58, Vol. 1, Pers. Text) states that Bakhtiyar Ghori founded a city and named it after himself 'Gour'. The capital was shifted in Sulaiman Kararani's time further westward to Tandah. During the conquest of Bengal by the Mughuls under the Emperor Akbar, Gaur again became the headquarters of the Mughul Government, and the Mughul Imperialists under Munaim Khan, Khan-i-Khanan, the first Mughul Viceroy of Bengal, occupied it. A pestilence, however, broke out, in course of which Munaim died—and also thousands of troops and people daily (see pp. 318 and 376, *Ain*, Vol. 1, Bloch's Tr. and Badaoni, Vol. 2,

two thousand years it remained the Capital of Bengal. In the time of the *Mughul* Emperors it became ruined, and instead of it Tandāh became the Viceregal Capital. Afterwards Tandāh was also ruined, and Jahāngirnagar, and lastly Murshidābād, became the Viceregal Capital. The reason for the name of Gaur is unknown, but it is guessed that in the period of the rule of the sons of Nojgoriah, perhaps this name was given. And Emperor Humāyun, considering Gaur an inauspicious name, changed it to Jinnatābad. This city at present is in complete ruin, and has become the haunt of lions and tigers. Excepting traces of gates of the fort, and dilapidated buildings, and the mosque, and foundations of the building of Qadam-Rasūl, nothing else exists.

The place where monarchs dwelt in gardens with friends,
Has become the abode of crows and vultures and the haunt
of lions and jackals!

Gaur contained a large fort, traces whereof are still visible. On the eastern side of the city are the lakes of Jhatiāh and Bhatiāh and other lakes, and the embankment¹ continues from that to this time, though it was stronger and kept out the flood of water in the rainy season, when the city was in a flourishing condition. At present, in the rainy season, boats pass across it, and everything is inundated. Towards the north of the Fort, to the dis-

p. 217), and the *Mughul* metropolis of Bengal was removed to Tandāh, and thence shortly after to Rajmahal or Akbarnagar, which remained the capital of Bengal, until it was removed to Dacca or Jahangirnagar, and lastly to Murshidabad. Dr. Buchanan-Hamilton places the inhabited area of Gaur at 20 square miles, containing over 600,000 souls. The author of *Khurshed Jahapnuma* notes the following principal buildings as still existing —

1. The Qadam-Rasul, a square, one-domed building in the enclosure of the Fort, erected by Sultan Naṣrat Shāh, son of Sultan Allardīn Husain Shāh in 937 A.H. (1530 A.C.).
2. The Minar, north-east of the Qadam-Rasul, built by Sultan Firuz Shāh. The height of the Minar is about 50 cubits, and its circumference about 5. cubits. Firuz reigned in 893 A.H. (1487 A.C.).

When I visited Gaur from Maldah in 1887 I found also portions of the rampart, the gateway, and the Qadam-Rasul building yet extant,

¹ The embanked road a bridge is described in *Tabaqat-i-Nasiri* (p. 162). It connected Lakhnauti with Lekhnur in Rar on the western side, and Lakhnauti with Deocote in Barind on the eastern side, and was constructed by Hussamuddin Iwuz alias Sultan Ghiasuddin.

tance of one *kos*, a large building of ancient times existed, and also a tank called Peāsbāri—the water whereof was noxious, whoever drank it became attacked with bowel-diseases and died. It is said that in past times, criminals were imprisoned in that tank, and by drinking the water of it they immediately died. And Emperor Akbar, taking pity, put a stop to this form of punishment.

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CITY OF MURSHIDĀBĀD.

The city of Murshidābād¹ is a large town situate on the banks of the river Bhāgirati. Both banks of the river are populated.

¹ Murshidābād was the latest Muhammadan Capital of Bengal, its immediate predecessor for over 100 years being Dacca or Jahāngīrnagar, in Eastern Bengal. In 1704 A.C., Murshid Quli Khān also known as Jāfar Khān (then the Mughal Diwan) falling out with Prince Azim-us-shāh, the Mughal Vice-roy or Nawab at Dacca, transferred the seat of government from Dacca to the little town of Makhsusābād, and named the place after himself "Murshidābād." After the battle of Plassey in 1757 A C , Clive on entering Murshidābād describes it thus. "This city is as extensive, populous, and rich as the city of London . . . The inhabitants, if inclined to destroy the Europeans, might have done so with sticks and stones." Even after the battle of Plassey, Murshidābād remained for some years the seat of administration. The result of the battle of Plassey was at the time appreciated both by Clive and the people, for the reason that it ended the misrule of Sirajudaula, who had rendered himself obnoxious both to the people and the English by his youthful pranks and vagaries; it was not regarded at the time as interfering with Musulman sovereignty. It merely affected the substitution of a new Nawab (Mir Jāfar) for Sirajudaula. In 1765, the East India Company received the grant of Diwani or financial administration of Bengal, Behar, and Orissa from the Mughal Emperor of Delhi, Shāh Alām, and in the following year Lord Clive, as the Emperor's Diwan, presided in person at the Puniya, or annual collection and settlement of revenues. On this occasion, the young Nawāb Nazim (as administrative and military representative of the Mughal Emperor of Delhi) sat on the *nasnād*, with the Diwan (Lord Clive) on his right hand. The work of administration still remained in the hands of Muhammadan officials. In 1772, Warren Hastings removed the Supreme, Civil, and Criminal Courts from Murshidābād to Calcutta, but after three years the Criminal court (Nizāmat Adalat) was re-transferred to Murshidābād, and it was only in 1790, under Lord Cornwallis, that the entire revenue, civil, and criminal staff were posted in Calcutta. The Murshidābād Mint, the recognized emblem of metropolitan supremacy, was abolished in 1799. Thenceforth, Murshidābād has been left only as the residence of the Nawāb, a descendant of Mir Jāfar . . . now it has ceased to be of importance.

In the beginning, a merchant named Makhsüs Khān built a serai or guest-house there, and called the place Makhsüsābād. The houses of a few shop-keepers were placed there. In the reign of Emperor Aurangzib Alamgir, Nawāb Jāfar Khān Nasiri, who held the office of Diwān of Orissa, received the title of Kārtalab Khān and obtained the office of Diwān of Bengal. After his arrival at Jahāngirnagar, otherwise called Dhākāh (Dacca), which at that time was the Viceregal Capital and where from before Prince Azim-u-shāh, who had been appointed Vice-roy by Emperor Aurangzib (as will be set forth here after) lived, finding that he (Jāfar Khān) could not pull on with the Prince, put forward the pretext that the *mahals* of Bengal were at a long distance from that place (Dacca), separated himself from association with the Prince, and established himself at Makhsüsābād, and placed there the Āmlās of Zemindārs, and Qānūngos and other officials employed in connection with the Revenue Administration of Crown-lands. And at Dughariah, which was quite a wilderness, he erected a palace, established the Board of Revenue (Dewānkhanah) and the Court of Exchequer, and made collections of the Imperial revenue. And when he was appointed permanently Sūbahdār (Viceroy) of Bengal and Orissa in addition to the office of Diwan, with the title of Murshid Qūli Khān and with the gift of a valuable Khilat, and of the standard and the Naqārah (a royal drum) and the advancement of *Mansab*, on arrival at Makhsüsābād, he improved the city, and called it after his own name "Murshidābād." And establishing a mint¹ there, he had the words "struck at Murshidābād" inscribed on the coins. From that time, this city became the Viceregal seat. It is a beautiful city. Its inhabitants, in the society of the Sūbahdārs, being thrown into contact with the people of Delhi, in point of refinement of manners and conversation, resemble the people of Hindūstān, unlike those of other parts of Bengal. Amongst its buildings, none that was seen was noteworthy, except the Imāmbara building, which was erected by

¹ It may be of interest to note here that the following mint towns existed in Bengal during the earlier Muhammadan kings: (1) Lakhnautī, (2) Firuzābād (Pandūah), (3) Sūtgāon, (4) Shahr-i-Nau (not identified), (5) Ghīaspur, (6) Sunargāon, (7) Muazzamābād (i.e., Sylhet or Mymensingh), (8) Fathābād (Farīdpur town), (9) Khalifatābād (Bagerhat town in Jessore), and (10) Hussainabad (probably close to Gaur). See Thomas' "Initial Coinage" and Blochmann's Contributions).

Nawāb Sirāju-d-daulah. Its praise is beyond description ; its equal is not to be found in the whole of Hindūstān. Although at present one-tenth of it does not exist, yet a remnant of it is a fair specimen of the original edifice. These two verses of Maulāna 'Urī Shirāzī,¹ (May peace of God be on him !) being found to be apposite to the present case, are transcribed below :—

How much of morning is known to the dwellers at its gate,
In that in its neighbourhood, the sunset has no access ;
Wonderful is the fairness of the building, that in gazing at it,
The glance does not turn back to the socket from the sight
of the wall !

And the palaces of Mūtījhil² and Hirājihl, which were most beautiful, at present have been dug up from their foundations, and are in complete ruin.

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PORTS OF HÜGHЛИ AND SATGAON.

The Ports of Hüghli and Sätgäon³ are at a distance of half a *kāroh* from each other. In former times, Sätgäon was a large city, thickly populated, and was the seat of a Governor. And the factories of the Christian Portugese, and of other traders were also there. When Sätgäon fell into ruin owing to its river silt-ing up, the port of Hüghli became populous. The Faujdārs of

¹ Urī was a famous Persian poet of Shirāz, attached to the Court of Emperor Jahangīr. He possessed poetical genius of a high order, and was much appreciated by the Emperor. I published an English translation of some of his "Odes" or "Qasaid," many years ago.

² The palace of Mutījhil was for several years, after the installation of Nawab Mir Jāfar, the residence of the British Political Resident attached to the Court of the Nawāb Nāzims of Bengal.

³ Sätgaon, the ancien; royal port or "Ganges Regia" of Bengal. It lay at the point of junction of the Hüghli and the holy Saraswāti. The river Saraswāti silted up during the first-half of the sixteenth century, and the Portuguese merchants found that the harbour of Sätgäon was no longer practicable, and accordingly fixed their port at Gholaghāt in 1537, a few miles lower down on the same east bank of the river. Gholaghāt soon became the chief emporium, and took the name of the river, that is, Hüghli town or part. Sätgäon is now become a petty village, though when I visited it from Hüghli in 1888, I found traces of a ruined mosque. The first mention of Sätgäon that I find in Muhammadan history is in the reign of Sultan Ghiasuddin Tugh-luk Shāh who invaded Bengal to chastise Bahadur Shāh, King of Sunargaon. (See pp. 45-46 Tarīkh-i-Firuzshāhi).

this port had always been appointed directly by the Emperors of Delhi, and had little concern with the Nāzims or Viceroys of Bengal. Nawāb Jāfar Khān brought the office of Faujdār of this port within his jurisdiction, as an appendage to the Nizāmat and Diwāni of Beugal, as will be mentioned hereafter, if God pleases. And in that the abovementioned Nawāb placed the centre of the financial resources of the country of Bengal upon the customs-duties levied from traders, he maintained peaceful and liberal relations with the merchants of England, China, Persia, and Tūrān, and beyond the legitimate imports he did not levy one *dam* oppressively or against the established usage. Hence the port of Hūghli, in his time, became more populous than before. And merchants of all the ports of Arabia and *Ajam*,¹ and English Christians who were ship-owners and wealthy Mughuls made their quarters there; but the credit of the Mughul merchants was greater than that of merchants belonging to other classes. The English were absolutely prohibited from erecting towers and building bazārs and forts and moats. After this, when oppression and extortion of the Faujdārs increased, the port of Hūghli declined, and Calcutta owing to the liberality and protection afforded by the English, and the lightness of the duties levied there, became populous.

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THE CITY OF CALCUTTA.

The City of Calcutta² in past times was a village in a *tālukah* endowed in favour of Kāli, which is the name of an idol which is there. Inasmuch as in the language of Bengal, ‘*Karta*’ and

¹ *Ajam*. The Arabs divided the races of the world into the *Arabis* and the *Ajamis* or non-Arabs. Persia Proper was called Irak-i-*Ajam*.

² In 1596 A.C., it is mentioned in the *Ain-i-Akbarī* as a rent-paying village named “Kalikatta” under Sarkār Sātgāon. (See *Ain*, p. 141, Vol. 2, Jar. Tr.) In 1686, in consequence of a rupture with the Musulmān authorities at Hūghli port, the English merchants, led by their Chief, Job Charnock, were obliged to quit their factory there and to retreat to Sūtanāti (now a northern quarter of Calcutta). Their new settlement soon extended itself southwards first over the village of “Kulikatta” (between the present Customs-House and the Mint) and subsequently over the village of Gobindpūr (which existed to the south of the present site of Fort William). In 1689, it became the headquarters of the servants of the East India Company employed in Bengal factories. In 1696, the original Fort William was built, being replaced by a

Kata" means "master" or "lord," therefore this village was named Kālikatā, meaning that its owner was Kāli. Gradually, by a process of the modulation of the tongue, the *alif* and the *ea* being dropped it was called *zilkata*. The following is the account of the foundation of this city and the establishment of the English factory there. In the period of the Nuzamat of Nawāb Jāfar Khān, the factory of the English Company, which existed in the port of Hūghli, close to Lakhoghat and Mughulpurah, suddenly after sunset when the English Chiefs were at dinner commenced crumbling down; the English Chiefs harum-scarum ran out, and saved themselves from this whirlpool of destruction. But all their chattels and properties were washed away by the tide. Many cattle and some human beings also perished. Mr. Charnock, the English Chief, purchasing the garden of Benāres, the Company's Gu-māshṭā, which was situate in Lakhoghat, adjoining to the town, cut down its trees, and laid the foundation of a factory, and commenced erecting two-storeyed and three-storeyed buildings. When the boundary walls were completed and they were about to roof them with the main beams, the nobility and the gentry of the Sayyid and Mughul tribes, who consisted of rich merchants, represented to Mir Nāsir, Faujdār of Hūghli, that when the strangers would get upon the terraces of their high buildings, it would interfere with the sanctity and privacy of their ladies and families. The Faujdār communicated the gist of this state of things to Nawāb Jāfar Khān, and subsequently deputed there all the Mughals and the whole of the nobility and the gentry. These, in the presence of the Nawāb, set forth their grievances. Nawāb Jāfar Khān despatched an order to the Faujdār prohibiting absolutely the English from placing a brick over a brick and from laying a timber over a timber. The Faujdār, directly on the receipt of the order of prohibition, directed that none of the masons and

new one in 1742, the above three villages being purchased in 1700 from Prince Azam, son of Emperor Aurangzeb. In 1756, the town was sacked and Fort William captured by Nawāb Sirāju-d-daulah, who changed its name to Alinagar. In January 1757 it was re-taken by the English under Admirals Watson and Clive. A new fort, the present Fort William, was commenced by Clive, but it was finished in 1773, when the maidan was also opened out. In this connection, it may be added, that the author of the "Seirul Muta-kherin," though hostile to Siraju-d-daulah, and though a contemporary historian, does not say a word about the "Black Hole" affair!

carpenters should do work in connection with the buildings, and in consequence the buildings remained incomplete Mr. Charnock, getting enraged, prepared to fight. But as he had a small force and except one ship, no other ships were then there, and besides the authority of Nawāb Jāfar Khān was overawing, and the Mughals were numerous, and the powerful Faujdār was on their side, seeing no good in shaking hands and feet, of necessity, raised the anchor of the ship. And directing from the top of the deck of the ship a lense-burner towards the populous part of the town alongside the bank of the river including Chandanagore, he set it on fire and started. The Faujdār, in order to enquire into this matter, wrote to the officer in charge of the garrison of Makhwa to the effect that the ship should not be allowed to pass on. The above officer placed across the river an iron chain, every link whereof was ten seers in weight, and which had been kept ready alongside the wall of the fort for the purpose of blocking the passage of the boats of the Arracanese and Magh enemies, by being drawn from one bank of the river to the other. The ship on arriving at the chain got blocked, and could not move down further. Mr Charnock cut up the chain with an English sword and effected his passage through, and sailed down with the ship to the sea, and started for the country of the Dakhin. In that, the Emperor Aurangzeb at that time was in the Dakhin, and the Mahratta free-booters had cut off supplies of food-grains from all sides, a great famine occurred amongst the Imperial troops. The Chief of the (English) factory in the Karnatik supplied the Imperial army with food-stuffs, carrying the same on board the ships, and thus rendered loyal and good service. The Emperor Aurangzeb being pleased with the English, enquired as to what the English Company prayed for. The English Chief petitioned for the grant of a *Sanad* (Royal patent), permitting the erection of factories in the Imperial dominions, and especially the erection of the Bengal factory. The petition was granted by the Emperor, and an Imperial *Farman* (patent) was issued, remitting all customs on ships of the English Company, and directing the levy from them of Rs. 3,000, by way of tribute to the Royal Customs-house, and permitting the erection of a factory. Mr. Charnock, with the Imperial *Farman* and orders, returned from the Dakhin to Bengal, and at a place called Chānak (Barrackpūr)

landed. He sent agents with presents, tribute, and gifts, &c., to Nawāb Jāfar Khān, and obtained permission to build a factory at Calcutta, in accordance with the Imperial *Sanad*, and building a new factory there, devoted himself to the improvement of the town, and opened trading transactions with Bengal. To this day the factory is notable.

Calcutta is a large city on the banks of the river Bhāgirati. It is a large port, and the commercial emporium of the English Company, and is subject to them. Small ships, called sloops, always every year come to that port from China, England, and other parts, and many remain there. At present, this city is the place of residence of the English Chiefs and officers and employés. The buildings are solidly made of lime and brick. As its soil is damp and salt, from proximity to the sea, the buildings of that city are two-storeyed and three-storeyed. The lower rooms are unfit for dwelling. The buildings are constructed after those of England; they are well-ventilated, commodious, and lofty. The roads of that city are broad and paved with pounded brick. And besides the English Chiefs, the Bengalis, the Armenians, &c., there are also rich merchants. The water of wells in this city, owing to salt, is unfit for drinking, and if anyone drinks it, he suffers much. In summer and rainy seasons, the water of the river also becomes bitter and salt, but the water of tanks, which are plenty, is drunk. The sea is forty *Karoh* distant from this place; within every day and night the water of the river has one flow and one ebb. At times of full moon, for three days, the tide comes furiously once in course of a day and night. It shows a wonderful condition and a strange furiousness. It drives across the banks many boats, and wrecks them, but those which are not on the sides of the rivers are left undamaged. Consequently, on that day, at that place boats, both small and large, are left without anchor. This tide in the language of Bengal is called *bān*, and the tide which occurs daily is called *joār*. An earthen fort has been erected to the south, outside the city. The English are wonderful in ventors. To relate its praise is difficult; one ought to see it, to appreciate it. Viewed externally from any of the four sides, the quadrangular rampart looks low like the slopes of tanks; but viewed internally, it looks lofty. Inside the fort, there are large and lofty buildings. Wonderful workmanship has been displayed in the construction of the fort; and other curious and rare workmanships are visible in

this city. In point of beauty of its edifices and the novelty of its arts, no city is equal to it, barring Dehli, which is unique. But its drawback is that its air is putrid, its water salt, and its soil so damp that the ground, though protected by roof, and cemented with brick and lime, is damp owing to excessive moisture, and the doors and walls, to the height of two or three cubits, are also wet and damp. For four months of winter, the climate is not very unhealthy, but during eight months of summer and rainy seasons, it is very unhealthy. At the present day, when since a few years the countries of Bengal, Behar, and Orissa have passed into the possession of the Chiefs of the English Company, this city has become the seat of Government of these dominions. The head of these Chiefs, who is styled Governor-General, resides in this city, and his deputies are appointed and sent out to each district, and remit to Calcutta the revenue-collections from each district.¹ The officers of the Board of Revenue are in Calcutta.

Wonderful is the City of Calcutta in Bengal,
For it is a model of China and England.
Its buildings please the heart and the soul,
And tower to the height of the air.
A master-hand has wrought such workmanship in it,
That everything is apart and everything beautiful.
From the exquisite workmanship of the English,
Reason, in contemplating it, becomes confounded.

¹ Until 1707, when Calcutta was first declared a Presidency, it had been dependent on the older English settlement at Madras. From 1707 to 1773 it was on an equal footing with presidencies at Madras and Bombay. In 1773, an Act of Parliament was passed, under which it was declared that the Presidency of Calcutta should exercise a sort of general control over other possessions of the English East India Company, that the Chief of the Presidency of Calcutta should be called Governor-General. In 1772, Warren Hastings had given into the hands of the servants of the East India Company the general administration of Bengal which had hitherto been in the hands of Muhammadan Nizamat officials, and had removed the Treasury from Murshidabad to Calcutta. The latter town thus became both the capital of Bengal and the seat of Supreme Government. In 1834, the Governor-General of Bengal was created Governor-General of India, and was allowed to appoint a Deputy-Governor of Bengal to manage the affairs of Bengal in his absence. In 1854, a separate Lieutenant-Governor was appointed for Bengal, Behar, and Orissa.

(See Wilson's *Early Annals of the "English in Bengal,"* Buckland's *"Bengal under Lieutenant-Governors."*)

The hat-wearing English dwell in it,
 They are all truthful and well-behaved.
 The dwellings are like these, the dwellers are like those,
 How far can I detail their praises ?
 Its streets are clean and paved,
 The air every morning passes through and sweeps them.
 In every alley moonlike faces move about,
 Robed in pretty and clean dresses.
 Their faces are bright with radiance, like the moon,
 You might say the moon has become the earth-trotter.
 One is like the moon, another is like Jupiter,
 Another is like Venus in effulgence.
 When large numbers, like wandering stars, stroll about,
 The alleys resemble the milky-way.
 You see, if you go to bazar,
 The rare goods of the world there
 All the articles that exist in four quarters of the globe,
 You find in its bazar, without search.
 If I were to depict the people of art therein,
 The pen would fail to pourtray such a picture.
 But it is well known to all, [England.
 That pre-eminence in workmanship pertains to China and
 Its plain is level like the surface of the sky,
 Roads are fixed on it, like the equator.
 People, whilst promenading in gardens,
 Like wandering stars, meet each other in their walks.
 Such a city in the country of the Bengalis,
 No one had seen, no one had heard of.

Chandanmagor¹ (Chandarnagar) alias Farāshdangal, is twelve
karoh distant from Calcutta. The factory of the Christian French
 is situated there. It is a small town on the bank of the river
 Bhagirati. There is a French Chief there. He is the administra-
 tor of the affairs and mercantile concerns of that town. The
 English Chiefs have no authority there. Similarly at Chūcharāh
 (Chinsurāh²), the Dutch hold authority.

¹ Chandanagore, founded as a small French settlement in 1673, rose to
 mercantile importance under Dupleix in the middle of the eighteenth century.

² In the seventeenth century, the Dutch merchants who had hitherto resid-
 ed at Sātgāon and Hūghli ports, founded their factory and port at Chin-
 surāh, a little below Hūghli town.

Chücharah, or Chinsurāh, which adjoins the port of Hūghli, is to the south of that port, and is one *karoh* to the north of Chandanagar. And similarly Chirampūr (Sirampur)¹ is on the banks of the same river, opposite to Chānak (Barackpur). The factory of the Danes is there, and it is also called Dinamānagar. In these places, besides the owners of the factories, no one else has authority.

TOWN OF PURNIAH.²

In former times it was called Pargana-i-havili. Rupees 32,000 were its revenue collections. Since the Rājah of Birnagar also had a force of 15,000 cavalry and infantry, and other inhabitants of that part of the Chakwār tribe, &c., were refractory and of plundering propensity, and used to annoy much the travellers, therefore on the limits of the Mūrang,³ the fort⁴ of Jalālgadah, to a distance of two *karohs* from Purniah, was erected, and a commandant, in charge of the fort, was posted there. In compliance with the petition of Nawāb Sait Khān,⁵ grandson of Amir Khān the elder, who enjoyed the name and title of his father, and was descended from Syeds and illustrious Omra, and had royal connections, Nawāb Jāfar Khān applied to Emperor Aūangzeb for the former's deputation, and accordingly Saif Khān was deputed for the purpose of chastising the Rājah of Birnagar⁶ and other mal-

¹ The Danes in the seventeenth century founded their factory and port at Serampūr, about eight miles south of Chāndanagore.

² In the thirteenth century, Purniah fell into the hands of the Muhammadians. Sarkar of Purniah is described in the Ain-i-Akbarī, as containing nine mahals, with revenue 6,408,775 *dams* (See Jarrett's Trans of Ain, Vol 2, p. 134) Under its administrator, Nawab Sait Khān, a contemporary of Nawab Jāfar Khān, the Viceroy of Bengal, it attained the height of its prosperity. Its manufacture in *bider* works, once so famous, was found by me to have nearly died out when I was at Purniah in 1898.

³ The tract of country between the northern limits of Purniah district and the foot of Nepal Proper is locally known as the Mūrang.

⁴ Ruins of the fort still stand. It is now in the zemindary of Mr. Forbes of Purniah, a few miles to the north of Purniah railway station.

⁵ The Maasir-ul-Umara (Vol 1, Fasc. III, pp 677-687) gives a detailed biographical sketch of Amir Khān. It mentions Saif Khān, Faujdar of Purniah, as one of the sons of Amir Khān. The Maasir calls Amir Khān, "Amir Khān Mir-i-Miran." Amir Khān's mother, Hamida Banū Begam was a grand-daughter of Eminu-d-daulah Aqaf Khān.

⁶ Birnagar is now a circle under the Sub-Manager of the Durbhangā Raj at Purniah.

contents of that part of the country. Nawāb Jāfar Khān, considering the arrival of such a person to be an acquisition, conferred the office of Faujdār of Zila' Purniah and that of Commandant of Jalālgadāh upon him, and also settled on him the Pargana of Birnagar *alias* Dharmpūr,¹ and Gündwārah, which is in the province of Behar, pertaining to Purniah, and also the mahals of the Jāgir forming an appendage to the office of Commandant of the above Fort. The aforesaid Khān, being appointed independent ruler of the district, after much fighting expelled Dürjan Singh,² son of Bir Shāh, the Rājah of Birnagar, who was disloyal and refractory, and brought the aforesaid pargana under his subjection, and having thoroughly chastised the other malcontents freed the roads from all perils. He represented the state of affairs to the Emperor, and submitted that the mahals were small, and that his stay in this mahal was un lucrative. In consequence, the Emperor Aurangzeb wrote to Jāfar Khān as follows. "I have sent to you a lion, putting him in a cage. If he does not get his food, he is certain to give you trouble." The aforesaid Nawāb, who regarded the stay of such a person to be a boon, remitted all the outstanding revenue due from him, and made concession in view of the suitable maintenance of his rank and station. The above Khān, following the example of Jāfar Khān, imprisoned all the zemindars of that district, and did not omit any means of realising the revenue. So that realising eighteen *lakhs* of rupees from those mahals, he appropriated them to his own use, and day by day the strength of his government and finances and of his army increased. And making peace with the zemindars of the Mūrang, he commenced to cut jungles and to bring them under cultivation. Bringing under cultivation half the wastes up to the foot of the mountains of the Mūrang, and placing it under his rule, he enlarged his country and his resources. And Jāfar Khān, seeing and hearing of it, used to connive. At present, Purniah³ is a large city, and the rivers Kūsi and Sūnra pass through it. Its soil is low and full of water. In the rainy season the floods rush down from the moun-

¹ At present each of these forms a police circle.

² Several Durjan Singhs are mentioned in the *Alamgirnamah*. One Bir Singh, Zemindar of Srinagar, is also mentioned in it.

³ It did not appear to me so when I was at Purniah in 1898. The old town or city appeared to me to have got into complete ruin, and very little trace of its former opulence and prosperity existed.

tains of the Mûrang, and the fields and wastes are inundated. Much of the cultivation is consigned to destruction by the floods. Paddy, wheat, pulse and mustard-seed and other food-grains and all kinds of corn grow in abundance. And oil and turmeric and saltpetre, both of water and fire, and pepper, and large cardamom and cassia-leaf and very large trees of ebony, are produced well there. And the flowers of jasmine and *bela* and the red-rose and other flowers that grow there possess exquisite scents. The mountains of the Mûrang are six days' journey to the north of Purniah. The Mûangi wood, which is called *Bahadûrî*, is obtained from those mountains. From the top of the mountains, the road towards Nepâl and Kashmir is very close, but it is very undulating. Half the mahals of Purniah pertain to the annexes of the province of Behâr, but Purniah itself is within Bengal. It is a cold country and the climate of that tract is insalubrious and incongenial. Tumours of the throat in men and women generally, as well as in wild beasts and birds, are common in that country. Masonry buildings are few, excepting the Fort,¹ the Lâl Bâgh,² and some others. Formerly, Sarnâh was more populous than Purniah. And Gandâh-golah (Caragola),³ on the banks of the Ganges, was the resort of traders and mahajans from various places. Owing to cheapness of food-grains and comforts, landholders and travellers and professional men came from every part, and dwelt there. And very often boundary disputes led to fightings with the Râjah of the Mûrang. Saif Khân, every year, used to go to Muâshidâbâd for visiting Nawâb Jâfar Khân. The above Nawâb used to treat him like a brother. Whenever a disturbance occurred in that district, the aforesaid Nawâb used to send troops for assistance. From Gandâh-golah (Caragola) and the banks of the Ganges to the Mûrang, the tract of Purniah is about ten days' journey in extent. And from the mountains of the Mûrang, a route⁴ leads to Kuch-Behâr and Assam. And the tribute of the Râjah of the Mûrang was paid in game.

¹ and ² No traces of these could be found by me, when I was at Purniah in 1898..

³ A fair is still held annually at Caragola, and is largely attended by Nepalese, Bhutias and other hill-tribes, though not to the same extent as before.

⁴ Three routes to Kuch Behar and Assam are described in the *Alamgî-namah* (p. 683).

DHAKAH (OR DACCA) *alias* JAHANGIRNAGAR¹

This city is on the banks of the Budhigangā, and the Ganges, named Padmā, flows three *kroh* or kos distant from this city. In past times it was known by this name. During the sovereignty of Nuru-d-din Muhammad Jahāngir, the Emperor, the city was called Jahāngirnagar. From that time till about the end of the reign of Emperor Aurangzeb, this city was the

¹ Dacca or Jahāngirnagar was the Musalmān Viceregal Capital of Bengal during Mughul rule in India for a century, before it was shifted to Murshidabad by Murshid Quli Khān in 1704 A C. In 1610 A C., Islām Khān, the Mughul Viceroy of Bengal, shifted the Viceregal Capital from Rajmahal, or Akbarnagar, to Dacca. This transfer of capital appears to have been decided upon, because the Musalmān dominions in Bengal had considerably extended eastward, and Rajmahal ceased to occupy a central position, and also because Magh and Arakanese incursions from Arrakan had become frequent. To effectually guard against the latter, a powerful fleet was constructed and maintained at Dacca and on the rivers Padda and Megna; and colonies of Musalmān feudal barons (most of whom have now died out or sunk into ploughmen) were planted throughout Eastern Bengal, especially at places of strategic importance, in order to hold in check all disloyal Afghan elements, and to prevent their intriguing with the Magh raiders. Except for about sixteen years, when Prince Shah Shujā re-transferred the Viceregal Capital to Rajmahal, Dacca remained the Viceregal Capital of Bengal throughout the seventeenth century under three illustrious Mughul Emperors, i.e., Jahāngir, Shāh Jahān, and Aurangzeb. The most notable amongst the Mughul Viceroys of Dacca were Islām Khān, Mir Jumla, the General of Aurangzeb, and Shāsatā Khān (nephew of Empress Nūr Jahan). The latter two Nawābs are still remembered for their encouragement of architecture, and for their construction of great public works conducive to the material improvement of the people. Whilst the great achievement of the first was the breaking of the last neck of Afghan opposition. The suburb of Dacca, it is related, extended northwards for a distance of 15 miles, now covered with dense jungles. The muslin manufacture of Dacca, once so famous, has now nearly died out. The old fort, erected in the reign of Emperor Jahāngir, has disappeared. The only old public buildings now remaining are the Katra, built by Shāh Shujā in 1645, and the palace of Lal Bāgh, both of these also being in ruins (See Taylor's Topography of Dacca and Dr Wise's History of Dacca). Dacca, or Dhakka, occurs in the *Akbarnāmā* as an Imperial Thana in 1584 the mahal to which it belonged is named "Dhakka Bazu;" it pertained in those early days to Sakkār Bāzūha. (See *Ain-i-Akbari* Jurrett's Trans., Vol 2, Fasc. II, p 188). Dacca, though it has lost its former Viceregal magnificence and opulence, has not yet sunk into an ordinary Bengal town, by reason of its being the residence of the present liberal and public-spirited 'Nawābs' of Dacca.'

Viceregal Capital of Bengal. Since the period of his Nizāmat, when Nawāb Jāfar Khān made Mūrshidābād the seat of government, the latter became the Viceregal seat. At present on behalf of the Chiefs of the English Company, there is a distinct officer at Jahāngirnagar. White muslin is excellently manufactured there.

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SARKĀR SUNARGAON.¹

Sarkār Sunargaon is, to a distance of six *karoh* to the south-east of Jahāngirnagar. A species of very fine muslin is manufactured there. And in the Mouzā of Kathrahisundar there is a reservoir of water; whatever clothes are washed there are turned into white linen.

¹ Sunargaon City, close to Dacca to the south-east, was long an ancient Musalmān Capital of Bengal. To this place in 1281 A.C. (see p 87 *Tarikh-i-Firuz Shahi* by Barnī) Emperor Balban from Delhi came, and pursued Tughral, who had proclaimed himself Sultān Mughisuddin in 1279 A.C.; and about 610 A.H. (1214 A.C.) it was together with Bang (East Bengal) subdued (*Tabaqat-i-Nasri*, Pers. text, p 163) by Sultān Ghiasuddin, one of the immediate successors of Bakhtiar Khilji. Sunargaon is a place of melancholy historical interest, for it was here that the line of Balbani kings of Bengal (1282 to 1331 A.C.) ended, and it was also here that the last Balbani sovereign of Bengal, Bahadur Shāh, in 1331 A.C., under the order of Emperor Muhammad Shāh Tughlak, was captured, put to death, and his skin stuffed and paraded throughout the Emperor's dominions. Subsequently, in 1388 A.C., the first Independent Mussalmān king of Bengal, named Fakhruddin Abūl Muzaffar Mubarak Shāh, proclaimed his independence at Sunargaon, where he resided and minted coins Thomas' "Initial Coinage" and *Tarikh-i-Firuz-Shah*, p. 480). Mubarak Shāh's son, Ghazi Shāh (third Independent king), also resided at Sunargaon, and minted coins there. In 1352 A.C., Haji Ilyas or Sultān Shamsuddin Abul Muzaffar Ilyas Shāh (fourth Independent king) established himself at Sunargaon (Thomas' "Initial Coinage") and there founded a new dynasty of Independent Bengal kings, who (with an interruption only of about forty years) continued to rule over Bengal for over a century (1352 to 1495 A.C.), and divided their residence between Gaur and Sunargaon. It was to Sunargaon that the illustrious poet of Shiraz, Hāfiẓ, sent his famous *ghazl* to Sultān Ghiasuddin (son of Sikandar Shāh and grand son of Ilyas Shāh), when the latter invited the poet to his Royal Court at Sunargaon. Sunargaon has now become an insignificant village, without a single trace of its former regal splendour. (See also Dr. Wise's note on Sunargaon, J.A.S., 1874, p. 82).

ISLĀMĀBĀD alias CHATGAON.¹

Islāmābād alias Chātgāon (Chittagong), from ancient times, has been a large town, and its environs are forests of trees. It is south-east of Murshidabad on the seacoast, and in ancient times it was a large port. The traders of every country—especially the ships of the Christians—used to frequent it. But at present, since Calcutta is a large port, all other ports of Bengal have fallen into decay. It is said that ships which founder in other parts of the sea re-appear in front of Chittagong; it rests with the narrator to prove this. The ebb and flow of the sea occurs also here. And the fighting-cocks of that tract are well known.

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SARKĀR BOGLA.²

Sarkār Baglā was also a fort on the seacoast, and around it was a forest of trees. And the ebb and flow of the sea also occurs there, similarly to what occurs at other places on the seaside and in the environs of Calcutta. In the twenty-ninth year of the accession to the throne of Emperor Akbar, one hour of the day was remaining, when a strange flood occurred, in consequence of which the whole town was submerged. The Rajāh of that town, getting on a boat, escaped. For five hours the fury of the storm, and lightning and thunder, and tumult of the sea lasted. Two laks of human beings and cattle were engulfed in the sea of annihilation.

¹ Chittagong was found to be in the hands of King Fakhruddin of Sunargao about 1350 A.C., when Ibn-i-Batutah visited it. It was re-subdued by King Nasrat Shāh, son of Husain Shāh, in the beginning of the sixteenth century. In Todar Mal's rent-roll, it is assessed at Rs. 285,807, and the Sarkar is shown as including seven mahals. During the struggle for supremacy in Bengal between Afghans and Mughuls in the seventeenth century, it temporarily slipped out of Moslem hands, and had to be re-conquered in 1664 A.C. by Nawāb Shaista Khān, Emperor Aurangzeb's Viceroy at Dacca, who named it Islāmābād (See the charming description of the re-conquest of Chittagong, in the *Alamgirnamah*, pp. 940-956.) Chittagong was, from very early times, an important place of trade, and the early Portuguese traders called it "Porto Grando."

² Sirkar Bogla or Bakla in Abul Fazl's *Aīn* is stated to have contained four mahals, and its revenue was Rs. 178,756. It comprised portions of the Baiker-gunj and Sundarban districts and the southernmost portions of the Dacca district. The author of the *Senāt Mutakherīn* calls it Sarkār Hugla.

SARKAR RANGPŪR AND GHORĀGHĀT¹

Rāngpūr and Ghorāghāt.—Here silk is produced, and *Tangan* ponies, coming from the mountains of Bhutān, sell. A fruit called *Latkan* of the size of walnuts, and with the taste of pomegranates, and containing three seeds, grows there.

SARKĀR MAHMŪDĀBĀD.²

Sarkār Mahmūdābād was a fort, and in its environs were rivers. In the period when Sher Shāh conquered Bengal, a num-

1 Sarkar Ghoraghāt comprised portions of Dinajpur, Rangpūr, and Bogra districts. Being the northern frontier district skirting Koch-Behar, numerous colonies of Afghān and Mughal chiefs were planted there under the feudal system, with large *jāgīr* lands under each. Many of the mahals bear purely Muhammadan names, such as Bazū Zafar Shāhi, Bazū Faulad Shāhi, Nasratābād, Bayizidpūr, Taaluk Husain, Thaluk Ahmad Khān, Kabul, Masjd Husain Shahi. The Sarkar produced much raw silk. Eighty-four mahals; revenue, Rs. 202,077. The old Musalmān military outpost of Deocote near Gangarampur was in this Sarkar. It was established in the time of Bakhtiar Khilji (see Blochmann's Contr., J.A.S., 1873, p. 215, Tabaqat-i-Nasiri, p. 156, Ain-i-Akbari, Vol. II, p. 185 and Vol. I, p. 370). After the battle of Patna, 982 A.H., when Dand retired to Orissa, (Badaoni, p. 184, Vol. II), his generals Kalapahar and Babu Mankli proceeded to Ghoraghat, (Badaoni, p. 192). Akbar's general, Majnum Khan, died at Ghoraghat.

2 Sarkār Mahmūdābād, named after one of the Sultān Mahmūd Shāhs of Bengal, comprised north-eastern Nadīja, north-eastern Jessore, and western Farīdpūr. Eighty-eight mahals; revenue Rs. 290,256. Its principal mahals were Santor, Naldī, Mahmūdshāhi, and Nasratshāhi. When Akbar's army in 1574 under Manīm Khan-i-Khanan invaded Bengal, Murad Khān, another Imperialist-General, invaded South-Eastern Bengal. He conquered, says the Akbar-nāmā, Sarkars Bakla and Fatahabad (Farīdpūr) and settled and died there. It is remarkable that close to Farīdpūr there is a village (now a railway station) called Khan-Khanānpūr, which probably was the residence of Murad Khān, and which again is close to a place called Rājbarī (probably the seat of the old Rajahs). His sons were treacherously murdered at a feast to which they were invited by Mukund, the Rajah of Bhusna and Fatahabad. (See Ain-i-Akbari, p. 374, Bloch. Trans.) During the reigns of Jahangīr and Shāh Jahān, Satrujīt, son of Mukund, gave trouble, and at length in Shāh Jahān's reign was captured and executed at Dhaka (1636 A.C.). Nawāb Jāfar Khān about 1772 broke up this Sarkar, and annexed part of it to Rajshāhi and part to the new Chaklāh of Bhusna. Bhusna lies near Bonmaldih and Dakhinbarī, ancient Moslem colonies, and it is curious that west of it, on the Nabaganga, we find Satrujītpur close to an ancient Moslem colony, at Alūkdih; whilst opposite to Farīdpūr we find Mukund-chor, which is again close to "Khan-

ber of elephants belonging to the Rājah of that place escaped into the jungles ; ever since which elephants are to be obtained in those jungles. And pepper also grows in those parts.

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SARKĀR BĀRBĀKĀBĀD.¹

Bārbakābād. A good stuff called *Gangājal* is manufactured there, and large oranges also thrive there.

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SARKĀR BĀZŪHĀ.²

Sarkār Bāzūhā is a forest of trees, these being trees of ebony which are used in construction of buildings and boats. And mines of iron are also found in that tract.

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SARKĀR SILHAT.³

Sarkār Silhat is a mountainous region, woollen shields are very well made there ; they are famous for their beauty through-

"Khanānpūr" station, referred to above Satrujīt's descendant or successor, the notorious Raja Sitaram Rai, had his head-quarters at Mahmūdpur town, at the confluence of the Barasia and Madhumati rivers, in Jessor. Quite close to Mahmūdpur, is an old Musalman colony, at Shurgaon. (See *Ain-i-Akbari*, Vol II, p 182, and Blochmann's Contr., J.A.S., 1873, p. 217).

¹ Sarkār Barbakābād, so named after Bārbāk Shāh, King of Bengal. It extended from Sarkar Lakhnautī, or Gaur, along the Padda to Bagūra, and comprised portions of Maldah, Dinajpūr, Rajshāhī, and Bogra. Its clothes were well known, especially the stuffs called *khaos*. Thirty-eight mahals; revenue Rs 436,288 (See *Ain-i-Akbari*; Vol II, p 187, and Blochmann's Contr., J.A.S., 1873, p. 215.)

² Sarkār Bazūhā extended from the limits of Sarkar Barbakābād, and included portions of Rājshāhī, Bogra, Pabna, and Mymensingh, and reached in the south a little beyond the town of Dacca. Thirty-two mahals; revenue Rs 987,921 (See *Ain*, Vol. II, p. 187).

³ Sarkār Silhat adjoining to Sarkar Bazūhā, chiefly extended east of the Surma river. The country was conquered by Musalmans led by a warrior-saint called Shāh Jallāl in the end of the fourteenth century, when the Afghan King Shamsuddin ruled over Bengal with his capital at Gaur. Shāh Jallāl's shrine in Silhat town still exists. Silhat supplied Indis with eunuchs, and Jahangir issued an edict forbidding people of Silhat from castrating boys. Eight mahals; revenue Rs. 167,082 (*Ain*, Vol. II, p. 189, Blochmann's Contr., J.A.S., 1873, pp. 216, 235, 278).

out the empire of Hindūstān. And delicious fruits—such as oranges, &c., are obtained. And the China-root is also procured from that tract, and the aloes-wood abounds in its mountains. It is said that in the last month of the rainy season, the 'ūd tree is felled and is left in water and exposed to the air, then whatever shoots forth is utilised, and what decays is thrown away. A kind of small bird called *Banraj*, which is black in colour, and has red eyes and long tail, and parti-coloured, pretty, and long wings, is easily snared and tamed there. It catches the note of every animal that it hears. Similarly, *Shirganj* is the name of another bird; it is not different from *Banāj* in any way, except in this that the legs and the beak of *Shirganj* are red. Both these are flesh-eaters, and prey on small birds like sparrows, &c.

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SARKĀR SHARIFĀBĀD.¹

Large cows, able to carry heavy loads, and large goats, and large fighting-cocks are bred there.

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SARKĀR MADARĀN.²

Sarkār Madāran, is on the southern limit of the kingdom of Bengal. There is a mine of small diamond there.

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AKBARNĀGĀR.³

Akbarnāgar alias Rājmahal, is on the banks of the Ganges. Formerly it was a large and populous city. And a Faujdār of

¹ Sarkār Sharifābād comprised south-eastern portions of Birbhūm and a large portion of Burdwan, including Burdwan town. Twenty-six mahals; revenue Rs. 562,218. (*Ain-i-Akbarī*, Vol. II, p. 189).

² Sarkār Madāran extended from Nāgor in Western Birbhūm over Rani-ganj, along the Damūdar to above Burdwan, and thence from there over Khand Ghosh, Jahanibād, Chandrakona (western Hughli district) to Mandalghāt, at the mouth of the Rūpnarain river. Sixteen mahals; revenue Rs. 235,08². (See *Ain*, Vol. II, p. 141).

³ Sher Shāh had already made plans to shift the seat of Government of Bengal from 'Tandah' to Agmahal, but this was carried out by Rājnah Mān Singh, Akbar's Governor of Bengal, who named the place Rājmahal, and subsequently Akbarnāgar, after Emperor Akbar. Before Mān Singh, Dāud, the last Afghan King of Bengal, had fortified Agmahal (984 A.H.) in his

rank, on behalf of the Nāzim of Bengal, resided there. At present it is in complete dilapidation and ruin.

MĀLDĀH.

The town of Māldah¹ is on the banks of the river Mahānanda. At a distance of three *karsh* towards the north, is situate holy Pandūah,² which contains the sacred shrine of Hazrat Makhdūm Shāh Jalāl Tabriz³ (May God sanctify his shrine!) and the last stand against Mughuls under Khān Jahān, Akbar's general (*Badaoni*, Vol. II, p. 229). Subsequently, in the time of Jahangir, Rajmahal was the scene of a sanguinary battle between Prince Shāh Jahān and Jahangir's Viceroy of Bengal, Ibrahim Khān Fateh Jang, who was killed (*Iqbalnamah-i-Jahangiri*, p. 221). It was for about twenty years the Viceregal Capital of Bengal, under Prince Shāh Shuja, who adorned the city with beautiful marble-palaces, no trace of which, however, now exists.—(See *Ain-i-Akbarī*, Vol. II, p. 340).

¹ As early as 1686 A.C., the English East India Company, with permission of Emperor Aurangzeb, established a silk factory here, and in 1770 A.C., English bazar, close to Māldah, was fixed upon as the Commercial residence. Māldah is mentioned in the *Tuzuk-i-Jahangiri*:—"When I (Jahangir) was prince, I had made a promise to Mir Ziyauddin of Tazwin, a Saifi Syed, who has since received the title of Mustafa Khan, to give him and his children Pargana Māldah, a well-known Pargana in Bengal. This promise was now performed (1617 A.C.)"—See J.A.S., 1873, p. 25n.

² Panduah, like Gaur, is situate in the district of Māldah. 'Ali Mubarak had his capital at Panduah, and the third independent Musalman Afghan King of Bengal, named Shamsuddin Ilyas Shāh, fortified the place, and permanently removed the headquarters there about 1353 A.C. Panduah for over 50 years remained the Capital of Bengal, during the reigns of seven Afghan independent Kings of Bengal, after which the capital was in 1446 A.C. during the reign of Nasiruddin Mahmud Shāh re-transferred to Gaur, which was retained by Muhammadans for about three centuries as their capital. The principal buildings at Panduah are the mausoleums of Makhdūm Shāh Jalāl and his grandson Qutb Shāh, the Golden Mosque (1585 A.C.) with wall of granite, and ten domes of brick, the Eklakhi Mosque containing the grave of Ghiasuddin II, the fifth Musalman independent King of Bengal, the Adina Mosque (fourteenth century) characterised by Mr. Fergusson as the most remarkable example of Pathan architecture, and the *Satargarh* (seventy towered) palace. Panduah was once famous for its manufacture of indigenous paper, but this industry has now died out. Dr. Buchanan Hamilton gives a detailed description of the ruins of Panduah, and the *Khurshid Jahānumah* (an analysis of which Mr. Beveridge has published) supplements it.

³ Shaikh Jalaluddin Tabrizi was a disciple of Said Tabrizi, a vicegerent of Shahabuddin Shurawardi, and a friend of Khwājah Qutbuddin and Shaikh Bahauddin Zakariah. Shaikh Najmuddin, Shaikh-ul-Islam at Delhi, bore him

sacred mausoleum of Hazrat Nûr Qutubu-l-‘Alam Bangâlî! (May God illuminate his tomb!), which are places of pilgrimage for the people, and resorts of the indigent and the afflicted, and are channels of various boons. For instance, every traveller and beggar who arrives there, and stops therein the night, is not allowed to cook his food for three meals. The servants there supply him from the public store-house, either with cooked food, or with rice, pulse, salt, oil, meat and tobacco, according to his position in life. And every year in the month of Shab-i-barât or Zilhajh, whichever of these months falls in the dry season, a fair attended by a large number of people is held, so much so that *lakhs* of people from distances of fifteen and twenty days' journey, such as Hûghli, Silhat and Jahângirnagar, &c., come and congregate, and benefit by pilgrimage. And in Mâldah and in its environs, good silk-stuff as well as a kind of cotton-stuff of the sort of muslin is manufactured. Plenty of silk-worms are found in its environs, and raw silk is turned out. And for a period of time, the factory of the English Company has been fixed on the other side of the Mahânanda. They buy cotton and silk piece-goods, made to order of the chiefs of the English Company, who make advances of money in the shape of *bai ‘sallam*. Raw silk is also manufactured in the factory. And since two or three years, an indigo-factory has been erected, close to the above factory. The Company manufactures and purchases indigo, loads it on ships, and exports it to its own country. Similarly, close to the ruins of Gaur, in the village of Goāmâlti, another masonry-built factory has been erected; at it also indigo is manufactured. Although a description of the town of Mâldah was not necessary, yet as since two years my master, Mr. George Udney (May his fortune always last) has been holding here the office of the Chief of the Factory of the Company, and also since in this place this humble servant has been engaged in the composition and compilation of this book, the above narrative has been given.²

enmity; so the saint went to Bengal. His tomb is in the port of Dev Mahal (or Maldivoisle).—See *Ain-i-Akbari*, Vol. II, p. 366.

¹ Shaikh Nur Qutbu-l-‘Alam was son and vicegerent of Shaikh Alau-l-Huq (the latter having been vicegerent of Shaikh Akhi Siraj). He was a mystic of eminence, and died in A.H. 808 (A.C. 1405) and was buried at Panduah.—See *Din*, Vol. II, p. 371.

² *Note on Sarkars of Bengal (principally compiled from Blochmann's Contribu-*

SECTION IV.—A BRIEF NARRATIVE OF THE RULE OF
THE RAIĀN (THE HINDŪ CHIEFS), IN ANCIENT
TIMES, IN THE KINGDOM OF BENGAL.

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Since by the laudable endeavours of Bang, son of Hind, the dominions of Bengal were populated, his descendants, one after

tions, *Tabaqat-i-Nasiri*, *Tarikh-i-Firuz Shahi*, *Ain-i-Akbari*, *Badoani*, Thomas's Initial coinage, *Iqbalnamah-i-Jahangiri*, *Badshahnamah*, and *Alamgirnamah*)

Before proceeding to the next section, it may be noted here that our author has not described all the Sarkars or old Musalman administrative divisions or districts of Bengal.

Bengal before Muhammadan conquest in 1198 A.C. consisted of five Divisions, namely (1) Radha, the tract south of the Ganges and west of the Hughli, (2) Bagdi, the deltaic tract of the Ganges; (3) Banga, the tract to the east and beyond the delta; (4) Barendra, the tracts to the north of the Padda and between the Karatya and Mahananda rivers, and (5) Mithila, the country west of the Mahananda (See Hamilton's "Hindustan"). These Divisions appear to have been under different Hindu Rajas or petty chieftains, who had no cohesion amongst them, and were under no allegiance to any central authority, and whose form of government was patriarchal. When Bakhtiar Khilji with eighteen troopers stormed Nadia, then the Hindu capital of Bengal, and conquered Bengal, in 1198 A.C. (594 A.H.) he appears to have conquered Mithila, Barendra, Radha, and the north-western portion of Bagdi. This tract was named Vilayet-i-Lakhnauti after its capital, Lakhnauti city. Its extent is roughly described in 1245 A.C. (641 A.H.) in the *Tabaqat-i-Nasiri*, p. 162, when its author Minhaj-u-s-Siraj, visited Lakhnauti. Minhaj says that the Vilayet-i-Lakhnauti lies to both sides of the Ganges, and consists of two wings, the eastern one is called Barendra, to which Deokot belongs, and the western called Rāl (Radha) to which Lakhnauti belongs, that on one side the town of Lakhnauti is connected with Deokot, and on the other side with Lakhnor by a causeway or embanked road, ten days' distance. Deokot has been identified with an old fort, now known simply as Damdamah, on the left branch of the Purnababa, south of Dinajpur, and close to Gangarampur. Bang or East Bengal appears to have been subdued in 1214 A.C. (610 A.H.) by Sultan Ghiasuddin, an immediate successor of Bakhtiar Khilji (*Tabaqat*, p. 163). During the rule of the Independent Musalman Kings of Bengal (1338 to 1538 A.C.), the extent of the kingdom of Bangala or Bengal was much more apparently than what is described in the *Ain-i-Akbari*, and in the rent-roll of Bengal prepared by Akbar's Finance Ministers, Khwaja Muzaffar Ali and Todar Mall in 1582 A.C.—(See J.A.S., 1873, p. 254, *Tabaqat-i-Nasiri* and *Tarikh-i-Firuz Shahi*, Thomas's 'Initial Coinage'). In Akbar's rent-roll, the following 19, Sarkars are mentioned as composing the kingdom of Bengal Proper:—

another, rendering them habitable in a beautiful form, ruled over

Sarkars North and East of the Ganges.

1. *Sarkār Lakhnauti* or Jeunnatabad extending from Tehagadhi (near Colgong), including a few mahals now belonging to Bhagalpur and Purneah districts, and the whole of Maldah district. Sixty-six mahals; khalsa revenue, Rs. 4,71,174.

2. *Sarkār Purneah*, comprising a great portion of the present district of Purneah, as far as the Mahananda. Nine mahals; revenue Rs. 1,60,219.

3. *Sarkār Tajpur*, extending over eastern Purneah, east of the Mahananda and western Dinajpur. Twenty-nine mahals; revenue Rs. 1,62,096.

4. *Sarkār Panjrah*, north-east of the town of Dinajpur, comprising a large part of Dinajpur district. Twenty-one mahals; revenue Rs. 1,45,081.

5. *Sarkār Ghoraghāt*, comprising portions of Dinajpur, Rangpur, and Bogra districts, as far as the Brahmaputré. Eighty-four mahals; revenue Rs. 2,02,077.

6. *Sarkār Barbakābad*, comprising portions of Maldah, Dinajpur and large portions of Rajshahi and Bogra. Thirty-eight mahals; revenue Rs. 4,36,238.

7. *Sarkār Bazūha* comprising portions of Rajshahi, Bogra, Pabna, Maimansingh, and reaching a little beyond the town of Dacca in the south. Thiry-two mahals; revenue Rs. 9,87,921.

8. *Sirkār Silhat*. Eight mahals; revenue Rs. 1,87,032.

9. *Sarkār Sunargaon*, extending to both sides of the Megna and the Brahmaputré, including portions of western Tipperah, eastern Dacca, Maimansingh and Noakhali. Fifty-two mahals; revenue Rs. 2,58,283.—(See also Dr. Wise's 'note on Sunargaon,' J.A.S., 1874, No. 1, p. 82).

10. *Sarkār Chatgam*. Seven mahals; revenue, Rs. 2,85,607.

Sarkars in the Delta of the Ganges.

11. *Sarkār Sātgaon* comprised a small portion to the west of the Hughli, whilst a large portion comprised the modern districts of the 24-Parganas to the Kalabdk river, western Nadia, south-western Murshidabād, and extended in the south to Hatiagarh below Diamond Harbour. To this Sarkar belonged mahal Kulkatta (Calcutta) which together with 2 other mahals paid in 1582 a land revenue of Rs 28,405. Fifty-three mahals; revenue Rs. 4,18,118.—See also J.A.S., 1870, p. 280.

12. *Sarkār Mahmudabād*, so called after Mahmud Shah, King of Bengal (848 A.H.), comprising north-eastern Nadia, north-eastern Jessore, and western Faridpur. Eighty-eight mahals; revenue, Rs. 2,90,256.

13. *Sarkār Khalifatābād*, comprising southern Jessore and western Baqirganj (Backergunge). The Sarkar is so named after the haveli pergamah Khalifatābād (or 'clearance of Khalifah' *Khan Jahān*) near Bagerhat. The largest mahal of this Sarkar was Jesar (Jessore) or Basulpur. Thirty-five mahals; revenue, Rs 135,053. In this Sarkar is also Alaipur, which Professor Blochmann supmises to have been the residence of Sultan Alauddin Husain Shah, before the latter became King of Bengal.

the country. The first person who presided over the sovereignty

14. Sarkār Fathabād, so called after Fath Shah, King of Bengal (886 A.H.) comprising a small portion of Jessor, a large part of Faridpur, northern Baqirganj, a portion of Dhaka district, the island of Dakhin Shahbāzpur, and Sondip, at the mouth of the Megna. The town of Faridpur lies in the haveli pargana of Fathabād. 31 mahals; revenue Rs. 1,99,239.

15. Sarkār Bakla or Bogla, south-east of the preceding, comprised portions of Baqirganj and Dhaka districts. Four mahals; revenue Rs. 1,78,756.

Sarkars South of the Ganges and West of the Bhagirati (Hughli.)

16. Sarkar Udner, or Tandah, comprising the greater portion of Murshidabād district, with portion of Birbhum. Fifty two mahals; revenue Rs. 6,01,985. Sulaiman Shāh Kararāni, the last but one of the Afghan Kings of Bengal, moved the seat of Government to Tandah from Gaur in 1564 A.C., that is, 11 years before the ruin of the latter.—(*Aīn-i-Akbarī*, Vol. II, p. 130n.)

17. Sarkar Sharifabād, south of the preceding, comprising remaining portions of Birbhum, and a large portion of Burdwan districts, including the town of Burdwan. Twenty-six mahals; revenue Rs. 5,62,218.

18. Sarkar Sulaimānabād, so called after Sulaiman Shah, King of Bengal, comprising a few southern parganas in the modern districts of Nadia, Burdwan and the whole north of Hughli district. Pandua on the E. I. R belonged to this Sarkar. The chief town of the Sarkar called Sulaimānabād (afterwards changed to Salimabād) was on the left bank of the Damūdar, south-east of the town of Burdwan. Thirty-one mahals; revenue Rs. 4,40,749.

19. Sarkar Madaran, extended in a semicircle from Ngor in western Birbhum, over Raniganj along the Damūdar to above Burdwan, and from there over Khund Ghosh, Jahanabād, Chandrakona (western Hughli district to Mandalghat at the mouth of the Rupnarain river. Sixteen mahals; revenue Rs. 2,35,085.

The above 19 Sarkars which made up Bengal Proper in 1582, paid a revenue on *khalsa* lands (crown lands) inclusive of a few duties on salt, hats, and fisheries, of Rs. 6,38,052. According to Grant the value of *jagir* lands was fixed at Rs. 4,348,892, so that in 1582 A.C. and from before it, Rs. 10,685,944 was the total revenue of Bengal.—(See J.A.S., 1873, p. 219). This was levied from rynts in specie, as the equivalent of the sixth share of the entire produce of the land, claimed by the sovereign as his share.—(See *Aīn-i-Akbarī*, pp. 55 and 63, Vol. 2. This rent-roll remained in force during the reign of Jahāngir. Under Shāh Jahān, the boundaries of Bengal were extended on the south-west, Mednipur and Hijli having been annexed to Bengal, and in the east and north-east by conquests in Tipperah and Koch Hajo, and when Prince Shuja was made Governor of Bengal he made about 1658 A.C., a new rent-roll which shewed 34 Sarkars and 1,350 mahals, and a total revenue, in *khalsa* and *jagir* lands, of Rs. 1,81,15,907.—(See J.A.S., 1873, p. 219). Shuja's rent-roll remained in force till 1722 A.C., an addition having been made after the re-conquest of Chittagong, and conquest of Assam and Koch Behar in Aurangzeb's time. Ir

of the country of Bengal was Rājāh Bhāgirat,¹ of the Khatri tribe. For a long period he held the sovereignty of Bengal. At length he went to Delhi and was killed with Darjūdhan² in the wars of the Mahābhārat. His period of rule was 250 years. After this, 23 persons amongst his descendants, one after another, ruled for a period of nearly 2,200 years.³ After that, the sovereignty passed

that year, Nawāb Jafar Khān (Murshid Quli Khān) prepared his 'Kāmil Jama' Tumārī' or 'perfect rent-roll,' in which Bengal was divided into 34 Sarkars, forming 13 chaklāhs, and subdivided into 1,660 perganas, with a revenue of Rs. 1,42,88,186. After the rule of Nawāb Jafar Khān, Abwab revenue (imposts as fees, &c.), appeared in the books. In the time of Shuja Khan, Nawāb Jafar's successor, the Abwabs (see Blochmann's Contributions and Grant's report) amounted to Rs. 21,72,952, and they rapidly increased under Nawābs Ali Vardi Khan and Kasim Khan, so that when the E. I. Company in 1765 acquired the Dewanī from Emperor Shāh Alam, the net amount of all revenue collected in Bengal Proper was (see Grant's report) Rs. 2,56,24,223.

I respectfully differ, however, from Professor Blochmann's conclusions on one point. He would seem to suggest that the above extent of territory with the above Revenue, as gathered from Todar Mal's rent-roll prepared in 1582 and also from the Āin-i-Akbarī, *Iqbalnamah*, *Padshahnāmah* and *Alamgirnamah*, might be taken to represent the territorial and fiscal strength of the Musalman Bengal kingdom of pre-Mughal times — (J A S., 1878, p. 214). This inference is vitiated, in view of the fact that the Musalman Bengal kingdom in pre-Mughal times included for the most part the whole of north Behar, and, under several Musalman Bengal rulers, also south Behar as far westward as Sarkars Mungher and Behar, besides Orissa. This consideration would indicate that the territorial and financial strength of the Musalman Bengal kingdom in pre-Mughal times was greater than what is arrived at in Professor Blochmann's conclusions. In the Āin-i-Akbarī, Orissa is included in the Sūbah of Bengal, Orissa consisting of 5 Sarkars. Thus, the Sūbah of Bengal is described as consisting of 24 Sarkars (that is, including 5 Sarkars of Orissa), and 787 mahals, and the revenue is stated to be Rs. 1,49,61,482-15-7.—(See Āin, Vol. II, p. 129). Mutamad Khan who was attached to Emperor Jahangir's Court, in his account of the seventh year of Jahangir's reign, states that the revenue of Bengal was one *kor* and fifty *laks* in rupees.—(Vide *Iqbalnamah-i-Jahangir*, p. 60).

¹ Rājāh Bhagirath or Bhagdat, son of Narak, had his Capital at the city of Pragjatespur (identified with the modern Gauhati), is described in the Mahābhārat as espousing the cause of Darjūdhan, and as being slain by the victorious Arjūn. According to the Āin-i-Akbarī, p. 144, Vol. 2, Bhagirat or Bhagdat had twenty-three successors in his dynasty.

² According to the Āin, p. 147, Jarjūdhan.

³ This is the period during which his dynasty ruled. In the Āin, p. 144, 2418 years.

from his family to Noj Gouriah,¹ who belonged to the Kyesth tribe, and for 250² years he and his eight descendants ruled. The fortune of sovereignty passed from his family also to Adisur,³ who was also a Kyesth, and eleven persons, including himself and his descendants, ascending the throne, ruled for 714 years over the Kingdom of Bengal. And afterwards the sovereignty passing from his family to Bhūpāl Kyesth, the latter with his descendants, forming ten persons, ruled over this kingdom for a period of 698 years. When their fortune decayed, Sūkh Sen Kyesth with his descendants, numbering seven persons, ruled over the Kingdom of Bengal (Bangālah) for 160⁴ years. And these sixty-one persons ruled absolutely over this kingdom for a period of 4,240⁵ years. And when the period of their fortune was over, their fortune ended. Sukh Sen,⁶ of the Boido caste, became ruler, and after ruling for three years over this kingdom, died. After this, Ballāl Sen, who built the fort of Gaur, occupied the throne of sovereignty for fifty years, and died. After this, Lakhman Sen for seven years, after him Madhū Sen for ten years, after him Kaisū Sen for fifteen years, after him Sadā Sen for eighteen years, and after him Nauj⁷ for three years ruled. When the turns of these were over, Rājāh Lakhmanī,⁸ son of Lakhman, sat on the throne. At that time, the seat of government of the *Rais* of Bengal was Nadiah,⁹ and this Nadiah is a well-known city, and a seat of Hindū learning. At present, though compared with the past, it is dilapidated and in ruin, still it is famous for its learning. The astrologers of that place, who were known over the world for their proficiency in astrology and soothsayings, unitedly

¹ In the *Ain*, p. 145, "Bhoj Gauriah."

² In the *Ain*, p. 145, "520 years."

³ In the *Ain*, "Adsur."

⁴ In the *Ain*, p. 146, "106 years."

⁵ In the *Ain*, "45 44" years.

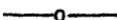
⁶ In the *Ain*, "Sukh Sin." He is not described as a Boido.

⁷ In the *Ain*, "Naugah"

⁸ In *Ferishta* "Lakhmanah"; in *Tabaqat-i-Nasiri* "Lakhmanīah."

⁹ In *Tabaqat-i-Nasiri*, "Nandiah" or "new islet." According to current legends, it was founded in 1063 A.C. by Lakhman Sen, son of Ballāl Sen, who resided partly at Gaur, and principally at Bikrampur, in Dacca district. Muhammad Bakhtiar Khilji in 594 A.H. or 1198 A.C. stormed the fort of Nadiah, and conquered Bengal with eighteen troopers—a sad commentary on the feebleness of the Hindu Rajah!

at the time of delivery, informed Lakhmaniā's mother, that at this hour, an unlucky child would be born, who would bring about bad luck and misfortune, and that if it be born after two hours, it would succeed to the throne. This heroine ordered that both her legs should be bound together, and she should be suspended with her head downwards ; and after two hours she came down, and the child was brought forth at the auspicious moment, but its mother died. Rājāh Lakhmaniā for eighty years occupied the throne. In justice, he had no equal, and in liberality he had no match¹. It is said that his gifts amounted to no less than one hundred thousand. Towards² the end of his life, when the perfection of the period of his sovereignty approached decay, the astrologers of that place said to Rājāh Lakhmauiā : "From our knowledge of astrology, we have come to know, that shortly your sovereignty would come to an end, and that your religion would cease to be current in this kingdom." Rai Lakhmaniā, not regarding this prediction as truthful, put the cotton of neglect and ignorance in his ear, but many of the élite of that city secretly moved away to different places. And this prediction was fulfilled by the invasion of Malik Ikhtiarū-d-din Muhammad Bakhtiār Khilji, as will be soon related hereafter.



AN ACCOUNT OF THE DOMINATION OF CERTAIN HINDŪ RAIS OVER THE KINGDOM OF BENGAL, AND OF THE CAUSE OF THE INTRODUCTION OF IDOL-WORSHIP IN HINDŪSTĀN.

Be it not hidden that, in ancient times, the Rais of the Kingdom of Bengal (Bangālah) were powerful, and of high rank and dignity, and did not owe allegiance to the Mahārājah of Hindūstān, who ruled over the throne at Delhi. For instance, Sūraj,³

¹ This account is repeated in several Musalman histories, such as Tabaqat-i-Naiṣri, Ferishta, Āīn-i-Akbarī. The Tabaqat, p 151, being the nearest contemporary record, may be specially referred to, especially as its author, Minhaju-s-Siraj, shortly after, in 641 A.H. visited Lakhnauti. One *lak* cowrie is meant.

² Minhaju-s-Siraj in the Tabaqat, pp 150 and 151, pays a high eulogium to this Rājāh, and extols his virtues and liberality, and winds up by saying : " May God lessen his punishment in the next world ! " Verily, Minhaj was himself *liberal* in his views !

³ In Ferishta (Per. text), Vol. I, p. 121, Bahdaj, father of Sūraj, is described as descended from Noah. It is worthy of note, that in the district of Monghyr,

who was a powerful Rājāh, subjugated the Kingdom of Dakhin (Daki¹). At that time, his deputies commenced grasping and usurping ; and in the Kingdom of Hindūstān, idol-worship dates from his time. It is said that, in the beginning, Hind, having seen and heard from his father Hām, son of Noah (peace be on him !) devoted himself to the worship of God ; and that his children also, in the same manner, worshipped God, until, in the time of Rai Mahārāj,¹ a person coming from Persia perverted the people of Hindūstān to sun-worship. I fluxen of time, some became star-worshippers, and others fire-worshippers. In the time of Rai Sūraj, a Brahmin, coming from the mountains of Jharkand,² entered his service, and taught the Hindūs idol-worship, and preached that everyone preparing a gold or silver or stone image of his father and grandfather, should devote himself to its worship ; and this practice became more common than other practices. And at the present day in the religous practice of Hindūs, the worship of idols, and of the sun, and of fire is very common. Some say that fire-worship was introduced by Ibrāhim Zardasht³ in

on the southern bank of the Ganges, near Maulanagar, there is a town called "Sūrajgarh," or "fort of Sūraj." Might not this place have been the birthplace or seat of government of Rājāh Sūraj in the text ? The locality is one which would facilitate his excursion into the Dakhin through the defiles of the Vindhya range, of which the text speaks

¹ This is apparently a mistake in the text for "Rai Bahdaj," who is mentioned in Ferishta as the father of Rai Sūraj, and as a descendant of Noah.

² We meet with the name of "Jharkand" in the "Akbarnamah", it was the Musalman appellation of "Chutia Nagpur" just as Bharkund was the Musalman appellation of "Sonthal Parganna."

The Aryans must have fallen very low in the scale of spiritualism, to have needed lessons in religion from a preceptor hailing from Chutia Nagpūr, who was apparently a Dravidian or Sonthali Brahman.

This imprugement of "spiritual light" from the defiles of Chutia Nagpūr intact, in the time of Rājāh Sūraj, strengthens my surmise that Sūrajgarh, which is not far from Chutia Nagpūr, was the home or residence of Rājāh Sūraj. It may also be noted that the Sonthalese worship images of their ancestors, which worship is referred to in the text.

³ Zaidasht or Zartash or Zardahasht is the name of a person descended from Manūchahar, and a disciple of Tythagorai. During the reign of Emperor Gashtasp of Persia he claimed to be a prophet, and introduced fire-worship. The Magians regard him as a prophet, and say that his name was Ibrahim, and consider his book the Zend (or Zendavarta), as a revealed book. He is supposed to have been the Zoroastor of the Greeks

the time of Gash̄tāsp,¹ Emperor of Persia, and spread to Kābul and Sistān and throughout the empire of Persia, and that, in process of time, the kingdom of Bengal became subject to the Rais of Hindūstān, and the Rais of Bengal paid revenue and sundry tributes. After this, Shangaldip,² emerging from the environs of Koch,³ became victorious over Kidār, and founded the city of Gaur, and made it the seat of government, and for a period ruled over the Kingdom of Bengal and the whole empire of Hindūstān. When Shangaldip collected four thousand elephants, one lak cavalry, and four laks of infantry, the breeze of insolence wafted in the recesses of his brain, and he ceased to pay tribute to the Emperors of Persia,⁴ as was hitherto the practice with the Rāis of Hindūstān. And when Afrāsiāb⁵ deputed some one to demand the tribute, he rebuked and insulted him. Afrāsiāb flew into rage, and despatched his General, Piran-visah, with fifty thousand

¹ Gashtasp or Keghtab was the Darius Hystaspus of the Greeks, and belonged to the Kainian dynasty; his son, Isfandiar, was the Xerxes of the Greeks, and his grandson, Bahman, was the Artaxerxes Longimanus of the Greeks. (See *Nanah-i-Khusruan*, p. 59).

² In Ferishta, “Shangaldip” is called “Shangal,” and so in the text in another place. In Ferishta (Persian text), Vol. 2, p. 283, the following account of Shangaldip or Shangal appears: “Shangal, towards the close of the reign of Rājāh Kedār Brahman, emerging from the environs of Koch (Koch Behar) won a victory over Kedar, and founded the City of Lakhnauti, which is otherwise known as Gaur. Shangal mobilized a force of four thousand elephants, one *lak* cavalry, and five *lak* infantry, and stopped paying tribute to Afrasiab, the King of Tūran or Tartary or Scythia. Becoming enraged, Afrāsiāb deputed his generalissimo, Piran-Visah, with fifty thousand cavalry, to chastise Shangal.” The rest of the account of Ferishta tallies with that in the text.

³ Kuch Behar used to be known in early days as the tract of the “Koch tribe” or simply as “Koch.”

⁴ “Iran” or Persia here in the text is evidently a mistake for “Tūran” or Tartary or Scythia, of which Afrāsiāb was monarch. This indicates the subjection of India (like Persia) to the Scythians at a remote period.

⁵ Afrāsiāb (conqueror of Persia) was an ancient king of Tūran or Tartary or Scythia. He was a Mongol by birth. He conquered Persia, killed Nazar with his own hand, and reigned there for about twelve years, about seven centuries before the Christian era, but was subsequently driven beyond the Oxus by a famous chief called Zalzar. Afrāsiāb again overran Persia, but was at last defeated and slain in Arzibijān by Zalzar and his celebrated son, Rustum, the Persian Hercules. Afrāsiāb appears, however, to have been a family surname, like the Pharaoahs, the Ptolemys, the Cæsars.

Mongols, thirsty for blood. In the mountains of Koch, near the limits of Ghorāghat, in Bengal, an engagement took place ; for two days and nights the fighting continued. Although the Mongols displayed deeds of bravery, and put to the sword fifty thousand of the enemy, yet owing to the overwhelming numbers of the Indian army, they could effect nothing. The Mongols also lost eighteen thousand of their numbers, and on the third day, seeing symptoms of defeat on the forehead of their condition, they retreated. And as the Indian army was victorious, and the Mongol's country was distant, the Mongols gave up fighting, and retiring into the mountains, secured a strong place, where they entrenched themselves, and sent to Afrāsiāb an account narrating the state of things. At that time, Afrāsiāb was in the town of Gangdozh, which is situate midway between Khatā and China, and is distant a month's journey on the other side from Khānbālīgh¹. On the simple receipt of the account, and being apprised of the state of things, he marched swiftly to the aid of the Mongols, with one lak chosen cavalry. And at a time, when Shangal, summoning together the Rāis of the surrounding countries, was pressing the siege hard against Pirān, and was about to put all to the sword, he (Afrāsiāb) attacked him on the way. The Hindūs, on the first onslaught, losing heart and feeling paralysed, dispersed, like the constellation of the bear. Pirān, relieved from the anxiety of the siege, paid his obeisance to Afrāsiāb. Afrāsiāb threw down on the soil of annihilation as many of the Hindu army as he could. And Shangal with the remnants being vanquished, retreated to the town of Lakhnauti, and owing to the pursuit of Afrāsiāb, could not prolong his stay at Lakhnāuti more than a day, and took refuge in the hills of Tirkhūt. And the Mongols, ravaging the Kingdom of Bengal, spared no trace of fertility. And when Afrāsiāb planned an expedition towards the hills of Tirkhūt, Shangal begged forgiveness for his misbehaviour through wise envoys, and presented himself before Afrāsiāb with a sword and a winding-sheet, and prayed for leave to go to the country of Tūrān. Afrāsiāb, being pleased, bestowed the Kingdom of Bengal and the whole empire of Hindūstān on Shangal's son, and carried Shangal in his company, and in the battle of Hāmā-

1

¹ The capital of China used to be called in those days "Khanbaligh," or "City of the Great Khān."

wārān Shangal was killed at the hands of Rustam.¹ And in the reign of Rājāh Jaichand,² owing to whose neglect, decay had overtaken several provinces of Hindūstān, and for years Hindūstān did not see its normal state, ruin was visible over the whole empire of India. At that time, certain Rājālis of Bengal, finding an opportunity, and grasping at domination, became independent. And when Fūr (Porus),³ who was a relation of the Rājāh of Kumāyūn,⁴ emerged, he first subjugated the province of Kumāyūn, and then capturing in battle Rājāh Dahlū, brother of Jaichand, who had founded Dehli,⁵ subjugated Kanūj, and after this he marched with his force towards Bengal, and brought it to his subjection, up to the confines of the sea. And this Porus is he, who was killed at the

¹ Rustam, the Persian Hercules. He was a successful general under the first kings of the Kāshānian dynasty, in their wars of defence against the incursions into Persia of the Taranian or Scythian monarchs. For a graphic account of those stirring warfares between the Scythians or Turanians or Mongolians and Iranians or Persians, see "Shahnamah" of Firdausi, the Homer of the East. It is worthy of note that Firdausi, in his immortal Persian epic, gives also the name of an Indian prince as Shangal, in connection with the adventures of Bahram Gaur, a Persian monarch of the Sāsānian dynasty, who reigned in the middle of the fourth century. Perhaps, this later Shangal was a descendant of the original Shangal taken captive by Afrasiāb, the Scythian monarch. In this connection, it may also be noted for grasping chronological relations referred to in the text, that there were the following four dynasties of old Persian kings (1) Peshdādians, including the Kaimurās, the Jamshīds, and the Faridūns, (2) the Kāshānians, founded by Kaikubad about 600 B.C. including Khusrau or Kai Khusrau, Bahman, and Darah or Darius &c., (3) Aśkanians, including Hormuz, &c. &c. (4) the Sāsānians, founded in 202 A.C. by Ardišer Babegan, including Bahram Gaur and Naushirvan, &c. (See Namāi Khusrau, a short Persian History of Persia by Muīza Muhammad)

² At the time when Sultān Muizuddin Muhammad Sam alias Shahāb-udin Ghori, made incursions into Hindūstān, Rājāh Jaichand Rathor ruled at Kanauj and Benares and Rājāh Pethanra Tonwar ruled at Delhi. *Tabaqat*, p. 120.

³ But it must be noted that there is in the text (probably owing to mistake of the copyist of the original manuscript text) a confusion in the sequence of events related

⁴ In the neighbourhood of the Panjab, Alexander gave battle to the Hindū prince, Porus, who had advanced from Kanauj, and put him to rout

⁵ Abūl Faqīl in the *Aīn* says: "A part of the northern mountains of the Subah of Dehli is called Kumayun. Here are mines of gold, silver, lead, iron, copper, and borax. Here are also found the musk-deer and the Kūlās cow and silkworms" *Aīn-i-Akkābī*, Vol. 2, p. 280.

hands of Alexander. After this, Rājāh Madiw Rāthor,¹ like whom there had been few such powerful Rajahs in Hindustan, marching with his forces, conquered the Kingdom of Lakhnauti, and allotted it to his nephews, and after introducing perfect methods of government, returned to Kanauj with immense booty. And, in efflux of time, the Rajahs of Bengal again asserting independence, continued to rule peacefully.²

Inasmuch as the object of the author is to chronicle the history of the Musalman sovereigns, therefore, not busying himself with the details of the affairs of the Hindū Rāis, he reins back the graceful steed of the black pen of writing from striding this valley, and gives it permission to canter towards relating and reciting the details of the history of the Muhammadan rulers and sovereigns.

AN ACCOUNT OF THE BEGINNING OF THE ILLUMINATION OF THE DARKNESS OF BENGAL BY THE RAYS OF THE WORLD-ILLUMINATING SUN OF THE RELIGION OF MUHAMMAD (PEACE BE ON HIM!) BY THE ADVENT OF MALIK IKHTIARU-D-DIN MUHAMMAD BAKHTIAR KHILJI, AND OF HIS SUBJUGATION OF THAT KINGDOM:—

¹ In Ferishta, "Ramdeo Rathor."

² Most of these legends and traditions regarding Bengal and India of pre-Moslem times have been borrowed by our author from Ferishta. For the most part, they consist of a huge mass of mythological fictions, to extract a few grains of sober historical truth wherefrom, I must leave to more competent hands. Yet it is worthy of note (as our author's narrative indicates) that India and Bengal in very early times had political connection of some sort with Scytha and (through the latter) with Persia. It is probable that ethnologically, these Scythian incursions resulted to a great extent in an admixture of Scythian and Aryan races in India, which admixture was further complicated by the subsequent Dravidian incursions from the south.

CHAPTER I.

A DESCRIPTION OF THE RULE OF THE MUSALMAN RULERS WHO RULED OVER THIS KINGDOM OF BENGAL, AS VICEROYS OF THE EMPERORS OF DELHI.¹

Be it not hidden from the enlightened hearts of those who enquire into the histories of Musalman sovereigns and rulers, that the commencement of the effulgence of the sun of the Muhammadan faith in the Kingdom of Bengal, dates from the period of the reign of Sultān Qutbu-d-din Aibak,² Emperor of

¹ This period extended from 1198 A.C. to 1338 A.C.

² This is not quite accurate. Bengal was conquered by Bakhtār Khiljī-al-Ghāzi (*Tabaqat-i-Nasri*, p. 146), in 594 A.H. or 1198 A.C. (for the discussion of the date, see *Tabaqat*, p. 150, and Blochmann's contribution to history of Bengal), whilst Emperor Shahabuddin Ghori alias Muizuddin Muhammad Sam was yet alive, and whilst Qutbuddin Aibak ruled at Delhi, as the latter's Indian Viceroy, that is, only 7 years after the Musalman occupation of Delhi, which took place in 587 A.H. or 1191 A.C. (*Tabaqat*, pp 139, 140 and 128). He was called "Aibak," because his little finger was feeble or paralyzed (*Tabaqat*, p. 138), whilst according to another account, "Aibak" signified the "brilliant chief." His name is preserved in his Capital by the Qutb mosque and by the Qutb Minar, though these were erected to commemorate other more or less forgotten worthies. Bakhtār Khiljī in the first instance conquered Bengal on his own initiative, though he acknowledged the nominal suzerainty of Shahabuddin and subsequently of Qutbuddin, when the latter mounted the throne of Delhi (*Tabaqat*, p. 140). That this was so, appears from the circumstance that in the list of Malūks and Suljāns under Shahabuddin alias Muiz-d-din contained in *Tabaqat* (pp. 146 and 187), Bakhtār is assigned a co-ordinate position with Qutbuddin. In this connection, it is worth noting that owing to a popular and common fallacy, these early pre-Mughul Moslem rulers of India have been described as 'Pathan rulers of India.' As pointed out by Major Haverty in his translation of *Tabaqat-i-Nasri*, neither the Ghoris, nor their slaves, "the Slave-kings of 'Delhi,'" nor the Tughlaks, nor the Khiljis were Afghans or 'Pathans,' but that they were all *Turkān* or 'Turks' is constantly employed, with reference to the first Musalman conquerors of Behar and Bengal).

Delhi. And the origin of the title "Aibak" is that his little finger was feeble; hence he was called 'Aibāk.' When Sultān Qutbu-d-din in 590 A.H. wrested by force the fort of Kol from the Hindus, and captured one thousand horses and an immense booty, the news spread that Sultān Mu'iz-zu-d-din Muhammad Sām, also called Sultān Shāhābū-d-din, had planned expeditions for the conquests of Kanūj and Banāras. Sultān Qutbu-d-din marched forward from Kol to receive him, presented to him the booty of Kol with other valuables, and becoming recipient of a special Khila't, formed the vanguard of the imperial forces, and marched ahead. And engaging in battle with the forces of the Rajah of Banāras, he routed them, and at length, slaying on the battle-field Rajah Jaichand, the Rajah of Banāras, he became victorious. Sultān Shāhābū-d-din, marching with a force from the rear, moved up and entered the city of Banāras, and pillaging the whole of that tract up to the confines of Bengal, carried off as booty incalculable treasures and jewels. The Sultān then returned to Ghazni. And the Kingdom of Bengal as an adjunct of the Empire of Delhi, was left in the hands of Qutbu-d-din. Sultān Qutbu-d-din entrusted to Malik Iktiaru-d-din Muhammad Bakhtiar Khilji the Viceroyalty of the Provinces of Behar and Lakhnautī.¹ Muhammad Bakhtiar, who was one of the

According to the 'Masalik-ul-Mumalik,' says Major Raverty in an article in A.S.J. for 1875, No. 1, p. 37, "the Khalj are a tribe of Turks which in former times settled in Garmisir, between Sijistan and the region of Hind. They are in appearance and dress like Turks, and observe the customs of that race, and all speak the Turkish language." The Khaljs or Khiljis have been by several writers erroneously confounded with the Afghan tribe of "Ghalzis" or "Ghiljs." The first Afghan or 'Pathan' who sat on the throne of Delhi was Sultān Bahadūr of the Lodi tribe, the thirtieth Musalman ruler of India, counting from Qutbuddin Aibak.

¹ It is worthy of note that in the times of Bakhtiar Khilji and his immediate successors, South Behar was included in the Bengal or Lakhnauti Viceroyalty. South Behar was separated from the Bengal Viceroyalty in 622 H. by Emperor Altamsh who placed it under a distinct governor, named Alauddin Jani. On withdrawal of the Emperor, Behar was again annexed by the Bengal ruler, Ghiyasuddin (see *Tabaqat-i-Nasiri*, p. 163). It continued to be a part of the Bengal Kingdom till 1320, when Emperor Ghiyasuddin Tughlak again separated it. Behar belonged to the Sharqi Kingdom of Jaunpur from 1397 A.C., again under Ibrahim, Bahadur Khan, son of Governor Darya Khān, assumed independence in Behar, with the title of Shāh Muhammad, and about 1498 A.C. or about 903 A.H. South Behar

chiefs of Ghor¹ and Garmsir, was a brave man, well-built and very strong.² In the beginning, he was in the service of Sultān Shabābu-d-din Ghori at Ghazni. He was allowed a small allowance, as neither he was externally prepossessing, nor was his appearance grand. Becoming despondent, Muhammad Bakhtiar came to Hindustan in the company of the Sultān, stayed behind, and did not even then get into the good graces of the Ministers of Hindustan. Departing thence, he went to Burdāwon³ to Anghal Beg who was the ruler over the Doab country, and there gaining in eminence, he advanced himself to the exalted office of generalissimo. And the tract of Kambālah⁴ and Betāli was given to him as a *jāgīr*. From there he went in the service of Malik Hassama-d-din⁵ to the Subah of Audh (Oude). Subduing

again became more or less subject to the Musalman Kings of Gaur, Husain Shāh and Nasrat Shāh. Under the early Mughul Emperors, Behar was again formed into a distinct Subah, but under the later Mughuls, it again became incorporated along with Orissa in the great Bengal Viceroyalty. North Behar appears to have been generally included in the Musalman Kingdom of Bengal (see *Tarikh-i-Fuz Shāhi*, pp 451 and 586).

¹ Abūl Fazl places 'Ghor' to the north of Kandahar, and 'Garmsir' to the west of Kandahar. In 'Garmsir' lay the city of Ferozkoh, the capital of the Ghorian Sultāns.

² Tabaqat-i-Nasiri, (Pers. text, p. 146) which is the nearest contemporary account, describes Bakhtiar Khilji as "active, agile, brave, bold, learned and intelligent." It says that he went to Ghazni to seek service under Sultān Muizuddin, but owing to his slender appearance was rejected by the Sultān's War Minister. Disappointed, Bakhtiar came to Delhi, where also he was rejected by the War Minister (Dewan-i-Arz).

³ In Tabaqat-i-Nasiri p. 147, which is the most reliable account, 'Badaon.' The Tabaqat mentions the name of the feudatory of Badaon to be Sipasalar Hazbaru-d-din Hasan Arnab.

⁴ Major Raverty identifies Bakhtiar Khilji's *jāgīr* lands with the *parganas* of 'Bhagwat and Bhooli,' south of Benaras, and east of Chānargarh. Professor Blochmann considers this identification satisfactory. (See Raverty's translation of *Tabaqat-i-Nasiri* and Blochmann's contr. to history and Geography of Bengal).

⁵ This account does not accord strictly with what is contained in the Tabaqat-i-Nasiri, (Pers. text, p. 147), the nearest contemporary account for the period. In Tabaqat, it is stated that after being rejected by War Ministers both at Ghazni and at Delhi, owing to his slender appearance, Bakhtiar Khilji proceeded to Badaon, presented himself before its feudal baron, general Hazbaru-d-din Hassan Arnab, who allotted him a fixed pay, that thence Bakhtiar proceeded to Oudh and presented himself before its feuda-

that province, he advanced himself further in rank and dignity. When the fame of his bravery and liberality, and the reputation of his heroism and gallantry, spread over the confines of Hindustan, Sultān Qutbu-d-din who, not yet ascending the throne of Delhi, was still at Lāhor, sent to him valuable Khilā't, and summoned him to his presence, and granting to him an illuminated Farnā'ī of Chiefship over the province of Behār, deputed him there. And Muhammad Bakhtiar marching quickly to that side, spared no measure of slaughter and pillage. It is said that in Behār there was a Hindū Library which fell into the hands of Muhammad Bakhtiar. The latter enquired from the Brahmins as to the reason for the collection of the books. The Brahmins replied that the whole town formed a college, and that in the Hindi language a college was called Behār, and that hence that town was so called. After this, when Muhammad Bakhtiar being victorious¹ returned to the service of the Sultān, he became more renowned and enviable than other servants. And his rank was advanced so much, that the juice of envy set aflowing amongst Sultān Qutbu-d-din's other officers, who burned in the fire of envy and shame, and combined to expel and destroy him, so much so, that one day in the presence of the Sultān, in regard to his strength and prowess, they said unanimously that Muhammad Bakhtiar, owing to exuberance of strength, wanted to fight with an elephant. The Sultān wondering questioned him. Muhammad Bakhtiar did not disavow this false boastfulness, though he knew that the object of the associates of the king was to destroy him. In short, one day when all the people, the élite as well as the general public, assembled in

baron, Malik Hassamuddin Ughalbak, who conferred on him fiefs of Sahlat and Sahli (identified with Bhagwat and Bnoeli), and finding him brave and bold sent him (apparently on reconnoitering expeditions) towards Munir near Patna, and Behar town. In these reconnoitering expeditions for one or two years, Bakhtiar gathered a large booty, when the Delhi Viceroy (Qutbuddin) recognized tardily Bakhtiar's merits. It would thus appear that but for Bakhtiar's own tenacity, the stupidity of the War ministers of Ghaznī and Delhi would have robbed the Indo-Meslem Empire of a valuable recruit, and perhaps postponed indefinitely its rapid expansion towards Behar and Bengal.

¹ In Tabaqat-i-Naṣī'ī, pp. 147 and 148 it is stated that Bakhtiar presented himself before the gate of the fort of Behar with two hundred horse-girths and armours covered with fur-cloth (مر گستوان), and stormed the fort, and that Bakhtiar had with him at the time two wise brothers, named Nizamuddin and Samsamuddin (of Farḡhana).

Darbūr, a white rogue elephant was brought to the White Castle (Qasr-i-Sufed). Muhammad Bakhtiar tying up the loin of his garment on the waist, came out to the field, struck the elephant's trunk with a mace, when the elephant ran away roaring. All the spectators, including those assembled, and the envious, raising shouts of applause to the sky, were confounded. The Sultān bestowing on Malik Muhammad Bakhtiar special *Khila'at* and many gifts, ordered the nobles to bestow on him presents, so that all the nobles gave him numerous largesses. Muhammad Bakhtiar, in the same assembly, adding his own quota to all the largesses, distributed the same amongst those present. In short, at this time, the Viceroyalty of the Kingdoms of Behār and Lakhnauti was bestowed on him, and with peace of mind, having gained his object, he proceeded to the metropolis of Delhi. That year¹ Malik Bakhtiar, bringing to subjugation the Sūbah of Behār, engaged in introducing administrative arrangements, and the second year coming to the Kingdom of Bengal, he planted military outposts in every place, and set out for the town of Nadia, which at that time was the Capital of the Rajahs of Bengal. The Rājāh of that place, whose name was Lakhmanī, and who had reigned for eighty years over that Kingdom, was at the time taking his food.²

¹ The second year after his conquest of Behār, Bakhtiar Khilji set out for Bengal, stormed Nadia, and conquered Bengal. Therefore, the conquest of Behār took place in 592 A.H. or 1196 A.C.

The text is not strictly in accord with the account given in the *Tabaqat-i-Nasiri* which is the most reliable and the nearest contemporary account for the period. Whilst in the service of the feudatory of Oudh (Tabaqat, Pers. text, p. 147), Bakhtiar reconnoitered Behār for one or two years, and carried off much plunder. Qutb-u-din, the Delhi Viceroy, then called Bakhtiar to Lahore tardily recognized his merits, and loaded him with presents. Bakhtiar returned to Behār, and conquered it, and carrying off again a large booty, presented himself to Qutb-u-din at Delhi, where he had to undergo a gladiatorial ordeal at the White Castle (Qasr-i-Sufed of Delhi), and then receiving presents from Qutb-u-din, returned to Behār, and the second year after his conquest of Behār, he invaded and conquered Bengal, storming and sacking Nadia, and establishing himself at the village or *mouza* of Lakhnauti (*Tabaqat-i-Nasiri*, p. 151). This would indicate that Lakhnauti was founded by him, and was *distinct* from Gaur, though possibly close to it.

² The *Tabaqat* (Pers. text, p. 151) states that the Rājāh (Lakhmanī) was then sitting in his inner apartments, with his food set before him in gold and silver plates, when the sudden rush of Bakhtiar Khilji with eighteen troopers, struck terror, and the Rājāh ran out bare-foot by a back-door, and fled to

Suddenly, Muhammad Bakhtiar, with eighteen horsemen, made an onslaught, so that before the Rājah was aware, Bakhtiar burst inside the palace, and unsheathing from the scabbard his sword that lightened and thundered, engaged in fighting, and put the harvest of the life of many to his thundering and flashing sword. Rajah Lakhmaniā getting confounded by the tumult of this affair, left behind all his treasures and servants and soldiers, and slipped out bare-foot by a back-door, and embarking on a boat, fled towards Kāmrūp¹. Muhammad Bakhtiar sweeping the town with the broom of devastation, completely demolished it, and making anew the city of Lakhnauti, which from ancient times was the seat of Government of Bengal, his own metropolis, he ruled over Bengal peacefully, introduced the *Khuṭbah*, and minted coin in the name of Sultān Qutbu-d-din, and strove to put in practice the ordinances of the Muhammadan religion.² From that

Sanknat and Bang, his treasures, harem, slaves and servants and women and elephants all falling into Bakhtiar's hands

¹ Some copies of the Tabaqat-i-Nasiri have 'Saknat' and also 'Sanknat' Tabaqat-i-Akbari has "Jagannath"

According to other and more reliable accounts, the Rājah fled from Nadia to Bikrampur, south-east of Dacca. I think therefore "لیک", in the printed text of the Tabaqat-i-Nasiri is a copyist's mistake for "سکونت بیلیک", meaning the Rājah's "Bengal Residence" which was at Bikrampur from before.

Kamīnd (or Kamrūp) as well as Sanknat and Bang is mentioned in the Tabaqat (Pers. text, p. 150), in connection with the previous flight from Nadia of Brahmins and Sahas who hearing of Bakhtiar's prowess and of his conquest of Behar, anticipated Bakhtiar's invasion of Bengal, and had advised the Rājah to shift with all his troops and people from Nadia to his residence in East Bengal (at Bikrampur). The astrologers had also prepared the Rājah for Bakhtiar's conquest. But the Rājah was deaf to all advice, whilst the Brahmins and Sahas had fled. It is opposed to the probabilities of the case that the subsequent defeat of the Rājah by eighteen troopers of Bakhtiar was brought about by any foul play or stratagem from one side or the other, because the Rājah was a good, noble and generous prince, and the idol of his people, and even the Musalman historian (author of the Tabaqat-i-Nasiri) pays him a glowing tribute. (See *Tabaqat*, p. 149)

² Muhammad Bakhtiar Khilji was not a military marauder or a religious fanatic. He was, no doubt, a champion of Islam, but at the same time combined in himself all the qualities of a great general and a wise statesman. We read in the Tabaqat-i-Nasiri (Pers. text, p. 151), that both in Behar and Bengal, just after their conquest, he established Mosques, Colleges, *Khāngahs*

date¹ the Kingdom of Bengal became subject to the Emperors of Delhi. Malik Ikhtiarud-din Muhammad Bakhtiar was the first Muhammadan ruler of Bengal. In the year 599 A.H. when Sultān Qutbu-d-din after conquest of the fort of Kālinjar,² proceeded to the town of Mahūbah³ which is below Kālpī⁴ and conquered it, Malik Muhammad Bakhtiar going from Behar to wait on him, met the Sultān, at the time, when the latter was proceeding from Mahūbah towards Badāun.⁵ He presented jewelleries and divers valuables of Bengal and a large amount in cash. And for a time remaining in the company of the Sultān, he took permission to return, and came back to Bengal, and for a period ruling over Bengal he engaged in demolishing the temples and in building mosques. After this, he planned an expedition towards the Kingdoms of Khata⁶ and Tibbat, with a force of ten or twelve thousand select cavalry,⁷ through the passes of the north-eastern moun-

or Charitable establishments consisting of Students' Hostels and travellers' Guest-houses, founded cities, and established military outposts at strategic points, and introduced the coinage of money (see *Tabaqat*, pp 151 and 149). He laid down embankments, constructed roads and bridges connecting his northern military outposts at Deokot and his southern military outpost at Laknor (perhaps Nagor in Birbhum) with his newly-founded capital at Lakhnauti.

¹ i.e., 594 A.H. or 1198 A.C. This subordination (during Bakhtiar Khilji and at least two of his immediate successors) was nominal, as Bakhtiar conquered Bengal and Behar on his own account, though he outwardly acknowledged the suzerainty of Delhi.

² A town and a celebrated hill-fort in Banda district.

³ In the text 'Mahma,' which is evidently a mistake of the copyist. Mahaba is a town about 15 miles from Lucknow city.

⁴ A town in Jalaun district, North-Western Provinces, on the right bank of the Jamna.

⁵ On the banks of the river Sot, North-Western Provinces, first conquered by Sayad Sabar Masud Ghazi, nephew of Sultān Mahmud of Ghazni, in 1028 A.C., and re-conquered by Qutbu-d-din in 1196 A.C.

⁶ In *Tabaqat-i-Nasiri*, p. 152, "Tibbet and Turkistan."

⁷ One can easily imagine what an immense Musalman army Bakhtiar Khilji must have subsequently poured into Bengal from the Upper Western Provinces, to have enabled him to detach 10,000 cavalry for an expedition into Tibbat, without weakening his garrison in the newly conquered Provinces of Bengal and Behar; especially as we read in the *Tabaqat* (p. 157), that at the same time he sent a detachment under Muhammad Shirāz to invade Jagannagar (Orissa). Those who are given to amazement at the present numerical

tains of Bengal. Guided by one of the Chiefs of Koch, named 'Ali Mich, who had been converted to Muhammadan faith by Muhammad Bakhtiar, he reached towards those mountains. 'Ali Mich led Bakhtiar's forces to a country, the town whereof is called Abardhan¹ and also Barahmangadi. It is said that this town was founded by Emperor Garshasp². Facing that town, flows a river called Namakdu, which in its depth and breadth, is thrice as much as the river Ganges. Since that river was tumultuous, broad, and deep, and fordable with difficulty, marching along the banks of the river for ten days,³ he reached a place where existed a large bridge⁴ made of stone, and extending over twenty-nine arches, erected by the ancients. It is said that Emperor Garshasp, at the time of invading Hindustan, constructed that bridge, and came to the country of Kāmrūp. In short,

strength of Musalman population in Bengal, and are at pains to evolve theories to account for it, might as well bear in mind these elementary facts of history.

¹ In Tabaqat-i-Nasiri p. 152 "Mardhan-Kote" and "Bardhan-Kote;" in *Badaoni*, p. 58, Vol I, "Brahman." The ruins of 'Birdhan-Kote' lie north of Bogra close to Gobindganje, on the Karatya river, not far from Ghoraghāt, and thus is the place meant according to Professor Blochmann.

² A King of Tūrān or Turkistan or Tartary or Scythia; but in *Namah-i-Khusruwan*, p. 7, he is described as the last sovereign of the Peshdadian dynasty of Persia. In Ferishtā it is stated that when Garshasp made an incursion into Hindustān from Turkistān, he founded the city of Bairdhān."

³ In Tabaqat-i-Nasiri p. 152, 'Bagmati' and 'Bakmadi'; in Badaoni, p. 58, Vol. I, "Brahmanputr" and "Brahmkadi." The river referred to has been identified by Professor Blochmann to be the Karatya, which formed for a long time the boundary between ancient Muhammadan Bengal and Kamrūp.

⁴ This ten days' march extended northward along the banks of the Karatya and the Teesta, which latter before 1781 flowed west of the Karatya, joined the Atrai, and fell into the Padma, and of all Bengal rivers extended furthest into Tibbat. This march then was along the frontier between ancient Musalman Bengal and the territory of the Rājāh of Kāmrūp. Bakhtiar's Tibbatan expedition must have commenced in the latter part of 605 A.H. (1209 A.C.) or beginning of 606 A.H. (1210 A.C.)

⁵ This bridge must have been in the neighbourhood of Darzheling (or Darjeeling) which in those days appears to have been the boundary separating the Meches from the hill-tribes. The author of the Tabaqat-i-Nasiri (Pers. text, p. 152), in this connection mentions the following three tribes as then inhabiting Northern Bengal, viz., (1) Koch, (2) Mech, and (3) Tharo; *vide* also Dalton's Ethnology of Bengal.

Muhammad Bakhtiar sending across his forces by that bridge, and posting two commandants for its protection, planned to advance. The Rājah of Kāmīup, dissuading him from an advance, said that if he (Muhammad Bakhtiar) would postpone his march to Tibbat that year, and next year collecting an adequate force would advance towards it in full strength "I too would be the pioneer of the Moslem force, and would tighten up the waist of self-sacrifice." Muhammad Bakhtiar absolutely unheeding this advice, advanced, and after sixteen days,¹ reached the country of Tibbat. The battle commenced with an attack on a fort which had been built by king Garshasp, and was very strong. Many of the Moslem force tasted the lotion of death, and nothing was gained. And from the people of that place who had been taken prisoners, it was ascertained that at a distance of five *faisung* from that fort, was a large and populous city² Fifty thousand Mongolian cavalry thirsty for blood and archers were assembled in that city. Every day in the market of that city, nearly a thousand or five hundred Mongolian horses sold, and were sent thence to Lakhnauti.³ And they said "you have an impracticable scheme in your head with this small force." Muhammad Bakhtiar, becoming apprised of this state of affairs, became ashamed of his plan, and, without attaining his end, retreated. And since the inhabitants of those environs, setting fire to the fodder and food-grains, had removed their chattels to the ambuscades of the rocks, at the time of this retreat,⁴ for fifteen days, the soldiers did not see a handful of food-grains, nor did the cattle see one bushel of fodder.

¹ In the *Tabaqat-i-Nasiri* (Pers. text, p. 159), this march is thus related. 'After leaving a Turkish officer and a Khilji officer with a large body of troops to guard the bridge.... Muhammad Bakhtiar Khilji with his army for fifteen days marched across high hills and low defiles, and on the sixteenth day (from his march from the bridge) descended into the open plain of Tibbat, and passed many populous villages,and after some eight hours' hard fighting, entrenched himself in a fort there.'

² The *Tabaqat-i-Nasiri* names the city Karmbatan. Bakhtiar Khilji's march from the bridge was northward for sixteen days.

³ The fair at Nik-naardan, 40 miles north-west of Dinajpur, attracts every year a large number of hill-ponies, which go thence to other places in Bengal and elsewhere.

⁴ In 15 days Bakhtiar Khilji retreated from the hills of Tibbat into the plains Kamrup. According to Major Raverty, from the hills of Darjeeling, Bakhtiar Khilji had advanced through Sikkim into Tibbat towards the Sangpa.

Neither human beings saw any bread except the circular disc
of the sun.

Nor did the cattle see any fodder except the rainbow !

From excessive hunger the soldiers devoured flesh of horses and horses preferring death to life placed their necks under their daggers. In short, in this straitened condition, they reached the bridge. Since those two commandants quarrelling with each other had deserted their posts at the head of the bridge, the people of that country had destroyed the bridge. At the sight of this destruction, the heart of the high and the low suddenly broke, like the Chinese cup. Muhammad Bakhtiar engulfed in the sea of confusion and perplexity, despaired of every resource. After much striving, he got news that in the neighbourhood there was a very large temple,¹ and that idols of gold and silver were placed there in great pomp. It is said that there was an idol in the temple which weighed a thousand maunds. In short, Muhammad Bakhtiar with his force took refuge in this temple, and was busy improvising means for crossing the river. The Rājab of Kāmrūp² had ordered all his troops and subjects of that country to commit depredations. The people of that country, sending out force after force, engaged in besieging the temple, and from all sides posting in the ground bamboo-made lances, and tying one to the other, turned them into the shape of walls. Muhammad Bakhtiar saw that all chance of escape was slipping out of his hands, and that the knife was reaching the bone, so at once with his force issuing out of the temple and making a *soutie*, he broke through the stockade of bamboos, and cutting through his way, rescued himself from the hard-pressed siege. The infidels of that country pursued him to the banks of the river, and stretched their hands to plunder and slaughter, so that some by the sharpness of the sword and others by the inundation of water, were engulfed in the sea of destruction. The Musalman soldiers on reaching the river-banks stood perplexed. Sudeuly, one of the soldiers plunged with his horse into the river, and went about one arrow-shot, when another soldier seeing this, plunged similarly into the river. As the river had a sandy bed, with a little movement, all

¹ Very likely, the temple of Mahumani in Kāmrūp district.

² It would appear that the Rājab of Kāmrūp who had offered his services to Bakhtiar Khilji, in the end turned out treacherous.

were drowned. Only Muhammad Bakhtiar with one thousand cavalry (and according to another account, with three hundred cavalry) succeeded in crossing over;¹ the rest met with a watery grave. After Muhammad Bakhtiar had crossed safely over the tumultuous river with a small force, from excessive rage and humiliation, in that the females and the children of the slaughtered and the drowned from alleys and terraces abused and cursed him, he got an attack of consumption, and reaching Deokot² died. And according to other accounts, 'Ali Mardān Khilji, who was one of his officers, during that illness, slew Bakhtiar, and raised the standard of sovereignty over the kingdom of Lakhnauti. The period of Malik Ikhtiar-d-din Muhammad Bakhtiar's rule over Bengal was twelve years. When Muhammad Bakhtiar passed³

¹ For a discussion of the route of Bakhtiar Khilji's expedition into Tibbat, and of his retreat therefrom, see Raverdy's notes in his translation of Tabaqat-i-Nasiri, and Blochmann's Contributions to History and Geography of Bengal, J.A.S. for 1875, No. 3, Part I, p. 293.

Tabaqat-i-Nasiri (Pers. printed text, p. 156) states that Bakhtiar Khilji successfully swam across the river with only one hundred troopers, whilst all the rest of his army were drowned.

² Deokot or Damdamah, near Gangarampur, south of Dinajpur, was the northern Musalman Military outpost in the time of Bakhtiar Khilji, who had set out for Tibbat either from Deokot or Lakhnauti.

³ Ali Mardān assassinated Muhammad Bakhtiar Khilji in 606 A.H. (1210 A.C.) at Deokot. This date is arrived at if Bengal was conquered in 594 A.H. or 1198 A.C. by Bakhtiar Khilji, as the best accounts would indicate, and also if he reigned for 12 years over Bengal. Professor Blochmann mentions 602 A.H. as the date of Bakhtiar's assassination, but he accepts 594 A.H. as the date of the Bengal conquest—which involves chronological contradiction.

Mr. Thomas in his "Initial Coinage of Bengal" states that Ali Mardān assumed independence under the title of Alauddin when Qutbuddin Aibak died in Lahore in 607 A.H. Thus allowing 8 months for Malik Azuddin's rule, Bakhtiar Khilji appears to have been assassinated about the middle of 606 A.H.—the date previously arrived at by me.

In Badaoni, it is stated that Muhammad Bakhtiar Khilji returned to Deokot from Tibbat with only some three hundred troopers, the rest of his expeditionary force having perished, and fell ill from vexation, and was attacked with hectic fever, and used to say "no doubt Sultan Muhammad Muizuddin has met with an accident, that fortune has gone so against me." And when he became weak from illness, Ali Mardān, one of Muhammad Bakhtiar's principal officers, arrived at Deokot, and finding him bed-ridden, pulled down the sheet from his face, and despatched

from the rule of this transitory world into the eternal world, Malik¹ 'Azu d-din Khilji succeeded to the rule over Bengal. Eight months had not passed, when 'Ali Mardān Khilji slew him.

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RULE OF 'ALI MARDĀN KHILJI IN BENGAL.

After the assassination of 'Azz-ud-din, his assassin, 'Ali Mardān Khilji became ruler of Bengal, styled himself Sultān 'Alāu-d-din,

him with one blow of a dagger. The above account is rendered thus by the Tabaqat-i-Nisū, the nearest contemporary account, (Pers. text, 1 p 156) — When Bakhtiar Khilji with about one hundred troopers only made good his escape across the river, 'Ali Mich with his relatives rendered good services, and conducted Bakhtiar Khilji towards Deokot. On arrival at Deokot, from excessive humiliation Bakhtiar fell ill and shut himself up, and did not ride out in the streets, for whenever he did so, widows and orphans of the soldiers and officers that had fallen, used to curse and abuse him from the terraces and the streets. Bakhtiar would say "Some mishap must have befallen Sultan Muizzuddin, for the tide of fortune to have thus turned against me." And it was a fact, for at that time Sultan Muizzuddin had fallen at the hands of an assassin (a Ghakkai). From excessive humiliation, Muhammad Bakhtiar Khilji fell ill and was confined to his bed, and at length died. And according to another account, one of his officers 'Ali Mardān Khilji who was bold and ferocious, and held the fief of Deokot, on hearing the news of Bakhtiar's illness, came to Deokot, found him lying in bed, threw aside the sheet from his face, and slew him."

¹ His name was Malik 'Azuddin Muhammad Shīrān Khilji (Tabaqat-i-Nisū, Pers. text p 137). The following account of him is summarised from Tabaqat, the nearest contemporary account. "Muhammad Shīrān and Ahmad Iran were two brothers, both being Khilji noblemen, and in the service of Bakhtiar. When Bakhtiar led his expedition towards Tibbat, he sent the above two brothers with an army towards Lakhnauti and Jajnagar (Orissa). When these heard the news of Bakhtiar's assassination, they returned to Deokot, and after performing funeral ceremonies, proceeded towards Naukoti (not identified, but must have lain not far from Deokot) which was held in fief by 'Ali Mardān Khilji. They captured the latter, and placed him in charge of the Kotwal (the police commissioner) of that place, named Baba Kotwal Isphānī, and returned to Deokot. Muhammad Shīrān was an energetic man endowed with noble qualities. At the conquest of Nudéah, he had rendered good service by capturing elephants. As he was head of the Khilji oligarchy, all the Khilji nobles acknowledged him as their chief and paid homage to him. In the meantime, Ali Mardān Khilji made good his escape, proceeded to Delhi, and persuaded Sultān Qutbuddin to depose from Oudh Qaimuz Rūmī to Lakhnauti, in order to put down the Khilji oligarchy in Bengal. Hussamuddin Iwaz who held the fief of Kauktori (Kangor, near

and introduced the Khuṭbah and the coin in his own name.¹ The breeze of insolence and vanity blew into the recesses of his brain, and he commenced oppressions and innovations. Two years he continued to rule, at length when the Imperial army from Delhi arrived, all the Khiljis making a common cause with the Imperial army avenged the murder of 'Azu-d-din. After this, the rule of this kingdom passed to Ghiāsu-d-din Khilji.

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RULE OF GHIĀSU-D-DĪN KHILJĪ IN BENGAL.

Ghiāsu-d-din Khilji² succeeded to the rule of Bengal. In that year 607 A.H., Sultān Qutbu-d-din, whilst playing at polo at

Deokot) from Bakhtiar Khilji, went ahead to receive Qaimaz Rūmī, and in the latter's company proceeded to Deokot, and on the initiative of Qaimaz, received the heg of Deokot. When Qaimaz was returning from Deokot, Muhammad Shirān and other Khilji nobles collected together, and attempted to re-take Deokot. Qaimaz came back, fought with the Khilji nobility and Muhammad Shirān, who being defeated, dispersed, quarrelled amongst themselves near Makidah (Masidah, a perganah south-east of Deokot) and Santosh (Santosh, a perganah south-east of Deokot), and Muhammad Shirān was slain. He lies buried at Santosh (on the banks of the Atrai river).

¹ 'Ali Mardan Khilji, assassin of Bakhtiar Khilji and Azuddin Khilji, ruled from 607 A.H. to 609 or 610 A.H. and assumed independence and title of Sultān 'Alauddin, on the death of Qutbu-d-din Aibak. In Tabaqāt-i-Naṣiri it is stated that he recited the Khuṭbah; but Badaoni states that he minted also coins in his own name [I have not yet seen any of his coins. Mr. Thomas in his 'Initial Coinage of Bengal' notices the coins of Abaundia's successor, Ghiasuddin, struck in A.H. 616, see J.A.S., p. 354, p 1, Vol. XLII for 1873]. It is also stated in Tabaqāt-i-Naṣiri (Pers text, p. 159), that from excessive insolence, he divided the country of Irān and Tūrān amongst his adherents, and no one dared to suggest that those dominions did not pertain to him. One person complained of poverty to Alanddin, who enquired whence he came. On learning he came from Ispahan, he ordered his ministers to write out a document assigning lands in Ispahan to him!

It is stated in Tabaqāt, that on escape from the custody of the Kotwal of Narkoti, Ali Mardān went to Sultān Qutbu-d-din, and received the Vice-royalty of Lakhnanti. When he crossed the Kosi river, Hussamuddin from Deokot received him, conducted him to Deokot, where Ali Mardān was formally installed in power. He was cruel and ferocious, killed many Khilji nobles, and the native chieftains trembled under him. The subjects as well as the soldiers were in disgust with him.

² His real name was Hussamuddin Iwaz-bin Al-Hussain. He was a noble of Khilji and Garmsir, and on joining Bakhtiar Khilji was first ap-

Lahor, fell from his horse, and died, and his son, Aram Shāh, mounted the throne of Delhi, and the Empire fell into decay. Ghiāsu-d-din establishing completely his rule over this province,

pointed to fief of Kangor, (which lay south-east of Deokot) and next promoted to charge of the important northern military outpost of Deokot. On the appointment of Ali Mardan Khilji to the rule of Bengal, he advanced to receive the new Viceroy on the banks of the Kosi river, and helped in the latter's installation at Deokot. On the assassination by the Khilji nobles of Ali Mardan, who had since the death of Emperor Qutbuddin Aibak assumed independence, Hussamuddin was elected chief of the Khilji oligarchy in Bengal in 609 or 610 A.H. Seeing the feebleness of Qutbuddin's successor, Aram Shāh, Hussamuddin assumed independence, made Lakhnauti his capital, and assumed the title of Sultān Ghiāsu-d-din about 612 A.H., and minted coins in his own name. Mr. Thomas in his "Initial Coinage of Bengal" notices several coins of Sultān Ghiāsu-d-din struck at Gaur or Lakhnauti between 614 and 620 A.H. An examination of these coins indicates the interesting and curious fact that Ghiāsu-d-din had put himself in communication with the Khalifa of Baghdad so far back as 620 A.H. (that is, earlier than Emperor Altamsh of Delhi who obtained similar honour in 626 A.H.) and obtained a pontifical patent, recognizing the sovereign of Bengal amongst the Moslem hierarchy of the world. This circumstance, as suggested by Mr. Thomas, would also indicate that in those days there was freer sea and ocean-intercourse between the Musalmans along the shores of Bengal and the Arabs of the sea-ports of Basrah and Baghdad, than between Musalmans of more inland places in India and the Arabs of the aforesaid sea-ports.

In 622 A.H., Emperor Altamsh from Delhi invaded Bengal, and on Sultan Ghiasuddin paying him tribute, peace was concluded. In 624 A.H. Sultan Nasiruddin, eldest son of Emperor Altamsh, invaded Lakhnauti, whilst Ghiāsuddin was engaged at Kamrup and Bang (East Bengal), and fought a battle with Sultan Ghiasuddin, on the latter's return, and killed the latter, and succeeded to the rule over Bengal in a semi-sovereign capacity, with the approval of his father, Emperor Altamsh. It is stated that Sultan Ghiasuddin extended and consolidated the Moslem sovereignty in Bengal, and extended his empire over Jajnagar (Orissa), Bang (East Bengal), Kamrud (or Kamrup, Western Assam), and Tirhut (see Tabaqat-i-Nasiri, Pers. text, p. 163.) Minhajus-Siraj, Author of Tabaqat-i-Nasiri who visited Lakhnauti shortly after in 641 A.H. and appreciated the material improvements effected by Ghiāsuddin, pays him a high tribute (Pers text, p. 161), a tribute which in 627 A.H. Emperor Altamsh had also paid to the memory of this good and great sovereign, by decreeing that Ghiāsuddin should in his grave be styled as a Sultān. Amongst his public works, Tabaqat-i-Nasiri mentions that he founded the Fort of Baskot (Basankot near Gaur), established mosques, and Public Halls, &c.

introduced the *Khutbah* and the coin in his own name, and to some extent arrogating to himself the sovereign power, he ruled over this country. And when the throne of Delhi by the accession of Sultān Shamsu-d-din Altamsh received *eclat* in the year 622 A.H., the latter marched with his forces to Behār, and invaded Lakhnauti. Sultān Ghiāṣu-d-dīn not finding strength in himself to stand an encounter, presented to the Emperor thirty-eight elephants, eighty thousand rupees, together with various valuables and other presents, and enlisted himself amongst the adherents of the Emperor. Sultān Shamsu-d-dīn Altamsh introducing there the *Khutbah* and the coin in his own name and bestowing on his eldest son the title of Sultān Nāṣiru-d-dīn, and entrusting to him the rule over the kingdom of Lakhnauti, and presenting to him the royal umbrella and staff, himself returned to the metropolis of Delhi. Sultān Ghiāṣu-d-dīn was just and liberal, and the period of his rule was twelve years.

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RULE OF SULTĀN NĀSIRU-D-DĪN, SON OF SULTĀN SHAMSU-D-DĪN ALTAMSH, EMPEROR OF DELHI.

Sultān Nāṣiru-d-dīn succeeded to the rule of Bengal. After the return of Sultan Shamsu-d-din Altamsh towards Delhi, Ghiāṣu-d-dīn who had gone towards the kingdom of Kamrup, returning, raised the standard of revolt. Sultān Nāṣiru-d-dīn killed him after a bloody engagement, and obtaining much booty, sent many valuables and presents of this country to many of his acquaintances at Delhi, and for three years and some months he continued to rule over Bengal. In the year 626 A.H., at Lakhnauti, he tasted the untasty lotion of death.¹ And Hussāmu-d-dīn Khilji²

¹ His body was brought to Delhi, and enshrined by the loving father in a beautiful mausoleum (known as the mausoleum of Sultān Ghāzī), about three miles west of the celebrated Qutb Minar. In the inscription on the mausoleum, Nāṣiruddīn is entitled "Emperor of the East," or "Malik-ul-Maluk-ul-Sharq" Emperor Altamsh so much loved the memory of his eldest son (the King of Bengal) that he bestowed his name (i.e., Nāṣiruddīn) on his (Emperor's) younger son who afterwards mounted the throne of Delhi, after whom Tabaqat-i-Nāṣiri is named.

² In Tabaqat-i-Nāṣiri, "Balqa Malik Khilji." The correct name appears to be Malik Iktiaruddīn Balqa, who assumed the title of Doulat Shāh, and minted coins. Mr. Thomas in his "Initial Coinage of Bengal" notices

who was one of the nobles of Md. Bakhtiar succeeded to the rule of Bengal.

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RULE OF 'ALAU-D-DIN KHĀN.

When Sultān Shamsu-d-din Altamsh heard the news of the death of his beloved son, he observed the necessary ceremonies of mourning, and in the year 627 A. H. for the purpose of quenching the fire of insurrection which had appeared in Bengal after the death of Nāṣiru-d-din, proceeded to Lakhnauti, and after fighting with Malik Hussamu-d-din Khilji, who raising insurrection had brought about complete disorder in the government of Bengal, captured him. After weeding out the root of insurrection, and quelling the tumult of rebellion, he assigned the rule of that kingdom to Izzul-mulk Malik 'Alau-d-din Khān.¹ And the latter devoting himself to the subjugation and administration of the country enforced in this country the Imperial Khutbah and coin. After ruling three years, he was recalled.

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RULE OF SAIFU-D-DIN TURK.²

After supercession of Izzu-l-mulk 'Alau-d-din, Saifu-d-din Turk received the Royal patent of Viceroyalty of Bengal. He,

a coin of Doulat Shāh struck in 627 A.H. To put down Doulat Shāh, Emperor Altamsh personally invaded Bengal for the second time in 627 A. H., defeated Doulat Shāh or Ikhharuddin Balka, and entrusted the government of Bengal to Alauddin Khān or Alauddin Jāni. (Tabaqat-i-Nasiri, Pers. text, p. 174).

¹ In Badoni, "Malik Alauddin Khafi," in Tabaqat-i-Nasiri "Alauddin Jani." After his first invasion of Bengal, in 622 A.H., Sultān Shamsuddin Altamsh separated Behar from Bengal, which was under Sultān Ghiasuddin, and left Alauddin Jani as its Governor. On Altamsh's withdrawal, Sultān Ghiasuddin wrested Behar again from Alauddin Jāni, and hence the second invasion of Bengal by Emperor Altamsh's son.

² The following account of him is abridged by me from Tabaqat-i-Nasiri, the nearest contemporary account (Pers. text, p. 238) — "Malik Saifuddin Aibak Ighnatat was a Turk of Khata; he was a noble Malik, and was endowed with excellent qualities. Sultān Nāṣiruddin Mahmud, King of Bengal, (son of Emperor Altamsh), purchased him, and kept him in his company, first appointing him as Amir-ul-Majlis (Lord Chamberlain) and then conferring on him the fief of Sarsati. Subsequently, for his good services, he was appointed Governor of Behar, and next promoted to the

too, occupied the Viceregal throne for three years, when he died of poison.

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RULE OF IZZU-D-DIN TUGHAN KHĀN.¹

Since the juggling sky at that time had thrown the reins of

Viceroyalty of Bengal (Lakhnauti), when Alauddin Jani, the Bengal Viceroy, was recalled. He captured several elephants in Vilayet-i-Bang (East Bengal), sent them as presents to the Delhi Emperor (Shamsuddin Altamsh) and received the title of Ighantat.

¹ The following account of him is summarised by me from Tabaqat-i-Nasiri, the nearest contemporary account (Pers. text, p. 242).—Malik Tughan Khān Turki was comely in appearance, and noble in heart. He hailed from Khata. He was liberal and generous, endowed with noble qualities; in liberality and generosity, and in conciliating and winning over people, he had no match in the army. When the Sultān (Emperor Altamsh) purchased him, he first became the Royal cup-bearer, next he was appointed Secretary and Keeper of the Imperial Seal (Dawat Dar). He lost the Imperial jewelled ink-pot, and was degraded to the office of Chashnigur (a taster to a prince), and after a long time, was appointed Superintendent of the Imperial stables (Amir-i-Akhur); and after some time, was appointed feudatory of Badaon, and next appointed Governor of Behar, when Lakhnauti (Bengal) was conferred on Ighantat Saifuddin Aibak. At length when Saifuddin died, Tughan Khān was appointed to the vacant Bengal (Lakhnauti) Viceroyalty. After the death of Sultān Nāṣiruddin Mahmūd (son of Emperor Altamsh, and Viceroy of Bengal), between Tughan Khān and the feudatory of Lakhnauti named Lakor Aibak, who enjoyed the title of Aur Khān, ill-feeling broke out. Tughan Khān fought with Lakor Aibak before the fort of Basankot, close to Lakhnauti, defeated and killed the latter, and subdued both wings of Lakhnauti, one being in Radh on the side of Lakor (probably Nagor) and the other being in Barand, on the side of Deokot. At this time, Empress Razia ascended the Imperial throne of Delhi, and Tughan Khān sent envoys with presents to Delhi, and received in return Imperial presents sent in charge of Qazi Jallaluddin. Tughan proceeded from Lakhnauti to Tirhat district, and acquired much booty and treasure. When Sultan Muizuddin Bahram Shāh ascended the Imperial throne of Delhi, Tughan Khān sent the former also presents. When Sultan Alauddin succeeded Bahram Shāh, Bahanddin Hullal Sudani invaded Oudh, Manikpur, and Karah and cast eyes on the eastern provinces, and so Tughan Khān went to Karah and Manikpur, (to conciliate Bahanddin and to turn him back), and in Oudh met Minhaju-s-Siraj, (author of Tabaqat-i-Nasiri), and with the latter went back to Lakhnauti in 641 A.H. At this time the Rajah of Jajnagar (Orissa) committed depredations in Lakhnauti. Tughan Khān that year, by way of reprisal, invaded Jajnagar (Minhaju-s-Siraj accompanying him) and reached and stormed the fort of Baktasao,

the empire of Delhi into the hands of Sultān Raziah,¹ daughter of Sultān Shamsu-d-din Altamsh, during her reign, the Viceroyalty

which is on the Orissa frontier. Fighting ensued, and the Musalmans were defeated. Tughan Khān returned to Lakhnauti, sent Sharful-mulk Ashari to the Emperor of Delhi, to seek for help. Under Emperor's order, a large army led by Tamar Khān Qamruddin Qiran, feudatory of Oudh, was sent to Lakhnauti, in order to repel and chastise the infidels of Jajnagar (Orissa). The Rajah of Jajnagar invaded Lakhnauti, owing to Musalmans in the previous expedition having demolished the Orissa fort of Katasan (or Baktasan). The Orissans first took Lakor (probably Nagor), and slaughtered a large body of Musalmans including the Commandant of Lakor, named Fakhrul Mulk Karimuddin, and then approached the gate of Lakhnauti, but after fighting retreated. Then between Tughan Khān and Tamar Khān ill-feeling ensued, and they fought against each other, and on both sides many were killed. By the intercession of Mīnhaj-u-s-Sirāj (author of Tabaqat-i-Nasīrī) peace was brought about between the two, on condition that Lakhnauti would be left to Tamar Khān, and Tughan Khān with his treasures and elephants and effects would return to Delhi. Tughan did so (in his company being Mīnhaj-u-s-Sirāj); the Emperor loaded him with presents, bestowed on him the Governorship of Oudh, whilst Tamar Khān held the Bengal Viceroyalty. On the same night, both died, Tamar Khān at Lakhnauti, and Tughan in Oudh."

It would appear from the above that the invasion of Bengal by Mughals under Changiz Khān referred to in the text, is a myth and a mistake for the invasion of Lakhnauti by the Hindus of Jajnagar (Orissa). The mistake is repeated in many histories, but Tabaqat's account is the most reliable, as its author was an eye-witness of the affair.

¹ The daughter of Emperor Altamsh named Raziah, ascended the throne of Delhi in accordance with her father's wishes in 634 A.H. (1236 A.C.) The sight of an unveiled Moslem Empress seated on the Imperial throne of Delhi, struck all Indo-Moslem eyes in those days as a curious phenomenon, and hence our author's expression, "Juggling sky." She reigned for three years from 1236 A.C. to 1239 A.C. According to Badaoni, the Empress was endowed with excellent qualities, and was brave, generous and intelligent. She followed the path of equity and the principles of justice, and set in order the affairs which had remained in confusion during the brief reign of her step-brother Sultān Ruknuddin Firuz Shāh. She set before her the pursuit of beneficence as the object of her ambition, and made Nizamul Junaidi, Chief Vizier. The Empress came out of the curtain wore masculine garments, such as a tunic and a Kullah, and sat on the throne. According to Tubaqat-i-Nasīrī, she was put to death by the Hindus. She was learned in the Quran, industrious in public business, firm and energetic in every crisis. Indeed, she was a great woman and a great Queen.

of Lakhnauti was bestowed on Izzu-d-din Tughān Khan. The latter devoted himself to the administration of the country, and for a period was successful. When in the year 639 A.H. Sultān Alāu-d-din Masud ascended the throne of Delhi, Tughān Khan sent many presents and valuables to the Emperor of Dehli in charge of Sharfu-l-Mulk Sanqarī, and the Emperor sent to Izzu-d-din Tughān Khan in charge of Qāzī Jalālu-d-dīn, Governor of Oudh, a ruby-laid umbrella and a special robe of honour. And in the year 642 A.H., thirty thousand Mughal soldiers of Changiz Khār, making an incursion into the kingdom of Lakhnauti through the passes of the northern mountains, created much confusion. Malik Izzu-d-din sent an account of this to Sultān Alāu-d-din. On hearing of this, the Emperor despatched to Lakhnauti a large force under Malik Qurābēg Tamar Khan, who was one of the servants of Khwājah Tash, for assisting Tughān Khan. At the time of engagement, the Mughal forces not being able to give battle returned to their country, vanquished. In the meantime, on certain occasions between Izzu-d-din Tughān Khan and Malik Qurābēg Tamar Khan, dissension set in; consequently, Sultān Alāu-d-din, in accordance with the saying "Two rulers cannot rule over one country," appointed Malik Qurābēg Tamar Khan to be ruler of Lakhnauti, and recalled to Dehli Malik Izzu-d-din Tughān Khan. Tughān Khan ruled for 13 years and some months.

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RULE OF MALIK QURABEG TAMAR KHAN.

After supercession of Malik Izzu-d-din Tughān Khan, Qurābēg Tamar Khan, becoming ruler of the kingdom of Lakhnauti, set

¹ Malik Qurābēg Tamar Khan or Qamru-d-dīn Qiran Tamar Khan was Governor of Bengal from 642 A.H. to 644 A.H., when he died.

An account of his career in Bengal already appears in a previous note. His previous career may, however, be noticed here. I summarise it from Tabaqat-i-Nasiri (Pers. text, p. 247), which is a contemporary account:—"Malik Tamar Khan Turk was virtuous and polished in manners, very energetic and generous and active and brave. He had a handsome appearance. Sultān Shāmu-d-dīn Altamsh purchased him for 50,000 chita and appointed him Deputy Superintendent of the Royal Stables, whilst Tugha Khan was the Chief Superintendent. In the reign of Empress Raziah, . . . became feudatory of Kanauj, and fought in the expedition against Kahwār and Malwah, and rendered good services. He received fief of Karah, and also did good

himself to administrative affairs. After ruling ten years, he died. And in the reign of Emperor Nāṣiru-d-din¹ Mahmūd, son of Sulṭān Shamsu-d-din Altamsh in the year 655 H. the Viceroyalty of Lakhnauti was entrusted to Malik Jalālu-d-din Khān,

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RULE OF MALIK JALALU-D-DIN KHĀN.²

When Malik Jalālu-d-din Khān succeeded to the Viceroyalty of the kingdom of Lakhnauti, he ruled over it for a year more or less, and in the year 656 A.H. he was superceded, and Arsalān Khān was appointed Viceroy of that province.

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RULE OF ARSALĀN KHĀN.³

When Arsalān Khan became Viceroy of Lakhnauti, he devoted himself to administrative matters. He asserted some amount of independence. In the year 657 A.H., he sent two elephants and much jewellery and rare stuffs to Sultan Nasiru-d-din, and shortly after died at Lakhnauti.

service there. On the death of Nasiru-d-din, he was appointed Governor of Oudh. Whilst at Oudh, he invaded all the eastern tracts including Tirhut, and carried off immense booty. He was thence sent to Lakhnauti to help Tughan Khan in repelling the Ooroya invasion, and after that settled down in Bengal as its Viceroy.

¹ After him the Tabaqat-i-Naṣiri is named; it is a general history of India from the commencement of Musalman Rule down to 658 A.H. (1260 A.C.) Sulṭān Nasiru-d-din succeeded Sulṭān Alau-d-din to the throne of Delhi in 1246 A.C. His Vizier was Ghiasu-d-din Balban (afterwards Emperor Balban). Of the six years which intervened between 658 A.H. and 664 A.H. (the date of assumption of sovereignty by Emperor Balban) there is no known historical work. The Tarikh Firuz Shahi of Zian-d-din Barni only began from Ghiasu-d-din Balban's reign. Emperor Balban reigned from 1265 to 1287 A.C.

² Jalaluddin Masūd, Malik Janī Khilji Khan, became Governor of Bengal in 656 A.H.

I do not find any detailed account of him given in the Tabaqat-i-Naṣiri.

³ Izzu-d-din Balban was Governor of Bengal in 657 A.H., in which year he was attacked by Taju-d-din Arsalan Khān Sanjar-i-Khwarizmi, who was subsequently captured or killed at Lakhnauti by Izzu-d-din. Hence Taju-d-din Arsalan Khan cannot count amongst Governors of Bengal (see Blochmann's Contr. to Hist. and Geog. of Bengal, and Tabaqat-i-Naṣiri, Pers. text, p. 267).

RULE OF MUHAMMAD TĀTĀR KHĀN.¹

After the death of Arsalan Khān, his son, Md. Tātār Khān, who was illustrious for his bravery, liberality, heroism and honesty, becoming independent in his rule of Lakhnauti, did not much bend his head in submission to Emperor Nāṣiru-d-dīn. And after a while, he had the Khuṭbah in the kingdom of Lakhnauti recited in his own name, and for some time he passed in this wise. And when in the year 664 A.H. the throne of Dehli received *eclat* from the accession of Sultān Ghiāsu-d-dīn Balban, and the fame of high aspiration and steadiness and high ambition of that Emperor spread to all sides, Md. Tātār Khān, using foresight, sent sixty-three head of elephants, together with other presents, to Dehli. As this was the first year of his accession, Sultān Ghiāsu-d-dīn Balban considering this an auspicious augury, illuminated the City with lamps, and the nobles, feudatories and the principal officers presenting *nazar* became recipients of gifts. And the envoys of Muhammad Tātār Khān, after being loaded with presents, got permission to return. Tātār Khan pleased with the Imperial gifts, submitted and enrolled himself in the ranks of the Emperor's *Ornā*. Sultān Ghiāsu-d-dīn Balban appointed a Turkish slave named Tughral to the Viceroyalty of Lakhnauti.²

¹ Muhammad Arsalan Tātār Khān, son of Arsalan Khān Sanjar, had been for some time Governor of Bengal, when the Emperor Balban ascended the throne (664 A.H.) (See *Tarikh-i-Firuz Shahi*, by Ziau-d-din Barni, Pers. text, pp. 53 and 68.) He was generous, liberal and brave. After a few years he was succeeded by Tughral, who proclaimed himself king, under the title of Sultān Mughisu-d-dīn.

² This account differs slightly from Professor Blochmann's conclusions derived from inscriptions and the evidence of coins, as set forth in his Contributions to the History and Geography of Bengal. Professor Blochmann holds that on the death of Muhammed Tātār Khān, which took place shortly after Balban's accession, Sher Khān was appointed Imperial Governor of Lakhnauti; that Sher Khān was succeeded in the office by Amin Khān, whose Deputy or Naib was Tughral. Tughral heard of Balban's illness, attacked and defeated Amin Khān, and proclaimed himself king of Bengal under the title of Sultān Mughisu-d-dīn (A.C. 1279). Balban recovered from his illness shortly after, invaded Bengal in person, defeated Tughral, at some place near Sunargaon, where Danuj Rai was the zamindar (*Tarikh-i-Firuz Shahi*, p. 87), and in 681 H. (A.C. 1282) before leaving Bengal conferred the throne of Bengal on his (the Emperor Balban's) son, Bughra Khān, who assumed the title of Sultān Nasiru-d-dīn. Nāṣiru-d-dīn appears to have died in 691 H. (1292 A.C.), that is about five years after the death of his

RULE OF TUGHRAL, STYLED SULTĀN MUGHISU-D-DĪN.

Tughral became Viceroy of Lakhnauti. In that, in liberality and bravery, courage and sagacity he was unequalled, in a short time he brought the kingdom of Lakhnauti to subjection and order, and subjugated Kamrup (Western Assam). In the year 678 A H. he marched with his forces from Lakhnauti to Jajnagar, and vanquishing the Rajah of that place, obtained many elephants and much riches and chattels and stuffs. In that Sultān Ghiasu-d-din Balban had become old, and both of his sons were at Multān with large forces engaged in fighting the Mughals, the kingdom of Lakhnauti was lost sight of. In consequence of this circumstance, Tughral failed to despatch elephants and booty to the Emperor. And also as at the time the Emperor was sick at Delhi, and had not come out of the palace for one month, and rumours of his death had spread in the Empire, Tughral finding the field completely open, sallied out, and collecting a large force proclaimed himself Sultān Mughisu-d-din, and unfurling on his head the red Royal umbrella, had the Khutbah in that country recited after his own name. Simultaneously with this event, the Emperor recovered health, and royal edicts announcing the recovery were received. Tughral, not becoming ashamed of what he had done, struck the hand of disloyalty on the hem of hostility. When Sultān Ghiasu-d-din Balban became aware of this, he despatched Malik Abtakin who had long hairs, and who had the title of Amin Khān and was Governor of Oudh, appointing him generalissimo

illustrious father Emperor Balban. For a full account of Tughral styled Sultān Mughisu-d-din, see Tabaqat-i-Nasiri (Pers. text, p. 261), and also Tarikh-i-Firuz Shahi (Pers. text, pp. 81 to 94), by Ziau-d-din Barni. Before becoming Governor of Bengal, he held the following offices: Chashnigir (Taster to a prince) under Shamsu-d-din Altamsh; Amir-ul Majlis or Lord Chamberlain under Emperor Ruknu-d-din, Superintendent of Elephants, next Superintendent of Stables under Empress Raziah, feudatory of Tabarhind under Sultān Alau-d-din, next feudatory of Kananj and Governor of Oudh, and next Vice-roy of Bengal. He invaded Jajnagar (Orissa), Oudh and Kamrup (Western Assam) successfully, and then proclaimed his independence. Tughral was active and energetic, bold and courageous, liberal and generous. It is worthy of note that in this connection, the author of Tarikh-i-Firuz Shahi (p. 93), for the first time uses expressions like these, "Iqlim-i-Lakhnauti," "Iqlim-i-Sunargaon," "Arṣah-i-Bangalāh,"—indicating that Tughral had considerably extended his Bengal Satrapy.

of the expedition, and also Viceroy of Lakhnauti, together with other nobles, such as Tamar Khān Shamsī, Malik Tajud-din, son of 'Ali Khān,¹ and Jamālu-d-din Qandahārī, for destroying Tughral. And when Malik Abtakin with a large force crossed the river Sro, and marched towards Lakhnauti, Tughral, too, with a large force came to encounter him. In that, in bravery and generosity, he was matchless, some nobles and soldiers deserting Amin Khān joined Tughral, so that on the day of engagement the force of Amin Khān was routed. And when Amin Khān being vanquished retreated to Oudh, the Emperor hearing of this became anxious and perplexed, ordered that Amin Khān should be hanged at the gate of Oudh, and afterwards appointed Malik Tarmini with a large force for destroying Tughral. And Tughral making a bold attack vanquished this force also, and obtained much booty.

Owing to strength of fortune,
that rampant lion,
Twice routed the army of the enemy.

Sultān Ghiasu-d-din, on hearing this bad news, became dejected and anxious, and made kingly efforts, and boldly resolved to march out himself, and ordered that numerous boats should be kept ready in the rivers Jon and Ganges, and he himself on the pretext of a hunting excursion went towards Sanām and Samānah. Appointing Malik Sūnaj to be governor of Samānah, he took his young son, Bughrā Khān, with a select force in his own company, and passed from Samānah to Doāb. Leaving Maliku-l-Umara-Fakhrud-din Kotwāl to rule as Viceroy at Dehli in his absence, he crossed the Ganges, and not heeding that it was the rainy season, by forced marches, proceeded towards Lakhnauti. Tughral who in this interval had collected his efficient troops, marched in state towards Jājnagar with his treasures and a large army, and planned to take it and to encamp there, and subsequently to return to Lakhnauti, when the Emperor would return to Dehli. But when the Emperor reached Lakhnauti, after staying there a few days, he despatched General Hassāmu-d-din Vakil-dar Bābag (Secretary of State), who was the grandfather of the author of the Tārikh-i-Firuz Shahī, to subjugate the

¹ In Tārikh-i-Firuz Shahī, "Qutlugh Khān Shamsī,"

kingdom of Lakhnauti, and the Emperor himself marched towards Jajnagar,¹ to chastise Tughral. At the time, when the Emperor reached the confines of Sunargaon, Bhūj Rāī,² who was the Zamin-dar of that place, enrobed himself in the ranks of the Imperial adherents, and promised that in case Tughral attempted to escape across the river,³ he would prevent his doing so. But when the Emperor swiftly passing from that place marched several stages, the trace of Tughral was lost, and no one could give a clue to his whereabouts. The Emperor ordered Malik Bārbak Baras⁴ that he should march ahead ten or twelve *Karoh* with seven thousand chosen cavalry. Although these tried every means of pursuit and search, they could obtain no trace of Tughral. One day, Malik Muhammad Tirandāz,⁵ the ruler of Koel,⁶ and his brother, Malik Muqaddar, separating themselves from the vanguard force, with thirty or forty troopers marched ahead. Suddenly, on a field they came across some grocers. Arresting these, they made enquiries, and in order to frighten them, they commenced slaughter by breaking the neck of one; then the others cried out —“If your object is to obtain goods and provisions, whatever we have, you may take; but spare our lives.” Malik Muhammad Tirandāz said: “We have no concern with your goods and stores: our object is to ascertain the whereabouts of Tughral. If you show the way, your lives and things would be spared; otherwise whatever will befall you, will be the consequence of your misconduct.” The grocers said: “We carried food-grains to the camp of Tughral,⁷ and now

¹ From the manner of description given here, the Jājnagar here referred to would seem not to be in Orissa, but some place in East Bengal (probably Tipperah). For an exhaustive and interesting discussion on “Jājnagar,” see Blochmann’s “Contributions to History and Geography of Bengal.”

² In *Tarikh-i-Firuz Shahi*, “Danuj Rai,” (p. 87).

³ Probably the river Brahmaputra or Megna is meant. Sunargāon is situate on the banks of the Brahmaputra, 13 miles S.E. of Dacca. For a contemporary and graphic description of Emperor Ghiasu-d-din Balban’s expedition to Bengal, see *Tarikh-i-Firuz Shahi* (pp. 85-94 Pers text.)

⁴ In *Ferishta*, “Barbaq Barlas,” in *Tarikh-i-Firuz Shahi* “Barik Begtaras.”

⁵ In *Tarikh-i-Firuz Shahi*. (“Malik Muhammad Sherandāz,” p. 88).

⁶ Koel is a tehsil in Aligarh District.

⁷ From the description given, Tughral *alias* Sultān Mughisu-d-din would appear to have pitched his tent at the time on the western banks of the Brahmaputra not very far from Sunargaon. Or, one might imagine him at this point of time having shifted his tent further eastward to the western bank of the Megna, opposite perhaps to the old ferry of Manicknagar

we are returning from there. Between you and Tughral, there is a distance of half a *farsakh*. To-day he is encamping there; tomorrow he will march to Jājnagar." Malik Muhammād Tirandāz sent the grocers with two troopers to Malik Bārbak Baras, and sent word that after ascertaining the truth from the grocers, he should march up swiftly, so that Tughral might not march to the Vilāyet of Jājnagar which is in the kingdom of Bengal, and leaguing with the people of that part, might not hide himself in a jungle. And he himself with troopers went forward, and saw the tent of Tughral, and his army resting in false security, and his elephants and horses grazing about. Availing himself of the opportunity, he rushed with his cavalry towards the camp of Tughral. No one opposed their progress, fancying that they were officers attached to the army of Tughral. When they arrived in front of Tughral's tent, all of a sudden drawing their swords, they killed every one they found in the Audience-Hall, and shouted out that the kingdom of Bengal pertained to the Empire of Balban. Tughral fancied that the Emperor had himself arrived. Becoming totally confounded, he slipped out in great perplexity by the bath-room door, and mounting an unsaddled horse, and not mustering his own adherents, owing to great confusion of mind, he intended to plunge into the river near the soldiers' quarters, and then to swim across to Jājnagar. As misfortune would have it, owing to the disappearance of Tughral, all his officers, soldiers and followers turned towards different directions. And Malik Muqaddar, at whose hands the slaughter of Tughral had been destined, marched in pursuit of Tughral, and encountered him on the river-bank. Then Malik Muqaddar shot a shooting arrow at Tughral's shoulder, dismounted the latter from his horse, and himself dismounting from his own horse, severed Tughral's head from the body. Seeing that the followers of Tughral were searching for their master, Malik Muqaddar hid Tughral's head in the mud by the river-side, and flung his body into the river, and pulling off his own garments, he set himself to washing them. At this moment, Tughral's soldiers arrived,

across the river, or somewhere close to the modern Bhoyrab Bazar ferry, seriously planning to cross over on boats from the Ducca side to the Tipperah tract (which has been identified here with Jājnagar), with the old and powerful Emperor of Delhi (*Ghīsā-d-din* Balhan) shadowing him. This Jājnagar, therefore, in Bengal, is different from Jājnagar in Orissa.

shouting out "Lord of the world! Lord of the world!" and searched for Tughral. Not finding him, they took to their heels.

They shot an arrow at his heart,¹
Dismounted him from his horse, and cut off his head:
When Tughral at that place was killed owing to his in-
alertness,

One shout arose from every side
The adherents of Tughral were completely routed,
From the absence of their leader, they were all cowed down.

At this time Malik Bārbak Baras² arrived, and Muqaddar running forward announced the joyful tidings of the victory. Malik Bārbak applauding him sent a despatch to the Emperor, announcing the victory, together with the head of Tughral. On the following day, together with the booty and prisoners of Tughral's army, he proceeded himself to the Emperor, and narrated the story of the victory. And Malik Muhammad Tirandaz³ was promoted to the first rank, and his brother Malik Muqaddar⁴ received the title of Tughral-kush ("Tughral-slayer"), and was raised to the peerage. Sultān Ghiasu-d-din Balban after this marched back to Lakhnauti, and set himself to the work of chastisement. Along both sides of the road passing through the market-place of the City, putting up scaffolds, the Emperor hanged such adherents of Tughral as had been taken prisoners, and capturing their women and children, wherever found, he had them slaughtered at Lakhnauti, after putting them to indescribable tortures. Till that time, none of the Emperors of Dehli had slaughtered the children and women of miscreants.⁵ After this, the Emperor bestowed the kingdom of

¹ These verses, with slight variations, have been borrowed very probably from Amir Khusrau, the poet-laureate of Emperor Ghiasu-d-din Balban.

² In Tarikh Firuz Shāhī (p. 88.) Malik Barbak Bektars.

³ In Tarikh Firuz Shāhī (p. 88) Malik Muhammad Shirandaz.

⁴ From Tarikh Firuz Shāhī (pp. 88, 90 and 91) Malik Muqqadar and Tughral-kush would seem to be two different individuals.

⁵ The author of Tarikh Firuz Shāhī remarks that on both sides of the principal bazaar of Lakhnauti that was more than one *karoh* long, scaffolds were set up, and men, women and children were hanged. Such cruelty, sorrowfully remarks Ziau-d-din Barni, had never before been perpetrated by Musalman sovereigns of Delhi (See pp. 91-92 Tarikh Firuz Shāhī).

Lakhnautī on his own son, Bughrā Khān,¹ giving him at the same time the treasures, etc., and other valuables of Tughral that

¹ Bughra Khān, younger son of Emperor Balban, assumed the royal title of Sultān Nāṣiru-d-din at his elevation to the throne of Bengal. He was the first of a succession of Balbani Kings who ruled over Bengal, from 1282 A.C. to 1331 A.C. (or 681 A.H. to 731 A.H.) and had mostly their court at Sunargaon near Dacca. Nāṣiru-d-din Bughra Khān, son of Emperor Balban, reigned over Bengal from 681 H. to 691 (1282 A.C. to 1292 A.C.) and was succeeded by his son Ruknu-d-din who assumed the title of Sultān Kai-Kaus. From inscriptions found at Gangarampur and Khagol, near Lakhisarai, he appears to have been alive in 697 H. (A.C. 1297). Mr. Thomas has published coins of this King bearing the dates 691, 693, 694, 695 A.H. He appears to have been succeeded by his brother who reigned under the name of Shamsu-d-din Firuz Shāh. Firuz Shāh had several sons, namely, Bughra Khān, Nāṣiru-d-din, Ghiasu-d-din or Bahadur Khān, Qutlu Khān, and Hatim Khān. The third son, Ghiasu-d-din, made conquests in Eastern Bengal, established himself at Sunargaon near Dacca, and struck coins from 1311 A.C. under the name of Bahadur Shāh. The fifth son Hatim Khān was in 1309 and 1315 A.C. Governor of Oudh. Firuz Shāh died in 718 H. (1318 A.C.) Quarrels then broke out between the several sons of Firuz Shāh, who was succeeded by his eldest son who took the title of Shahabu-d-din Bughra Shāh who ruled at Lakhnauti in 1318-19. Soon after his accession, Bughra Shāh was defeated by his brother Bahadur Shāh who reigned at Sunargaon. Bughra Shāh and his brother Nāṣiru-d-din took refuge with Emperor Tughlak Shāh who in 1320 had mounted the throne of Delhi. Qutlu Khān, another brother, was killed by Bahadur Shāh who was now supreme King over Bengal and Behar, and held a magnificent Court at Sunargaon.

At the instigation of Bughra Shāh and Nāṣiru-d-din, the fugitives (says Ibn Batutah), Emperor Tughlak Shāh invaded Bengal. When the Imperial army left Delhi, Bahadur Shāh retired to Sunargaon, whilst Nāṣiru-d-din joining the Emperor at Tirkut came with the latter to Lakhnauti, when the Emperor confirmed Nāṣiru-d-din as Governor of Lakhnauti. The Emperor sent his adopted son Tatar Khān, Governor of Zafarabad (near Jaunpur) with an army to operate against Sultān Bahadur Shāh, who was captured and sent to Delhi with a chain round his neck. At this time, also, two additional distinct Provinces in Bengal were constituted, viz., Sunargaon and Satgaon, each being placed under a Military Governor; whilst Behar was separated from Bengal. Sunargaon was placed under Tatar Khān.

With the accidental death of Emperor Tughlak Shāh and the accession of his successor Emperor Muhammad Shāh Tughlak, other changes took place in the administration of Bengal. The new Emperor released Bahadur Shāh, allowed him to return to Sunargaon, on condition that the Bengal coinage was to bear the joint names of Bahadur Shāh and the Emperor Muhammad Tughlak, and also that in the Khutbah the names of both were to

had been captured, except the elephants, and conferring on him the title of Sultān Nāsiru-d-din, he placed on the son's head the royal umbrella, and allowed also the *Khutbah* to be recited and the coin to be minted in his name. And at the time of departure, the Emperor giving his son some parting advice,¹ said "It is not discreet for the king of Lakhnauti, be he a relation or a stranger, to quarrel with or rebel against the Emperor of Delhi. And if the Emperor of Delhi marches to Lakhnauti, the ruler of Lakhnauti should retreating take refuge in some distant corner, and when the Emperor of Delhi withdraws, he should return to Lakhnauti, and resume his work. And in the levy of revenue from subjects, he should observe the middle course, that is, he should not levy such a low amount, that they should become refractory and disloyal, nor such an excessive amount, that they should be ground down and oppressed. And he should pay such an amount of salary to his officers, that it may suffice for them from year to year, and that they may not be pinched in regard to their necessary expenses. In matters of administration he should take counsel with wise people who are sincere and loyal, and in the enforcement of orders, he should abstain from self-indulgence, and

be recited. Tatar Khān who was hitherto Military Governor of Sunargaon, received the title of Bahram Khān, and was stationed at Sunargaon at the Court of Bahadur Shāh, as a sort of Imperial Resident. Nāsiru-d-din was continued as Subordinate Governor of Lakhnauti.

In 726 A.H. (1326 A.C.), Nāsiru-d-din died, and Muhammad Shāh appointed Malik Bidar Khilji as Governor of Lakhnauti with the title of Qadr Khān. Bahadur Shāh, the king, at Sunargaon, attempted soon after to throw off all outward signs of allegiance to the Emperor, who sent an army to Bahram's assistance. Bahadur Shāh, the last Bengal Balban; sovereign, and the last royal representative of the house of Emperor Ghiasu-d-din Balban, was defeated and put to death about 731 A.H. or 1331 A.C. Bengal remained Imperialist till the death of Bahram Khān in 1338 A.C., when Fakhrud-d-din successfully revolted, killed Qadr Khān and established the independence of Bengal. (See Blochmann's contribution to History of Bengal, Thomas' Initial coinage, Ibn-i-Batutah, Tarikh Firuz Shāhi, pp 92, 181, 254, 450, 451, 461, 480).

¹ The pieces of solemn advice given by Emperor Balban to his son Bughra Khān, at the time of former's departure from Bengal, are set forth in detail in the Tarikh-i-Firuz Shāhi (pp 95 to 106), and will repay perusal. They contain golden rules for the conduct of sovereigns, and indicate that this Musalmān Emperor cherished a noble and exalted ideal of kingly duties and responsibilities.

should not act unjustly from selfishness. In the care for the condition of the army, he should not be negligent, and he should consider it incumbent upon himself to show them considerateness and to win their hearts, and he should not allow negligence and indolence to intervene. And whoever tempts you away from this course, you should look upon him as your enemy, and you should not listen to his talk. You should seek protection with persons who relinquishing this world, have dedicated themselves to God's service.

Help from the old hemms of saints,
Is stronger than the strength of a hundred walls of
Alexander."

After this, bidding adieu to his son, the Emperor returned to Delhi, by forced marches, after three months¹. The period of the rule of Tughral in Bengal was twenty-five years and some months.

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RULE OF BUGHRĀ KHĀN, STYLED SULTĀN NĀSIRU-D-DĪN, SON OF EMPEROR GHIASU-D-DĪN BALBAN.

When Sultān Nāsiru-d-din became ruler of the kingdom of Lakhnauti, after some time, his elder brother who was named Sultān Muhammad and was known as Khān-i-Shahid² was killed at Multān, fighting against the Mughals. And Sultān Ghiasu-d-din Balban who was much attached to him, became dejected by his death, and summoned Sultān Nāsiru-d-din from Lakhnauti. When the latter reached Delhi, after observing the necessary mourning ceremonies for his elder brother, he attempted to console the heart of his father. The Emperor said : "The death of your brother has made me sick and feeble, and soon the time of

¹ In Tarikh Firuz Shāhi (p. 107), "after three years."

² Sultān Muhammad, eldest son of Emperor Ghiasu-d-din Balban, was Imperial Viceroy of Multān Province or Vilāyat at this time. This Prince was brave, gallant and accomplished, and he fell gallantly fighting between Lahore and Dibalpur against the Mughul hordes under Tamar from Central Asia who were harrying at this time the North-Western frontier of India. Hence the Prince is styled "Khān-i-Shahid" or "Martyred Prince or Chief." His death was a great shock to the aged Emperor. (See Tarikh-i-Firuz Shāhi, pp. 109-10). The Prince was a patron of learning, and to his court at Multān were attached the celebrated poets, Amir Khusrav and Amir Hasan, for whose biographical sketch, see Badaoni, Vol. 1, pp. 200-201

my departure from the world shall approach. At this time, your separation from me is not proper, because besides yourself, I have no other heir. Your son, Kaiqubād, and your nephew, Kai Khusrau, are young, and have no experience of life. Should the Empire fall into their hands, they would be incapable of defending it, and you would have to pay homage to either who might ascend the throne of Delhi. Therefore, it is meet that you should remain with me" Nāṣiru-d-din, according to his father's request, remained with his father. But on seeing his father regain some health, he quickly under pretext of hunting went out of the city, and without taking leave of the Emperor returned to Lakhnauti. The Emperor, being affected at this, again fell ill, and in the year 685 A H., passed from this transitory world. And when Sultān Muizu-d-din Kaiqubād, after the death of his grand-father, at the age of eighteen years, mounted the throne of Delhi, in consequence of youth, indulging in frivolities and dissipations, he became unmindful of the affairs of the Empire, excepting women and wine.¹ And Malik Nizāmu-d-din setting himself to the destruction of the Balbani family, induced Muizu-d-din to call his cousin KaiKhusraū from Multān; and to kill him on the way, and to dismiss many of the loyal Umarā. Sultān Nāṣiru-d-din Bughrā Khān at Lakhnauti, on receiving news of the negligence of his son, and of the over-bearing influence of Malik Nizāmu-d-din, wrote to his son letters containing instructions, and by insinuations and hints, advised

¹ Ziauddin Barni, author of *Tarikh-i-Firuz Shāhī* (p 121) states that shortly before his death in 686 A.H (1287 A.C.), the aged and venerable Emperor Ghasu-d-din Balban summoned to his presence in his palace in Delhi, Malik-ul-Umara Fakhr-d-din Kotwal (or police commissioner) of Delhi, Khwajah Hussain Basri, the Vizier or Prime Minister, and some others, and instructed them to place Kai Khusrau, son of Sultan Muhammad, on the throne. After the Emperor's death, however, the Kotwal and his party placed Kaiqubad, son of Sultan Nāṣiru-d-din Bughra Khān (King of Bengal, and second son of the Emperor) on the throne. The personnel of Sultan Muizu-d-din Kaiqubād's administration consisted of (1) Malik-ul-Umara Kotwal of Delhi, (2) Nizamu-d-din, nephew of Malik-ul-Umara, who became Dadbug or Chief Justice, and subsequently Wazir or Prime Minister, (3) Malik Quamu-d-din who became Wakildar or Administrator-General. Emperor Kaiqubad, who was a boy of seventeen years, was addicted to pleasures, and spent most of his time in the charming pleasure-villa of Kilukhari, in the suburbs of Delhi. Nizamu-d-din the Wazir who now assumed the title of Nizamu-l-Mulk, set about devising means to destroy the house of Balban (see *Tarikh-i-Firuz Shāhī*, p. 132)

him to beware of the wily enemy in the person of Nizamu-d-din It was of no use In despair, two years after the death of Emperor Balban, in the year 687 A.H. with the object of conquering the province of Delhi, and chastising his son, Nāṣiru-d-din Bughrā Khān marched with his army. On reaching Behār, Sultān Nāṣiru-d-din passing from Behar to the banks of the river Sarū, encamped.¹

The standards of the Emperor of the world were pitched
On the banks of the Ghagar, in the environs of the town.
The Ghagar was on one side, and the Sarū on the other,
From excessive heat, the soldiers foamed from their mouths
The sword-casting East from yonder side of the river
Became bright as if the sun had risen ;
On the banks of the river, the marshalling of the forces
Flashed like two Suns from two sides.

At length, after nearing each other, Sultān Nāṣiru-d-din, abandoning the idea of the conquest of Delhi, made overtures for peace. And Sultān Muizu-d-din, owing to the instigation of Malik Nizāmu-d-din, refused to make peace, and prepared to fight. After negotiations had proceeded for three days between the contending parties, on the fourth day, Sultān Nāṣiru-d-din with his own hand wrote :—

" Son ! I have a great longing to meet you. I have no further strength of self-restraint in your separation. If you show a way by which I who am consumed by the fire of misfortune, may behold

¹ The text here is rather confused. In Ferishta, the rendering is as follows. " When Sultān Muizu-d-din Kaiqubād heard of the intention of his father (Sultān Nāṣiru-d-din Bughrā Khān, King of Bengal) and of the latter's arrival in Behar, he (Emperor Kaiqubād), too, arrayed his forces, and in the hottest part of the year reached the banks of the Ghagar river, and halted. And Sultān Nāṣiru-d-din, on hearing of the news, advanced from Behar, reached the banks of the river Sro, and halted." The meeting between Sultān Nāṣiru-d-din Bughrā Khān and his son the Emperor Kaiqubād is immortalized in the pages of " Qiranu-s-Sadain " by Amir Khnsrau, the celebrated poet of Delhi. The camp of the father was on the bank of the river Sro or Sarū or Sarju, the old river boundary-line between the Musalman Kingdom of Bengal (which included Behar in those days) and the Empire of Delhi, and the camp of the son was on the opposite banks of the Sro. *Tanbih-ü-Firuz Shāhi*, p. 141. The Qiranu-s-Sadain fixes the meeting-place at Ajndheya on the banks of the Ghagar.

yon, and, Jacob-like, if once more my eye which has become blind, becomes bright by the sight of Joseph, no harm shall betide to your sovereignty and enjoyment." The Sultān wound up this message with the following verse :—

"Although paradise is a happy region,
Nothing is better than the joy of union."

Sultān Muizū-d-dīn being touched by the perusal of his father's letter desired to proceed unattended, to meet his father Nizāmu-d-dīn used dissuasion, and arranged that the Emperor, with all Imperial pomp and paraphernalia, should for the purpose of meeting his father march from the bank of the river Ghagar towards a plain, and then encamp on the bank of the Sarū. And it was also arranged that out of regard for the rank of the Emperor of Delhi, Nāṣiru-d-dīn crossing the Sarū should come to visit Kaiqubād, who should remain seated on the throne. Then Bughrā Khān embarking on a boat crossed the river, and proceeded to the tent of Muizū-d-dīn Kaiqubād. Kaiqubād being overpowered by feelings dismounted from the throne, prostrated himself on his father's feet, and both the father and the son embracing each other, and giving each other kisses on the head and the face shed tears. After this, the father catching the hand of the son, placed the latter on the throne, and desired to stand in front of it. The son descending from the throne placed the father on it, and himself respectfully sat before him; and ceremonies of rejoicings were performed. After a while, Sultān Nāṣiru-d-dīn left, and crossing the river returned to his tent. From both sides gifts were exchanged. Several days successively, Sultān Nāṣiru-d-dīn went to meet his son, and both were in each other's company. And on the day of departure, after speaking some words of advice,¹ and taking his son in the lap, he departed, and weeping and crying returned to his own camp. That day he ate no food, and told his confidants : "To-day I have bid the last farewell to my son."

¹ It is stated that on the day of departure, Sultān Nāṣiru-d-dīn Bughrā Khān exhorted his son, Emperor Kaiqubād, to attend to prayer and to observe the fast of Ramzan, taught him certain regulations and fixed rules of sovereignty, warned him against excesses in wine and neglect of State matters, rebuked him for killing Kai Khusrau and other noted Amirs and Maliks of Ghiasu-d-dīn Balban, and advised him to dismiss Nizāmu-d-dīn alias Nizamul Mulk, the Wazir. (See *Tarikh-i-Firuz-Shahī*, pp. 144 to 156).

Then marching back from that place, he returned to his kingdom. And when Sultān Muīz-d-din Kaiqubād at the end of 689 A H. was slain,¹ and the Empire was transferred from the Ghoriān dynasty to the Khilji family, and Sultān Jalalu-d-din Khilji² mounted the throne of Delhi, Sultān Nāsimu-d-din seeing no alternative except profession of loyalty and submission put aside the royal umbrella and the *Khutbah*, conducted himself like other nobles, and remained contented with the fief of Lakhnauti. Till the reigns of Sultān Alāu-d-din and Sultān Qutbu-d-din,³ Sultān Nāsimu-d-din Bughra Khān conducted himself in this wise. The period of the rule of Sultān Nāsimu-d-din in Bengal was six years

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RULE OF BAHADUR SHAH.

In the reign of Sultān 'Alāu-d-din, Bahādūr Khān who was one of the connexions⁴ of Sultān Nāsimu-d-din, and was one of the leading nobles of Sultān 'Alāu-d-din, was entrusted with the Viceroyalty of Bengal. For many years he occupied the Viceregal throne, and enforced the recital of the *Khutbah* and the minting

¹ See *Tarikh-i-Firuz Shahi*, p 173. According to other accounts Emperor Kaiqubad was poisoned at the instigation of the Amir-ul-Umara who was in league with Jallalu-d-din Khilji. With him (Kaiqubad) ended the Balbani dynasty in Delhi, but, as will be observed in these pages, it lingered for a longer period in the Bengal Kingdom in the persons of the Balbani Kings of Bengal.

² Sultān Jallalu-d-din Khilji is said to have been descended from Qalej Khān, son-in-law of Changiz Khān. He was Governor of Samanah and held the office of State Secretary (Arzi Mamalik) in the Cabinet of Emperor Kaiqubad. Jallalu-d-din ascended the Delhi throne in 1290 A C or 689 A H. and with him commenced the Khilji dynasty which continued to reign over India till 1320 A.C. During his reign, Muhammadan conquests were extended into Southern India through the prowess of his nephew, Alāu-d-din Khilji. See *Tarikh-i-Firuz Shahi* pp. 170-174, *Badaoni*, p 167, vol. 1 Badaoni states that "Qalej" and "Khilji" were different, and that "Khilji" was one of the children of Yafus, son of Noah.

³ Sultān Qutbu-d-din Khilji was son of Sultān Alāu-d-din Khilji. See *Tarikh-i-Firuz Shahi* p. 408 and 381.

⁴ In respect of the weak rule in Bengal of Sultān Nasiru-d-din Bughra Shah (son of Emperor Balban), Ziau-d-din Bruni (p. 189) relates that Emperor Jalalu-d-din's favourite mode of disposing of dacoits captured in the Delhi territory, was to send them in shiploads to Bengal, where they were let loose.

of coins after the names of the Emperors of Delhi. During the reign, however, of Sultān Qutbu-d-din Khilji, he usurped the sovereignty of Bengal, and proclaiming himself Bahādur Shāh, introduced the Khutbah and the coin in the kingdom of Bengal after his own name, and commenced oppressions. For some time, he passed in this wise. But when the Empire of Delhi passed to Ghāsu-d-din Tughlak Shāh,¹ in the year 724 A H. petitions from Lakhnauti describing the oppressions of the rulers of that country were received. Sultān Tughlak Shāh with an efficient army marched towards Bengal. When he reached Tirkut, Sultān Nāsiru-d-din² whose fief had not been confiscated during Alau-d-din's reign owing to his good conduct and who resided in a corner of Lakhnauti, not finding strength in himself to contend against Tughlak Shāh, submitted to his fate, marched from Lakhnauti to Tirkut, and presenting himself before the Emperor offered

¹ On the defeat of Khusrau Khān, (*Tarikh-i-Firuz Shahi*, pp. 420 and 421) the nobles placed Ghāzi-ul-Mulk on the throne of Delhi. Ghāzi-ul-Mulk then assumed the title of Ghāsu-d-din Tughlak Shāh. His father was a Turkish slave, named Malik, of Sultān Ghāsu-d-din Balban, and his mother was of a Punjab family. Brave, noble, and magnanimous, he was the founder of the Tughlak dynasty which reigned for ninety-four years at Delhi (130-1414 A C). He founded the city of Tughlakabad, about 4 miles east of Delhi. He reigned from 1320 to 1324 A C. In order to put down the assumption of entire independence by Bahadur Shāh at Sunargaon in Bengal, Ghāsu-d-din Tughlak marched to Sunargaon, fought a decisive engagement, took Bahadur Shāh a prisoner, and marched back with the latter towards Delhi, storming the fort of Tirkut, and leaving Nāsiru-d-din as Governor of Vilayet-i-Lakhnauti. Ghāsu-d-din divided Bengal into three provinces, namely (1) Vilayet-i-Lakhnauti, (2) Vilayet-i-Sātgāon, (3) Vilayet-i-Sunargaon, placing each under a distinct Governor, and placing a Viceroy (stationed at Sunargaon) over all the Governors. *Tarikh-i-Firuz-Shāhi* p. 451.

² This Nāsiru-d-din was a grandson of Sultān Nāsiru-d-din Bughra Shāh, son of Emperor Balban. He was Governor of Lakhnauti, but had been ousted by his brother Bahadur Shāh, king of Bengal, who held his court at Sunargaon. This Nāsiru-d-din and another brother Bughra Khān had taken refuge at the time with the Emperor of Delhi (Tughlak Shāh) who at their instigation invaded Bengal to chastise their brother, Bahadur Shāh (king of Bengal). The text, however, is misleading, and would incorrectly indicate that the Nāsiru-d-din here referred to is Sultan Nāsiru-d-din Bughra Shāh, king of Bengal (son of Emperor Balban). See, however, Blochmann's "Contributions to History and Geography of Bengal" and *Tarikh-i-Firuz Shahi*, pp. 450-451.

numerous presents. Sultān Ghiāsu-d-din Tughlak Shāh treated him honourably, bestowed on him the Royal Umbrella and the Royal Staff, and ratified according to the old custom the continuance of Sultān Nāśiru-d-din's fief. And bringing to his presence Bahādur Shāh who had proved hostile, the Emperor enrolled him in the ranks of nobles. He, too, submitting to the Emperor, behaved like one of the nobles. Emperor Ghiāsu-d-din, appointing his adopted son, Tatār Khān, Governor of Sunārgāon, and entrusting to Nāśiru-d-din the over-lordship of Sunārgāon, Gaur and Bengal, returned to Delhi.¹ But soon after, Sultān Nāśiru-d-din died. The period of the rule of Bahādur Shāh in Bengal was thirty-eight years.

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RULE OF QADR KHĀN.

When Sultān Ghiāsu-d-din Tughlak Shāh returned from Bengal, before he could reach Delhi, on the way, in the month of Rabiu-l-āwwāl in the year 725 A.H., he perished under the roof of a newly built pavilion. His son, Ulagh Khān², ascended the throne of Delhi and proclaiming himself Muhammad Shāh bestowed on all the nobles offices and *Jagirs*, and bestowing the title of Qadr

¹ This text is not quite accurate on all points. See note *ante*, regarding the fortunes of the Balbani dynasty in Bengal.

² Ulagh Khān or Alagh Khān *alias* Fakhru-d-din Juna, nephew and son-in-law of Emperor Ghiāsu-d-din Tughlak Shāh, on the death of the latter by the accidental fall of the roof of a newly erected pavilion, ascended the throne of Delhi under the title of Sultān Muhammad Shāh Tughlak in 725 A.H. An accomplished scholar, a general of the first order, a man of consummate ability, his eccentricity and visionary schemes marred his success as a sovereign. His great ambition was to extend his empire over the world, and to be a second Alexander. He fruitlessly threw away the pick of his splendid army for the invasion of Persia and the conquest of China. Though the fertility of his genius evolved and organised a revenue system, his financial eccentricity in establishing a fixed currency of copper coins completely disorganised it. He received an embassy from the Khalifa of Egypt, who sent out to him the investiture of Royalty. In his reign a severe famine broke out in Delhi, and in consequence there was a general exodus of its population to Bengal. He restored Bahādur Shāh to the kingdom of Sunārgāon on certain conditions, but subsequently dethroned him. In his reign, Bengal became independent under Fakhru-d-din. (See *Tarikh-i-Firuz Shāhī*, pp. 428, 452, 457 to 461, 473, 475, 478, 50, 492.)

Khān on Malik Bedār Khilji, who was one of his leading nobles, he assigned to him the country of Lakhnautī, which had fallen vacant by the death of Sultan Nāṣiru-d-din. And giving the title of Bahrām Khān to Tatār Khān, whom Tughlak Shāh had appointed Governor of Sunāgāon, and who was an adopted brother of Sultan Muhammad Shāh, and bestowing on him in one day one hundred elephants and one thousand horses and one *kāor* gold coins, and conferring on him the royal umbrella and the staff, and making him Viceroy of Bengal and Sunārgāon, he sent him to Bengal with all honours. And after fourteen years' administration of that country, Qadr Khān was killed at the hands of his servant, Fakhru-d-din, as will be related hereafter.

CHAPTER II.

AN ACCOUNT OF THE INDEPENDENT MUSALMAN KINGS WHO IN THE KINGDOM OF BENGAL MOUNTED THE THRONE, AND RECITED THE KHUTBAH AFTER THEIR OWN NAMES.

It ought to be known that from the reign of Sultān Qutbuddin Aibak to the reign of Sultān Ghiāsu-d-din Md. Tughlak Shāh, seventeen Emperors ruled at Delhi for a period of one hundred and fifty years, and that in the kingdom of Bengal its rulers exercised authority as Viceroys of the Emperors of Delhi, and that the Khutbah and the coins of the Emperors of Delhi were current in Bengal. If any of the Viceroys rebelling introduced the Khutbah and the coins after their own names, the Emperors of Delhi considering their chastisement necessary, swiftly punished them. In the reign of Muhammad Shāh, Qadr Khān, being appointed Governor of Lakhnauti, for fourteen years administered the affairs of that State. Then Malik Fakhru-d-din, who was Qadr Khān's Armour-Superintendent, meddling in administrative matters, obtained much influence, and, resolving in mind to usurp the Viceroyalty, watched for an opportunity. Finding Qadr Khān off his guard, Fakhru-d-din revolted, killed his own master, and became Viceroy of the kingdom of Bengal. When the Empire of Muhammad Shāh, the Emperor of Delhi, fell into complete decay, aiming in his mind amongst other things at the Emperor's capture, Fakhru-d-din withdrew his hand from submission to the Emperor of Delhi, and proclaimed himself king.¹ The Emperor of Delhi, owing to confusion in his own

¹ The period of the Independent Musalman Kings of Bengal lasted from 1338 to 1538 A.C., and began with Fakhru-d-din Abul Muzaffar Mubarak Shāh, who was *Silahdar* or armour-bearer to Bahram Khān, the Governor of Sunār-gāon. On his master's death in 739 H. or 1338 A.C., Fakhra killed Qadr Khān, Governor of Lakhnauti, and subdued provinces of Lakhnauti, Satgaon and Sunargaon, and assumed independence under the title of Fakhruddin (*Tarikh*

Empire, could not direct his attention towards the kingdom of Bengal. From that time, the kingdom of Bengal became independent and distinct from the Delhi Empire. Fakhru-d-din was the first king who had the Khūzbah of sovereignty recited after his own name in the Kingdom of Bengal¹

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AN ACCOUNT OF THE SOVEREIGNTY OF SULTĀN FAKHRU-D-DĪN

When Sultān Fakhru-d-din ascended the throne of the kingdom of Lakhnāti, he sent out his officer Mukhalīs Khān with an efficient army for the subjugation of the outlying provinces of Bengal. Malik 'Alī Mubārik, the generalissimo of Qadr Khān, encountered him with a large army, and after much fighting killed Mukhalīs Khān, and routed the latter's entire force. Sultān Fakhru-d-din who had just become king, and was not confident of the loyalty of his officers, did not venture to attack

¹-Firuz, Shāhī, p 480). His coins minted at Sunārgāon, (published in Thomas's "Initial Coinage", would indicate that he reigned for ten years and some months. Ibn-i-Batutah mentions that he was an eminent man, and very generous. His capital appears to have been at Sunārgāon. His son-in-law, Zafar Khān fled from Sunārgāon to Firuz Shāh in Delhi, who at his request (*Tarikh-i-Firuz Shāhī* by Shams-i-Siraj, pp 105-114) invaded Bengal a second time during Sekandur Shāh's reign. Bengal attained great prosperity during the rule of these Independent Musalman Kings. Forts and public buildings were erected, Mosques, Colleges, Students' Hostels and Travellers' Guest-houses and Khanqahs were established in all parts of the Kingdom, tanks excavated, and roads laid down. Two great Royal Houses—one of Haji Ilyas and another of Alau-d-din Husain Shāh (with a brief break of about forty years, during which Rajah Kans and his successors usurped the Bengal Kingdom) reigned during this period. The Kingdom of Bengal received territorial expansion during this period. Western Assam (or Kamrūp), portions of Koch-Bihar, and portions of Jajnagar (or Orissa), the whole of North Behar, (*Tarikh-i-Firuz Shāhī*, p 586) and eastern portions of South Behar up to generally the town of Behar, were subject to the Bengal Kingdom. Musalman arms were carried far to the east across the Megna, which had hitherto proved a great barrier to Musalman extension, right up to Silhat and the western portions of Tiperah and Noakhali districts, including Chittagong. Great theistic movements having for their object the conciliation of the two races, sprang up. Kabir and Chaitanya, the great spiritual leaders who preached catholic doctrines, flourished in this period.

¹ This was in 1388 A.C.

'Ali Mubārik. And Malik 'Ali Mubārik collecting a large army proclaimed himself Sultān Alāu-d-din, marched with his forces against Sultān Fakhrū-d-din, and, in the a year 741 A H., after fighting captured him, and slaying him,¹ avenged the murder of Qadr Khān.

Ye murdered, whom hast thou murdered, that to-day they
have murdered thee?

To-morrow they will kill him who has to-day killed thee!

After this, Sultān 'Alāu-d-din, after leaving an efficient force to garrison Lakhnautī, himself proceeded to subjugate the out-lying provinces of Bengal. The rule of Sultān Fakhrū-d-din lasted two years and five months.

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THE ACCESSION TO THE THRONE OF 'ALI MUBĀRIK STYLED SULTĀN 'ALĀU-D-DIN.²

It is said that in the beginning Malik 'Ali Mubārik was one of the trusty servants of Malik Firuz Rajab. And Malik Firuz was

¹ The account in *Badaoni* (vol. I, p. 230 Pers. (text) gives a different version. *Badaoni* states as follows.—On the death of Bahram Khān, Governor of Sunargaon, in 739 A. H., Malik Fakhruddin who was his *Silahdar* or Quarter-master General, revolted, assumed the title of Fakhruddin, and fought against Qadr Khān, Governor of Lakhnautī, and was defeated. A second time, Fakhruddin fought against Qadr Khān, and defeated the latter (Qadr Khān's own soldiers killing Qadr Khān), established his rule over Sunargaon Province, and detached his officer Mukhalis to operate against Lakhnautī. Ali Mubārik, Adjutant General (*Ariz-i-Lashkar*) of the Army of Qadr Khān killed Mukhalis, established his own independence (in Lakhnautī), and sent out letters to the Emperor Muhammad Shah Tughlak, who sent out Malik-Yusaf, who died on his way to Bengal. After this, the Emperor being engaged with other affairs, did not send out any others to Bengal. For State reasons (observing the hostility of Fakhruddin of Sunargaon) Ali Mubārik in Lakhnautī assumed regal honours and the title of Sultān Alau-d-din. Malik Ilyas Haji, who was a tribal chief and a military commander, after some days, in collusion with certain Omara and Maliks of Lakhnautī, killed Alau-d-din, and himself assumed the title of Shamsuddin. In 741 A. H., the Emperor Muhammad Shah Tughlak marched to Sunargaon, captured Fakhruddin, brought him to Lakhnautī, and killed him, and then retired to Delhi. Thenceforth Shamsuddin Ilyas Haji ruled independently over Bengal.

² His name appears from his coins (published in Thomas's "Initial Coinage"), to be Alau-d-din Abul Muzaffar 'Ali Shah. His capital appears to have

a nephew of Sultan Ghiasu-d-din Tughlak Shah, and a cousin of Sultan Muhammad Shah. When Sultan Muhammad Shah ascended the throne of Delhi, in the first year of his reign, he appointed Malik Firuz to be his Secretary. At that time, some misdemeanour came to pass on the part of Haji Ilyas, foster-brother of 'Ali Mubarak, and owing to that he (Haji Ilyas) escaped from Delhi. When Malik Firuz demanded him from 'Ali Mubarak, the latter searched for him. When no trace of his whereabouts was obtained, 'Ali Mubarak informed Malik Firuz of his escape. Malik Firuz remonstrating with him, banished him also from his presence. 'Ali Mubarak started for Bengal. On the way he saw in a dream Hazrat Shah Makhdum Jalalu-d-din Tabrizi¹ (may God sanctify his sepulchre!) and showing submissiveness and humility pleased the saint, who said: "We have bestowed on you the Suhbah of Bengal, but you should build for us a shrine." 'Ali Mubarak agreeing to this, enquired in what place the shrine was required to be built. The saint replied: "In the town of Panduah, at a place where thou shalt find three bricks, one over the other, and one fresh hundred-leaved rose beneath those bricks; at that place the shrine should be built." When he reached Bengal, entering the service of Qadr Khan he stayed there until gradually he became generalissimo of Qadr Khan's army. And when Malik Fakhru-d-din revolting against Qadr Khan, and killing his benefactor, assumed the reins of sovereignty, 'Ali Mubarak proclaiming himself Sultan Alau-d-din and drawing his forces against Fakhru-d-din, as has been mentioned before, avenged the murder of his benefactor, by slaying Fakhru-d-din. With great promptitude, posting a garrison at Lakhnauti, Sultan Alau-d-din turned his attention to the conquest of other provinces of Bengal. When he introduced the Khubbah and the

been at Panduah, from the circumstance that his coins appear all to have been minted at Firuzabad (*i.e.*, Panduah). Indeed, Panduah is known as 'Ali Shah's capital.'

¹ Shaikh Jalaluddin Tabrizi was a disciple of Shaikh Said Tabrizi. After travelling for some time, he joined Shaikh Shahabuddin and became the latter's Khalifa or chief disciple. He was a great friend of Khwaja Qutbuddin and Shaikh Bahauddin. Shaikh Najmuddin the junior who was at the time Shaikh-ul-Islam of Delhi, bore ill-feeling towards him, and made false accusations against his piety and character, and so Jalaluddin retired to Bengal. He is buried at the port of Deomahal (Maldives) See *Seir*, Vol. I, p. 231 and *Ain*.

coin of the kingdom of Bengal after his own name, becoming intoxicated with luxury and success, he forgot the injunction of the saint, so that one night he saw in a dream the saint, who said : " 'Alān-d-dīn, you have obtained the kingdom of Bengal, but forgotten my bidding." 'Alāu-d-dīn on the following day searching for the bricks, and finding them agreeably to the directions of the saint, erected there a shrine, the trace whereof exists up to this time. At that time Hāji Ilyās also came to Pandūah. Sultān 'Alāu-d-dīn for some time kept him a prisoner, but by the intercession of Ilyās's mother, who was the nurse of Sultān 'Alāu-d-dīn, he released him, and giving him an important position admitted him to his presence. Hāji Ilyās in a short time gaining over the army to his side, one day with the help of eunuchs slew Sultān 'Alāu-d-dīn, and proclaiming himself Shamsu-d-dīn Bhangrah usurped the provinces of Lakhnauti and Bengal. The reign of Sultān 'Alāu-d-dīn lasted one year and five months.

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REIGN OF HĀJI ILYAS STYLED SULTĀN SHAMSU-D-DĪN.

When Sultān 'Alāu-d-dīn was killed, and the sovereignty of Bengal passed to Hāji Ilyās 'Alāi, proclaiming himself Sultān Shamsu-d-dīn he mounted the throne in the holy city of Pandūah.¹ As he took much *bhang*, he was called Shamsu-d-dīn Bhangrah. In conciliating the people, and winning the heart of the army, he put forth noble efforts. After a while, mustering an army, he went to Jājnagar, and from there obtaining many valuables and presents and large elephants, returned to his capital. And owing to the decay which had set in in the Empire of Delhi from the

¹ Pandūah is situate 12 miles north of English Bazar in Maldah district. From the beginning of the reign of Shamsūddīn Ilyās to the end of the reign of Rājāh Kans, six kings ruled there for a period of 52 years, from 743 to 795 A.H. But perhaps 'Ali Mubārik should also be included amongst the kings who ruled at Pandūah. His reign appears to have commenced in 741 A.H. (1340 A.C.) Professor Blochmann calls Pandūah 'Ali Shah's capital (J.A.S.B., XLII, 254) and Professor Blochmann's statement seems to be supported by the narrative of our author, *viz.*, the statement about 'Ali Mubārik building a shrine of the saint Jallālūddīn at Pandūah, and also about Shamsūddīn Ilyās's arrival at Pandūah. In 795 A.H. (1382), king Jallālūddīn (son of Rājāh Kans) who became a Muhammadan, removed the capital back again to Gaur or Lakhnauti.

time of Sultān Muhammād Shāh, for thirteen years the Emperors of Delhi did not turn their attention to Bengal. Sultān Shamsu-d-din¹ with absolute independence devoted himself to the administrative affairs of Bengal, subjugated gradually all the tracts up to the limits of Banāras, and enhanced more than before his pomp and power, until the throne of Delhi passed to Firuz Shāh,² son

¹ Hājī Ilyās first appears to have in 746 A.H. made himself master of Western Bengal, whilst at that time Ikhātaruddin Abul Muzaffar Ghazi Shāh (son of Mubarak Shāh) still reigned at Sunargaon in Eastern Bengal. Hājī Ilyās shortly after (753 A.H.) subdued Eastern Bengal also, and established himself at Sunargaon, and founded a dynasty which continued (with a brief break) to reign over Bengal till 896 A.H. or nearly a century and a half. He extended his western boundaries as far as Benares, founded Hajipur, and though Firuz Shāh Tughlak the Emperor led an expedition into Bengal to punish him, he had to return unsuccessful. For Ilyās Shāh's coinage, see Thomas's *Initial Coinage of Bengal*, J.A.S., 1867, pp. 57, 58.

The nearest contemporary account of this King will be found in *Tarikh-i-Firuz Shāhi* p. 588 by Ziauddin Barui and Siraj Afif p. 77.

² Sultān Firuz Shāh Tughlak alias Malik Firuz Bārbak was a son of an uncle of Muhammād Shah Tughlak, and a nephew of Ghiasu-d-din Tughlak Shāh. His father was Rajab Sālār who abandoning all worldly affairs, became a saint. When fifty years old, in 755 A.H., he was crowned as Emperor of Hindustan. He was a wise, noble and enlightened sovereign. He paid special attention to improvement of agriculture and of the economical condition of the country. He reformed the administration of justice, put down oppressions and corruption, lightly assessed land-revenue, and regulated its assessment according to the produce of the lands assessed and also according to the capacity of the tenantry to bear the assessment, and abolished octroi duties. He established thirty colleges, founded five hospitals and dispensaries, erected forty cathedral mosques and two hundred caravanserais, twenty monasteries, one hundred palaces and villas, and one hundred and fifty-two baths, and numerous gardens, and bridges. In the environs of Hansi, he erected a fort called Hisari-i-Firuz, and joined it by means of a canal with the river Jumna. His greatest work was the old Jumna canal; this canal drew its water from the Jumna, near a point where it leaves the mountains, and connected that river with the Ghaggar and the Sutlej by means of irrigation channels, spreading fertility all around. He caused the translation of several Sanskrit works into Persian, and encouraged learning and the learned. He was the recipient of a Royal investiture from Abūl Fatah Khalif of Egypt. He reigned from 1351 to 88 A.C. The Tughlak dynasty ended in 1414 A.C., the Empire being shattered by the invasion of Timūr in 1398 A.C., during the reign of Mahmūd Shāh Tughlak, the last real Tughlak king. (See *Tarikh-i-Firuz Shāhi* pp. 548 570 by Ziauddin Barni, and by *Shams-i-Serai*).

of Rajab, who attempted to re-conquer Bengal. It is said that at that time Sultān Shamsu-d-din built a bath, similar to the Shamshi bath of Delhi. Sultān Firūz Shāh who was furious with anger against Shāmsu-d-din, in the year 754 A.H., set out for Lakhnautī, and after forced marches reached close to the city of Pandūah, which was then the metropolis of Bengal. The Emperor encamped at a place which is still called Firūzpūrabad,¹ and riding from that place besieged the Fort of Pandūah. Sultān Shamsu-d-din leaving his son with an army in the fort of Pandūah, entrenched himself in the fort of Ekdālah which was very impregnable. Firūz Shāh, not oppressing the people of Pandūah, captured in battle the son of Sultān Shamsu-d-din, and marched towards the fort of Ekdalāh.²

(END OF FASC. I.)

(FASC. II.)

On the first day, a bloody engagement took place. After that, for twenty-two days, he besieged the Fort.³ Not succeeding, Firuz Shāh resolved to transfer his camp to the bank

¹ Firuzabadpur is a mistake here for Firuzabad, close to Pandūah.

² Mr. Westmacott places Ekdalah near Dinajpur, whilst Mr. Beveridge places it near Dacca. For a discussion on the site of the fort of Ekdalah, also see Blochmann's Contributions to History and Geography of Bengal, J.A.S., 1873, p. 213 and also Mr. Beveridge's Analysis of "Khurshid Jahan Numa."

In Tarikh-i-Firuz Shāhi by Zia 'Barnī, Ekdalah is described as follows (Pers. text, p. 588): "Ekdalah is the name of a monza close to Panduah; on one side of it is a river, and on another a jungle." Zia 'Barnī is a contemporary historian for the period; therefore, this description given by him fixes the site of the Fort of Ekdalah *near* Panduah, and sets at rest all the speculations to the contrary raised by Mr. Beveridge (in his Analysis of Khurshid Jahan Numa) who fixes it near the Bhowal jungle in Dacca district, and also by Mr. Westmacott who would place it towards Dinajpur. Professor Blochmann is inclined to treat 'Ekdalah' as a generic name, referring to several places. See J.A.S.B. for 1873, pp. 212-213. Rennel gives another Ekdalah north of Dacca "map of Hindustan." Shams-i-Siraj in his Tarikh-Firuz Shāhi (Pers. text p. 79) calls it the "isles of Ekdalah."

³ The first expedition of Emperor Firuz Shāh Tughlak into Bengal (in 754 A.H.=1353 A.C.) is fully and humorously described by Zia 'Barnī, a contemporary historian, in the Tarikh-i-Firuz Shāhi (Pers. text, p. 586), who

of the Ganges. Then, alone, he searched for a proper camping ground. Sultān Shamsu-d-din thinking that Firuz Shāh

closes his history with a narrative of this expedition and of the events up to the sixth year of Firuz Shāh's reign. The object of the expedition was to punish Sultān Shamsu-d-din Haji Ilyās who had invaded and ravaged Tirhut and harried the frontier (then the Sro river) between the Bengal Kingdom and the Delhi Empire. The Emperor set out from Delhi on 10th Shawal 754 A.H., reached Oudh, crossed the Sro river, when Ilyās Shāh withdrew to Tirhut. The Emperor crossing the Sro, marched through Arsa-i-Kharosah (not identified) and Gorakpūr, the Rajahs whereof paid him homage and enlisted themselves on his side. Ilyās Shāh then returned from Tirhut to Panduah, the Emperor following him towards Lakhnauti and Panduah, after traversing Jagat or Jakat (not identified) and Tīnūt (the Rajahs whereof also paid homage to the Emperor). Ilyās Shāh, on approach of the Emperor to Panduah, retired to Fort Ekdalah, where he entrenched himself. The Emperor did not plunder Panduah, but left its population unmolested, crossed the river in front of the fort Ekdalah, and laid siege to it for several days. He had scruples about destroying promiscuously the garrison of the Fort, so he made a feint retreating movement back across the river, which resulted in drawing out Ilyās Shāh from the Fort. A battle was fought, the Bengal army in which elephants formed a prominent feature was defeated, and the Imperialists captured forty-four Bengal elephants, &c., &c. On finding that the rainy season was approaching, the Emperor by forced marches (after appointing Collectors in Tirhut district) returned to Delhi, which was reached on 12th Shāban 755 A.H. or 1354 A.C.

This first expedition is also narrated by Shams Siraj Afif, another nearly contemporary historian, who continued Barni's Tarikh-i-Firuz Shāhi. (See Pers. MSS., text p. 76). From this account, the following additional interesting facts are gleaned —

1. That Firuz Shāh sailed to Bengal in one thousand flotilla of war-vessels, and his route lay across the Sro, the Ganges and the Kosi rivers, that his expeditionary force consisted of 70,000 Khanāns and Malūks, two laks infantry, 60,000 cavalry, besides an elephant-corps.
2. That when Firuz Shāh crossed the Kosi river, Ilyās Shāh, king of Bengal, retired from Panduah to Ekdalah, which is called here the "Isles of Ekdalah."
3. That Firuz Shāh laid siege to the fort of Ekdalah for several days, and nothing decisive occurring, made a feint retreating movement westward seven Lash or Kos from Ekdalah, when Ilyās Shāh thinking Firuz Shāh was retreating, came out of the fort Ekdalah, advanced, and attacked the Imperialists, who defeated and killed one lak of the Bengal army, and captured 50 Bengal elephants.
4. That then Ilyās Shāh escaped again to the Fort of Ekdalah, which was about to be stormed by the Imperialists, when the females of the garrison uncovering their heads, exhibited themselves, and raised loud lamentations,

had marched to retire, came out of the fort; and mustered his forces.

Owing to the sword and the arrow and the spear and the gun,

The market of fighting became warm on both sides.
The bodies of heroes were emptied of their souls;
Like roses, on their faces, budded forth wounds.

After much slaughter on both sides, a large number of people were killed and destroyed. At length, the breeze of victory wafted on the standard of Firuz Shah, and Shamsu-d-din being over-powered fled, and sought refuge in the Fort. Forty-four elephants which he had brought from Jajnagar, together with the Royal Umbrella and the standard and other regal chattels and paraphernalia, fell into the hands of the soldiers of Firuz Shah. It is said that at that time the Saint Shaikh Raja Biyabani¹ in whom Sultân Shamsu-d-din had great faith, died. Sultân Shamsu-d-din coming out of the Fort, in the guise of a mendicant, joined the Shaikh's funeral. After finishing the obsequies, he rode alone to see Firuz Shah, and without the latter recognizing him, returned to the Fort. When the Sultân came to know about it, he expressed regret. In short, when the period of siege was protracted, and the rainy season set in, in that in the rains, the country of Bengal becomes one sheet of water, and cause for anxiety arises, Sultân Firuz Shah made overtures for peace. Sultân Shamsu-d-din, who was hard-pressed by the siege, partially made his submission, and also sought for peace. Firuz Shah, releasing the son of Sultân Shamsu-d-din together with other prisoners of the kingdom of Lakhnauti, raised the standard of return. And in the year 755 A.H., Sultân Shamsu-d-din sent many presents and numerous rareties, in charge of wise envoys, to Sultân Firuz Shah. The latter also showing attentions to the envoys, sent them back. And since Sultân Shamsu-d-din had

which softened the heart of Firuz Shah, who abandoned the work of destruction.

5. That before marching back towards Delhi, Firuz Shah halted for some days at Panduan, named it "Firuzabad," introduced there the Khutbah after his own name, and also named "Ekdalah" "Azadpur."

6. That Firuz Shah's expedition lasted eleven months.

¹ He died in 1353 A.C. (754 A.H.) when Emperor Firuz Shah besieged Sultan Shamsu-d-din Haji Ilyas in Ekdalah Fort.

great anxiety from Firuz Shāh, consequently in 757 A.H. the former sent to Delhi wise and sagacious envoys, and sought for peace. Firuz Shāh agreeing, returned the envoys loaded with honours. From that time, the boundaries between the Kingdoms of Delhi and Bengal were delimitated; and the Emperors of Delhi adhering to the terms of the treaty, never meddled with the Kings of Bengal, and by mutual exchange of presents on both sides, they maintained friendly relations between the two kingdoms. And in the year 758 A.H., Sultān Shāmsu-d-din again sent from Bengal Malik Tāju-d-din with some nobles, in the form of an embassy, with many presents and gifts to Delhi. Sultān Firuz Shāh bestowing attentions on the envoys more than before, after some days, sent in return to Sultān Shāmsu-d-din Arab and Turkish horses, together with other valuable presents, in charge of Malik Saifu-d-din Shāhnafil. In the meantime, Sultān Shāmsu-d-din¹ had died in Bengal. Malik Tāju-d-din and Malik Saifu-d-din had approached Behar, when they heard the news of the death of Sultān Shāmsu-d-din. Malik Saifu-d-din communicated this intelligence to Delhi, and agreeably to the order of the Emperor, he gave away the horses and the presents in lieu of the pay due to the Imperial soldiers stationed in Behar. Malik Tāju-d-din returned to Bengal. The reign of Shāmsu-d-din lasted 16 years and some months.

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THE REIGN OF SIKANDAR SHĀH, SON OF SHAMSU-D-DIN.

When Sultān Shāmsu-d-din Bhangra passed away from this fleeting world, on the third day, with the consent of the nobles

¹ Regarding coinage of Ilyās Shāh, see Thomas's Initial Coinage of Bengal, J.A.S., 1867, pp. 57-58.

"Having in 746 become master of Western Bengal, Ilyās Shāh in 753 A.H. established himself at Sunargaon, near Dacca, and thus founded a dynasty which with an exception of about forty years in the beginning of the ninth century of the Hijrah, continued to rule over Bengal till 886 A.H." (Blochmann's Contribution, J.A.S., 1878, p. 254).

His coins (see p. 58, J.A.S. for 1867), disclose the interesting fact that several of them were minted at Sunargaon (which is termed on the coins Hazrat Jallal Sunargaon or the Illustrious Royal Residence of Sunargaon), bearing dates A.H. 753, 754, 755, 756, 757, 758. His name on the coins is "Shāmsu-d-din Abūl Muzzaffar Ilyās Shāh."

and the generals, his eldest son, Sikandar Shāh, ascended the throne of Bengal, and spreading the hem of justice and generosity on the heads of the people, proclaimed joyful tidings of peace and security. And deeming it expedient to conciliate Sultān Firuz Shāh, he sent, in the shape of presents, fifty elephants with sundry rareties. In the meantime, Firuz Shāh, Emperor of Delhi, in the year 760 A.H. marched¹ to subjugate the kingdom of Bengal.

1 The object of this second expedition of Emperor Firuz Shāh into Bengal in 760 A.H. (1359 A.C.) was to reinstate Zafar Khān (son-in-law of Sultān Fakhru-d-din Mubarak Shāh, king of Sunargaon) on the throne of Sunargaon. See details in Tarikh-i-Firuz Shāhi by Shams Sirj Afif (Pers. MS. text, p. 97). From it, it appears that the Musalman throne of Sunargaon was more ancient than the Musalman throne of Panduah, that on Firuz Shāh's return from Bengal after his first expedition (this would necessitate a slight modification of Professor Blochmann's date in n. 1 ante p. 103) Shamsuddin Ilyas Shāh sailed and reached Sunargaon in a few days. At that time (755 A.H. or 1354 A.C.) Sultan Fakhru-d-din was reigning in security at Sunargaon. Shamsuddin took him by surprise, captured and slew him, and usurped the Sunargaon Kingdom, in addition to his Kingdom of Lakhnauti and Panduah. At that time Zafar Khan, son-in-law of Fakhruddin who was touring out in the interior of Sunargaon, to collect revenue and to locally enquire into the conduct of collectors of revenue, heard the above news, sailed on a ship from Sunargaon by the ocean-route to Thatah and thence proceeded to Delhi, and sought help from Firuz Shāh. Peace was concluded with Sikandar Shāh, on the latter agreeing to reinstate Zafar Khān in the kingdom of Sunargaon—which however did not come to pass, as Zafar Khān preferred to go back to Delhi. Like Ilyas Shāh, Sikandar took refuge in the Fort of Ekdalah. From Bengal, Firuz Shāh invaded Jajnagar (Orissa), defeated the Rajah who made his submission, carried off the idol of Jagannath to Delhi, (p. 119) and captured many elephants. The Emperor's stay in Bengal and Jajnagar during this expedition covered 2 years and 7 months (p. 121). In this connection, an interesting description of Jajnagar is given by Shams Sirj Afif (Tarikh-i-Firuz Shāhi, Pers. MS. text, p. 115, and in Muntakhib Tawarikh (Pers. text, p. 247, Vol. I, Fasc. III,). Bearing in mind what Zia 'Barni states regarding Jajnagar in connection with Emperor Balban's expedition to Sunargaon, I am inclined to agree with Professor Blochmann that there were two Jajnagars : one in Orissa, and another towards Tipperah. The account in Muntakhib Tawarikh referred to above, is slightly different from that in Tarikh-i-Firuz Shāhi by Shams Seraj Afif. Badaoni in Muntakhib states that Firuz Shāh after completing his second expedition into Bengal (760 A.H.) returned from Panduah by forced marches to Jaunpur (p. 247, Muntakhib Pers. text, Vol. I, Fasc. III), where he spent the rainy season, and that at the end of this year, by way of Behar, he marched into Jajnagar (Orissa), passing through Sāthi-ghira, Barānasi, and crossing the Mahandri river (the Rajah of Barānās

When he reached Zafarābād,¹ the rains setting in, the Emperor encamped there, and sent envoys to Sikandar Shāh. Sikandar Shāh was in anxiety about the aim of the Emperor of Delhi, when Firuz Shāh's envoys arrived. Sikandar Shāh immediately sent his aid-de-camp together with five elephants and other presents, and opened negotiations for peace; but these resulted in nothing. After the rainy season was over, Sultān Firuz Shāh marched to Lakhnauti. When the Sultān encamped in the environs of Panduah, Sikandar Shāh feeling that he was no match for the Sultān followed his father's tactics, and entrenched himself in the Fort of Ekdālāsh. Firuz Shāh pressed the siege hard. When the garrison was reduced to straits, Sikandar Shāh sending forty elephants together with other goods and presents and numerous rareties, and agreeing to pay an annual tribute, sought for peace. Firuz Shāh accepting these returned to Delhi. After this for some years, Sikandar Shāh with absolute independence gave full rein to enjoyments. And in the year 766 A.H., he built the Adina mosque;² but before he could finish it, death overtook him, and the mosque remained half finished. Some trace of the mosque still exists in the jungles of Panduah, at a distance of one *karoh* from the town. The Author of this history has seen it. In

fleeing to Telenga and the Rājah of Sathghīra fleeing into a distant corner) marched into the territory of Rajah Prihan Deo, who sent to the Emperor as tribute 32 elephants, besides other valuable presents, and thence the Emperor marched on hunting expeditions into the forests of Padmāvati and Piremtola which contained powerful and big elephants, bagged three live elephants, and killed two elephants, and in 762 A.H. returned to Delhi victorious.

The account in *Tarikh-i-Firuz Shahi* by Shams-i-Siraj is more reliable, as Siraj's father was with Firuz Shah during the expedition (p. 115)—Siraj correctly mentions 'Banares' (which means evidently 'Katak Banares', therefore, *Badaon*'s 'Baranasi' appears to be an error), also names 'Adabah' as Rai of Jajuagar, also "Rai Shanied," also 'Rai Thud.' The Rajah of Jajnagar owned ships, elephants, and lofty palaces constructed of stone, and laid out with gardens, (p. 116).

¹ Zafarabad lies on the right bank of the Gumti, a little below Jaunpur, which lies on the left bank. The maps give instead "Jaffarabad," which is a corruption of "Zaffarabad." Zaffarabad is mentioned in the *Ain-i-Akbari* as a pergannah in Sarkar Jaunpur under the Subah of Ilahabad (Allahabad)—Jarrett's Tr., *Ain.*, Vol. II, p. 164.

² This beautiful mosque is at Panduah. Its inscription has been published in J.A.S.B., 1873, p. 237. The inscription was written in 770 A.H. (1369 A.C.)

truth, it is a beautiful mosque, and an enormous sum must have been expended on its erection. One ought to be thankful for his efforts. It is said that Sikandar Shāh had seventeen sons by his first wife, and by his second wife he had one son, named Ghiāsu-d-din, who, in polish of manners and other qualities, was superior to his other brothers, and was proficient in the art of government. Consequently, the first wife kindling the fire of envy and jealousy and wishing the destruction of Ghiāsu-d-din, sought for an opportunity to injure him. One day, finding an opportunity, she respectfully placed the hand on her chest, in the presence of the king, and desired to state her object. The king guessing from the manner of the wife said " Speak out what thou hast to say." The wife said: " I would submit my prayer, if the king would take an oath to fulfil it and try his best to fulfil it." The king swore to fulfil it, and indulging in a bit of hyperbole said : " Unbosom the desire that thou hast, and make thy lip the mirror of the dust of thy heart." The shrewd queen said : " I am in great anxiety, in consequence of the conduct of Ghiāsu-d-din. He is scheming to mount the throne, by killing the king and destroying my sons. Although he is in the position of a son to me, and I do not wish that he should be killed, yet as the safeguarding of the life of the king is incumbent, you should not let slip from the hand the rein of alertness, but provide previously against any mishap. The best course would be that you should imprison him, or blind his eyes." The king on hearing this became perturbed, and said, " What is this aim of thine which thou hast mingled with the liquid of my welfare ?, and what is this fire of envy that thou hast mixed with solicitude for me ? Thou feelest no shame that thou hast seventeen sons, whilst the other frail lady has only this one son. What you do not like for yourself, do not desire unto others." The queen again anxiously said : " Envy and jealousy have nothing to do with my suggestion. The duty that I thought incumbent upon myself in the interests of thy well-being, I have discharged ; after this, my sovereign is at liberty to do what he pleases." The king putting the padlock of silence on the portal of the tongue, kept quiet, and said within himself, " As Ghiāsu-d-din is a dutiful son and possesses capacity for ruling, even if he seeks to take my life, let it be so ! Happy it is, if the son is dutiful. But if he is undutiful, may he perish !" After this, he

put the reins of authority entirely into the hands of Sultān Ghiāsu-d-din. But Ghiāsu-d-din, who suspected always the wiles and stratagems of the queen, one day on the pretext of hunting escaped towards Sunārgāon, and in a short time mobilising a large army, demanded the throne from his father. Shortly after, in order to wrest the kingdom, he marched with a large army from Sunārgāon, and encamped at Sunārgadhl.¹ From the other side, the father also with a powerful army advanced. On the next day, on the battlefield of Goālpāra,² both sides marshalling their forces prepared to fight.

The son shewed malice towards the father .

Blood flowed from the perturbed heart.

The father snapped the ties of kindness and affection :

You might say that love had vanished from the world.

Although Ghiāsu-d-din had given strict orders to his soldiers and commanders that to the utmost they should capture the king alive, but as fate willed otherwise, Sikandar Shāh was unknowingly killed at the hands of one of the commanders of Ghiāsu-d-din. Whilst still the slayer was standing at his head, one amongst them seeing Sikandar Shāh killed, enquired as to who had killed him. He said: "I have killed him;" the other man said, "You felt no pity for Sultān Sikandar." Then both in fright went to Ghiāsu-d-din and said: "In case we fear that by restraining our hands, we may be killed, can we kill him?" Ghiāsu-d-din said: "Certainly you may kill him," and after some reflection he said: "Apparently, thou hast killed the king." The slayer said: "Yes, unknowingly I inflicted a cut with the spear on the heart of the king. Still he has some remnants of life." Ghiāsu-d-din proceeded swiftly, dismounted from the horse, and placed the head of the father on his lap, and tears trickled down his cheek, and he said: "Father, open thy eyes, and express thy dying

¹ Not identified, but it must have been close to Sunargaon.

² Identified by Professor Blochmann to be a village quite close to Panduah, S.-W. of it (J.A.S., 1873, p. 256). But Dr. Wise in his interesting "Notes on Sunargaon" (J. A. S. for 1874, p. 85) correctly places it near Jafargunj in Dhaka district, and nearly opposite to the junction of the Ganges and the Jubbina. "Eight years ago," says Dr. Wise, "Sikandar Shah's tomb was pointed out in the above neighbourhood."

wish, that I may fulfil it " The king opened his eyes, and said : " My life's work is over , the kingdom is welcome to thee.

May you prosper in your sovereignty,
As I have quitted the world."

After he said this, the bird of his soul flew away. Ghiāsu-d-din seeing no good in tarrying further, left behind some nobles to attend to the obsequies of his father, and himself rode forward towards Panduah, and ascended the throne. The reign of Sikandar Shāh¹ lasted nine years and some months. He was a contemporary of the saint 'Alaul Haq.²

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THE REIGN OF GHIĀSU-D-DĪN,³ SON OF SIKANDAR SHĀH.

When Sikandar Shāh was laid in the grave, the throne of Bengal received eclat from the accession of Sultān Ghiāsu-d-din. First blinding the eyes of his step-brothers, he sent them to their mother, and freed himself from anxiety as to the wiles of his brothers. After this, he commenced dispensing justice, and throughout his life lived at rest and ease. It is related that once Sultān Ghiāsu-d-din falling seriously ill despaired of life, and selected three maids from his harem, one named Sarv, the

¹ For his coinage see Thomas's Initial Coinage (J.A.S., 1867, pt. II). His name from coins (see pp. 65-67 J.A.S., 1867), appears to be "Abul Majahid Sikandar Shāh." Some of his coins are of Suuargaon mint.

² Shaikh 'Alauddin Alaul Haq died on the 1st Rajab, 800 A.H. or 20th March, 1398, and his tomb is at Panduah. A short biographical sketch of this saint is given by Professor Blochmann in J.A.S.B., p. 262 for 1873. His son and successor was Shaikh Nuruddin Nūr Qutb Alam who died in 851 A.H. or 1447 A.C., and lies buried at Panduah. Nūr Qutb Alam was succeeded by his sons Rafiuddin and Shaikh Anwar.

³ On the coins, he is called "Ghiāzuddin Abūl Muzaffar Azam Shāh." (See Thomas's Initial Coinage of Bengal, J.A.S. for 1867, pp. 68-69). His early coins were minted at Muazzamabad in Eastern Bengal, and he held court at Sunargaon, during the lifetime of his father, Sikandar Shāh, against whom he rebelled. His court was an asylum for the learned and the cultured, and he was himself a just and righteous sovereign, and a man of light and sweetness. He invited the illustrious Persian poet Hafiz to his court. His tomb is at Sunargaon (See pl. 8 in J.A.S. 1874, p. 85.)

second named *Gul*, and the third named *Lalah*, to perform the last bathing ceremony. When God granted him recovery, considering them auspicious he bestowed attentions on them more than before. The other maids from envy used to taunt them about the bathing, so that one day whilst the king was in a jolly mood, they related to him this affair. The king recited the following line—

ساقی - حدیث سرو و گل و لاله میروند

“Cup-bearer, this is the story of *Sarv* (the cypress) *Gul* (the Rose) and *Lalah* (the Tulip”).

The second line of the verse could not be supplied, and none of the poets attached to court could supply it. Then the king writing this line, sent it with an envoy to Shamsu-d-din Hâfiz to Shiraz. Hâfiz¹ quickly supplied the next line :—

این بخت با تالانه فراله میسرود

(“This story relates to the three bathers”). This 2nd line is not devoid of ingenious excellencies, and he sent also another ghazal in his name. The king in return bestowed on him valuable presents. These two lines are from that ghazal :—

شکر شکن شوند همه طوطیان هند
زین قند پارسی که به بنگاله میسرود
حافظ ز شرق مجلس سلطان غیاث دین
خاصش مشهور که کار تو از تاله میروند²

(*Translation*). The parrots of Hindustan shall all be sugar-shedding

From this Persian sugar-candy that goes forth to Bengal.
Hâfiz, from the yearning for the company of Sultan Ghiâsu-d-din,
Rest not; for thy (this) lyric is the outcome of lamentation.

¹ Hafiz the renowned Persian poet of Shiraz died in 791 A.H.

² Translation of first two lines by Jarret (See *Ain* p. 148 Vol. 2.)

“And now shall India's parroquets on sugar revel all,

In this sweet Persian lyric that is borne to far Bengal.”

In short, Sultān Ghiāṣu-d-din was a good ruler, and adhered strictly to the injunctions of the sacred law. For instance, it is related that one day whilst at arrow-shooting, the king's arrow accidentally hit a widow's son. The widow sought for redress from Qāzi Sirāju-d-din. The Qāzi was in anxiety; for if he shewed partiality towards the king, he would be held culpable before the tribunal of God, and if he did not do so, the summoning of the king would be a difficult affair. After much deliberation, he sent a peon to summon the king, and himself sat on the tribunal of justice, placing a whip underneath the *mansad*. When the Qāzi's peon reached the palace, finding access to the king impossible, he commenced shouting out the call to prayer (*Azau*). The king hearing this untimely call to prayer, ordered the Muazzin (caller to prayer) to be brought to his presence. When the Royal servants carried the latter to the royal presence, the king enquired as to this untimely call to prayer. He (peon) said. "Qāzi Sirāju-d-din has deputed me, in order that I may take the king to the tribunal of justice. Since access to the king was difficult, I adopted this device to obtain access. Now get up, and come to the tribunal. The widow's son whom you wounded with an arrow, is the complainant." The king immediately got up, and concealing a small sword under his arm-pit, set out. When he appeared before the Qāzi, the latter not at all paying attention to the king, said: "Console the heart of this old woman." The king consolated her in a way that he could, and said: "Qāzi, now the old woman is satisfied." Then the Qāzi turning to the old woman enquired, "Have you received redress and been satisfied?" The woman said: "Yes, I am satisfied."¹ Then the Qāzi got up in great delight, and showing respect to the king, seated him on the *mansad*. The king drawing out the sword from his arm-pit said: "Qāzi, in obedience to the injunctions of the sacred Law, I have appeared at your tribunal. If to-day I found you deviating by one hair-breadth from adherence to the injunctions of the Law, with this very sword I should have severed your head. God be thanked, that everything has been all-right." The Qāzi also drew his whip from underneath the *mansad*, and said: "Sire, if to-day I found thee in the least transgressing the injunctions of the sacred

¹ Commutation or compounding of certain offences is permitted by the Muhammadan Law, as is also permitted (though to a more limited extent) by the present English Criminal Procedure Law of India.

Law, by God, with this very whip I should have turned your back red and black "¹" and added—

رسیده بود بلی ولی بخیر گذشت

"A calamity had come but has ended well." The king, being pleased, bestowing gifts and presents on the Qāzi, returned. The king from the beginning had great faith in the Saint Nur Qutubul 'Alam, and was his contemporary and fellow-student, for both took their lessons from Shaikh Hamidu-d-din ² Kunjna-shin Nagori. At length, in the year 775 A.H., by the stratagems of Rajah Kāns who was a zemindar in that part, the king was treacherously killed. The reign of Ghiāsu-d-din lasted seven years and some months, and according to another account, it lasted sixteen years, five months and three days.³

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REIGN OF SAIFU-D-DIN STYLED SULTĀNU-S-SALATĪN.⁴

When Sultān Ghiāsu-d-din passed from the narrow human frame into the wide space of the soul, the nobles and the generals

¹ This story speaks volumes in favour of the purity of the administration of justice that must have prevailed in the latter part of the fourteenth century under the Musalman régime in Bengal. History fails to furnish an instance that can surpass this, in exemplifying the honesty and sense of duty of a humble peon, the judicial fearlessness and integrity of a judge, and the law-abiding nature of a king.

² Shaikh Hamid of Nagor belonged to Nagor in Jodhpūr.

³ For Coinage of this King, see Thomas's Initial Coinage, J.A.S.B., 1867, pp. 68-70.

From the circumstance that his early coins were struck at the mint-town of Muazzamabad (territory whereof has been identified to have extended from the Megna to north-eastern Maimansingh and the right bank of the Surma), it would appear that he first acquired power in Eastern Bengal, and reigned first at Sunargaon, from which place according to the Riyaz he marched out to fight against his father, Sikandar Shāh, who reigned at Pandnah. Sultān Ghiāsu-d-din must have invited Hafiz to his court at Sunargaon, (as Hafiz died in 791 A.H.,) when, according to Sikandar Shāh's coins noticed by Mr. Thomas, Sikandar Shāh yet ruled at Pandnah. (See also J.A.S. for 1873, p. 258).

⁴ On the coins he is called Saifu-d-din Abul Majahid Hamzah Shāh, son of Azam Shāh (see J.A.S. for 1873, p. 259) Ferishta says: "The Rajahs of the country did not draw their heads out of the yoke of obedience, and did not

of the army placed his son, Saifu-d-din, on the paternal throne styling him Sultān-u-s-Salātin.

One goes out, and another comes in in his place :
The world is never left without a master.

He was sober in character, and generous and brave. He reigned over Bengal for ten years, and in the year 785 A.H. he died, and according to another account, he reigned three years and seven months and five days. God knows the truth

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REIGN OF SHAMSU-D-DIN,¹ SON OF SULTĀNU-S-SALĀTIN.

After the death of Sultānu-s-Salātin, his son, Shamsu-d-din, with the consent of the councillors and members of Government, ascended the throne, and according to ancient usages he observed the ceremonies attendant on assumption of sovereignty, and for a period was at ease and comfort. In the year 788 A.H. either by some natural disease, or by the stratagem of Rajah Kāns, who at that time had become very powerful, he died. Some have written that this Shamsu-d-din was not an actual but adopted son of Sultānu-s-Salātin, and that his name was Shahābu-d-din. Either way, he reigned for three years, four months, and six days. And the true account is, that Rajah Kāns who was zamindār of Bathuriah² attacking him, slew him, and usurped the throne.

neglect or delay in paying revenue to him." According to the Tabaqat, he reigned 10 years. The coins discovered of him, were struck at Firuzabad (or Panduah).

¹ Ferishta says, that as the king was young and weak in intellect, an infidel named Rajah Kāns, who was attached to the court, usurped the executive and collection of taxes. The Tabaqat says that the king died after a quiet and peaceful reign of three years and a few months.

Professor Blochmann identifies this king (whose coins have not been discovered) with king Shahābu-d-din Abūl Muzaffar Bayazid Shāh, whose coins are noticed by Professor Blochmann in J.A.S., p. 263, for 1873. Bayazid Shāh, according to Professor Blochmann's theory, was "a puppet king—a benami transaction," whilst Rajah Kāns ruled over Bengal.

² Professor Blochmann says (J.A.S.B., p. 26⁴ for 1873):—

"The name of Bhaturiah does not occur in the Ain, nor have I seen it before the time of Rennel's Atlas (1778) in which the name of Bhaturiah is

USURPATION OF RAJAH KĀNS¹ ZAMINDAR.

When Sultān Shamsu-d-dīn died, Rajah Kāns a Hindū Zamindar, subjugating the whole kingdom of Bengal, seated himself on the throne, and commenced oppressions, and seeking to destroy the Musalmans, slew many of their learned and holy men. His aim was to extirpate Islām from his dominions. It is said one day Shaikh Badrul Islām, father of Shaikh Muinu-d-din 'Abbas, sat down before that wretch, without saluting him. Therenpon he said - "Shaikh, why did you not salute me?" The Shaikh said - "It is not becoming for the learned to salute infidels, especially a cruel and blood-shedding infidel, like thee, who has shed the blood of Musalmans." On hearing this, that unholy infidel kept silent, and, coiling like the serpent, aimed at killing him. One day he sat in a house which had a low and narrow entrance, and summoned in the Shaikh. When the Shaikh arrived, he guessed the Rajah's object, so he first put out his legs inside, and afterwards not bending the head, entered. That

given to a large district east of Maldah, bounded in the west by the Mahananda river and the Parnabhaba, its tributary, in the south by the left bank of the Ganges, in the east by the Karataya, and in the north by Dinajpur and Ghoraghat. Bhaturia therefore is the district to both sides of the Atrai river." Professor Blochmann (J.A.S.B. for 1875, p. 287), identifies "Bhaturia" as part of old Barendra, in Rajshahi proper, between Amrūl and Bagura, and signifying Northern Rajshahi Proper including Tahirpur. Professor Blochmann also considers, that the name "Rajshahi" is connected with Rajah Kāns, who was a Rajah-Shāh, that is, a Hindu Rajah who ascended a Musalman throne.

¹ The Tabaqat-i-Akbari merely notices Kāns's usurpation. Ferishta says that though not a Musalman, Kāns was a friend (*Sic.*) of Musalmans. The Riyaz gives the best account based perhaps on local traditions. Mr. Westmacott inaccurately identifies "Rajah Kāns" of Bhaturia, with Rajah Ganesh of Dinajpur." Professor Blochmann (I think correctly) identifies "Rajah Kāns" with "Rajah Kāns Naīayan" of Tahirpur which latter is included in Bhaturia. (See J.A.S.B., p. 287 for 1875).

Rajah Kāns does not appear to have issued coins in his own name, but during his *régime*, posthumous coins of Azam Shāh (noticed by Hon'ble Sir E. C. Bayley in J.A.S., 1874, p. 294n.) and coins in the name of Shahabudin Bayazid Shāh, a puppet king or a *benami* king (noticed by Professor Blochmann in J.A.S.B. for 1873, p. 263), were issued.

Rajah Kāns from the testimony of coins appears to have reigned from 810 A.H. to 817 A.H. or 1407 to 1414 A.C. but he appears to have actually usurped the government earlier in 808 A.H.

infidel flew into rage, and ordered that the Shaikh should be placed in a line with his brothers. Immediately, the Shaikh was killed, and the rest of the learned that very day were placed on a boat and drowned in the river. The Saint Nûr Qutbu-l-'Alam becoming impatient by reason of the oppressions of that infidel and his slaughter of the Musalmans, wrote as follows to Sultân Ibrahim Sharqî¹ who ruled at that time up to the limits of Behâr : "The ruler of this country, named Kâns, is an infidel. He is committing oppressions, and shedding blood. He has killed many of the learned and holy men, and destroyed them. At present, he is aiming to kill the remainder of the Musalmans, and to extirpate Islâm from this country. Since to help and protect Musalmans, is a duty incumbent on Musalman sovereigns, accordingly I intrude on your valuable time with these few lines. I pray for your auspicious arrival here, for the sake of the residents of this country, and also in order to oblige me, so that Musalmans may be rescued from the oppressive load of this tyrant. Peace

¹ Shamsu-d-din Ibrahim Shâh Sharqî, king of Jaunpur, reigned from 804 to 845 A.H. (1401-1441 A.C.) The Sharqî kingdom was created in 795 A.H. by Sultan Mahmûd, son of Sultan Alauddin Sikandar Shâh, son of Sultan Muhammad, son of Sultan Firuz Shâh Tuglak, owing to the increasing feebleness of the Delhi Empire. The Sharqî kingdom, extended from Qanuj to Behar. Mahmud first bestowed the title of Sultân-us-Sharqî on Malik Sarwar, a eunuch who already held the title of Khajah-Jahan. The following table will be useful :—

	A.H.	A.C.
Khajah Jahan ...	800	1397
Mubark Shâh ...	803	1400
Shamsu-d-din Ibrahim Shâh	804	1401
Mahmud Shâh ...	845	1441
Muhammad Shâh ..	856	1451
Hussain ...	856	1451

The last took refuge in the court of Alau-d-din Hussain Shâh, king of Bengal about 800 A.-H. or 1407 B.-C. Jaunpur continued to be governed by the Lodi dynasty till the defeat and death of Ibrahim, grandson of Bahîol at Panipat by Babar in 1526 A.C. A local kingdom was for a short time established under Bahadur Khân, governor of Behar; it was recovered by Humayun, passed again into the hands of Sher Shâh and his son Salim Shâh. Jaunpur continued under the Afghans until Akbar in the 4th year of his reign took possession of it through Ali Quli Khan. In 1575, the Vice-regal court was removed to Allahabad, and Jaunpur was thenceforth governed by a Nazim —See Jarrett's Tr. of Ain, Vol II, pp. 169-170, and also Badaoni, Vol. I, pp. 264, 272, 278, 316, 307, Pers. text.

be on you." When this letter reached Sultān Ibrahim, the latter opened it with great respect, and read it. Qāzi Shahābu-d-din¹ Jaunpuri who was one of the scholars of the time, and the chief of the body of the learned men, and who was highly respected by Sultān Ibrahim who used to seat him on a silver chair on auspicious occasions, also used his great persuasions and said : " You ought to set out quickly ; for in this invasion both worldly and religious benefits are to be obtained, namely the country of Bengal will be subjugated, and you would also meet the Saint Shāh Nūr Qutbu-l-'Alam, who is the fountain-head of both worldly and eternal boons, and you would also be doing a pious deed by avenging the oppression of Muhammadans " Sultān Ibrāhim pitching out his tents struck the kettle-drum of march, and making forced marches, in a short time, with a powerful army reached Bengal, and encamped at Firuzpur.² Rajah Kāns, on hearing this news, was confounded, and hastened to wait on the Saint Qutbu-l-'Alam. Showing submissiveness and humility, and weeping, the Rajah said : " Pray, draw the pen of forgiveness across the page of the offences of this sinner, and dissuade Sultān Ibrāhim from subjugating this country." The Saint replied : " In order to intercede on behalf of an oppressive infidel, I cannot stand in the way of a Musalman sovereign, especially of one who has come out at my desire and request." In despair, Kāns prostrated his head on the feet of the Saint, and added, " Whatever the Saint may bid, I am willing to submit thereto." The Saint said : " So long as thou dost not embrace the Musalman religion, I cannot intercede for thee." Kāns assented to this condition, but his wife casting that misguided man into the well of misguidance, prevented his conversion to Islām. At length, Kāns brought to the presence of the Saint his son named Jadū who was twelve years old, and said : " I have become old, and desire to retire from the world. You may convert to Islām this

¹ "Qāzi Shahābu-d-din, a sage of Hindustan, flourished in the time (of Ibrahim Shāh). He was born at Delhi and in that city acquired a comprehensive knowledge of the inductive sciences and traditional lore, and at the time of the arrival of Timur, he set out for Jaunpur in the company of his master Maulana Khwajīgi who was the successor of Nasiru-d-din Cherāgh of Delhi, and then continued his progress and became the envy of his time."—Ain-i-Akbarī (Jarrett's Tr., Vol. II, pp. 169-170).

² i.e., Panduah.

son of mine, and then bestow on him the kingdom of Bengal." The saint Qutbu-l-'Alam taking out from his own mouth some chewed betel, put it into Jadū's mouth, and making him pronounce the creed of the Musalman faith, converted him to Islām, and naming him Jalālu-d-din, had the fact proclaimed in the city, and caused the *Khutba* of the kingdom to be recited after his name. The ordinances of the sacred Muhammadan law from that day were again put in force. After this, the saint Qutbu-l-'Alam went to meet Sultān Ibrāhim, and after making apologies, prayed that the latter might withdraw. The Sultān was annoyed at this request, and turned his face towards Qāzi Shahābu-d-din. The Qāzi said . " Saint, the king has come here at your requisition, and now you yourself siding with Kāns, appear as his agent ; what is your aim ? " The Saint said " At that time (when I made the requisition) an oppressive ruler was tyrannising over the Musalmans ; now owing to the auspicious arrival of the Sultān, he has embraced the Muhammadan faith. The Jihād (or holy war) is enjoined against infidels, not against Musalmans." The Qāzi, finding no answer, kept quiet. But as the Sultān's temper was irritated, in order to soothe the Sultān, the Qāzi commenced testing the learning and miracles of the saint, and was discomfited. After much questions and answers, the Saint said . " To view with contempt saints and to try to test them, ends in nothing but discomfiture. Before long, thou shalt die in a wretched plight " And the saint at the same time cast an angry glance towards the Sultān. In short, the Sultān, annoyed and vexed, returned to Jaunpūr. It is said that shortly after Sultān Ibrāhim and Qāzi Shahābu-d-din Jaunpuri died.

'Whoever quarrels with saints, suffers.'

Rajah Kāns hearing that Sultān Ibrāhim had died, displaced Sultān Jalālu-d-din, and himself re-ascended the throne. According to the injunctions of his false creed, the Rajah prepared several gold-figures of cows, shoved in Jalālu-d-din through their mouths, and pulled him out from their buttock-sides, and then distributed the gold of those cow-figures among the Brahmins, and thus reperverted his soul to his own creed. As Jalālu-d-din, however, had been converted by the Saint Qutbu-l-'Alam, he did not abandon his faith in Islām, and the persuasions of the infidels had no effect.

on his heart. And Rajah Kāns again unfurling the standard of misbehaviour, attempted to destroy and extirpate Muhammadans. When his cruelties passed all bounds, one day Shaikh Anwār, son of the Saint Qutbu-l-'Alam, complained to his father of the oppressions of that tyrant, and said : " It is a matter of regret that in spite of such a holy saint of the time as yourself, Musalmans should be oppressed and ground down by the hand of this infidel." The saint at that time was absorbed in prayer and devotion. On hearing this utterance of his son, the saint was enraged, and replied : " This tyranny shall cease only, when thy blood shall be shed on the earth." Shaikh Anwār knew full well that whatever fell from the lips of his holy father, was sure to come to pass, and so after a moment, said : " What you have said about me, is meet and proper; but in respect of my nephew, Shaikh Zāhid, what is your will ? " The saint said : " The drum of the virtues of Zāhid shall resound till resurrection-day." In short, Rajah Kāns extending more than before his oppressions and cruelties, gradually oppressed the servants and dependants of the saint himself, plundered their effects and chattels, imprisoned Shaikh Anwār and Shaikh Zāhid. As he had heard the Saints' prophecy about Shaikh Zāhid, not daring to kill him, he banished both to Sunārgāon, and sent orders to his agents there, that after ascertaining from them the whereabouts of the hidden treasures of their fathers and grandfathers, they should slay both. And on the Shaikh's arrival at Sunārgāon, they perpetrated many cruelties, yet not finding any clue to the hidden treasures which did not exist, first they murdered Shaikh Anwār, and when they attempted to take the life of Shaikh Zāhid, the latter stated that in a certain village a large cauldron was hidden. When they dug it up, they found a large chatty, but did not find more than one gold coin in it. They enquired, " What has become of the rest ? " Zāhid said : " Apparently some one has stolen it." And this affair was the outcome of a miracle. It is said that on the very day and at the very moment when Anwār was murdered at Sunārgāon, and his sacred blood shed on the earth, Rajah Kāns passed away from his sovereignty to hell. According to some accounts, his son, Jalālu-d-din, who was in prison leagued with his father's servants, and slew him. The rule and tyranny of that heathen lasted seven years.

THE REIGN OF JALALU-D-DIN,¹ SON OF RAJAH
KĀNS.

After this, Jalālu-d-din mounted the throne with full independence. He converted, contrary to his father, many infidels to the Moslem faith, and compelled the Hindus who had tasted of the gold-made figures of cows, to eat beef. And calling back the saint Shāikh Zāhid from Sunārgāon, he paid him every respect and honour, and rendering him services, was very often in attendance on him. He managed the affairs of Government in an efficient manner. In his reign, people passed their lives in ease and comfort. It is said that in his time the town of Panduah became so populous that it cannot be described. At Gaur, he erected a mosque, a reservoir, the Jalāli tank and a caravanserai. The city of Gaur commenced being re-populated in his time. He reigned for seventeen years. In the year 812 A.H.² he removed the capital back again to Gaur. To this day, a large tower exists over his mausoleum at Panduah. The graves of his wife and his son lie by the sides of his mausoleum.

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REIGN OF AHMAD SHAH,³ SON OF JALALU-D-DIN.

When Sultān Jalālu-d-din was laid in the grave, his son Ahmad Shāh, with the consent of the nobles and the generals of the army, ascended the throne, in succession to his father. As he was very peevish, oppressive and blood-thirsty, he shed blood for

¹ He is described in coins (see J.A.S.B., p. 267, for 1873), as Jalalu-d-din Abū Mu'zaffar Muhammād Shāh. His reign probably lasted from 817 to 834 A.H. (1413 to 1430 A.C.) Some of his coins were struck at the mint-town of Sunargaon. He resided at Panduah, but in 822 A.H. built a Palace at Gaur, and shifted his residence to the latter place. Panduah also became very populous in his time.

² The date is a mistake for 822 A.H.

³ His name as appearing on his coins is Shamsu-d-din Abū Mu'jahid Ahmad Shāh. He reigned for 16 years from 834 to 850 A.H. (that is 1430-1446 A.C.)

The Tabaqat states that he reigned for sixteen years, and died in 830 A.H. Stewart says he reigned for eighteen years. Ferishta says he was a good and generous king, whilst Riyaz states he was a tyrant. With Ahmad Shāh ended the dynasty of Rajah Kāns, and commenced the restoration of the Ilyās Shāhi dynasty. (See J.A.S.B. for 1873, p. 268).

nothing, and used to cut open the bodies of pregnant woman. When his oppressions reached the utmost limits, and the low and the high were exasperated to desperation by his tyranny, Shādi Khān and Nāṣir Khān who were his two slaves and held the rank of nobles intrigued, and killed Ahmad Shāh; and this event occurred in 830 A.H. His reign lasted sixteen years, and according to another account, eighteen years

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REIGN OF NĀṢIR KHĀN, THE SLAVE.

When the throne became vacant by the murder of Ahmad Shāh, Shādi Khān desired to put Nāṣir Khān out of the way and to become himself the Administrator-General of the kingdom. Nāṣir Khān, guessing his design, forestalled him, and slew Shādi Khān, and boldly placing himself on the throne, commenced to enforce orders. The nobles and the Malūk of Ahmad Shāh not submitting to him, slew him. His reign lasted seven days, and according to another account, half a day.

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REIGN OF NĀṢIR SHĀH.¹

When Nāṣir Khān the slave in retribution for his misdeeds was killed, the nobles and the generals leaguing together, raised to the throne one of the grand-sons of Sultān Shamsu-d-din Bhangra who had capacity for this onerous charge, styling him

¹ His name, as appearing on his coins, is Nāṣiru-d-din Abul Muzaffar Mahmūd Shāh. With him commenced the restoration of the Ilyās Shāhi dynasty in Bengal. He reigned for thirty-two years in peace (this peace being probably due to the wars that then prevailed between Jaunpur and Delhi), and according to another account for 'not more than twenty-seven years,' and died in A.H. 862. In the histories, he is simply called Nāṣir Shāh. Dates of his reign, as ascertained from coins and inscriptions, are 846; 861; 863, whilst the earliest dates ascertained for the reign of Barbak Shāh, Mahmūd Shāh's successor, is 865. Mahmūd Shāh therefore must have reigned till the beginning of 864 A.H. If his reign lasted twenty-seven years, this would put back the commencement of his reign to 836 (the year in which Marsden's Ahmad Shāh's coin was struck), and render Mahmūd Shāh an opposition king during 14 years of Ahmad Shāh's reign which is doubtful. Inscriptions of this king from Satgaon, Dacca, and Gaur have been published. (See J.A.S. for 1873, pp 269, 271 and for 1872, p. 108).

Nāsir Shāh Nāsir Shāh conducted himself with justice and liberality, so that the people, both young and old, were contented, and the wounds of oppression inflicted by Ahmad Shāh were healed. The buildings of Gaur and the Fort there, were erected by this high-ranked king. Reigning thirty-two years over Bengal, he passed away like others before him from the world, and according to another account, his reign did not exceed twenty-seven years.

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REIGN OF BARBAK SHĀH,¹ SON OF NĀSIRU-D-DĪN

When Nāsir Shāh died, his son Barbak Shāh mounted the throne. He was a sagacious and law-abiding sovereign. In his time, the soldiers were happy and contented, and he also spent his life in comfort and ease. He died in 879 A.H. His reign lasted seventeen or sixteen years.

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REIGN OF YŪSUF SHĀH.

After the death of Barbak Shāh, his son Yūsuf Shāh with the consent of the nobles and the élite of the kingdom ascended the throne. He was a sovereign of gentle temperament, solicitous for the welfare of his subjects, and virtuous and learned and pious. He reigned seven years and six months, and died in 887 A.H.²

¹ The coins do not give his full name, which however appears from inscriptions (J.A.S.B. for 1873, p. 272), to have been Ruknud-din Abul Mujahid Barbak Shāh. His reign commenced in 864 A.H., and as appears from the Tribeni inscriptions (published by Professor Blochmann in J.A.S.B. for 1870, p. 290), before that, he ruled as Governor of South-Western Bengal in 860 A.H. The Dinajpur inscription (published by Mr. Westmacott in J.A.S. for 1873, p. 272), proves that Barbak Shāh undoubtedly reigned as king in Bengal in 865 A.H. (1460 A.C.)

² His name from inscriptions (published in J.A.S.B. for 1873, p. 275) appears to be Shamsu-d-din Abul Muzaffar Yūsuf Shāh. He appears to have reigned from 879 to 886 A.H., when he died. From his inscriptions found at Panduah, Hazrat Panduah, and Gaur, the following dates of his reign have been ascertained, namely, A.H. 882, 884, 885 (that is 1477, 1479, 1480 A.C.).

Ferishta says he was a scholar who charged the Ulema to see the law of the Prophet duly observed. "No one dared to drink wine" (Blochmann's Contr. J.A.S. for 1873, p. 275).

REIGN OF FATH SHĀH, SON OF YŪSUF SHĀH.

After the death of Yūsuf Shāh, his son Sikandar Shāh,¹ ascended the throne. He had a little touch of lunacy. As he had no capacity for this important function, the nobles and the leaders deliberating that very day superceded him, and raised to the throne another son of Yūsuf Shāh, named Fath Shāh. The latter was wise and sagacious. Observing with wisdom the usages of the rulers and sovereigns of the past, and bestowing on the nobles dignities according to their individual ranks, he pursued a liberal policy towards his subjects. In his reign, the gates of happiness and comfort were thrown open to the people of Bengal. It was then the established custom in Bengal for five thousand *parks* to turn out every night with music, and for the king to go out for a while in the morning to receive their salute, and then to give them leave to depart, a new corps of *parks* relieving them. One day, the eunuch of Fath Shāh, bearing the name of Barbag, leagued with the *parks*, and slew Fath Shāh.² This event took place in the year 896 A.H. Fath Shāh's reign lasted seven years and five months

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REIGN OF BARBAG, THE EUNUCH, STYLED SULTĀN SHAHZĀDĀ.

Barbag the eunuch, the faithless miscreant, after slaying his own master, placed himself on the throne, according to the saying—

When a forest is untenanted, jackals give themselves the airs of lions.

¹ Stewart calls him a "youth of the royal family"; other histories say nothing about his relationship. The *Ain-i-Akbari* gives him half a day; the *Tabaqat* gives him two and a half days; *Ferihshtā* gives no period, and Stewart gives him two months (*J.A.S.* for 1873, p. 281).

² His name from coins and inscriptions (*J.A.S.* for 1873, p. 281), appears to be Jalāl d-dīn Abul Muzaffar Fath Shāh. He appears from histories to have reigned from 887 to 896 A.H.; but inscriptions and coins shew that he reigned in 886 A.H. Some of his coins were struck at Fathabad (Faridpūr town) in 886 and 892 A.H. These together with the inscriptions on Babi Salih's mosque at Bandar, near Dacca (dated 886 A.H. or 1482 A.C.), of Bikrampūr (Dacca District) on Adam Shahid's mosque (dated 888 A.H. or 1483), of Sunargao on Muqqrabud-daulah-din's mosque (dated 889 or 1484 A.C.) are published in *J.A.S.B.* for 1873, pp. 282-285), and fix the dates of his reign. Fathabad (or Faridpur town) is named after him

He styled himself Sultān Shāhzādā.' He collected together eunuchs from all places; and bestowing largesses on low people won them over to his side, and attempted to enhance his rank and power. Finding that only his own peers would come within his clutches, he tried to destroy the high and influential nobles. Out of these, the premier-nobleman, Malik Andil, the Abyssinian, who was on the frontiers, becoming apprised of the eunuch's designs, planned to set his own capable son on the throne, and to finish off the eunuch's life-work. At that time, the doomed eunuch thought of summoning Malik Andil, in order to imprison him by means of a trap; then he issued orders summoning him. Malik Andil guessing the real significance of the summons, with a large number proceeded to meet the eunuch. Since the Malik observed great precaution in his ingress to and egress from the *darbar*, the eunuch despaired of destroying him. In consequence, one day, the eunuch arranging an entertainment, showed great intimacy towards Malik Andil, and placing a Qorān, said. "Place your hand on the Holy Book, and vow that you will not injure me." Malik Andil vowed, "So long as you are on the throne, I shall do you no injury." Inasmuch as all the people were designing to destroy that miscreant eunuch, Malik Andil also schemed to avenge the murder of his benefactor, and leaguing with the porters sought for an opportunity. One night, whilst that miscreant was intoxicated by excessive indulgence in liquor, and lay asleep on the throne, Malik Andil, being led in by the porters, entered the *harem*, to kill the eunuch. When he found the latter asleep on the throne, he hesitated, on recollecting his vow. Suddenly, that miscreant over whom a fatality was hanging, by the will of Providence which flings one from the throne of pride down to the dust of degradation, and places on another's head the crown of sovereignty, owing to his intoxication from liquor, slipped down from the throne. Malik Andil was delighted at this incident, and drew his sword on him, but did not succeed in despatching him. Sultān Shāhzādā, awaking, and seeing himself in front of an unsheathed sword, seized Malik Andil, and being strong, in the wrestling, threw down the latter, and sat on his chest. Malik Andil who held tightly the hair of the eunuch's head, did not let it go, but shouted out to Yugrush Khān who was standing outside the room, to come up quickly. Yugrush Khān, the Turk, with a number of Abyssinians, instantly

came in, and finding Malik Andil underneath the eunuch, hesitated in attacking with the sword. In the interval of search, the lights had fallen under the hands and feet of the two wrestlers and had got extinguished, and all was dark. Malik Andil shouted out to Yugrush Khān, "I am holding the hair of the eunuch's head, and he is so broad and robust, that his body has become in a way my shield; do not hesitate to strike with your sword, since it will not penetrate through, and even if it does, it does not matter; for I and a hundred thousand like me can die in avenging the death of our late master." Yugrush Khān gently inflicted some strokes with his sword on the back and shoulder of Sultān Shāhzādā, who feigned being dead. Malik Andil then got up, and along with Yugrush Khān and the Abyssinians, went out, and Tawachi Bashi, entering the bed-room of Sultān Shāhzādā, lighted up the lamp. Sultān Shāhzādā, fancying him to be Malik Andil, before the lamp was lit, from fear not mounting the throne, had escaped into a cellar. Tawachi Bashi proceeding towards the cellar, entered it; then again Sultān Shāhzādā feigned being dead. The Bashi cried out: "It is a pity that rebels have killed my master, and ruined the kingdom." Sultān Shāhzādā, fancying him to be one of his own loyal adherents, cried out: "Look here, hold your peace, for I am alive," and enquired where Malik Andil was. Tawachi said: "Thinking that he has killed the king, he has returned home with peace of mind." Sultān Shāhzādā told him, "go out, call together the nobles and set them to fetch Malik Andil's head, after killing him, and place watchmen in charge of the gates, warning them to be armed and on the alert." Tawachi the Abyssinian replied: "Very well, now I go to effect a radical cure." Coming out, he quickly told the whole affair to Malik Andil, who again went in, and inflicting cuts with the dagger, finished off the eunuch's life, and leaving his corpse in that cellar, locked it, and coming out sent a person to summon Khān Jahān, the Vizier. And after the arrival of the Vizier, he held a council for the election of a king. And since the son of Fath Shāh was only two years old, the nobles were diffident as to how he could be placed on the throne, so that, in the morning, all the nobles being of one mind went to the house of the widow-queen of Fath Shāh, related to her the story of the night, and said: "As the prince is a child, you should appoint one to manage the affairs of Government, until

the prince comes of age." The queen, on learning their anxiety, knew what to say. She said : "I have made a vow to God that I would bestow the kingdom on the person who kills the murderer of Fath Shāh."¹ Malik Andil, at first, declined to accept the burden of kingdom, but afterwards, when all the nobles collecting in that assembly unanimously besought him, he mounted the throne. The period of Sultan Shāhzādā's reign according to one account was eight months, and, according to another account, two and a half months. After this incident in connection with Sultan Shāhzādā, for some years, it became the ruling practice in Bengal that whoever slew the ruling king, and got an opportunity to seat himself on the throne, became recipient of homage and submission of the people, who did not protest against his installation.² In one pamphlet, the period of the rule of Sultan Shāhzādā is stated to be six months. God knows the truth.

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REIGN OF MALIK ANDIL, THE ABYSSINIAN, STYLED FIRUZ SHĀH.³

When Malik Andil the Abyssinian, by his good fortune, took in lap the bride of the sovereignty of Bengal, he styled himself

¹ This affords another instance to illustrate the great influence exercised by Musalman ladies in the past, and the chivalrous deference paid to their wishes by Musalmans.

² "The pretorian band of Abyssinians, which Barbak Shāh had introduced into Bengal, became from the protectors of the dynasty the masters of the kingdom, and eunuchs were the actual rulers of the country. . . . What royalty at that time was in Bengal is well described by Abul Fazl, who says that after the murder of Fath Shāh, low hirelings flourished; and Ferishta sarcastically remarks that the people would obey him who had killed a king and usurped the throne." Blochmann's Contr. (J.A.S. for 1873, p. 286).

With Sultan Shāhzādā begins a succession of Habshi or Abyssinian kings, which terminated only with the rise of the Husaini dynasty of Bengal.

³ His name, as appearing on his coins (J.A.S.B. for 1873, p. 288), is Saifu-d-din Abul Muzaffar Firuz Shāh. He was an Abyssinian or Habshi, and reigned from 893 to 895 A.H. (according to the testimony of coins); whilst histories give (incorrectly) the year of his death to be 899. He was (according to Riyaz) the premier nobleman and a generalissimo under Fath Shāh. He proved a wise king.

Firuz Shāh, and proceeding to the metropolis of Gaur established himself there. In the directions of justice and liberality, he put forth noble efforts, and secured for his subjects peace and comfort. In that, during the time he was a noble, Malik Andil had done great and heroic deeds, both his soldiers and subjects dreaded him, and did not lean towards disaffection. In liberality and generosity, he was matchless. In a short time, he bestowed on the poor the treasures and largesses of past sovereigns, who had hoarded the same with considerable exertions and pains. It is said that on one occasion in one day he bestowed on the poor one *lak* of rupees. The members of Government did not like this lavishness, and used to say to one another : "This Abyssinian does not appreciate the value of the money which has fallen into his hands, without toil and labour. We ought to set about discovering a means by which he might be taught the value of money, and to withhold his hand from useless extravagance and lavishness." Then they collected that treasure on the floor, that the king might behold it with his own eyes, and appreciating its value, might attach value to it. When the king saw the treasure, he enquired : "Why is this treasure left in this place?" The members of Government said . "This is the same treasure that you allotted to the poor." The king said "How can this amount suffice? Add another *lak* to it." The members of Government, getting confounded, distributed the treasure amongst the beggars. Malik Andil, after reigning for three years, in 899 A.H. fell ill, and the light of his life was extinguished by the breeze of death. But the more reliable account is, that Firuz Shāh also was slain at the hands of the *Paiks*.¹ A mosque, a tower and a reservoir in the city of Gaur, were erected by him.

¹ For a humourous description of the cowardice of the Bengal *Paiks* (an Infantry corps of Bengal) in the time of Sultan Ilyās Shāh (1353 A.C.), see *Tarikh-i-Firuz Shāhi* by Zia' Barni (Pers. text, Fasc. 7, p. 593), from which the following is translated : "And the well-known Bengal *Paiks* who for years dubbed themselves "Abu Bangal," and gave themselves martial airs, and proclaimed their readiness to sacrifice their lives for Ilyās Shāh the Bhang-eater, and used to attend that maniac of a monarch, in the company of the dusky-looking Bengali Rajahs—at the time of actual warfare, put from fear their fingers into their mouths, ceased to be on the alert, threw down their swords and arrows, rubbed their foreheads on the ground, and were all put to the sword (by the army of Emperor Firuz Shāh Tughlak)."

**THE REIGN OF SULTAN MAHMUD, SON OF FIRUZ
SHAH.**

When Firuz Shah passed to the secret-house of non-resistence, the nobles and the ministers placed on the throne his eldest son, named Mahmud. And an Abyssinian slave, named Habash Khan, became the Administrator-General of financial and administrative affairs, and his influence so completely pervaded all affairs of government, that, except a bare title, nothing of sovereignty was left to Mahmud Shah, and the latter was compelled to live in this way, until another Abyssinian, who was called Sidi Badr Diwana, despairing of his ways, killed Habash Khan, and himself became the Administrator of the affairs of government. After some time, leaguing with the commandant of the Paiks, at night-time, he killed Mahmud Shah, and next morning with the concurrence of the nobles of the palace, who were in league with him, he ascended the throne, assuming the title of Muzaffar Shah. The reign of Mahmud Shah lasted one year. And in the history of Haji Muhammad Qandahari, it is related that Sultan Mahmud Shah¹ was a son of Fath Shah. Jashn Khan,² a slave of Barbag Shah, under order of Sultan Firuz Shah, trained him up; and after the death of Sultan Firuz Shah, Sultan Mahmud was placed on the throne. After six months had passed, Habash Khan, harboured notions of sovereignty in his head. Malik Badr Diwana killing Habash Khan, as has been related before, himself mounted the throne.

**THE REIGN OF SIDI BADR, STYLED MUZAFFAR
SHAH.**

When Muzaffar Shah mounted the throne in the city of Gaur, being very blood-thirsty and audacious, he slew many of the

¹ His name from coins and inscriptions (see J.A.S for 1873, p. 289), appears to be Nasiru-d-din Abul Mujahid Mahmud Shah. Though the histories generally call him a son of Firuz Shah, the account of Haji Muhammad Qandahari referred to in the text, namely, that Mahmud Shah was a son of Fath Shah, appears to be more reliable. Mahmud Shah reigned in 896 A.H.

² "Jashn Khan" in the text is evidently a copyist's mistake for "Habash Khan," an eunuch-slave of Barbag Shah, who according to Haji Muhammad Qandahari, was entrusted by Firuz Shah with the bringing up of Mahmud Shah, who was only two years old, when his father Fath Shah died, and Malik Andil Firuz Shah ascended the throne, with the consent of Fath Shah's queen.

learned and the pious and the nobility of the city, and also killed the infidel Rajahs who were opposed to the sovereigns of Bengal. He bestowed on Syed Husain Sharif Maki the office of *Vizier*, and made him Administrator of the affairs of Government. And he became assiduous in hoarding treasure, and by the counsel of Syed Husain, he cut down pay of soldiers, and set about building a treasury, and he committed oppressions in the collection of revenue. Consequently the people, receiving injuries at the hands of Muzaffar Shâh, became disgusted with him. Gradually, Syed Husain's mind was also changed, so that matters came to this pass, that in the year 903 A.H., most of the principal noblemen, seceding from the king, went out of the city, whilst Sultân Muzaffar Shâh with five thousand Abyssinians and three thousand Afghâns and Bengalis entrenched himself in the fort of Gaur. For a period of four months, between the people inside, and outside, the city, fightings raged, and daily a large number of people were killed.¹ It is said that, during the period Sultân Muzaffar was entrenched in the fort, whenever any one was captured and brought before him, he used to kill him with the sword with his own hand, with a ferocity characteristic of the Abyssinians, so that the number of people killed by him amounted to four thousand. At length, Muzaffar Shâh,² sallying out with his force from the city, gave battle to the nobles, whose leader was Syed Husain Sharif; and from both sides, twenty thousand men fell, either by the sword or the arrow.

¹ This sanguinary civil war in Bengal, about the end of the fifteenth century, between the Royalists on one side and the people on the other, headed by the nobles, reminds one of a similar war between king John and his barons in England, and illustrates that the people in Bengal were not "dumb, driven cattle," but that they had sufficient political life and strength and powers of organization to control the monarchy, when its acts exceeded all constitutional bounds, as set by the *Shara'* or Muhammadan law. Indeed, Moslem monarchies, wherever established, (barring individual aberrations) have been constitutional in the strict sense of the word, from the time, when, in the seventh century, the first Khalifate was established in Arabia (see Sir W. Muir's "Annals of the Early Caliphate").

² His name on inscriptions and coins (published in J.A.S.B. for 1873, pp. 289-290), appears to be Shamsu-d-din Abu-Naer Muzaffar Shâh. His inscriptions and coins shew that he reigned from 896 to 899 A.H. (that is, from 1491 A.C. to 1494 A.C.) Histories allot to his reign three years and five months. He was an Abyssinian, and his original name was Sidi Badr.

The field was heaped up with the slaughtered
You might say another rampart had been raised !

At length, the zephyr of victory wafted on the standard of the nobles Muzaffar Shāh, with a number of his associates and adherents, was killed on the field. And according to the statement of Haji Muhammad Qandahari, during that time, from the beginning to the end of the war, one *lakh* and twenty thousand people, of both Musalman and Hindu persuasions, passed to the regions of destruction. And Syed Husain Sharif Maki, gaining the throne, raised the standard of sovereignty. And in the history of Nizamu-d-din Ahmad,¹ it is related that when the people got disgusted with the misconduct of Muzaffar Shāh, Syed Sharif Maki becoming aware of this state of national disgust, won over to his side the Commandant of the Household troops and, one night, with thirteen men entering the inner chambers, slew Muzaffar Shāh, and next morning mounted the throne, and proclaimed himself Sultān 'Alāu-d-din. The reign of Muzaffar Shāh lasted three years and five months. A mosque, amongst his other buildings, exists at Gaur.

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THE REIGN OF 'ALAU-D-DIN SYED HUSAIN SHARIF MAKI.²

Syed Husain Sharif Maki, during the period of his *Vizārat*, used to treat the people with affability. He used to tell them :

¹ Nizāmū-d-din Ahmad was Bakhshī under Akbar, and was a patron of the historian Badoni. Nizāmū-d-din completed his history called *Tabaqāt-i-Akbari* in 1590 A.C.; he is the first writer who gives a concise connected account of the Independent Musalman kings of Bengal from 1388 A.C. to 1538 A.C.

² His name on coins and inscriptions (*vide J.A.S.B* for 1873, pp. 292-293), is "Alāu-d-din Abūl Muzzafar Husain Shāh, son of Syed Ashraf-al-Husainī." Nowhere on coins and inscriptions is he called "Sharif Maki," as in the text. The *Tabaqat-i-Akbari* simply calls him "Alauddin"; Ferishta erroneously calls him "Syed Sharif Maki"; whilst Stewart incorrectly calls him "Sharif Mecca." He reigned from 899 to 927 A.H. (according to coins and inscriptions). The *Riyāz* states that Alauddin, after arriving as an adventurer in Bengal, settled at a place called Chandpur in Radha district (Western Bengal), but Professor Blochmann (*J.A.S.B.* for 1873, p. 228 n.) is inclined to identify the Chandpur in question near 'Alaipur or 'Alau-d-din's town,' on the Bhariab, east of Khulna, in Jessorā district, as the place where the Husain dynasty of Bengal

"Muzaffar Shâh is very stingy, and rude in behaviour. Although I advise him to attend to the happiness of the army and the independent kings had its adopted home, because Husain Shâh first obtained power in the adjacent district of Faridpur or Fathâhabad (which latter at the time was included in, or rather included portions of, Jessore), where his first coins were struck in 899 A.H. (Marsden's pl. XXXVIII, No. DCCLXXIX), and also because Husain Shâh's son, Nasir Shâh, erected a mint at the neighbouring place of Khalilatibad (or Bagerhat, formerly in Jessore district) and minted there coins in the lifetime of his father in 922 A.H. (see p. 297, J.A.S.B. for 1873 and pl. IX, No. 10). Another circumstance which also supports the above theory of Professor Blochmann about the *locale* of Alau-din Husain Shâh's adopted home, appears to be this, that the names of Husain Shâh, his brother Yusuf Shâh, and his sons Nasrat Shâh, and Mahmûd Shâh, are found in connection with several parganas of Jessore (Jasar) district (as formerly constituted, before its being split up into Pabna, Kulna and Faridpur districts), such as parganas Nasratchâhi and Mahmudchâhi and Yusufchâhi, and Mahmûdabad (a whole Sirkar including Northern Jessore or Jasor and Bosnah). In regard to Alauddin Husain Shâh, Professor Blochmann observes (J.A.S. for 1873, p. 291) that "at the reign of no king of Bengal—perhaps of all Upper India before the middle of the 10th century—do we possess so many inscriptions. Whilst the names of other Bengal kings scarcely ever occur in legends, and remain even unrecognized in the geographical names of the country, the name of 'Husain Shâh the Good' is still remembered from the frontiers of Orissa to the Brahmaputra." This great and good king extended his empire into Orissa, into Assam, into Chittagong, and reigned over all north Behar, and all south Behar up to the western limits of Sarkar Monghyr, where his son Danyal erected a vault over the shrine of Peer Nafa. (See Tabaqat-i-Akbarî and also Badaoni, Vol. I, p. 371). A cathedral mosque amongst his other edifices was erected by this king, in 907 A.H. at Machain, opposite to Faridpur in Dhaka; the inscription of this mosque appears in J.A.S. for 1873, p. 293. The Husain Shâh dynasty consisted of four sovereigns: (1) Alauddin Husain Shâh who reigned from 899 to 929 A.H. (2) Alau-d-din's son, Nasir-d-din Abul Muzaffar Nasrat Shâh (929 to 939). (3) Alau-d-din Firuz Shâh (939), a son of No. 2, and (4) Ghiasu-d-din Mahmûd Shâh, (940-945 A.H.) the last Independent king of Bengal, who was defeated by Sher Shâh's army at Gaur under Jalal Khân and Khwâz Khân in 944 A.H. or 1538 A.D. That is, for forty-four years, this Husainî dynasty consisting of four kings, reigned over Bengal (See J.A.S.B. for 1872, p. 332). The Taqnat-i-Akbarî's notice of Bengal closes with an account of the reign of Nasrat Shâh, the second king of the above Husainî dynasty. The fourth king of the Husainî dynasty, it may be of interest to remark, is the "El Ray Mamud de Bengal" of the Portuguese, who described Gaur, the capital at the time, as being "three leagues in length, well-fortified and with wide and straight roads, along which rows of trees were planted to shade the people." This Mahmûd Shâh died in 945 A.H. at Colgong (Kâhalgaon), where he lies buried.

nobility, and dissuade him from evil pursuits, it is all in vain; for he is simply bent on hoarding wealth." In consequence, the nobles looked upon Husain as their friend, patron and sympathiser. As his virtues and Muzaffar Shāh's vices were known to the public and to the *elite*, on the day that Muzaffar Shāh was slain, all the nobles held a council for the purpose of electing a king, and favoured the installation of Syed Sharif Maki, and said, "If we elect you king, in what way will you conduct yourself towards us?" Sharif Maki said: "I will meet all your wishes, and immediately I will allot to you whatever may be found over-ground in the city, whilst all that is under-ground I will appropriate to myself." The patricians as well as the plebeians fell in with this tempting offer, and hurried out to pillage the city of Gaur, which at this time eclipsed Cairo (in point of wealth).

In this way, a city was pillaged:

You might say, it was swept by the broom of plunder.

Syed Sharif Maki by this easy contrivance, seized the umbrella of sovereignty, and introduced the Khuṭba and the coin in his own name. Historians write that his name was Syed Sharif Maki,¹ and that when he ascended the throne, he styled himself 'Alau-d-din. But I note that throughout the kingdom of Bengal and in the neighbourhood of Gaur, his name as Husain Shāh is on the lips of the *élite* and the mass. Since I did not find the name of Husain Shāh in history, I was in doubt. After much research, by deciphering wordings of inscriptions which exist up to this day, and are engraved on the ruins of the City of Gaur, on the stone of the large gate-way of the Qadam Rasūl building,² and on the Golden Mosque, and also on some other shrines, which are amongst the edifices erected by Sultān Husain Shāh and his sons Naṣrat Shāh and

¹ The *Tabaqat-i-Akbari* and *Badaoni* (p. 317 vol. 1) simply call him Alauddin (which however was obviously the *Jalīla* name), Ferishta erroneously calls him "Sayid Sharif Maki," whilst Stewart incorrectly calls him "Shiref Mecca," erroneously led no doubt by the remark of the '*Riyaz*' whose author thinks that Husain's father or one of his ancestors might perhaps have been a Sherif of Mecca. The *Alamgirnamah* (p. 730) calls him Husain Shāh.

² The inscription dated 937 A.H. on the Qadam Rasūl building at Gaur is published in J.A.S.B. for 1872, p. 338; in it Naṣrat Shāh is described as son of Husain Shāh, son of Syed Ashraful Husaini.

Mahmūd Shāh, it appears that Syed ‘Alāu-d-din Abūl Muzaffar Husain Shāh is the son of Syed Ashrafał-Husaini. In regard to the months and years of Syed Sharif Maki's period, all these inscriptions tally, and thus all doubts are set at rest. It appears that apparently his venerable father—Syed Ashrafał Husaini—was Sharif of Makka; hence the son also was known as Sharif-i-Maki; or else, his name was Syed Husain. In a pamphlet, I have noticed that Husain Shāh and his brother Yūsuf, together with their father, Sayyid Ashrafał Husaini, were residents of the town of Tarmūz.¹ By chance, they came to Bengal, and stayed in the mouzā of Chandpur in the zillā of Radha,² and both the brothers took their lessons from the Qāzi of that place. On knowing their noble pedigree, the Qāzi married his daughter to Husain Shāh. After this, he entered the service of Muzaffar Shāh, and reached the office of Vizier, as has been related before. When he ascended the throne in the city of Gaur, after some days, he forbade the people from the pillage of the city, and when they did not cease, he slaughtered twelve thousand plunderers; then these stayed their hands from the work of pillage. And making search, he found much of the hidden treasures including thirteen hundred plates of gold. From ancient times, the custom in the country of Lakhnautī and East Bengal was that rich people preparing plates of gold, used to take their food thereon, and on days of carnivals and festivities, whoever displayed a large number of golden plates, became the object of pre-eminence. And this custom up to this time prevails amongst the rich and high-ranked people. Sultān ‘Alāu-d-din Hussain Shāh, since he was a wise and sagacious sovereign, shewed considerateness towards the influential nobles, and raised his select officers to high positions and trusty offices. And he prohibited the *Paiks*—whose faithlessness and regicides had become characteristic—from guarding the Palace, and totally disbanded them, so that no harm might befall him. And in place of the *Paiks*, in the Guard-room and on the Band-stand, he appointed other body-guards. And he also expelled totally the Abyssinians from his entire dominions.

¹ A town in Turkestan.

² That is, the Western Bengal tract. See however, note 13 to p. 48, where Professor Blochmann identifies Chandpur, near Alipur on the Bhairab, in Jessore district.

Since these Abyssinians were notorious for their wickedness, regicides and infamous conduct, obtaining no footing in Jaunpur and Hindustan, they went to Gujrāt and the Dakhin. Sultān 'Alān-d-din Ḥusain Shāh, girding up the waist of justice, unlike other kings of Bengal, removed his seat of government to Ekdālā, which adjoins the city of Gaur. And excepting Ḥusain Shāh, no one amongst the kings of Bengal made his seat of government anywhere, except at Pandua and the city of Gaur. As he was himself of noble descent, according to the saying, "Every thing turns back to its origin" he took the Syeds, Mughals and Afghāns by the hand, and sent efficient District Officers to different places, so that peace in the country being secured, anarchy and revolutions which had occurred during the period of the Abyssinian kings, etc., vanished, and all disloyal elements were reduced to order. And subjugating the Rajas of the environs and conquering up to Orissa, he levied tribute. After this, he planned to conquer Assam, which is north-east of Bengal. With an overwhelming army consisting of infantry and a numerous fleet, he marched towards that kingdom, and conquered it. And conquering the whole of that country up to Kāmrup, Kāmtah and other districts which were subject to powerful Rajas, like Rūp Narain, and Mal Kunwar, and Gasa Lakhan and Lachmi Narain and others, he collected much wealth from the conquered tracts; and the Afghāns demolishing those Rajas' buildings, erected new buildings. The Raja of Assam not being able to oppose him, relinquishing his country, fled to the mountains. The king, leaving his son¹ with a large army to

¹ This was Prince Danyal (incorrectly known as Dulal Ghazi). This invasion of Assam took place in 1498 A.C. See J.A.S. for 1872, p. 835. Particulars of this invasion of Assam in 1498 A.C. or 903-4 A.H. are given in the Alamgirnamah pp. 730 and 731 and the Assam Buranji (J.A.S., for 1874, p. 281). Husain Shāh's conquest of Kamiūp and Kamta (western Assam) is also chronicled in a contemporaneous inscription of 907 A.H. (1501 A.C.) in a Madrasah or College founded by Husain Shāh at Gaur. This inscription is also published in J.A.S., for 1874, p. 303. Husain Shāh's first Governor of Western Assam or Kamrup was his son, Prince Danyal,—the same prince who erected the vault over the shrine of Pir Nafa in Monghyr fort in 903 A.C., whilst returning from a mission on behalf of his father to meet Sultān Sikandar Lodi in Behar, and immediately before setting out on this Assam expedition (*Badaoni*, p. 317 Vol. I). He was followed as Governor of Assam by Musunder Ghazi, who was succeeded by Sultān Ghias-d-din who introduced a colony of Mukhammadans into Assam.

complete the settlement of the conquered country, returned triumphant and victorious to Bengal. After the withdrawal of the king, his son devoted himself to the pacification and defences of the conquered country. But when the rainy season set in, owing to floods, the roads and tracks became closed, and the Rajah with his adherents issued from the hills, surrounded the Royal army, engaged in warfare, cut off supplies of provisions, and in a short time put all to the sword. And the king, erecting a fort on the bank of the river Bhatah,¹ bestowed great efforts on the improvement and advancement of the Kingdom of Bengal. And erecting and establishing Mosques and Rest-houses at different places in every district, he conferred numerous gifts on saints and recluses.² And for the maintenance of the Rest-house in connection with the eminent saint, Nur Qutbū-l-'Alam, he endowed several villages, and every year, from Ekdālā, which was the seat of his government, he used to come to Pandua, for pilgrimage to the bright shrine of that holy saint.³ And because of his meed-worthy courteousness and affable deportment, and owing to the exuberance of his good sense and wisdom, he ruled for a long period with complete independence. In the year 900 A.H., Sultān Husain Sharqī, ruler of the Jaunpūr kingdom, on being defeated and pursued by Sultān Sikandar, proceeded to Colgong (Kahlgaon),⁴ and took shelter with Sultān 'Alāu-d-din Husain Shāh. The latter, paying regard to the refugee's rank, provided him with means of comfort, so that relinquishing auxieties and cares of sovereignty, Sultān Husain Sharqī passed the rest of his life at the above place. Towards the end of 'Alau-d-din's reign, Muhammād Babar the Emperor invaded Hindustan. Sultān Husain Shāh, in the year 927 A.H., died a natural death. His reign lasted 27 years, and according to some, 24 years.

¹ Stewart has 'Bateah,' and says it is the name of a stream, which also bears the name of Gandak. I do not know how far Stewart is correct.

² He also founded Madrasahs or Colleges for the advancement of learning, as is evidenced by the testimony of the contemporaneous inscription of 907 A.H. published in J.A.S.B., for 1874, p. 303. This inscription opens with the remarkable saying of the Prophet, "Search after knowledge even as far as China."

"اتلبو العلم ولو بالصين"

³ See note p. 46.

⁴ See *Budaoni*, p. 316, Vol. I.

and according to others, 29 years and 5 months. Amongst the sovereigns of Bengal, none has been equal to 'Alāu-d-dīn Ḥusain Shāh. And traces of his beneficence in this country are well-known to all. He had eighteen sons Nasrat Shāh, after his father, became king of Bengal

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THE REIGN OF NASRAT SHĀH,¹ SON OF 'ALĀU-D-DĪN ḤUSAIN SHĀH

When Sultān 'Alāu-d-dīn Ḥusain Shāh died, the adherents of the kingdom and the members of the government placed on the throne his eldest son, named Nasrat Shāh, commonly known as Naṣib Shāh, who was wise and just, and well-behaved, and in affairs of administration was more proficient than his other brothers. The most laudable work that he performed was that, instead of imprisoning his brothers, he doubled the offices which had been conferred on the latter by their father. And capturing the Rajah of Tīrhūt, he killed him. And he set two officers, named 'Alāu-d-dīn and Makhdum 'Alīm, otherwise known as Shāh 'Alīm, and who were sons-in-law of Ḥusain Shāh, for the conquest of the limits of Tīrhūt and Hājipur,² and posted them there. And when Emperor Babar, killing Sultān Ibrāhīm,³ son of Sultān

¹ His name, as appearing on his coins and inscriptions, is Nāṣiru-d-dīn Abul Muzzafar Nasrat Shāh (See J A S B. for 1873, pp. 296 and 297). Historians call him also Nasib Shāh, (Badaoni, p. 348), but perhaps whilst as a prince, he held the name of Nasib Khān. He appears to have reconquered Chittagong Tract (see Tarikh-i-Hamdī and J.A.S. for 1872, p. 336), and to have subdued Tīrhūt and Hājipur tracts in North Behar—and to have also held temporary sway over Azimgarh in the N.-W. Provinces (see Sikandarpur Azimgarh inscription published in J.A.S. for 1873, p. 296). Kharid mentioned in this inscription is on the right bank of the Ghagra river.

Nasrat Shāh reigned from 929 to 939 A.H. (J.A.S. for 1872, p. 332).

² Hājipur was long the head-quarters of the Bengal Governors of Behar from the time of Haji Ilyās, and was founded by Haji Ilyās alias Shamsu-d-dīn Ilyās, king of Bengal. It sank in importance with the transfer of the head-quarters to Patna, on the establishment of Mughal rule under Emperor Akbar.

³ Ibrāhīm Lodi, son of Sikandar Lodi and grandson of Bahadur Lodi, was defeated and killed by Babar at the decisive battle of Panipat in 1526 A.C. or 932 A.H. See the graphic description of this decisive battle in Badaoni (Pers. text, Vol. I, pp. 334-336.) By this great battle, the sovereignty of

Sikandar Lodi, conquered the great empire of Hindustan, many of the Afghan Omra escaping, sought refuge with Nasrat Shah. And at length, Sultan Mahmud,¹ brother of Sultan Ibrahim, being expelled from his kingdom, came to Bengal. Nasrat Shah showing kindness to every one, bestowed on all pargannahs and villages, in accordance with their respective rank, and condition, and consistently with the resources of his kingdom. And he married Sultan Ibrahim's daughter, who had also come to Bengal. And planning the subjugation of the Mughal forces, he despatched Qutb Khan with a large force towards the environs of Bharai.² And the latter fought several battles with the Mughals, and for a period the contending forces were bivouacked there, fighting. But Khan Zamān,³ son-in-law of Emperor Babar, had conquered up to Jaunpur, and when in the year 930 A.H., Emperor Babar came to Jaunpur, and brought to his subjugation all its limits and environs, and planned to march to Bengal and to bring it also under his domination, Nasrat Shah, foreseeing the result, sent valuable presents and gifts in charge of wise envoys, and offered submission. Emperor Babar, in view of the exigencies of the times, made peace with Nasrat Shah, and retired. When Emperor Babar died on the 5th of the month of Jamādiu-l-Awal

India was transferred from Afghan hands to those of the Mughals. Strange enough to add, this revolution was effected by the intrigues of Afghan officers and Omra of Ibrahim who had joined Babar, and invited the latter to India. (*Badaoni*, Pers. text, p. 331, Vol. I). No doubt, it was a penalty paid by Sultan Ibrahim for his ill-treatment of his brothers, officers and noblemen, whom he constantly distrusted and disgraced.

¹ Sultan Mahmud was a son of Sultan Sikandar Lodī. He was set up as a King by Hasan Khan Mewati and Rana Sanga, and induced to fight with Babar who defeated him. After defeat, he lived at Chitor, whence he was brought by Afghans to Behar, and proclaimed its King. Sher Khan joined him, but subsequently deserted him in favour of Mughals, who defeated him. From Patna, he fled to Orissa, where he died in 949 A.H. (See Badaoni, pp. 361 and 338, Vol. I).

² Sarkar Bharai is included in the Subah of Oudh, and is mentioned in the Ain-i-Akbari (Jarrett's Tr., Vol. II, p. 93)

This was the furthest western incursion made by the Musalman kings of Bengal (bearing of course Sher Shah, who from king of Bengal rose to be Emperor of all India).

³ See p. 189 Bloch. Tr., Ain, Vol. I. From Badaoni's account (p. 338, Vol. I), the conquest of Jaunpur appears to have been made by Humayun, during Babar's lifetime, in Badaoni (p. 344, Vol. I), Md. Zaman Mirza

937 A.H., and Emperor Humāyun ascended the throne of Delhi, it was rumoured that the Emperor of Delhi was planning the conquest of Bengal. Consequently, Nasrat Shāh in the year 939 A.H., in view of demonstrating his sincerity and friendship, sent rare presents in charge of Malik Marjān, the eunuch, to Sultān Bahādur Gujrati.¹ Malik Marjān met Sultān Bahādur in the fort of Maudū, and became the recipient of a special Khillat. In the meantime, Nasrat Shāh, in spite of his being a Syed, indulged in dissipations and sundry oppressions, to detail which would be to harrow the feelings of all. And a world was grinding under his tyranny. In that interval, Nasrat Shāh rode to Aknakah, in the city of Gaūr, in order to visit the tomb of his father. As will would have it, there he punished an eunuch for some fault. From fear of life, this eunuch leagued with other eunuchs, and murdered Nasrat Shāh on his return to the palace, in the year 943 A.H. His reign lasted 16 years, and according to some, 13 years, and according to others, less than 13 years. The foundations of the building of Qadam Rasūl² in the year 939,³ and the Golden mosque commonly called the Sona Musjid⁴ in the year 932 A.H., were laid by him, and these with their shattered doors and walls exist to this day, amongst the buildings of Nasrat Shāh, son of Sultān 'Alā'u-d-din Husain Shāh, amidst the ruins of Gaūr. And the foundation of the luminous shrine of the saint Makhdūm Akhi Sirāju-d-din⁵ at Sādū-l-kāhpur is also amongst the noble reliques of that monarch.

¹ He reigned in Gujarat from 1526 A.C. to 1536 A.C.—see Ain-i-Akbari, Vol. II, p. 261, and Badaoni, pp. 344 to 347, Vol. I.

² He foolishly engaged in a war with Humayun and was defeated, (Vol. II, p. 266, and Badaoni, p. 346, Vol. I)

³ This building was in fair order when I visited Gaūr in 1887. It is a square one-domed building in the enclosure of the Fort. Its length from east to west is 24 cubits, and its breadth is the same. The Bhagirati flows to the west of it, about a distance of 30 'usūs. This building was erected by Nasrat Shāh in 937 A.H. (1530 A.D.) Inside the mosque under the dome, there is a foot-print of the Arabian prophet on a piece of stone, which is said to have been formerly at Panduah in the Chilla Khana of the Saint Jallalā-d-din Tabrizi, who is supposed to have brought it from Arabia.

The inscription on the building is published in J.A.S.B. for 1872, p. 336.

⁴ The date on the inscription is however, 937 A.H. (See J.A.S.B. for 1872, p. 338).

⁵ See Ravenshaw's and Creighton's "Ruins of Gaūr."

⁶ He was a Saint of Gaūr. He came as a boy to Nizamu-d-din Auliā of

[*Note by the author, Salīm:* In all the inscriptions that engraved on stones exist to this time, the king's name is mentioned as Nasrat Shāh, son of Sultān 'Alāu-d-dīn Husain Shāh. In histories, his name is mentioned as Nasib Shāh. Apparently, this is a corruption or a mistake, in that there is no room for mistake in the inscriptions engraved on stones.]



REIGN OF FIRUZ SHĀH,¹ SON OF NASRAT SHĀH.

When Nasrat Shāh drank the disagreeable syrup of death, his son, Firuz Shāh, by the counsels of the grandees, ascended the throne. He had reigned for three² years, when Sultān Mahmūd Bengali, who was one of the eighteen sons of Sultān 'Alāu-d-dīn Husain Shāh, and whom Nasrat Shāh had installed to the rank of a nobleman, and who in the life-time of Nasrat, conducted himself like an *ameer*, finding an opportunity, slew Firuz Shāh, and ascended the throne by right of inheritance from his father.

Delhi and in course of time acquired great learning. He was then sent to Bengal, where he died in 758 A.H. or 135 A.C. After Nizamu-d-din's death (according to the *Haft Iqlim*), he went to Jakhnanti—(See J.A.S. for 1873 p. 260).

Nasrat Shāh could not have laid the foundation of the Saint's shrine; he could have only repaired and improved it, for the inscription on the shrine (see J.A.S. for 1873, p. 294), shews that its door was built by Nasrat Shāh's father, Sultān 'Alau-d-dīn Husain Shāh, in 916 A.H. (A.C. 1510).

Akhi's pupil was the Saint Alan-i-Huq, father of the Saint Nūr Quṭb 'Alam of history.

Akhi was a contemporary of Shamsu-d-dīn Abul Muzaffar Ilyās Shāh, King of Bengal.

¹ His name appears to be 'Alau-d-dīn Abul Muzzafar Firuz Shāh, both on his coins and his inscriptions (See J.A.S.B. for 1873, p. 297). He reigned for only one year (939 A.H.) when he was slain by his uncle Mahmūd Shāh, the next King. This would also put back the date of Nasrat Shāh's murder to end of 938 or beginning of 939 A.H.; but *Badaoni*'s account (p. 348, Vol. I), renders it doubtful.

² "Three years," is evidently a copyist's mistake, for Stewart who bases his history on the *Riyaz*, mentions "three months" which he must have found in his copy of the MS. of the *Riyaz* and which appears otherwise more consistent, chronologically.

REIGN OF SULTAN MAHMUD,¹ SON OF 'ALAU-D-DIN.

When Mahmud Shah ascended the throne, Makhdum 'Alam, his brother-in-law, who was Governor of Hajipur, raised the standard of rebellion, and intrigued and allied himself with Sher Khan, who was in the tract of Behar.² Mahmud Shah deputed Qutb Khân, Commandant of Monghyr, to conquer the Province of Behar, and to chastise Makhdum 'Alam. Sher Khan made efforts to conclude peace, but they were of no avail; and at length, by the concurrence of the Afghans, resolving to die, he determined to fight. When the two forces closed together, a great battle ensued. Qutb Khân was killed in the battle, and Sher Khan, obtaining his elephants and baggage, became powerful. After this, Makhdum 'Alam, in order to avenge himself, or to usurp the throne, raised the standard of rebellion, and fighting with Mahmud Shah, was killed. And Sher Khan Afghan instantly, who had usurped the throne of Delhi,³ drew his force towards Bengal. The nobles of Bengal, guarding the passes of Teliagadhi

¹ The name of this King as appearing on his coins and inscriptions is Ghiyasu-d-din Abul Muzaffar Malmud Shah (See J.A.S. for 1872, p. 339, and for 1873 p. 298). He was the last independent King of Bengal, and reigned from 940 to 944 A.H. He is the "E Rey Mamud de Bangala," with whom the Portuguese Alfonso de Melo made a treaty. At this time, Sher Khan and his brother Adil Khân had deserted the Mughal cause, and gone over to the side of the King of Bengal. But subsequently Sher Khan on the pretext of avenging the murder of Firuz Shah, made war on Mahmud Shah, besieged him at Gaür, and Mahmud Shah fled to Golpong (Kahalgaon), where he died in 945 A.H. (1538 A.C.) of injuries received on the battle-field. (See *Badaoni*, p. 348, Vol. I).

² The town of Behar is meant. It appears that at this time both Sarkar Monghyr in South Behar and the whole of North Behar were subject to the Bengal kings, and Hajipur was the head-quarters from a long time of the Bengal Governor of North Behar. West of Sarkar Monghyr in South Behar, which was subject to the Sharqi kingdom of Jaunpur, on the decay of the latter kingdom, fell into the hands of semi-independent Afghan chiefs, including Daria Khân, his son Bahadur Khân (who proclaimed himself Sultan Muhammad), Sultan Mahmud, and Sher Khan. At this time, as the text shews, Makhdum 'Alam, Mahmud Shah's brother-in-law, who was his Governor of North Behar, and had his head-quarters at Hajipur, also rebelled against his sovereign, and intrigued with Sher Khan (afterwards Sher Shah). (See *Badaoni*, pp. 360, 358, 331, Vol. I).

³ How Sher Shah acquired the Delhi Empire, is related in *Tarikh-i-Sher Shahi* (and also in *Badaoni*) and the *Akbarnameh*.

and Sakrigali¹ for one month continued fighting. At length, the passes of Teliagadhi and Sakrigali were captured, and Sher Khān entered Bengal, and Mahmūd Shāh, drawing his force, encountered the former, when a great battle ensued. Sultān Mahmūd, being vanquished in the field, entrenched himself in the citadel, and sent a message to Emperor Humāyun in Delhi, seeking for help. Humāyun Shāh in the year 944 A.H. turned towards the conquest of the province of Jaunpur. Since at that time, Sher Khān was in Bengal, Emperor Humāyun going to the foot of the fort of Chunar,² laid siege to it. Ghazi Khān Sūr, who was in the fort on behalf of Sher Khān, raised the standard of opposition, and for six months the siege was protracted.³ By the efforts of Rūmī Khān,⁴ ladders being mounted, the fort was scaled and captured by Humāyun. Sher Khān also put forth grand efforts for capturing the fort of Gaūr, and the garrison were hardpressed. But as in the meantime one of the zamindars of Behar, becoming refractory, raised disturbance, Sher Khān, finding it inexpedient to halt at Gaūr, left his son, Jallāl Khān, and Khawās Khān, one of his trusty nobles, to besiege the fort of Gaūr, whilst he himself marched back to Behar. And Jallāl Khān, son of Sher Khān, skirmished with Mahmūd Shāh, so that the garrison were reduced to straits, and food-grains became scarce in the city. On Sunday, the 13th of the month of Farvardi, corresponding to the 6th of Zil-Qadah, 944 A.H.,⁵ Jallāl

¹ These passes are close to Colgong, and are now traversed by the E.I. Railway line. They were in those days considered the 'key' to Bengal. They were fortified under Sher Shāh's order by Qutb Khān, son of Sher Khān, and Khawas Khān, slave of Sher Khān. (See *Badaoni*, p. 349, Vol. I).

² In the Āin-i-Akbarī, under the Sūbah of Allahabad, Chunar is described "as a stone-fort in the summit of a hill, scarcely equalled for its loftiness and strength." The river Ganges flows at its foot—Āin-i-Akbarī (Jarrett's Tr., Vol. 2, p. 159)

³ It is stated that its siege by Emperor Humāyun commenced on 8th January, 1538 A.C. As its siege lasted six months, and as it was stormed before Gaūr fell (on 6th April, 1538 A.C.) into the hands of Sher Shāh's general, Khawas Khān, the siege of Chunar must have commenced in October 1537 A.C. (See *Tarikh-i-Sher Shāhī*), or it may be that the fall of Gaūr took place in July 1538 A.C. (See *Badaoni*, pp. 348 and 349, Vol. I).

⁴ See p. 441 Blochmann's Trans. of Āin, Vol. I, p. 441, and *Badaoni*, p. 348, Vol. I. Chunar was captured by Humāyun in 943 A.H.

⁵ This corresponds to 6th April, 1538 A.C.

Khān with other grandees, such as Khawās Khān, etc., struck up the kettle-drum of battle. Sultān Mahmūd, who was hard-pressed by the siege, sallying out of the fort, advanced to fight. Since the period of his fortune had turned to declension, and the luck of Sher Khān assisted the latter, Sultan Mahmūd, unable to cope in battle, escaping by the way of Bhātā,¹ fled, and Mahmūd Shāh's sons were taken prisoners; and the fort of Gaūr, together with other booty, fell into the hands of Jallāl Khān, son of Sher Khān Jallāl Khān and Khawās Khān, entering the fort, engaged in slaughter and capture and plunder of the garrison. And Sher Khān also, being set free from the disturbance in Behar, pursued Sultān Mahmūd. When they closed each other, Sultān Mahmūd was obliged to fight, and receiving a serious wound, fled from the battle-field. Sher Khān, victorious and triumphant, spurred on to Gaūr, and became master of Bengal. The Cathedral Mosque at S'adu-l-lāhpur,² amongst the buildings of Sultān Mahmūd, son of Sultān 'Alāu-d-din Husain Shāh, exists to this day. From the inscriptions engraved on it, it appears that he was a son of Sultān 'Alāu-d-din Husain Shāh. The period of his reign appears to have lasted five years.³

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ACCESSION OF NAŠIRU-D-DĪN MUHAMMAD HUMAYUN PĀDSHĀH TO THE THRONE OF GAŪR.

Sultān Mahmūd, fleeing wounded from the battle with Sher Khān, turned to meet Sultān Muhammad Humāyun, the Emperor. At the time when Sultān Humāyun the Emperor captured the fort of Chunār, Sultān Mahmūd arriving at Darvishpura,⁴ and meeting the Emperor, and using much cajolery and persuasion, requested the Emperor to invade Bengal. The Emperor, taking pity on Mahmūd, left Mirzā Dost Beg⁵ in charge of the fort of

¹ See note *ante*.

² This was a quarter of Gaūr. The inscription on this mosque is published in J.A.S.B. for 1872, p. 339.

³ The fate of Mahmūd Shāh is fully described in the *Tarikh-i-Sher Shāhi*, of which the Hon'ble Sir Edward Clive Bayley has published a translation in Dowson's edition of Elliot's History of India, IV, pp. 360-364.

⁴ I have not identified this place; but it must have been close to Chunār.

⁵ In *Badaoni* (p. 348, Vol. I), it is stated that when the King of Bengal

Chunar, and in the beginning of 945 A.H.¹ raised the standard of march towards the conquest of Bengal. Sher Khān,² learning about this, despatched Jallāl Khān and Khawās Khān to defend the pass of Teliagadhi, which leads to Bengal. And this Teliagadhi and Sakrigali is a place between the provinces of Behar and Bengal, it is very impregnable; it is flanked on one side by a lofty hill and a dense forest which are quite impassable, and on another side by the river Ganges, to ford which is very difficult. Emperor Humāyun detached Jahāngir Beg³ Mughal to capture Teliagadhi and Sakrigali. On the day that Jahāngir Beg reached that place, just after he had dismounted, Jallāl Khān and Khawās Khān, marching up quickly with an efficient force, attacked him. The Mughal forces, unable to cope, were vanquished, and Jahāngir Beg, getting wounded, in a hapless condition, retreated to the Emperor's camp.⁴ But when Emperor Humāyun himself marched up to Teliagadhi and Sakrigali, Jallāl Khān and Khawās Khān, seeing their inability to stand the Emperor's onslaught, fled towards the hills, and from thence, to Sher Khān at Gaūr. The Imperial army, forcing its way easily through that narrow defile, marched up, stage by stage. And when the Imperial camp halted at Kohal Gāon (Colgong), Mahmūd Shāh, who was in the company of the Emperor, heard that his two sons who had been taken prisoners by Jallāl Khān, had been slain. From this grief and affliction, he pined away

(named erroneously Nasib Shāh, which should be Mahmūd Shāh) getting wounded in the war against Sher Shāh, came and met the Emperor (Humāyun), and invoked his help, the latter left Mu Hindū Beg Qochin in charge of Jaunpur province, and marched (from Chunar) towards Bengal, forcing the pass of Teliagadhi, which was fortified and held by Qutb Khān and Khawās Khan (son and servant respectively of Sher Shāh)

¹ i.e., 1538 A.C.

² Sher Khān or Sher Shāh was at this time at Gaūr and had made himself master of it (See *Badaoni*, pp. 343 and 349, Vol. I). Mughal historians, to please the Mughal Emperors, invariably belittle Sher Shāh by calling him "Sher Khān" Sher Shāh finally defeated Humāyun (Jarrett's Tr., *Ain*, p. 421, and *Badaoni*, pp. 354 and 356, Vol. I) near Kanauj in A.H. 947 (A.C. 1540), when Humāyun fled to Sindh.

³ He is mentioned as Governor of Bengal under Humāyun (rude Bloch-mann's Tr., *Ain-i-Akbarī*, and also the text, *Fasc 1*, p. 331, and also *Badaoni*, p. 352, Vol. I.)

⁴ This must have been near Colgong (Kahlgaon), at the time.

day by day, and in a short time died.¹ And since Sher Khān, on hearing about the approach of the Imperial forces, became anxious, he removed the treasures of the kings of Gaūr and Bengal, fled towards Rādhā,² and from thence towards the hills of Jhārkand.³ Emperor Humāyun captured without opposition the city of Gaūr⁴, which was the capital of Bengal, and owing to the ominous nature of its name, he changed it to Jinnatabad, and introduced the Imperial Khuṭba and coin. The ports of Sunārgāon and Chātgāon (Chittagong), etc., came into the possession of the Emperor. For some time, the Emperor lived in ease and comfort, and did not pursue Sher Khan, and made light of the enemy. Three months had not yet passed, since his stay in that city, when owing to the badness of the climate of that place, many horses and camels died, and many soldiers fell ill. Suddenly, the news was received that the Afghāns, marching by way of Jhārkand, had captured the fort of Rohtas,⁵ and that leaving a force for the defence of the fort, Sher Khān himself had marched to Monghyr, and had put to the sword the Emperor's grandees who were there. And the news of the successful rebellion of Mirzā Hindal which had come to pass at Delhi,⁶ was also received. The Emperor becoming anxious on the receipt of the

¹ Mahmūd Shāh, the last Independent Musalman king of Bengal, died at Colgong in 1538 A.C.

² This was the name which Western Bengal bore under Hindu Rajas.

³ Chuta Nagpūr tract was so called during Moslem rule in India.

⁴ Humāyun captured Gaūr, about July 1538. Humāyun stayed at Gaūr for three months, that is, till September 1538 A.C., and named the place Jinnatabad. (See *Badaoni*, p 349, Vol. I).

⁵ This important fort in South Behar was captured by Sher Shāh in 945 A.H. or about September 1538 A.C. by an ingenious stratagem. (See *Badaoni*, p. 349, Vol. I). Sher Khan induced the Rajah of Rohtas to give shelter to his family in the Fort, and then sent in there two thousand armed Afghans in *mahfas* or palanquins; these latter killed the Rajah and his soldiers, and easily captured the Fort for Sher Shāh.

⁶ In *Firīzat* occurs the following: "At this time news was received that Mirza Hindal had raised the standard of rebellion in Agra and Mewat, had caused the Khuṭba to be recited after his own name, and had killed Shaikh Bahlol" (Vol. I, p. 423, Pers. text). Delhi mentioned here therefore appears to be a mistake for Agra, as appears also from the text which follows. (See *Badaoni*, p. 350, Vol. I).

news from Delhi, appointed Jahangir Quli Beg¹ Governor of Bengal, and leaving Ibrāhim Beg, who was one of the principal Omra, with five thousand select cavalry in the former's company, himself swiftly marched back towards Agra. This happened in 946 A.H.

THE ACCESSION OF SHER SHĀH² TO THE THRONE, IN THE CITY OF GAŪR.

When Emperor Humāyun in the year 946 A.H. withdrew towards Agra, Sher Khān, apprised of the unpreparedness of the Imperial army and of the rebellion of Mirzā Hindal, set out from the fort of Rohtas with a large army. And at the time, when the Imperial camp arrived at Chausa, capturing the high way, for three months Sher Khān bivouacked facing it,³ and caused as much harassment as he could. At length, by way of treachery and stratagem, sending to the Emperor Shaikh Khalil, the well-known saint who was his spiritual guide, Sher Khān sought

¹ In *Badaoni* (p. 350, Vol. I). "Jahangir Beg Mughal."

² His regal style was Faridu-d-din Abul Muzaaffar Sher Shāh. He reigned from 944 to 952 A.H. or 1538 to 1545 A.C. He lies buried at Sahasram (Sasseram) in Behar. His first Governor of Bengal, Khusrū Khān, who married a daughter of Mahmud Shāh III, king of Bengal, was replaced by Qazi Fazilat, of Agra. Those who care to know the life and career of this remarkable Sovereign, will find a full account in *Badaoni* (Vol. I, pp. 356 to 374). A man of learning and wonderful resources, a dashing soldier, a general of high order (always ready to avail himself of all stratagems and tactics in war), a politician of keen diplomacy, when he mounted the throne, he exhibited the highest qualities of a statesman and a beneficent sovereign. Moderate and scientific in his revenue-assessments, liberal in his gifts, *Jageers* and benefactions, generous in supporting learning and the learned, wise in his army-reforms (copied subsequently by Akbar) munificent in laying down trunk roads, planting trees, sinking wells, establishing caravanserais, building Mosques, Madrasahs and *Khanqahs*, and erecting bridges, few Indo-Moslem Kings come up to his level. He administered justice so vigorously that he impressed his personality on all, and established thorough peace, so that, says *Badaoni* (p. 363, Vol. I), no dacoit or robber would dare to touch a gold plate, though it might be left on the road by an old woman, during her sleep.

³ Sher Khān had encamped on the right bank of the river between Chausa and Baksar. The river here is called Thorā Nadi. The battle of Chausa was fought on 9th Safar 946 A.-H. or 26th June, 1539 A.C. (See *Badaoni*, pp. 351 and 362, Vol. I).

for peace. The Emperor, owing to the exigencies of the times, accepted his overtures,¹ and it was agreed that Bengal and the fort of Rohtas would continue in the possession of Sher Khān, and that the latter would put forth no further pretensions, but that the Imperial coin and Khutba would be in force in those provinces. Sher Khān, taking his oath on the holy Qorān, accepted these terms; and the Imperial army were re-assured by this oath. But Sher Khān, on the following day, with an efficient and well-equipped Afghān force, taking the Imperial army by surprise, did not allow it time to rally into ranks, and after fighting became victorious, and closed the ferries where boats were moored. Owing to this cause, the king as well as the beggar, the high as well as the low, became dispirited and straitened, and being hardpressed by the Afghāns, plunged pell-mell into the river Ganges, so that besides the Hindustanis, nearly twenty thousand Mughals got drowned. The Emperor also, plunging into the river, with the help of a water-carrier, with great difficulty crossed over to the bank of safety, and with a small number of followers, the cup of whose lives was not yet full to the brim, set out for Agra. Sher Khān, after gaining this strange victory, returned to Bengal, fought repeatedly with Jahāngir Quli Beg, and at length by way of deception and treachery, invited him to his presence, and slew him and his retinue. And putting to the sword the remainder of the Imperial army who were at other places, he introduced the Khutba and the coin after his own name, and brought the provinces of Bengal and Behār absolutely under his domination. And from that time he assumed the title of Sher Shāh,² and that year devoting himself to the

¹ Rather the exertions for peace were made by Humāyun, who sent Mulla Muhammad Aziz for the purpose to Sher Khān, who was then at Chausa. At the time, Sher Khān with his sleeves stuck up and with a spade in hand, in grilling weather, was digging a trench, and fortifying the place. On seeing the Mulla, he sat down on the bare ground, and in reply to the Mulla said: "Tell this one word on my behalf to the Emperor, that he seeks war, and not his soldiers, whilst I do not seek war, but my soldiers do." Sher Shāh then sent to the Emperor his spiritual guide Shaikh Khalil, a descendant of Shaikh Farid Ganj Shakar (See *Badaon*, pp. 350 and 351, Vol. I).

² After defeating Humāyun at Chausa on 26th June, 1539 A.C. (9th Safar, 946 A.H.) Sher Khān marched to Gaūr, slew Humāyun's Governor, Jahangir Quli Beg, and assumed the same year at Gaūr the royal title of Faridu-d-dīn Abul Muzaffar Sher Shah, and struck coins. Sher Shah stayed

settlement of his kingdom, attained great power and pomp. At the end of the year, leaving Khizr Khân to rule over Bengal, he himself started for Agra. And from that side, Humâyun's force, despite the fraternal dissensions, consisting of one hundred thousand soldiers, marched forward to encounter him. And in the year 947 A.H.¹ on the tenth day of the month of Muharram, in the neighbourhood of Qananj, on the banks of the river Ganges, the contending hosts faced each other. And whilst the Mughal forces were preparing to encamp at this stage, nearly fifty thousand Afghân cavalry dashed up. The Imperial army, without fighting, was routed, and Sher Shâh chasing it up to the river, marched forward to Agra.

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RULE OF KHIZR KHÂN AT GAÜR.

When Khizr Khân was appointed Governor of Bengal on behalf of Sher Shâh, he married a daughter of one of the kings of Bengal,² and in his mode of living, and in his paraphernalia of comforts and luxuries, observed the kingly mode. And when Sher Shâh at Agra came to know about this, exercising foresight, he deemed it proper to adopt remedial measures against the disease before it shewed itself, and swiftly marched to Bengal. And when Khizr Khân went forward to receive him, Sher Shâh imprisoning him, divided the province of Bengal amongst several tribal chiefs, and appointed Qazi Fazilat, who was one of the learned scholars of Agra, and who was distinguished for his virtues, honesty and trustworthiness, to be the over-lord, and entrusting to his hands the power of making peace and war in the country, he himself returned to Agra.³

till end of December 1539 A.C. at Gaür, and then leaving Khizr Khân as his Governor of Bengal, he marched towards Agra. (*Badaoni*, pp. 352 and 364 Vol. I).

¹ Corresponding to the year 1540 A.C. See description of battle of Qananj in *Badaoni*, p. 354, Vol. I.

² He married a daughter of Maḥmûd Shâh III, the late king of Bengal, and gave himself royal airs, in consequence of which Sher Shâh promptly removed him, and appointed Qazi Fazilat as Governor of Bengal in his place. (See *Badaoni*, p. 365, Vol. I)

³ In 948 A.H. Khizr Khân was deposed at Gaür by Sher Shâh. Sher Shâh had political insight of a high order. The administrative arrange-

ACCOUNT OF THE OVER-LORDSHIP OF MUHAMMAD KHĀN SUR IN BENGAL

When in the year 952 A.H., Sher Shāh, in capturing the fort of Kalinjar,¹ by the will of Providence, was accidentally burnt by the explosion of the gunpowder of a mine that had been laid underneath the rampart, and his younger son, named Jallāl Khān, ascended the throne of Delhi and assumed the title of Islām Shāh,² popularly known as Salim Shāh, Muhammad Khān Sur, who was one of the principal Omra and a connexion of Salim Shāh, and who was renowned for his justice and equity and courteous deportment, was appointed Governor of Bengal. And for some years until the end of Salim Shāh's reign he continued so, after which he raised the standard of rebellion, and turned towards the

ments that he introduced at this time in Bengal, viz., of placing different tribal chiefs to rule over different territorial divisions would indicate that he was fully alive to the policy "Divide and rule." His installation of Qazi Fazilat, a scholar of Agra, in a position of over-lordship over these tribal chiefs, further indicates that he set a high value on learning. Sher Shāh died on 12th Rabi I, 952 A.H. (3rd June, 1545); he lies buried at Sahsram, in South Behar. See Tarikh-i-Sher Shāhi for an interesting account of Sher Shāh's career, and also Badaoni, p. 365, Vol. I, Firishta and Akbarnamah.

Sher Shāh was the first ruler who from a king of Bengal, became the Emperor of all India. His triumph was a triumph for Bengal, whose prosperity and welfare continued to receive his special attention, even after he became Emperor of India. Mughal historians generally (no doubt from their delicate position) have failed to appraise Sher Shāh's qualities as a statesman and as a soldier at their proper worth. His reign was fruitful of military, fiscal, agricultural, economic, currency and revenue reforms in Bengal, and also of many public works of utility, such as roads, rest-houses, bridges, fortifications, Khanqas, colleges and wells, &c.

1 "Kalinjar is a stone fortress in Sūbah Allahabad, upon heaven-reaching hill."—Ain. During its siege in 1545 A.C., a shell rebounded from the walls into the battery where Sher Shāh stood, and set fire to the gun-powder. He was severely burnt, and died next day. (Jarrett's Tr., Ain., Vol. II, p. 1604). Ain simply says "he fell at the powder magazine when the fire opened in the fort" (See Badaoni, p. 372, Vol I).

² Jallāl Khān assumed the royal title of Jallālu-d-dīn Abul Muzaffar Islam Shāh in 1545 A.C. (or 952 A.H.) He reigned from 1545 to 1553 A.C. He appointed his relative Muhammad Khān Sur as his Governor of Bengal, removing Qazi Fazilat. Islam Shāh lies buried at Sarsaram. He drew up a comprehensive Procedure Code, and followed the enlightened and statesman-like policy of his illustrious father. See Badaoni Vol I, p. 374.

conquest of Chunār, Jaunpūr¹ and Kalpi.² Muḥammad Shāh 'Adli,³ taking in his company Hemu⁴ the grocer, who was one of his leading Omra, with a large army, proceeded to encounter Muḥammad Khān, and in the village of Chaparghatha, which is fifteen *kro* distant from Kalpi, between the two armies, a sanguinary engagement took place.⁵ Many persons on both sides were killed, and Muḥammad Khān, too, was killed. The grandees who escaped from the sword fled, and rallied together at Jhosī,⁶ and installed in power Muḥammad Khān's son, named Khizr

¹ "Jaunpur is a large city. Sultān Firuz Taghlak laid its foundation and named it after his cousin Fakhru-d-din Jannai."—Ain

² Kalpi is mentioned in the Ain under Sūbah Agra (Jarrett's Tr., Vol II, p 184).

³ Mubariz Khān killed Firuz Khān, son of Islam Shāh, and assumed (in 960 A.H. or 1553 A.C.) the title of Muḥammad Shāh 'Adil. Owing to this unwarranted assassination, popularly he was known as 'Adil Shāh or simply as "Andhal" which means "the blind" in Hindustani.

In Frishta and Stewart, it is stated that Muḥammad Khān Sur ruled over Bengal and North Behar wisely and beneficially till the close of the reign of Salim Shāh; but when in 960 A.H. Muḥammad 'Adili who was addicted to debauchery and pleasures, mounted the throne, after slaying Firuz Khān, Muḥammad Khān refused to pay him homage, viewing him as the assassin of his late master's son.

Muḥammad Khān Sur was appointed in 952 A.H. (1545 A.C.) Governor of Bengal and North Behar by Islam Shāh, who had deposed Qazi Fazilat, the nominee of Sher Shāh Islam Shāh at the same time confirmed Miyan Sulaiman Karrarani to continue as Governor of South Behar.

⁴ Hemu the grocer was made a Superintendent of the Markets by Salim Shāh, and raised to the office of Administrator-General of the Empire by Muḥammad Shāh 'Adil. He was defeated by Akbar's General, Bairam Khān, in 1556 A.C. at Panipat.

⁵ Muḥammad Khān Sur, Islam Shāh's Governor of Bengal, refused to acknowledge Muḥammad 'Adli Shāh, and himself assumed the royal title of Shāhīn-d-din Abul Ma'zaffar Muḥammad Shāh, and invaded Janapur and Kalpi. The battle of Chapparghatha was fought between the two in 962 A.H. (1553 A.C.) Chapparghatha is east of Kalpi, on the Jamuna river. He ruled as Islam Shāh's Governor of Bengal from 952 to 960 A.H. and reigned as king of Bengal from 960 A.H. to 962 A.H., that is from 1553 to 1555 A.C. (See Badaoni, p 432, Vol I).

⁶ Jhosī is on the left bank of the Ganges, opposite to Allahabad; there Khizr Khān son of Muḥammad Shāh, who was killed in the battle of Chapparghatha, celebrated his *julus*, and assumed the royal title of Bahadur Shāh in 962 A.H. (1555 A.C.) (See Badaoni, p. 433, Vol. I).

Khān. Bahādur Shāh (that is, Khizr Khān), to avenge the death of his father, set about collecting his forces, subdued many of the eastern provinces, and invaded Bengal.

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RULE OF KHIZR KHĀN, STYLED BAHADUR SHAH.¹

When Bahādur Shāh, with an efficient army, invaded Bengal, Shāhbāz Khān, who, on behalf of Muhammad Shāh 'Adli, was at that time Governor of Gaūr, advanced to fight. The grandees of Shāhbāz Khān, seeing the overwhelming force of Bahādur Shāh, deserted to the latter. Shāhbāz Khān, with the remnant of the soldiery who held on to him, resolved to fight, and was slain on the battle-field.

The man whom Fortune favours,
Who has power to vanquish ?

Bahādur Shāh, triumphant and victorious, captured the City of Gaur, and introduced the coin and Khutba in his own name. After this, he drew his forces against Muhammad Shāh 'Adli, and a great battle was fought at a point between Surajgadha and Jahāngirah.² Muhammad Shāh, receiving mortal wounds on

¹ Bahādur Shāh or Khizr Khān, son of Muhammad Khān Sur alias Shamsu-d-din Abul Muazzaf Muhammad Shāh, was installed in power at Jhosī, where Muhammad Shāh's defeated grandees and officers rallied after the battle of Chapparghatta. He reigned over Bengal as king from 962 to 968 A.H. (or 1555 to 1561 A.C.) Badaoni calls him Muhammad Bahādur. The most important event of his reign was his war with 'Adli Shāh, whom he defeated at the decisive battle of Surajgarha in Monghyr district, in 964 A.H. At this battle, Sulaimān Kararānī who held South Behar from Sher Shāh's reign assisted Bahādur Shāh. (See Tarikh-i-Daudi and Badaoni, pp. 483-484, Vol. I).

Bahādur Shāh was king of Bengal and North Behar from 962 to 968 A.H. (that is 1555 to 1561 A.C.) During this period, South Behar continued under its old Governor, Miyan Sulaimān Kararānī.

It may be noted here that Bahādur Shāh was a contemporary of Emperor Akbar who ascended the Imperial throne in 968 A.H. (or 1556 A.C.)

² Jahāngirah village is close to Jamalpur railway station, in Monghyr district. Surajgadha or Surajgarha is a town close to Mullanagar, on the banks of the river Gangas, in Monghyr district.

the battle-field,¹ was killed. And this Muhammad Shāh *alias* Mubariz Khān, was a son of Nizām Khān Sur, who was a nephew of Sher Shāh, and a cousin and brother-in-law of Salim Shah. After the death of Salim Shāh, on the third day, slaying the former's son, named Fīuz Shāh, who was his nephew, Muhammad Shāh mounted the throne of Delhi, and assumed the title of Muhammad Shāh 'Adli.² As the latter had no capacity for Government, the Afghāns nick-named him 'Adli,' and by a slight change of pronunciation, they called him 'Andli.' And 'Andli,' in the Hindustani language, means "the blind." After this, Bahādur Shāh, reigning over Bengal for six years, died.



REIGN OF JALLĀLU-D-DĪN, SON OF MUHAMMAD KHĀN.

After Bahādur Shāh's death, his brother Jallālu-d-dīn³ ascended the throne, and after five years' reign, in the City of Gaūr, died.



REIGN OF JALLĀLU-D-DĪN'S SON.

After Jallālu-d-dīn's death, his son, whose name is unknown, ascending the throne, struck up the drum of brief authority, and

¹ At this battle in 964 A.H. (1557 A.C.) Bahādur Shāh was assisted by Sulaimān Kararānī. According to Tarikh-i-Dāndī, the decisive battle was fought at the "stream of Surajgarh, near Monghyr" (which is the Keor Nadi). Professor Blochmann locates the battle-field at Fathpuri village, 4 miles west of Surajgarh and the Keor nadi. Tarikh-i-Dandī inaccurately places Surajgarha one kos, more or less, from Monghyr.

² See Badaoni, p. 384, Vol. I.

³ His royal title was Ghiasu-d-din Abul Muzaffar Jallāl Shāh. He reigned over Bengal and North Behar from 968 to 971 A.H. (or 1561 A.C. to 1564 A.C.) During this period, Sulaimān Kararānī continued as semi-independent Governor of South Behar, whilst Hajipur which had risen in importance from the time of Nasrat Shāh continued to be the head-quarters of the Bengal Governor of North Behar. Patna became the seat of Behar Governors from the time of Emperor Akbar. Sher Shāh had built the Fort of Patna (see Bloch. Contr. J.A.S. for 1875, p. 302). Jallāl Shāh died at Gaūr in 971 A.H. With Jallāl Shāh and his son, ended the Sūr dynasty in Bengal. Badaoni (p. 430, Vol. I) states "that Muhammad Khān Sur, ruler of Bengal, assumed the title of Sultan Jallālu-d-dīn, and extended the Bengal Kingdom up to Jaunpur."

as yet more than seven months and nine days had not elapsed, when Ghiāsu-d-dīn, slaying him, usurped the reins of the sovereignty of Bengal.

REIGN OF GHIĀSU-D-DĪN.

When Sultān Ghiāsu-d-dīn drew to his lap the bride of the kingdom of Bengal, as yet he had not more than one year and eleven days rested on the bed of ease, when Tāj Khān Krani¹ gathering strength, slew him, and by means of the sharp sword conquered the kingdom.

REIGN OF TAJ KHĀN KRANI.

Tāj Khān Krani was one of the grandees of Salim Shāh, and Governor of Sambhal.² At the time of the decline of Muhammad Shāh 'Adli, escaping from Gwalior, he set out for Bengal. Muhammad Shāh 'Adli detached a large army in pursuit of him. In the environs of Chaprampūr, which is forty *kro* distant from Akbarābād and thirty *klo* distant from Qamauj, the two forces encountering each other, a battle was fought, when Tāj Khān being routed, retired towards Chunār. On the way, winning over certain Revenue Collectors of the Crown-lands of Muhammad Shāh 'Adli, he levied from them in the shape of cash and goods whatever he could, and taking one *halqāh* of elephants—a *halqāh* consisting of 100 elephants—from the pargannahs, united with his brothers, 'Ahmād Khān and Ilyās Khān, who were Governors of certain districts alongside the

¹ Sulaimān Khān Karāni, Governor of South Behar in 971 A.H. (1564 A.C.) sent his elder brother Tāj Khān Karāri, to Gaūr, to put down the usurper, Ghiāsu-d-dīn. Tāj Khān killed the usurper, and established himself at Gaūr, in 971, and from 971 to 972 A.H. (1564 to 1565 A.C.) ruled as Governor of Bengal, on behalf of his brother Sulaimān Karāri (J.A.S. for 1875, p. 295, and *Badaoni*, pp. 409, 420 and 421, Vol. I). Badaoni describes Tāj Khān as one of the most learned scholars of his time. He died in 972 A.H.

² Sarkar Sambhal under the Sūbah of Delhi is mentioned in the *Ain* (Jarrett's Tr., Vol. II, p. 104).

The *Ain* further states: "In the city of Sambhal is a temple called *Hart Mandāl* (the temple of Vishnu) belonging to a Brahman, from whose descendants the tenth *mālar* will appear in this spot" (Jarrett's Tr., Vol. II, p. 281).

banks of the Ganges, and of Khwaṣpur Tandah, and raised the standard of rebellion. When Muḥammad Ṣhāh 'Adli marched from Gwalior with his army against the Karanians, and on the bank of the Ganges, the two armies encountered each other, Hemū¹ the grocer, who was the generalissimo of Muḥammad Ṣhāh 'Adli's army, taking with him one *halqāh* of elephants, and crossing the river, and fighting, became victorious. And when Ibrāhim Khān Sur,² who was 'Adli's sister's husband, escaping and capturing Delhi raised troubles, Muḥammad Ṣhāh 'Adli was compelled to leave the Karanians, and to march back towards Delhi. And the Karanians thus became independent. And, as has been related, when Tāj Khān reduced to his subjection the City of Gaūr, after nearly nine years ruling over it, and conquering the kingdom of Bengal, like others, he died.

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REIGN OF SULAIMĀN KARANI.³

In the beginning of his career, Sulaimān Karani was one of the grantees of Sher Ṣhāh. Sher Ṣhāh appointed him Gover-

¹ Though a grocer or *baqāl*, Hemū rose to the office of Vizier and generalissimo under Muḥammad Ṣhāh Adli, and exhibited great personal courage at the battle of Panipat fought in 964 A.H. between him and Akbar. He assumed the title of Rajah Bikrammadit at Delhi. He ill-treated the Afghans, who at heart despised him, and who, therefore, for the most part threw in their lot with Akbar. (See Badaoni, Vol II, pp. 13 to 16).

² See Badaoni, Vol I, pp 422 to 428. During the chaos which arose during the latter part of the feeble reign of Muḥammad Ṣhāh Adli, it was arranged between Ibrāhim and Sikandar alias Ahmad Khān, that the former would rule over the Eastern Empire from Delhi to the eastermost portions of India, whilst the latter would be master of the Panjab, Multan and other western tracts.

³ According to the Akbarnamah, Badaoni and the Tabaqat-i-Akbarī, he died in 980 A.H. and reigned in Bengal from 971 to 980 A.H., or 1563 to 1572 A.C. He is sometimes called Kararani and sometimes Karani and also Krani. It is related of him that he held every morning a devotional meeting, in company with 150 Shāiks and 'Ulamas, after which he used to transact business during fixed hours, (See Bloch, Tr, Ain, p 171, and Badaoni, Vol. II, pp 76, 173, 174 and 200), and that this practice influenced Akbar's conduct. His conquest of Orissa (in 975 A.H. or 1567 A.C.) mainly through the efforts of his distinguished general, Kalaphar, is detailed in a following section in the text, and also in Fisht-i Akbarnamah, and Tarikh-i Daudi.

nor of the Sūbah of Behar, which he continued to hold in the reign of Salim Shāh. When Salim Shāh passed to the regions of eternity, in Hindustān, tribal chiefs established themselves, and in every head the ambition of sovereignty, and in every heart the aspiration of suzerainty, arose. Sulaimān Khān, after the death of his brother, Tāj Khān, established himself with full independence as king of Bengal and Behar, and abandoning the City of Gaūr, owing to the inclemency of its climate, established himself in the town of Tandah¹. And in the year 975 A.H., he conquered the country of Orissa, and placing it under a permanent Governor with a large army, he himself set out for the conquest of the country of Kuch Behar. He subjugated its environs and outlying parts, and whilst he was besieging its capital, he got news that the insurgents in Orissa had again raised the standard of insurrection. Thus, of necessity, he abandoned the siege of Kuch Behar town,² and returned to Tandah, which was his Capital. And for some time, in a similar manner, there was commotion all over Hindustān. And when Emperor Humāyun returned to Hindustān from Persia, Sulaimān Khān, exercising foresight, sent a letter embodying sentiments of loyalty and

His principal nobleman and officer, Khān Jahan Lodī, held a conference with Akbar's general, Munim Khān-i-Khanān, in the neighbourhood of Patna, and it was arranged to recite the Kht.ān and strike coins in Bengal after Akbar's name (see p. 427, Bloch Tran, Āin, and Badaoni, p. 174). In 972 A.H., Sulaimān removed his capital from Gaūr to Tandah. Akbar sent an embassy to him (Badaoni, p. 76, Vol. II).

¹ Tandah was on the west side of the Ganges, nearly opposite to Gaūr.

In 972 A.H. (1564 A.C.) Sulaimān Kararani, the Afghan king of Bengal, abandoned Gaūr on account of its bad climate, and shifted the capital westward to Tandah, which was also called Khwaspur Tandah. In 983 A.H. (1575 A.C.), Munim Khān-i-Khanān, Akbar's Sipasalar, re-occupied Gaūr, where a pestilence soon broke out, and he as well as many Mughal officers and soldiers died (See Badaoni, pp 216 and 217, Vol II). About 1242 A.H. (1826 A.C.) Tandah was destroyed by floods, and disappeared into the river. Now-a-days it lies as a heap of dust about a mile from Lakhīnur. (See Beveridge's Analysis of Khurshid Jahan Numa, J.A.S., 1895, p 215)

² Taking advantage of the dissensions between the Afghans under Sher Shāh and the Mughals under Emperor Humāyun, Kuch Behar which had previously been subdued by Alau-d-dīn Husain Shāh, king of Bengal, and partially re-conquered by Sulaimān Kararani rose into semi-independence in 944 A.H. under Bisa, and became independent under Rajas Nara Narayan (967 A.H.) and Bal Gosain (980 A.H.). Subsequently it was reconquered.

friendship, together with presents. From the other side also, owing to the exigencies of the times which called for the destruction and extirpation of the descendants and adherents of Sher Shâh, the presents and gifts were accepted, and a condescending reply containing expressions of reassurance and good-will was sent, together with a Royal manifesto, ratifying Sulaimân's continuance in his office. After this, though Sulaimân Khân continued the *Khuâza* and the coin after his own name in the kingdom of Bengal,¹ he styled himself Hazrat 'Alâ (the Supreme Chief), and outwardly showing submission to Jallâlu-d-dîn Muhammad Akbar Bâdshâh, he sent occasionally presents and gifts. Nearly sixteen years² ruling independently over Bengal, in the year 981 A.H. he died. And he was very energetic, industrious, and strict. In the history of Firishta, the reign of Tâj Khân is not given, and the reign of Sulaimân Khân is described as lasting 25 years. Since the brothers, from the beginning, held conjointly the rule of this country, and Taj Khân came afterwards, therefore the rule of both has been ascribed to one. God knows the truth!

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REIGN OF BAYAZID KHÂN,³ SON OF SULAIMAN KHÂN.

After Sulaimân's death, his son Bayazid Khân, assuming the sovereignty, ascended the throne of Bengal. As yet more than a month had not elapsed, and according to another account, one year and six months he had ruled, when an Afghân named Hanso, who was a cousin and brother-in-law of Bayazid, attacking him,

¹ From note *ante*, it would appear that he ceased to do so in Akbar's time.

² From note *ante*, it would appear that he ruled only for ten years over Bengal, whilst he held Behar from the time of Sher Shâh.

³ He reigned in 980 A.H. or 1572 A.C. (See extract from Badaoni and the Sawânih Akbarî regarding the death of Sulaimân, accession and assassination of his son Bayazid, and the installation of Bayazid's brother Dâud, chiefly through the efforts of Lodi Khân, the premier nobleman of the Bengal kingdom (J.A.S. for 1875, pp. 304-305).

Badaoni who was a zealous Moslem remarks that 'Sulaimân conquered the town of Katak-Benaras, the mine of unbelief,' and made Jagannah (Puri) a dar-ul Islam, and ruled from Kamrûp to Orissa. Sulaiman's first Viceroy of Orissa (including Katak) was Lodi Khân alias Khân Jahan Lodi, and his first Governor of Jagannath or Puri was Qutlu Khân (see Badaoni, p. 174, Vol. II).

killed him by stratagem in the Audience-hall, and attempted to become Administrator of the affairs of the kingdom¹. Lodi Khān who was a principal and trusty officer of Sulaimān Khān, demurring, tried to kill him. According to a tradition, after 2½ days, the younger brother, named Dāud Khān, killed Hanso, to avenge the death of his brother. Either way, after Bayazid, his brother, Dāud Khān, succeeded to the throne.

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REIGN OF DĀUD KHĀN, SON OF SULAIMĀN KHĀN.

When Dāud Khān² ascended the throne of Bengal, subduing completely all parts of Bengal, he introduced the Khuṭba and the coin after his own name. Owing to continual indulgence in wine and association with low and mean people, and because of numerous troops and retinue, and plethora of equipage, and abundance of effects and riches, and greatness of rank and dignity (in that he had 40,000 well-mounted cavalry, and 3,300 elephants, and 140,000 infantry, consisting of musketeers, matchlockmen and rocketeers and archers, and 20,000 pieces of ordnance, most of which were battering guns, and many armed cruisers, and other

¹ It is related in the Sawānih Akbarī and Badaoni that Bayazid 'in his youthful folly read the Khuṭba in his own name, neglected all forms of courtesy, and also ill-treated the chief nobles of his father who consequently hated him. Hanso, the son of his uncle Imad (brother of Sulaimān), who was also his brother in-law, then killed him. Lodi Khān then killed Hanso, installed Dāud. (See J.A.S. for 1876, pp. 304-305).

² Dāud Khān became king of Bengal, Behar and Orissa in 980 A.H. (1572 A.C.) and reigned from 980 A.H. to 984 A.H. (1572 to 1576 A.C.), under the title of Abul Muzaffer Dāud Shāh. In 982 A.H. Akbar personally wrested Behar from him by storming Patna and Hajipur forts, and Dāud fled to Orissa, where the battle of Maghulmari or Tukaroi north of Jaligarh, was fought in 1575 A.C. between him and the Imperialists, commanded by Munim Khān-i-Khanān. Dāud was defeated, and concluded the Peace of Katak, under which Bengal and Behar were ceded by him to Akbar, the latter recognising Dāud's sovereignty over Orissa. In 983 A.H. Munim Khān-i-Khanān died of malaria at Gaūr, with a large part of his army, and Dāud Khān, encouraged by this circumstance, invaded Bengal, and on 15th Rabi II 948 A.H. (12th July, 1576 A.C.) was defeated by Akbar's General, Husam Quli Khān Jahān, at Akmahal or Rajmahal, captured and beheaded. (See Tarikh-i-Dāudi, Firishta, Badaoni and Akbarnama). With Dāud Khān's death (1576 A.C.), the Kararani dynasty ended in Bengal.

implements of war, which he had ready and in store) he became haughty, and aiming at conquests caused troubles to the frontiers of the Empire of Emperor Akbar. Although the well-wishers dissuaded him from this policy, and gave him good counsel, he did not listen. And Munim Khān,¹ styled the Khān-i-Khānān, who was Akbar's Governor of Jaunpur, and held a *mansab* of Panjabzārī, under the order of the Emperor, turned towards the destruction and extirpation of Dāud Khān, and sent in advance of himself a small body of Mughal officers. Dāud Khān, on hearing of this, appointed Lodi Khān Afghān, who was his premier grandee, to oppose the Mughals. At Patna, both the armies encountered each other, and for some time were engaged in skirmishes. At length, both the factions patched up terms, and both the armies withdrew to their respective Provinces. But Emperor Akbar, declining to ratify the treaty, appointed Rāja Todar Mal² (after

¹ He was appointed to his jagirs in Jaunpur in the 12th year of Akbar's reign, when he concluded peace with Sulaimān Kararani, king of Bengal, who promised to read the *Khuṭba* and strike coins in Akbar's name. Munim in 982 A.H. was appointed Governor of Behar, (after Akbar captured Hajipur and Patna from Dāud) and ordered to follow Dāud into Bengal. Munim moved to Tandah, opposite to Gāur, on the right side of the Ganges, to settle political matters, and left the pursuit to Muḥammad Quli Khān Barlas. The latter followed Dāud to Satgaon, whence however, Dāud withdrew to Orissa, and Muḥammad Quli Khān Barlas from Satgaon invaded the district of Jasar (Jessore), where Sarmadi, a friend of Dāud, had rebelled, but the Imperialists, here too met with no success, and returned to Satgaon. Muḥammad Quli soon after died at Midnīpur, and Munim Khān with Todar Mal invaded Orissa, defeated Dāud at the battle of Mughulmari or Tikaroi, when the Peace of Katak was concluded, under which Bengal and Behar were ceded by Dāud to Akbar. Munim died of malaria at Gāur in 983 A.H. The great bridge of Jaunpur was built by him. It may also be of interest to note that another general, named Murad Khān, under Munim Khān-i-Khānān, about 982 A.H. invaded Fathabad (or Faridpur), and conquered it as well as Sarkar Bogla. This Murad Khān died at Fathabad (Faridpur) in 988 A.H., and Mukund, the zamindar of Fathabad and Bhosna, invited Murad's sons to a feast and treacherously murdered them. See Bloch. Trans., *Ain*, Vol. I, p. 318 and *Badaoni*, pp. 178 and 180.

² For a biographical account, see Blochmann's Tr. of *Ain-i-Akbarī*, Vol. I, p. 32. He was a Khetri by caste, and attained the *mansab* of *Chahar-hazārī* and also the office of Akbar's Naib Diwan or Deputy Finance Minister. He was very loyal to his sovereign, and Akbar held a high opinion of him. The rent-roll associated with his name and prepared under the direction of his sovereign, is well-known, and is given in the *Ain-i-Akbarī*. (See *Ain-i-*

raising him to the rank of Hazārī) to the office of Administrator of Bengal, and sent him in advance of the Khān-i-Khānān, and detached other officers and soldiers under the command of the aforesaid Khān for chastising Dāud Khān, and repeated his order to the Khān-i-Khānān in regard to the conquest of Behar. Since at that time, between Dāud Khān and Lodi Khān, some estrangement had arisen, Lodi Khān, being displeased, opened with the Khān-i-Khānān communications of conciliation, and avowed towards Emperor Akbar sentiments of submission and loyalty. Another Afghān officer, named Qutlu Khān, who bore a grudge against Lodi Khān, shaking the chain of enmity, denounced Lodi Khān before Dāud Khān, stating that Lodi Khān had been in collusion with Akbar's grandees, and that covertly he was of one mind with the latter. Dāud Khān, on being apprised of this, writing a soothing letter to Lodi Khān, and bringing him over to his side, had him in his presence, and churlishly slew Lodi Khān, who was renowned for his soundness of views, sagacity, bravery and valour. Dāud Khān then himself with a large army marched towards the bank of the river Sone, to encounter Akbar's army. And at the point of the confluence of the rivers Sone, Sro and the Ganges, a great naval engagement took place.

The young and the old were tired out with the battle,
Owing to incessant shower of spears and arrows.
The hurtle of daggers rose to the skies,
Hearts were pierced, and a torrent of blood set a-flowing in
the river.
The battle-axe became inlaid on the helmets of the heroes.
Like the comb of fighting cocks on the head.

At length, the fortune of Akbar triumphed, and the Afghāns being routed, took to flight, and retired to Patna. Some of their war-vessels fell into the hands of the Mughals. The Khān-i-Khānān also following up and crossing the river, marched with the greatest expedition to Patna, and investing that fort, where Dāud Khān had entrenched himself, prepared to assault it.

Akbarī, Vol. II, Jarrett's Tr., p. 88, and also Vol. I, pp. 366 and 348 Blochmann's Tr.) It would appear that this great rent-roll which has made Todar Mal so famous, was jointly prepared by him and his Chief, Muzaffar Khān, Akbar's Chief Finance Minister or Diwan. (See Badaoni).

When the signal to assault the fort was given,
 From both sides a hundred guns and muskets roared.
 From the booming of the thundering guns, and their
 smoke,
 Like unto the sable cloud wherein the thundering angel
 dwells,
 From the shower of cannon-balls, like the hail,
 Gushed in amidst those armies a deluge of destruction.

When this news reached Muḥammad Jallālu-d-dīn Akbar, he came to realize that without his effort the conquest of the fort of Patna was impossible. Therefore, mustering up Imperial courage, he with all his princes and nobles set out in one thousand flotilla of boats, placing over them covers of variegated colours, in the thick of the rainy season. When the Emperor reached the suburbs of Patna, he got news that 'Aesh Khān Nēāzi, who was one of the faithful officers of Dāud Khān, sallying out of the fort, had been killed whilst fighting with the Khān-i-Khānān, and that the garrison of the fort were contemplating flight. The Emperor then detached Khān 'Ālim¹ with a corps of 3,000 cavalry for storming the fort of Hajipur; and the latter arriving there, wrested the fort from Faṭḥ Khān, and reduced it to his own possession. Dāud Khān, on hearing of the fall of the fort of Hajipur, deputed sagacious envoys to the Emperor Akbar, asking forgiveness for his misconduct. The Emperor replied that on his personal attendance, his crimes would be forgiven; and in the event of his non-attendance, he might choose one out of the following three alternatives: “(1) either he might engage singly in a combat with me, (2) or he might send one of his grandees to fight singly with one of my grandees, (3) or he might send one of his war-elephants to fight singly with one of my elephants; whoever is triumphant in either, the country shall be his.” Dāud Khān, on receiving this message, w^re frightened, and seeing no advantage in tarrying at Patna, at night-fall slipped

¹ His name was Chalmah Beg. He was Humāyun's *Safarchi* or table-attendant. Humāyun sent him with Mirza Kamran to Mecca, and on the latter's death, he returned to India, was graciously received by Akbar who conferred on him the title of Khān 'Ālim. ‘When Akbar moved against Dāud Shāh in Patna, Khān 'Ālim commanded a corps, and passing up the river on boats towards the mouth of the Gāndak, effected a landing.’ (See Blochmann's Tr. of Ain, Vol. I, pp. 378-379).

out through the iron-gate,' and getting into a boat, and leaving behind effects and equipage, fled towards Bengal. The forts of Hajipur and Patna were seized by the Imperialists, and the Emperor Akbar pursued the vanquished Afghan army to a distance of 25 kro, and 400 war-elephants of Dāud Khān, together with other equipages, fell into the hands of the Mughal heroes. Whoever (amongst the vanquished) fled, saved his life, the rest were put to the sword. The Emperor, leaving Munim Khān to subjugate the outlying provinces and to extirpate Dāud Khān, retired from Dariapur.¹ When the Khān-i-Khānān reached Sakrigali, Dāud Khān becoming helpless fled to Orissa. And some of the grandees of Akbar, like Rajah Todar Mal and others, who had taken the route² to Orissa in pursuit of him, were twice vanquished by Junaid Khān, son of Dāud Khān. Munim Khān, hearing of this, himself³ marched to Orissa. Dāud Khān advanced to encounter the latter; when both the forces approached each other, they fell into battle-array.⁴

¹ There is a Dariapūr about 2 miles south of Mokaman railway ghāt station. This was probably the point up to which the Emperor Akbar advanced from Patna on boats in pursuit of Dāud Shāh, the king of Bengal. With the fall of the forts of Patna and Hajipur, (See *Badaoni*, pp. 180-181, Vol. II), Behar was practically lost by Dāud Shāh, who under the Peace of Katak subsequently ceded Bengal also.

² The route appears to have been through Bardwan across Madaran and Midnipur to parganah Chittua in Orissa, where Todar Mal was subsequently joined by Munim Khān. Dāud Khān at this time advanced to Haripur lying intermediate between Orissa and Bengal (see *Akbarnamah*)

³ At this time the Khān-i-Khānān was at Tandah, opposite to Gāur, settling political matters. On receiving Todar Mal's appeal for help, the Khān-i-Khānān promptly left Tandah, and quickly advanced to Orissa across Birbhūm, Bardwan and Midnipur into parganah Chittua in Orissa, where Todar Mal was.

⁴ See *Akbarnamah*, *Tabaqat-i-Akbari*, *Badaoni*, for full particulars of this battle. The *Akbarnamah* places the battle in a village called Takadhi or Takroi (two miles from the bank of the Soobanarika river and close to Jalesar). Professor Blochmann has traced also a village called Mughulmari (or Mughal's Flight) close to this Takroi or Tookaroi. (See Blochmann's *Tr. of Ain*, Vol. I, p. 375, and also *Badaoni*, p. 198, Vol. II.)

Todar Mal, says Professor Blochmann "moved from Bardwan over Madaran into the pergana of Chittua, where he was subsequently joined by Munim. Dāud had taken up a strong position at Haripur which lies between Bengal and Orissa. Battle took place on 3rd March, 1575 A.D. After the battle, Todar Mal leads the pursuit, and reaches the town of Bhadrak. Not long after he

The heroes arrayed themselves on the battle-field,
 All were armed with daggers, arrows and spears.
 On two sides the two armies sprang up like mountains,
 One without terror, the other with terror.
 All vied with each other,
 And charged, and themselves were charged with guns,
 arrows and spears.
 From the blood of the heroes of both the armies,
 Flowed a torrent on that battle-field.
 On the field fell many a slaughtered,
 On both sides, towered heaps of corpses.

An Afgān named Gujra,¹ who in heroism and valour was the Rustam of his time, and who commanded the van of Dāud Khān's army, made a bold onslaught on the commander of the Khān-i-Khānān's van, named Khān-i-'Alim, discomfited the Imperial vanguard, slew Khān 'Alim, and shook the van. And a number of Imperialists who were between the centre and the van, becoming discomfited by the attack of Dāud Khān, reeled back to the centre, and caused confusion. The Khān-i-Khānān, with the small remnant of troops that yet held the ground, advanced in front of Gujra, and by chance, Gujra and the Khān-i-Khānān encountered each other.

When the two heroes encountered each other,
 They unsheathed from both sides dazzling swords.
 Now one, and then the other, inflicted sword-cuts,
 Worthy of heroes.
 The one did not succeed in penetrating the cuirass,
 The other defended himself with a shield.
 At length, by the sword of Gujra,
 The body of the Khān-i-Khānān got wounded.
 Other adherents came in the midst,
 And intervened between the two combatants.

writes to Munim to come up and join him, as Dāud had collected his troops near Katak, and the whole Imperial army moves to Katak, where a peace is concluded."

¹ When Bayazid was killed by Hanso, it is related in the Sawanīh Akbarī that Gujra Khān attempted to raise in Behar Bayazid's son to the throne. It may be noted that a village called Gujarpur lies about 5 miles from Katak, and that there is a family there that claims Gujra Khān as its ancestor.

The Khān-i-Khānān, in that plight fighting, retired from the battle-field and halted, and when the scattered Mughal forces again rallied round him, he again advanced to fight with Gujra.

When Gujra a second time came to fight,
 From the aim of destiny, the bow became stretched,
 When the arrow hit him clean on the forehead,
 The arrow passsd right through the head.
 Gujra fell on the field like a mountain,
 By his fall, his army became dispirited.
 When fortune turned its face from Dāud Khān,
 From every side, misfortune hemmed him in.
 Dāud Khān fled from the battle,
 As he no longer dreamt of victory.

Dāud Khān, leaving behind the war-elephants and other armaments, in despair fled from the battle-field. And Rajah Todar Mal and other Imperial grandees marched in pursuit¹ of Dāud Khān. When Dāud Khān reached the environs of the river Chin,² he took refuge in the fort of Katak. Since every avenue of escape was closed, he was obliged to place his family and children inside the Fort, and then himself advanced to fight, putting the coffin on the shoulder, and preparing to die. Rajah Todar Mal communicated to the Khān-i-Khānān the state of affairs. Although wounded, the Khān-i-Khānān on the wings of swiftness proceeded to that place. But Dāud Khān negotiated terms of peace through the mediation of one of the Omras, and

¹ It appears from the Akbarnamah that after the battle of Takroī, Todar Mal pursued Dāud Khān up to Bhadrak, whilst Mun'im Khān the Khān-i-Khānān owing to his wounds still lay behind. At this time Dāud Khān collected his troops at Katak, and so Todar Mal wrote to Mun'im Khān to come up, and Mun'im Khān in spite of his wounds, moved up with the whole Imperial army to Katak, when the Peace of Katak was concluded. Under it, Dāud Khān formally resigned the sovereignty of Behar and Bengal to Akbar, retaining only Orissa. The battle of Takroī (3rd March, 1575 A.C.)—called by Badaoni ‘Bichwā—was a most decisive battle, as it virtually ended Afghan supremacy in Bengal and Behar, and substituted Mughal rule in its place.

² “Chin” is apparently a copyist’s mistake for the “Mahanadi” river. In shékista writing, the words ‘Chin’ and Mahanadi in Persian might resemble each other.

when the basis of the treaty¹ was settled, he went to meet Mun'im Khān. The Khān Khānān, showing chivalry and generosity, presented to him a belt, a dagger, and a sword set in jewels, left to him the province of Orissa and Katak Benares, and himself (on behalf of the Emperor) taking possession of other parts of the kingdom, returned with triumph and pomp, entered the city of Tandah, and set himself to administer the country. Since in former days, from the time of Muḥammad Bakhtiar Khilji down to the time of Sher Shāh, Gaūr had formed the Capital of Bengal, (though owing to the climate of the latter place not suiting foreigners, the Afghāns had built Khawaspur Tandah for the settlement of the rulers), the Khān Khānān, setting himself to the reconstruction of the city of Gaūr, proceeded to the latter place, and built it anew, and made it his head-quarters. Soon after, owing to the badness of its climate, he fell ill, and on the 19th Rajab, 983 A.H.² died. Dāud Khāu, on hearing the news of the Khān Khānān's death, with the assistance of the Afghāns, re-occupied Bengal and Behar, and immediately marched to wrest the city of Khawaspur Tandah. The Imperialists, not being able to tarry, evacuated the place. Dāud Khān with full independence resumed his former sovereignty.

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THE RULE OF NAWĀB KHĀN JAHĀN IN BENGAL, AND AN ACCOUNT OF DĀUD KHĀN'S DEATH.

When the news of Mun'im Khān, Khān Khānān's death reached Delhi, Emperor Akbar appointed Husain Quli Khān

¹ Under this treaty of Katak, Behar and Bengal were formally ceded by Dāud Shāh, the Afghan king of Bengal, to the Mughal Emperor (Akbar), Orissa being still retained by Dāud Shāh. Badaoni gives an interesting description of the Darbar held on the occasion by Mun'im Khān Khānān, across the Mahanadi river, opposite to the fort of Katak (Cuttack). Both Mun'im and Dāud shewed refined chivalry and magnanimity towards each other, at this State function.

² Corresponding to 1576 A.C.

Professor Blochmann, in his Tr. of Ain-i-Akbarī, Vol. I, p 376, gives a list (compiled from the Akbarnamah) of 14 other principal Mughal officers who died at Gaūr of malaria at this time (983 A.H or 1576 A.C) Badaoni also gives the list

Turkman, after bestowing on him the title of Khān Jahān,¹ to the office of Governor of Bengal. And when Khān Jahān reached the frontiers of Bengal, Khwājah Muẓaffar Ali Turbati,² who was a servant of Bahrām³ Khān, and, obtaining the title of Muzaffar Khān, was Governor of Behār, and had come for the conquest of the Rohtas fort, joined him with the troops of Behār, Tirhut and Hajipur, &c. And all the Imperialists uniting their forces, advanced to storm the fort of Teliagadhi and Sakrigali. Dāud Khān also with a formidable army advanced to Akmahal,⁴ which lies midway between Gadhi and Tandah, to fight with Khān Jahān. But Khān Jahān, by delivery of the first assault, stormed Gadhi, slaughtered about 1,500 Afghāns, and advanced towards the site where Dāud Khān was entrenched. When the distance

¹ He was appointed in 988 A.H. (1576 A.C.) by Akbar Military Governor of Bengal, on the death of Munīm Khān Khān-i-Khānān. His second-in-command was Rajah Todar Mal. He was a sister's son of Bairam Khān Khān-i-Khānān. See his biographical sketch in Blochmann's Tr. of Ain-i-Akbarī, Vol. I, p. 329, and also Maasir-ul-Umara.

At Bhagalpur, the Amirs of Bengal waited on Khān Jahān.

From this period the whole of Behar, including South and North Behar, was placed under a separate Mughal Governor, whilst Bengal was similarly governed by another separate Mughal Governor. The Governorship of Behar generally henceforth formed a sort of stepping-stone for the more responsible and lucrative office of Governor of Bengal (see the text).

² "Tirhuti" is a copyist's mistake in the text for "Turbati." He was Akbar's Governor of Behar, and held all Behar from Chausa to Teliagadhi. He was ordered by Akbar to assist Khān Jahān, Akbar's Governor of Bengal, when the latter encountered opposition from the Afghāns under Dāud Khān, who had at this time entrenched himself in the fort of Akmahal (subsequently, Rajmahal or Akbarnagar). He was at one time Finance Minister or Dewan of Akbar, and had Todar Mal under him. He, together with his Deputy, Todar Mal, was the author of Akbar's revenue-roll called "jam-i-hasil-i-hal," which supplanted the former revenue-roll of the Emperor, called 'Jami Raqmi,' that had existed from Bairam's time. He was previously Bairam's Dewan also. The old Jam-i-Masjid (now in ruins) of Agra was erected by him. He was killed at Tandah by Masūm Khān, the rebel. (See his full biographical sketch in Blochmann's Tr. of Ain-i-Akbarī, Vol. I, p. 348, and also Maasir-ul-Umara).

³ "Bahrām" is a copyist's mistake in the text for "Bairam."

⁴ i.e., Rajmahal or Akbarnagar—Previous to Man Singh selecting it, Shāh had selected its site.

between was covered, or the 15th Muḥarram, 983 A.H., which was a Thursday, both the contending hosts arrayed their forces in battle-rank.

The two armies fell into battle-array ;
 The warriors became anxious to fight.
 When the market of fight and combat became warm,
 The warriors drew against each other sharp swords.
 From the thundering of guns, and the raging of war-
 rockets,
 The sky itself quaked.

Kālā Pāhār who was one of the renowned generals of Dāud Khān, attacking the right wing of Khān Jahān,¹ spread consternation, and Muẓaffar Khān assaulting the left wing of Dāud Khān, caused it to reel back, and simultaneously, Khān Jahān assaulted the centre of Dāud Khān, and a great battle commenced.

On that battle-field,² mutual fightings occurred :
 Both the armies lost numbers of men.
 From the numbers of the killed, mounds were raised,
 And signs of the Day of Resurrection appeared.
 The renowned hero, Khān Jahān, in the battle,
 Reduced to dust the army of Dāud.
 Whichever side he raised his sword,
 He severed the head of the enemy from the body.
 And from this side, Dāud with the sharp sword,
 Caused havoc in the army of Khān Jāhan
 Whichever side he turned with his sword,
 He felled on his feet the helmet of the enemy's head.
 If he struck a horse with his sharp sword,
 It was ripped into two pieces up to the bow of the saddle.

¹ "Khān Jahān" was a title next in importance to "Khān-i-Khānān."

² This was the decisive battle of Akmahal or Agmahal (subsequently called Rajmahal or Akbarnagar), on 15th Rabi II 984 A.H., corresponding to 12th July, 1576 A.C. It finally crushed Dāud Shāh or Dāud Khān, the last Afghan king of Bengal, Behar and Orissa, and laid firmly the foundation of Mughal supremacy over those provinces, reduced Bengal to a Sūbah of the Great Mughal Empire, and extinguished for ever Independent Moslem Royalty in Bengal.

See full account of this great battle in the Akbarnamah and Badaoni, which are contemporary accounts.

And if he struck a spear on the chest of any person,
 Its point passed right through his back
 By the strength of arm, that furious lion
 Killed many, and squeezed many
 But as fortune did not favour him,
 He could not stand his ground on the battle-field.
 He was vanquished, and he lost his treasures and effects,
 Misfortune, like a post-boy, ran towards him.

When the eagle of victory and triumph cast its shadow on the army of Emperor Akbar, and Dāud Khān fled from the battle-field, the heroes of Khān Jahān's army, not abandoning Dāud's pursuit, followed him up, and at length Dāud Khān was captured, and brought to Khān Jahān. The latter, considering Dāud's life to be a source of disturbance and insurrection, ordered him to be killed.¹

His head was cut off with the sharp sword,
 From the blood of Dāud, the ground underneath reddened
 The Royal throne (of Bengal) became emptied of kings,
 From Bengal, Royalty vanished !

Junaid Khān, son of Dāud Khān, who receiving a mortal wound, had fled from the battle-field, some two or three days subsequently also died. Khān Jahān reduced to subjection as much of the country as was in the possession of the Khān-i-Khanān, and sent all the elephants captured from the Afghāns, together with other booty, to Emperor Akbar. And Muẓaffar Khān, striking up the kettle-drum of return, proceeded to Patnā, and in 984 A.H., turned to the conquest of the fort of Rohtas.²

¹ One cannot help noting the entire absence of chivalry on the part of this Mughal General, Khān Jahān. If he possessed one-quarter of the chivalry of his own predecessor in office, the Khān-i-Khanān, he could have never extended his hand to the perpetration of this brutality, which was as ferocious as it was ungallant. A worthy and heroic foe like Dānd Shāh deserved a better fate, and it is a pity that Khān Jahān's master, the Great Akbar, should not have provided against such a misdeed, which must reflect adversely on the Emperor's memory itself.

² This renowned Fort in South Behar in 945 A.H. passed into the hands of Sher Shāh. (See *Badaoni* for a description of it, as it existed in Akbar's time). During his reign and that of his son Salim Shāh, Fath Khān Batni commanded the Fort. Subsequently, it came into the hands of Sulai-

**AN ACCOUNT OF THE EXTIRPATION OF CERTAIN
GRANDEES OF DĀUD KHĀN.**

When Muzaffar Khān planned to return to Patna, on the way he detached Muhammad Ma'sum Khān¹ to conquer Husain Khān² Afghān who was in those parts, and he causing Husain Khān to flee, came to the Parganna which was his *jagir*, and entered the fort. And Kālā Pāhār coming with 800 corps of cavalry, besieged Ma'sum Khān. The latter seeing a breach made, battered down the rear-wall of the fort, sallied out, and gave battle to Kālā Pāhār. As ill-luck would have it, in the heat of warfare, the war-elephant of Kālā Pāhār, with its trunk, flung down Ma'sum Khān's horse, and threw down Ma'sum Khān on the ground. In the meantime, the Mughal archers hit the elephant-driver with the arrow, and the elephant, being without its driver, turned round and attacked its own army, and killed and trampled down numerous Afghāns. From this cause, the Afghāns were vanquished, Kālā Pāhār was killed, and his elephant turned back. The province of Orissa and Katak-Benares, the whole kingdom of Bengal and Behār, by the efforts of Khān Jahān, were annexed to the Empire of Akbar; and the fortune of the kings of Bengal terminated, and no other king in that kingdom thenceforth minted coins, or had the Khuṭbah read after his name. And the leading Afghān grandees, like Husain Khān and Kālā Pāhār, as related above, were totally extirpated, and some fled to the jungles in the tracts of Bengal³. In the

mān Kararānī and Junsaid Kararānī. The latter appointed Syed Muhammad Commandant of the Fort. The latter being hardpressed by Muzaffar Khān, Mughal Governor of Behār, fled to Shahbāz Khān (who had been deputed by Akbar to chastise Rajah Gajpati. See Āin-i-Akbarī, Bloch. Tr., Vol. I, p. 399), and handed over the Fort to him (984 A.H.). In the same year, Akbar appointed Mahbub Ali Khān Rahtari Governor of Rohtas, and Shahbaz Khān made over the Fort to him. (See Bloch Tr. of Āin, Vol. I, p. 422).

¹ He fought against Kālā Pāhār. See particulars of his career in Bloch, Tr. of Āin, Vol. I, p. 431 n. and also in Badaoni and Maasin-ul-Umara.

² See p. 439, Bloch Tr., Āin, Vol. I.

³ After the battle of Akmahal o. Rajmahal (1576 A.C.), in which the last independent Afghan king of Bengal, Behār and Orissa, named Dāud Shāh, was defeated and killed, Khān Jahān proceeded to Satgaon, where Dāud's family lived at the time, defeated remnants of Dāud's followers under Jamshid and Mitti, and re-annexed Satgaon to the Mughal Empire. Dāud's mother came to Khān Jahān as a suppliant. . . With the defeat and death

year 987 A.H., Khān Jahān died,¹ and the Afghāns, whose names and traces had been lost, now issued out from all corners, and tried to re-occupy and re-conquer the country. Amongst these, one principal Afghān commander, named 'Oṣmān Khān, combining with other Afghāns, raised an insurrection. Emperor Akbar appointed Khān 'Azīm Muṣṭā Kokah,² together with other principal Omra, to the Government of Bengal and Behār. And he made meedworthy efforts to destroy and extirpate the Afghāns. And when he did not succeed in completely extirpating them, Shāhbāz Khān³ came with re-inforcements, as an auxiliary to the Imperialists; and then engagements ensued with 'Oṣmān Khān. The ferocious Imperialists did not stay their hands from the slaughter, capture and extirpation of the insurgent Afghāns. In short, in the life-time of Akbar, the fortune of the Afghāns declined, but as their extirpation was not completed by the time of the death of Emperor Akbar, which took place in 1014 A.H., 'Oṣmān Khān rising again, re-sharpened his sword. And mobilising nearly

of Dānd, Bengal was by no means thoroughly conquered, as troubles broke out in Bhatī (Sundarbans including tracts along the Megna), where the Afghāns had collected under Karim Dad, Ibrāhīm and 'Isā Khān, whom Abul Faiz calls "Marzban-i-Bhatī." (See *Aīn-i-Akbarī*, Bloch. Tr., Vol. I, pp. 330 and 343).

¹ He died at a town called Sihātpūr (the 'Sanitarium') which he had founded near Tandah.

² In 988 A.H. Aziz was promoted by Akbar to command of Five Thousand, received the title of Azam Khān, and was in 988 A.H. detached with a large army to Bengal and Behār, to quell disturbances. In 990 A.H. he was again sent there, when he occupied Teliagadhi, the "key" to Bengal. He fought against the rebels Ma'sum-i-Kabuli and Majnūn Khān, and also operated against the Afghan Qutlu, who had occupied Orissa and a portion of Bengal. He took ill, retired to Behār, leaving the command in Bengal to Shāhbāz Khān Kambū. Of him, Akbar used to say "Between me and Aziz is a river of milk which I cannot cross" (See Blochmann's Tr., *Aīn*, Vol. I, p. 325 for details of his career and also *Maasir-ul-Umara*).

³ For interesting details of his career see Blochmann's Tr., *Aīn-i-Akbarī*, Vol. I, p. 399 and *Maasir-ul-Umara*. Ma'sum Khān Kabuli rebelled, fled to Bhatī, and took refuge with the Marzban-i-Bhatī, 'Isā Khān. Shāhbāz Khān followed him to Bhatī, crossed the Ganges at Khizrpūr (near Narain-ganj) plundered Bakhtiarpur, 'Isā Khān's residence, occupied Sunargaon and encamped on the banks of the Brahmaputra. 'Isā Khān made proposals of peace which were accepted: under it, an Imperial Resident was to stay at Sunargaon, Ma'sum was to go to Mecca, and Shāhbāz was to withdraw. But these terms were not carried out, as his officers shewed insubordination, and Shāhbāz had to retreat to Tandah.

20,000 Afghāns, he had the Khutba in that tract read after his name, and from the pride of being at the head of numerous followers, he became aggressive. And taking no account of the Imperial officers who were stationed in this country, he raised his hand of conquest on the Imperial dominions.

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Now I adorn my rarity-depicting pen with the chronicle of the accounts of the Nāzims of Bengal, who were honoured with the khill'at of the Niżāmat of Bengal from the lofty presence of the Chagtaï¹ Emperors, and who raising the standard of authority, freed this country from the weeds and thorns of rebellions.

¹ i.e., Mughal Emperors. See note *ante*.



CHAPTER III.

AN ACCOUNT OF THE RULE OF THE NAZIMS WHO WERE APPOINTED TO THE NIZĀMAT OF BENGAL BY THE TIMURIDE EMPERORS OF DELHI.

NIZĀMAT OR VICEROYALTY OF RAJAH MĀN SINGH.

When on the 19th Jamādi-ul-Sāni 1014 A.H., Nuru-d-din Muḥammad Jahāngir Bādshāh, in the fort of Agra, ascended the Imperial throne, inasmuch as from official despatches, news-letters, and the correspondence of officers, news of the insurrection of 'Osmān Khān was continually received, on the very day of his accession, the Emperor, bestowing rich khillat with *charqal*, and a sword set in jewel, and a splendid horse, appointed Rajah Mān Singh to the Nizāmat of the Subah of Bengal, whilst Wazir Khān was exalted to the office of Diwān and Auditor of his Province.¹ After their arrival in this country, the refractory 'mān advanced to fight, and a battle ensued. 'Osmān with great shrewdness opened secret negotiations. As the war was protracted, and the extirpation of the Afghāns was not accomplished, in that very year of accession, Rājah Mān Sing² was recalled from office, and

¹ For the first time, we hear of the offices of Nazim and Diwan. Hitherto we heard of Military Governors, called "Sipasalars" or "Sirlashkars" or "Hakims" appointed by the Mughal Emperor. It is obvious that, hitherto, Bengal under the Mughals was under a sort of Military Government, presided over by Military Governors. When the back-bone of Afghān opposition was broken, in the time of Emperor Jahangir, for the first time, under Mughal rule, Bengal was placed under Civil Government by the Mughal Emperors, who appointed two distinct functionaries, one being the Nazim (in charge of executive government) and the other, the Diwan (in charge of Revenue and Finance). This system of Government, though actually enforced in Bengal in Jahangir's time, must have been matured towards the end of Akbar's reign.

² He was a son of Bhagwan Das, and Akbar bestowed on him the title of "Farzand" or "Son," and raised him to the *Mansab* of *Haft Hazari*. See full

Qutbu-d-din Khān Kokaltāsh was exalted to his place, being the recipient at the same time of khil'ats with a belt set in jewels, and of a horse with gold-mounted saddle. The Viceroyalty of Rajah Mān Singh lasted eight months and a few days.

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NIZAMAT OF QUTBU-D-DIN KHĀN.

When Qutbu-d-din Kokaltāsh,¹ on the 9th Ṣafar, 1015 A.H., was honoured with the khil'at of the Nizāmat of Bengal, he was raised to the rank of a *Panjhazārī*, with 5,000 soldiers and troopers; and 2 *lacs* of rupees was given him for his allowance, and 3 *lacs* of rupees was given for the expenses of his contingent. After taking leave of the Emperor, he arrived in Bengal. As yet some months had not passed, when he was killed at the hands of 'Ali Quli Beg Astajlū, styled Sher Afghan Khān.² And the detail of particulars of his career in Bloch Tr of Āin, Vol. I, p. 340, and also in *Maasur-ul-Umra*, and *Iqbalnamah-i-Jahangiri*.

His name was Shaikh Khuba [Qutbu-d-din Khān-i-Chishtī] and his father was Shaikh Zada of Badaon, and his mother a daughter of Shaikh Salim of Fathpur Sikri. He was a foster-brother of Jahāngir, who whilst a Prince conferred upon Khuba the title of Qutbu-d-din Khān, and made him Sūbadar of Behar. On Jahāngir's accession to the throne, Khuba was appointed Sibadar of Bengal, (1015 A.H.) At that time Sher Afghan 'Alī Qulī Istajlū was *tuyuldar* (or jagirdar) of Bardwan, and his wife Mehrunnissa (afterwards Empress Nūr Jahān) was coveted by Emperor Jahāngir. Qutbu-d-din had instructions to send Sher Afghan to court, but the latter refusing to go, Qutb went to Bardwan, where Sher Afghan came to meet him. On his approach, Qutb lifted up his horse-whip. Sher Afghan thereon rushed with his sword against Qutb, and inflicted a cut on his abdomen. Qutb died, and one of his followers Ambah Khān, gave Sher Afghan a sword-cut on the head, when the latter was also killed. (Bloch Tr., Āin, Vol. I, p. 496 and *Iqbalnamah-i-Jahangiri*, p. 19).

² He was *safarchi* or butler of Isma'il II, king of Persia. After the latter's death, he went to India, and met at Multan, Abdur Rahim Khān-i-Khānān, and received a *mansab*, and on arrival at court, Akbar gave him in marriage to Mehrunnissa (the future Nūr Jahān), daughter of Mirza Ghīyās Tehrānī. Prince Salim fell in love with her, and brought about, on his accession to the throne, Sher Afghan's death. Sher Afghan had received Bardwan district as *tuyul* or *jagir*, on Jahāngir's accession. His body was buried in the shrine of the saint Bahram Saqqā at Bardwan. (See *Iqbalnamah*, p. 22).

Four tigers had been caught, and Nūr Jahān requested Jahāngir (*Tuzuk*, p. 186), to let her shoot them. She killed two with one bullet, and the other

this incident is this. 'Ali Quli Beg Astajlū was a butler of Shāh Ismā'īl,¹ son of Shāh Tahmasp Safavi.¹ On the death of Shāh Ismā'īl, coming to India via Qandahār, at Multan he entered the service of 'Abdur Rahim Khān, Khān Khānān,² who was then employed on the conquest of Thatah and Sindh. The Khān Khānān informally enlisted him in the ranks of Imperial officers, and in that expedition, 'Ali Quti shewed bravery and rendered valuable services. When the Khān Khānān from that expedition returned triumphant to the Imperial presence, at his request, 'Ali Quli was honoured with an appropriate Mansab, and at the same time, a daughter of Mirzā Ghīyāṣ Beg Tehrāni,³ named Mehrunnisa,⁴ was wedded to him. And at the time when Emperor Akbar proceeded from Akbarabad (Agra) to the conquest of the Dakhin, and the Crown-Prince (Prince Salim, afterwards Emperor Jahāngir), was ordered to undertake the subjugation of the Rāna of Udaipur, 'Ali Quli Beg was appointed as an auxiliary to the Prince. The Prince,

two with two bullets, and so one of the courtiers spoke out on the spur of the moment the verse given in the text. See Bloch. Tr., Āin, Vol. I, p. 524.

¹ These were kings of Persia. See p. 97, *Namañh-Khusruān*.

² He was a *sepahsalar* or Commander-in-Chief under Akbar. His great military services were conquests of Sindh and Gujurat. He was also an accomplished scholar, and translated into Persian Memoirs of Babar. See Bloch. Tr., Āin, Vol. I, p. 384 and *Iqbalnamah-i-Jahangiri*, p. 287.

³ His real name was Mirza Ghīyāṣu-d-din Muḥammad, and his father was Khwajah Muḥammad Sharif, who was *Vazir* to Tatar Sultan and his son Qazaq Khān, and who was subsequently appointed, by Shāh Tahmasp, Vazir of Yazd. After his father's death, Ghīyāṣ Beg fled from Persia with two sons and one daughter. On the way at Qandahar, his wife gave birth to a daughter, named Mehrunnissa—the future world-renowned Nūr Jahān, consort of Emperor Jahāngir. On his arrival at Fathpur Sikri, Akbar appointed him Diwān of Kabul, and subsequently Diwān-i-Bayūtāt. In Jahāngir's reign, he received the title of Itimadu-d-daulah. After the death of her first husband, Sher Afghan, at Bardwan in the fight with Qutbu-d-din Khān, Jahāngir's Governor of Bengal, Mehrunnissa was brought to court, and married in 1020 A.H. by Jahāngir, who bestowed on her first the title of Nūr Mahāl and then that of Nūr Jahān, her father Ghīyāṣ Beg being at the same time advanced to the office of Prime Minister or Vakil-i-Kul. See Bloch. Tr., Āin, Vol. I, p. 508 and *Iqbalnamah-i-Jahangiri*, pp. 3, 54 and 55.

⁴ Udaipur is mentioned by Abul Faiz in Sarkar Chitor under the Sūbah of Ajmīr. (See Jarrett's Tr. of Āin, Vol. II, p. 273). It is related that a daughter of Naushirvan, the Persian king, whose wife was a daughter of Maurice of Constantinople, was married into the Udaipur Royal family.

shewing every attention to him, gave him the title of Sher Afghan, and on accession to the throne, bestowing on him a *Jagir* at Bardwan in the Sūbah of Bengal, he sent him there. Afterwards, when the crookedness of his conduct, his wickedness and ill-temper became known to the Emperor, the latter, whilst sending Qutb Khān to Bengal, gave the latter a hint that if he found Sher Afghan well-behaved and loyal, well and good, but if otherwise, he should send him to the Imperial presence, and that in coming if he made excuses, he should punish him. When Quṭbu-d-din Khān reached Bengal, he was dissatisfied with Sher Afghan's action and conduct. Although he summoned the latter to his presence, putting forward idle excuses, he did not attend. Quṭbu-d-din Khān communicated the matter to the Emperor, who ordered that agreeably to the injunctions conveyed at the time of his departure, he should punish Sher Afghan. The above Khān, on receipt of the Imperial order, instantly marched swiftly to Bardwan. Sher Afghan on getting news of the arrival of the above Khān, advanced forward with two grooms to receive him. At the time of meeting, the soldiers of Quṭbu-d-din Khān crowding in stood at a distance, like a ring. Sher Afghan said: "What is this treatment, and what does it mean?" The Khān told his soldiers to disperse, moved alone in Sher Afghan's company, and commenced conversation. Sher Afghan read signs of treachery in the aspect of affairs, and forestalling the other, he thought it prudent to apply the remedy before the disease appeared, and with great agility hit Quṭbu-d-din on the abdomen with a sword, so that the latter's entrails came out. The Khān¹ seizing his abdomen with both hands, shouted out: "Don't spare him, don't let this wretch escape." A Kashmīrian, named Aina Khān,² who was one of Qutb's principal officers, spurring his horse, struck Sher Afghan with a sword on the head. In that plight, Sher Afghan with another blow finished Aina Khān's work. At this moment, the soldiers of Quṭbu-d-din Khān collecting from all sides, killed Sher Afghan also, by inflicting successive cuts. Sher Afghan Khān is that person,

¹ He was a stout man, and one can well imagine his pitiful posture at this moment.

² He is called Pir Khān, also "Raibah Khān" and "Daibah Khān" in Iqbalnamah-i-Jahāngiri, p 24.

whose widow, Nūr Jahān,¹ as Consort of Emperor Jahāngir, is so renowned. A poet says —

نور چہان گرجہ نصویرت زن است
در صفت مردان زن شیر افغان² است

Translation :

Nūr Jahān, albeit in appearance a woman,
In the ranks of heroes, is a tiger-hunting woman.

After Qutbu-d-din Khān was slain, the office of Governor of the Sābah of Bengal was bestowed on Jahāngir Quli Khān, who was Governor of the Subah of Behar; and Islām Khān was appointed Governor of Behar in the latter's place.

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THE NIZĀMAT OF JAHĀNGIR QULI KHĀN.³

Towards the end of the year 1015 A.H., which was the second year of Emperor Jahāngir's accession, Jahāngir Quli Khān, who was Governor of the Subah of Behar, was appointed to be Governor of Bengal. And his name was Lālah Beg, and he was a slave-boy

¹ What chivalry towards women was possible under Islām in olden days even in India, is eloquently testified to by the career of Nūr Jahān, the renowned Empress. Emperor Jahāngir, her Royal Consort, used to say of her, "Before I married her, I never knew what marriage meant. I have conferred the duties of Government on her; I shall be satisfied if I have a *seer* of wine and half a *seer* of meat per diem." With the exception of the *Khuība*, she received all the privileges of royalty. She sat by the side of her Consort in administering State affairs, and her name appears side by side with that of Emperor Jahāngir on the Imperial farmans and coins. She took particular care of orphan girls, led the fashions of the times, and displayed aesthetic art in adorning apartments and arranging feasts. She was also a poetess. She exhibited great resourcefulness and bravery in rescuing Jahāngir from Mahabat Khān's hands. She has buried at Lahore near her husband. On Jahāngir's coins, the following inscription was engraved.

بِحَکْمَ شَاهِ چَهَانْجِيرِ يَانِتْ مَدِ زَيْوَرِ
بِنَامِ نُورِ چَهَانِ بَادِ شَاهِ بَيْگَمِ زَيْوَرِ

² Note the pun here. See *Iqbalnamah-i-Jahāngiri*, pp. 56 and 57.

³ See Bloch. Tr., *Aīn*, Vol. I, p. 501, and *Iqbalnamah-i-Jahāngiri*, p. 24.

of Mirzā Hakim. After the Mirzā's death, he entered the service of Emperor Akbar, who bestowed him on Prince Nūru-d-dīn Muham-mad Jahāngir. He was a strong-built man, and he had rendered useful services. In religious matters and in regard for justice, he was very firm. After reaching Bengal, as yet he had not fully set his hand to the work of administration, when death claimed him. His rule lasted one month and some days. When news of his death reached the Emperor, Islām Khān,¹ son of Shaikh Badru-d-dīn Fatehpurī, who held the office of Governor of Behar, was appointed Governor of Bengal. And the Governorship of Subāh Behar and Patna was conferred on Afzal Khān,² son of Shaikh Abul Fazl 'Allāmī.³

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RULE OF NAWAB ISLAM KHĀN, AND AN ACCOUNT OF THE FALL OF 'OSMĀN KHĀN.

When in the third year of Emperor Jahāngir's accession, the Nizāmat of the Subāh of Bengal was entrusted to Islām Khān, the latter had strict orders to extinguish the fire of insurrection and rebellion that had been kindled by 'Osmān Khān. Islām Khān on

¹ Islām Khān was married to a sister (named Ladli Begam) of Abūl Fazl, Akbar's renowned Prime Minister. Islām Khān died as Governor of Bengal in 1022 A.H. (Tuzuk, p. 126). His name was Shaikh Alau-d-dīn Ohishtū, and he was a grandson of Shaikh Salim, the Saint of Fathpūr Sikri. He received the title of Islām Khān, and was Governor of Bengal from 1015 to 1022 A.H. He shifted in 1015 A.H., the Mughal Viceregal Capital of Bengal from Tandah to Dacca. See *Iqbalnamah-i-Jahangiri*, p. 33 and *Maasir-ul-Umara*.

² Shaikh Abul Fazl Allami, Akbar's friend and Prime Minister, was born on 14th January, 1561 A.C., (6th Muharram, 958 A.H.) at Agra, during the reign of Islām Shāh. He was a son of Shaikh Mubarak; held the office of Prime Minister under Akbar and actively co-operated with the latter in the enunciation of a liberal policy of toleration in the government of the mixed races subject to the Musalman Rule in India. He was a great scholar, and author of several works including the Akbarnamah and the Ain-i-Akbarī. He was murdered by Bir Singh, at the instigation of Prince Salim (afterwards Emperor Jahangir) on 12th August, 1602 A.C. See his life in Blochmann's Tr. of *Ain-i-Akbarī*, Vol. I, and also in *Maasir-ul-Umara*.

³ Abdur Rahman, son of Abul Fazl Allami, received the title of Afzal Khān, and was appointed by Emperor Jahangir, in the third year of his reign, Governor of Behar, vice Islām Khān who was appointed Governor of Bengal. *Iqbalnamah*, p. 33, and *Maasir-ul-Umara*.

arrival at Jahāngirnagar (Dacca),¹ set himself to the affairs of the administration of the country. When his good administration and his thorough grasp of the affairs of the Nizāmat came to be known by the Emperor, the latter, in recognition of his good services, in the 4th year of accession, raised him to the rank of a *Panjhazāri*, including soldiers and troopers. Islam Khān detached a large force under the command of Shaikh Kabir Shujā'it Khān² for the extirpation of 'Osmān Khān, leader of the Afghan insurrection, whilst other notable grandees, like Kishwar Khān, son of Qutbu-d-din Khān Kokah,⁴ Iftikhār Khān,⁵ Syed Adam Barha,⁶ Shaikh Achha,⁷ M'utaqad Khān, the sons of

¹ At this time (1015 A.H.) the Capital of Bengal was transferred from Tandah to Dacca or Jahangirnagar (so called after Emperor Jahangir) by Jahangir's Viceroy of Bengal, named Islam Khān. Dacca continued to remain henceforth the Mughal Viceregal Capital of Bengal for nearly a century (barring a few years when it was temporarily shifted to Rajmahal).

² His name was Shaikh Kabir Ghushṭi, and his titles were "Shujāit Khān Rustām-i-Zaman." In the printed Pers. text, is inserted by mistake between "Shaikh Kabir" and "Shujāit Khān," thus misleading the reader to fancy that these were two individuals. See note post. He was a relation of Islam Khān-i-Ghushtī, Governor of Bengal, and received first the title of Shujāit Khān' from Prince Salim, who on ascending the throne, gave him the additional title of "Rustām-i-Zaman," on account of his services in putting down the Afghans under 'Osmān in Bengal. See p. 64, *Iqbalnamah Jahangiri* and *Maasir-ul-Umara*.

³ His title was 'Kishwar Khān,' in the text it is misprinted as "Kir Khān." His name was Shaikh Ibrahim, he was a son of Shaikh Khuba (Qutbu-d-din Khān-i-Ghushtī), Governor of Bengal. In 1015 A.H., he was a commander of 1,000 foot, 300 horse, and received the title of Kishwar Khān from the Emperor Jahangir. He was for some time Governor of Rohtas, and served in Bengal in 1021 A.H., under Shujāit Khān (Shaikh Kabir Ghushṭi) against 'Osmān Khān Lohani, the Afghan. See *Iqbalnamah*, pp. 61 and 66 and *Maasir-ul-Umara*.

⁴ See n. 1, p. 169, *ante*.

⁵ Two sons of Ahmad Beg Kabuli (see Bloch. Tr., *Aīn*, Vol. I, pp. 465-466) named Maqbullah Khān and Abdul Baqa held the title of 'Iftikhar Khān'; either of them is meant.

⁶ He was a grandson of Syed Mahmūd of Barha, who served Akbar. Most of the Barhā Syeds received from the Mughal Emperors the honorific distinction of 'Khān,' which in those days, was considered the highest title of Indo-Moslem peerage, next only in rank to Princes Royal and the "Khān-i-Khañān" and "Aīn-ul-Umara." (See Bloch. Tr., *Aīn*, Vol. I, p. 392, and *Alayngar-namah*).

⁷ He was nephew of Shaikh Hassau or Hassu alias Muzzarab Khān who

Mu'azzam Khān,¹ together with other Imperial officers, were appointed his auxiliaries. When these reached the frontiers of the tract² under 'Osmān, they first deputed a sagacious envoy to conciliate the refractory mind of the leader of the insurrection. They strung the precious pearl of good advice to the ear-corner of his heart. Inasmuch as that wretched man ('Osmān Khān) was by inherent nature a bad stuff, and had not the capacity of appreciating goodness, not appraising the value of this pearl of advice, he collected brickbats of vain aspirations in the vessel of his bad luck, and in the face of that shining pearl, he put forward the stature of his wild ambition, gave permission to the envoy to withdraw without accomplishing his mission, and preparing to die, spurred swiftly the horse of aggressiveness and fighting, and

in 1027 A.H. was Governor of Behar (See Bloch. Tr., Āīn, Vol. I, pp. 521 and 543).

¹ Shaikh Bayazid (Muazzam Khān) was a grandson of Shaikh Salim Chishti of Fatehpur Sikri. He was made Subadar of Delhi by Jahangir. His son Mukkaram Khān was a son-in-law and nephew of Islām Khān, Viceroy of Bengal, and served under the latter, conquered Koch Hajo and Khurdah, became Governor of Orissa and subsequently of Bengal. See Maasir-ul-Umara.

² The tract under 'Osmān appears to have been 'Bati,' that is the tract including the Sundarbans, the lands alongside the Brahmaputra and the Megna, in fact, the whole tract from Ghoraghat (or Rangpur) southward to the sea. His residence is mentioned in the histories (see Bloch, Āīn, Vol. I, p. 520) to have been at "Kohistan-i-Dacca," the "Vilāyet-i-Dacca," but his father Isa Khān's residence (vide p. 343 of do) is mentioned to have been at Baktarpur, close to Khizrpur. Khizrpur has been identified with a place about a mile north of modern Narsinganj, close to which are ruins of the forts built by Mir Jumla, Mughal Viceroy at Dacca, in the 17th century. There is still there a Māqbarah, which is supposed to be the resting-place of one of Jahangir's daughters. Here was the chief naval fort of Muhammadan Government, it lay at the confluence of the Ganges, the Lakhya and the Brahmaputra rivers. It is three miles west of Sunargaon, and nine miles from Dacca. About thirty miles north of Khizrpur, are two villages within a mile of each other, called "Baktarpur" and "Issurpur," but these contain no ruins. (See J.A.S for 1874, pp. 211-213). "Bati" from its inaccessibility was elected as the last stronghold of the Afghans, who, sheltered amidst its jungles, cut up by numerous rivers and channels, long defied there the power of the Mughals. During the Mughal military revolt under Akbar, the chief rebel, Masūm Khān Kabuli, who was a Turbati Syed and whose uncle had been Vazir under Humayun, took refuge in "Bati," where he fought against Muzaffar and Shahbaz, and at length died in 1007 A.H. (See Bloch II., Āīn, Vol. I, p. 431).

rallied his forces on the banks of a river,¹ full of mud. When news of this daring impudence reached Jahāngir's officers, in the seventh year of accession, towards the end of the month of Zilhaj, 1020 A.H., the latter arrayed their forces, and advanced to the field of warfare. From the other side, 'Osmān Khān also arrayed his miscreant troops for battle on the field of adversity, in front of the auspicious Imperialists. The heroes of the battle, on both sides advancing to fight, displayed heroism and bravery.

When the fighting hosts on both sides faced each other,
They fell to fighting against each other from every side.
From the gun, the musket, the spear and the arrow,
The banquet of warfare became warm.
From excess of smoke and dust up to the sky,
The universe could not be descried.
From the din and tumult of both the armies,
The battle-field turned into the field of the Day of Resur-
rection. [rockets,
Showered from every side cannon-balls, arrows and war-
And emptied the world of heroes.
The corpses of heroes frisked in every direction,
Like slaughtered cocks, on both sides.

In the thick of the fighting, and amidst the shower of arrows and rockets, 'Osmān, displaying great valour, placed before himself rogue war-elephants, and assaulted the vanguard of the Imperialists.

The brave Imperialists advancing, grappled with their swords and spears, and exhibited heroism worthy of a Rustam and a Sam. Syed Adam Barha² and Shaikh Acha² who were Commanders of the Imperial vanguard, fell gallantly fighting. At this moment, the flanks of both the armies came into line. Iftikhar Khān,² Commander of the left wing, and Kishwar Khān,² Commander of the right wing, with a large number

¹ Probably this was the small Lakhya river, on which modern Narainganj is situate, and close to which were Khirpur and Baktarpur. *Iqbalnamah*, pp 61 and 64.

² The Tuzuk (p. 102) mentions that Kishwar Khān (son of Qubu-d-din Khān, late Governor of Bengal), Iftikhar Khān, Syed Adam Barha, Shaikh Acha, brother's son of Muqqarib Khān, Muntamid Khān, and Ihtimām Khān were under Shujāt's command in his fight with 'Osmān. Syed Adam, Iftikhar, and Shaikh Acha were killed (the Tuzuk, p 132). Later Abdus Salam Khān, a

of adherents, were killed ; and on the enemy's side also many passed to hell¹. On seeing that some of the leaders of the Imperialists had been killed, and their ranks emptied of veterans, a second time 'Osmān placing before himself the rogue elephant, named Bacha, himself mounted on a saddled elephant, personally assaulted the Imperial van, and delivered successive onsets. From the side of the Imperialists, Shujāit Khān,² with his relations and brothers, advancing to oppose him, exhibited great bravery and heroism. Many of his relations were killed, and many retreated on receiving mortal wounds. When that elephant came in front of Shujāit Khān, the latter spurring his horse struck it with a spear on its trunk, and with great agility drawing the sword from his waist, inflicted two successive cuts on its head ; and when he came in collision with the elephant, he drew his dagger, and inflicted on it two more cuts. The elephant, from its great ferocity, not recking of these cuts, with great fury rushed up, and flung down both the rider and the horse. Shewing agility, Shujāit dismounted from his horse, and stood erect on the ground. At this juncture, Shujāit's groom struck the trunk of the elephant with a double-edged sword, and inflicted a serious cut, causing the elephant to fall on its knees. Shujāit Khān, with the help of his groom, threw down the rider of the elephant, and with a dagger inflicted another cut on its trunk. The elephant roaring fiercely fled after this cut, and moving some paces fell down. Shujāit Khān's horse sprang up unhurt, and the Khān mounted it again. In the meantime, another elephant attacking the Imperial standard-bearer threw him down with the standard.

son of Muazzam Khān (a former Governor of Bengal) joined the Imperialists, and pursued 'Osmān. See also *Iqbalnamah*, pp. 61 to 64.

¹ The author's remark is unjust and ungraceful. The Afghans under 'Osmān were fighting for their homes and hearths, and did not deserve thus opprobrious expression.

² The *Tuzuk* calls the elephant "Gajpatī," *Iqbalnamah* (p. 62) "Bakhtah."

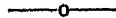
³ His name was Shaikh Kabir-i-Chishti, and his title was Shaikh Shujāit Khān Rustam-i-Zaman. He was a relative of Islām Khān, Governor of Bengal and served under the latter in Bengal, and commanded the Imperialists in the fightings with 'Osmān, the Lohani Afghan. (See Bloch, Tr., *Ain*, Vol I, p 520, and the *Tuzuk*, and the *Masr* and *Iqbalnamah*, p 64). He was subsequently appointed Governor of Behar.

Shujāt Khān shouted out, "Take care, behave like a man, I am alive, and will soon advance to your rescue." A number of troops who were round the standard-bearer took courage, inflicted serious cuts on the elephant which fled, and placed the standard-bearer on the horse again. At this time, when the battle was lingering towards its close, and many had fallen, and many being wounded were unable to move their limbs, the Imperial fortune blazed forth, and a cannon-ball hit 'Osmān Khān on the forehead, and levelled him straight on his horse. Though he realised that he could not survive this wound, still he heroically encouraged his soldiers to fight on. And when he read signs of defeat in the forehead of his fate, pulling back the rein of his adversity, with the last breathings of a dying man, he reached Bengal. And the triumphant Imperialists following him up to his camp, halted. 'Osmān¹ expired at midnight. Wali Khān, his brother, and Mamriz Khān, his son, leaving behind the tents and the armaments, and removing his corpse, fled to their tent. Shujāt Khān on hearing of this, thought of following up the enemy, but his advisers opposed the pursuit that day, on the ground that the troops were tired, the killed had to be buried, and the wounded dressed. In the meantime, Mu'taqad Khān, who was afterwards honoured with the title of Lashkar Khān, 'Abdus-Salām Khān, son of 'Abdul Mu'azzam Khān,² and other officers of the Emperor arrived with a fresh re-inforcement of 300 cavalry and 400 mus-

¹ Khwajah 'Osmān, according to the Makhzan-i-Afghani, was the second son of Miyan Isa Khān Lohani, who after the death of Qutb Khān was the leader of the Afghans in Orissa and South Bengal. 'Osmān succeeded his brother Sulaiman, who had 'reigned' for some time, had killed in a fight Humat Singh, son of Rajah Mān Singh, and had held lands near the Brahmaputra, and subdued the Rajahs of the adjacent countries. 'Osmān succeeded him, and received from Mān Singh lands in Orissa and Satgaon and later in Eastern Bengal, with a revenue of 5 or 6 lacs per year. His residence is described to have been at "Kohistān Dacca," the "Vilāyet-i-Dacca" and Dacca itself. The battle between 'Osmān and the Imperialist General, Shujāt, took place at a distance of 100 *kos* from Dacca on 9th Muharram, 1021 (or 2nd March, 1612 A.C.) Stewart places the battle on the banks of the Subarnarika in Orissa, which is improbable. 'Osmān's brother, Wali, on submission, received a title with a jagir, and was made a commander of one thousand. According to the Maasir he was murdered. See Bloch. Tr. Ain, Vol I, p. 520, Makhzan-i-Afghani and Iqbalqumah, p. 61.

² He was a Subadar of Delhi. See Bloch. Tr. Ain, Vol I, p. 493.

keteers. Shujāit Khān taking this corps with him, chased the enemy. Wali Khān despairing sent the following message : "The root of this insurrection was 'Oṣmān ; he has met with his deserts, we are all loyal. If we receive assurance of safety, we would make our submission and would send the elephants of 'Oṣmān, in the shape of tribute." Shujāit Khān and Mu'taqad Khān, shewing chivalry, arranged terms of peace. The following day, Wali Khān and Mamriz Khān, with all their brothers and connexions, came to meet Shujāit Khān, and presented forty-nine elephants as tribute. Shujāit and Mu'taqad Khān, taking charge of them, moved victorious and triumphant to Islām Khān to Jahāngirnagar (Dacca). Islām Khān sent a despatch containing news of the victory to the Emperor at Akbarābād (Agra). On the 16th of the month of Muḥarram 1021 A.H., this despatch reached the Emperor, and was perused. In recognition of this good service, Islām Khān was raised to the *mansab* of a *Shashhazāri*, and Shujāit Khān had his *mansab* raised, and received the title of *Rustam-i-Zamān*; whilst all other Imperialists who had loyally and gallantly co-operated in the extirpation of 'Oṣmān Khān, received similarly befitting *mansabs*. The insurrection of 'Oṣmān Khān lasted eight years, and in the 7th year of the Emperor's accession, corresponding to 1022 A.H., his subjugation was accomplished. In the 8th year of the Emperor's accession, Islām Khān led an expedition against the Mags, who were brutes in human form. Islām Khān sent to the Emperor, in charge of his son, Hoshang Khān, a number of the Mags that were captured, and in the same year (1022 A.H.) Islām Khān died in Bengal. Thereupon, the Governorship of that country was entrusted to his brother, Qāsim Khān.



NIZAMAT OF QĀSIM KHĀN.

After the Governorship of Bengal was conferred on Qāsim Khān, brother of Islām Khān, he ruled five years and a few months, when the Assāmese making an incursion into the conquered Imperial domains, captured and decoyed Syed Abū Bakr.¹ Qāsim Khān failed to make a sifting enquiry into this

¹ He was Commandant of a Mughal out-post on the Assam frontier at Jamdhara, under Jahangir. (See *Alamgīrnāmā*, p. 680).

affair, and was therefore superceded, and Ibrāhim Khān Fateh Jang was appointed Nazim in his place.

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NIZĀMAT OF IBRAHIM KHĀN, AND THE ARRIVAL OF PRINCE SHĀH JAHĀN IN BENGAL

Ibrāhim Khān Fateh Jang,¹ in the year 1027 A.H., corresponding to the 13th year of the Emperor's accession, received the Viceroyalty of Bengal and Orissa. He appointed his nephew, Ahmad Beg Khān² to be Governor of Orissa, whilst he himself resided at Jahāngirnagar (Dacca), and devoted himself to the work of administration. As during his incumbency, several grave affairs came to pass, these will be briefly narrated. In the 17th year of the Emperor's accession, corresponding to 1031 A.H., news reached Emperor Jahāngir to the effect that the King of Persia was aiming to wrest the fort of Qandahār.³ In consequence thereof, Zainul-Abidin, the Pay-Master General of the Ahādi⁴ troops, communicated an order to Prince Shāh Jahān at Burhānpur, directing the latter to march quickly to the Imperial presence with troops, artillery and elephants. The Prince marching from Burhānpur⁵ reached Mando,⁶ sent a message to the

¹ He was the youngest son of Mirza Ghiās Beg, and a brother of Empress Nūr Jahān. (See Bloch Tr., Āīn, Vol. I, p. 512).

² See Bloch. Tr., Āīn, Vol. I, p. 512. He was a son of Muḥammad Sharif, eldest son of Ghiās Beg, father of Empress Nūr Jahān.

³ In the 15th year, when the Persians threatened Qandahar, Khān Jahān was appointed by Jahāngir Governor of Multan. In the 17th year, Shāh Akbar, king of Persia, took Qandahar, after a siege of forty days. Khān Jahān was called to court for consultation, and it was decided that Prince Khurrām (Shāh Jahān) should be placed at the head of the expeditionary force to reconquer Qandahar. In the meantime, Shāh Jahān rebelled, and the expedition to Qandahar was not undertaken. See Bloch Tr., Āīn, Vol I, pp. 503-504.

⁴ They were a body of troops intermediate between the Regulars and non-Regulars and Auxiliaries. They were created under Akbar. See Bloch. Tr., Āīn, Vol. I, p. 249, for a full description of Ahādi troops. Zainul-Abidin was a son of Asaf Khān (III). See Bloch Tr., Āīn, Vol. I, p. 412.

⁵ A town in the Dakhan; it was for some time the Mughal head-quarters, during the military operations in the Dakhan.

⁶ Mando is name of a Sirkar or district as well as the name of a city in Sirkar Mando, included in the Subāh of Malwah. (See Jarrett's Tr. of Āīn, Vol. II, p. 206).

Emperor to the effect that as the rainy season had approached, he would make Mando his rainy-season quarter, and would afterwards wait on the Emperor. He also asked for pargannah Dholpur¹ being added to his *jagir*, and set Dariā Khān² Afghān to take charge of it. But before the arrival of the Prince's letter, the Emperor had negotiated the marriage of Prince Shahryār with a daughter of Nur Mahal³ by Sher Afghan,⁴ and at Nur Mahal's request the aforesaid Pargannah had been bestowed on Shahryār, and Sharifu-l-Mulk, servant of Prince Shahryār, had taken possession of the fort of Dholpur. Soon after, Dariā Khān arrived and wanted to forcibly take possession of the fort. From both sides, the fire of conflict kindled. As luck would have it, an arrow hit Sharifu-l-Mulk on the eye, and blinded him. This mishap caused the Begam⁵ to be indignant; the fire of discord blazed up, and at the instance of the Begam, the expedition to Qandahar was entrusted to Prince Shahryār, whilst Mirzā Rustam⁶ Safavi was appointed 'Ataliq of the Prince and Generalissimo of

¹ Dholpur lies 20 *kos* from Agra, near the left bank of the Chambal river. (Bloch Tr., Āīn, Vol I, p 357)

² Dariā Khān Rohilla was an officer of Shāh Jahān in the Dakhan. (See Bloch Tr., Āīn, Vol I, pp 504-505).

³ Another name of the renowned Empress Nūr Jahān, consort of Emperor Jahangīr.

⁴ Sher Afghan was the first husband of Nūr Jahān; by him she had one daughter named Ladli Begum, to whom Prince Shahryār (fifth son of Jahangīr) was married. Shāh Jahān or Prince Khurram was Jahangīr's third son. Nūr Jahān had no children by Jahangīr.

⁵ That is, Empress Nūr Jahān.

⁶ Mirza Rustam Safavi was third son of Sultān Husain Mirza, nephew of Shāh Tahmasp king of Persia (930-984 A.H.), and Governor of Qandahar under the latter in 965 A.H. Mirza Rustam's daughter was married to Prince Parviz, second son of Jahangīr. He invaded Qandahar, but met with no success. In 1021, Jahangīr appointed him Governor of Thatta, and afterwards Shāshhazāri and Governor of Allahabad, and in the 21st year, Governor of Behar. He died in 1051 at Agra. His third son Mirza Hasan-i-Safavi was Governor of Koch under Jahangīr and died in 1059 A.H., and his grandson (son of Mirza Hasan) named Mirza Safshekan was Faujdar of Jessore in Bengal. (See Bloch Tr., Āīn, Vol I, pp 314-315 and *Maasir-ul-Umara*). Mirzanagar, a place close to Jessore town, probably was Mirza Safshekan's Faujdari headquarters, and received its name from him. He died in 1073 A.H. Mirza Safshekan's son, Mirza Saifud-din Safavi, accepted the titular distinction of Khān under Aurangzeb.

his army. On hearing of the blazing of the fire of discord, Shāh Jahān sent to the Emperor along with a letter Afzal Khān, son of Abul Fazl 'Allami, who after his dismissal from the Governorship of Behar, held the office of Diwan to the Prince, so that with the aid of cajolery and civility the storm of the dust of discord might be made to subside, and relations of amity and harmony between the Emperor and the Prince might not cease. Inasmuch as the Begam held absolute sway over the mind of the Emperor, Afzal Khān was refused an audience, and was ordered back without accomplishing his mission. And orders were passed on the Imperial Revenue-officers directing that the Mahals in the possession of Shāh Jahān, in the Sarkars of Hisar¹ and Doab,² should be transferred to Prince Shaharyār. And injunctions were issued to Prince Shāh Jahān, intimating that the Sūbahs of the Dakhin, and Gujrāt³ and Malwā⁴ were bestowed on him, and that he might rule over them, making his headquarters within those limits wherever he pleased, and directing that he should quickly despatch to the Emperor some troops for the expedition to Qandahar. And in the beginning of the month of Khurdād, in the 18th year of the Emperor's accession, in the year 1032 A.H. Asaf Khān,⁵ was appointed Subabdār of the Provinces of Bengal and Orissa. Since a daughter of Asaf Khān had been married to Shāh Jahān, some malicious persons imputing

¹ In the Āīn-i-Akbarī, Sarkar of Hissar (or Hissar Firuzah called after Emperor Firuz Tughlak who founded the city of Hissar about 1354 A.C.), is described as one of the Sarkars or districts included in the Sūbah of Delhi. This Sarkar is described as containing 27 mahals, with revenue of 52,554,905 Dams. (Jarrett's Tr. of Āīn, Vol. II, p. 298).

² Under the Sūbah of Lahore (Jarrett's Tr. of Āīn, Vol. II, p. 315), five Doab Sarkars are mentioned. These five Sarkars were - (1) Sarkar of Bet Jalandhar Doab, (2) Sarkar of Bari Doab, (3) Sarkar of Bechnan Doab, (4) Chenbat (Jech) Doab, (5) Sindh Sagur Doab.

³ See Āīn-i-Akbarī, Jarrett's Tr., Vol. II, p. 238.

⁴ See Āīn, Jarrett's Tr., Vol. II, p. 195.

⁵ He was Mirza Abūl Husain Asaf Khān (IV) second son of Mirza Ghīās Beg, and brother of Empress Nūr Jahān, and father of Shāh Jahān's Queen, Mumtaz Mahal or Taj Bibi, whose mausoleum, the Taj, is at Agra. He received from Shāh Jahān the title of Yamīn-d-daulah and Khan-i-Khāūān Sepānsalar, and was made a commander of 9,000. He died in 1051 A.H. and was buried at Lahore, north of Jahangir's tomb. He married a daughter of Mirza Ghīās-u-dīn Ali Asaf Khān II. See Bloch. Tr., Āīn, Vol. I, pp. 511 and 368 and Maasir ul-Umara.

to Aṣaf Khān partiality for Shāh Jahān, induced the Begam to call from Kabul Maḥabat Khān, who was an old enemy of Aṣaf Khān, and who was also ill-disposed to Shāh Jahān. And the Imperial order with the Begam's message was sent for summoning Maḥabat Khān. Maḥabat Khān on arrival from Kabul, was honoured with an audience by the Emperor. Order was also passed to Sharif Khān,¹ Vakil of Prince Parviz, to hasten to Court with the Prince and the Behar army. And since the Begam was anxious, owing to separation from her brother, that year on the 2nd of the month of Adar, order was given to Aṣaf Khān to return to Court. In short, on being apprised of the foregoing incidents of inattention on the part of the Emperor, and of ill-will on the part of Nūr Jahān Begam, Shāh Jahān arranged that Qāzi 'Abdul 'Aziz proceeding to court, should represent his wishes to the Emperor, whilst he himself would follow before the arrival of Prince Parviz and the armies from different parts of the Empire, so that the dust of discord might possibly be laid. In short, the aforesaid Qāzi met the Imperial army on the banks of the river² of Ludianah. Inasmuch as the Emperor's mind was enamoured of the Begam's seductions, the Qāzi was refused access to the Emperor, and Maḥabat Khān was ordered to imprison him. Soon after, Shāh Jahān also with a large army encamped at Fatehpur, in the vicinity of Akbarābād (Agra). The Emperor marched back from Sirhind,³ and all the grandees and officers from different *jagirs* joined the Emperor, and before the Capital, Delhi, was reached, a numerous force collected. The vanguard of the Imperialists was entrusted to the command of 'Abdullah Khān,⁴ who was ordered to proceed one *kroh* in advance of the Imperial camp. But Shāh Jahān, foreseeing the result, thought that if he engaged in fighting against such a numerous army, the result might prove disastrous. Consequently, together

¹ See p. 517, Vol. I, Bloch. Tr. of Āin and *Maasir-ul-Umara*. He enjoyed the titles of Amir-ul-Umara and Vakil, and enjoyed the friendship of Jahangīr.

² River Satlej is meant; Ludhiana town is situate on its banks. See Āin-i-Akbarī, Jarrett's Tr., Vol. II, p. 310.

³ Sarkar of Sirhind is mentioned by Abul Fażl under Sūbah Delhi in the Āin (See Jarrett's Tr., Vol. II, p. 105). Sirhind was long the western frontier of India, and hence the name.

⁴ He was a Barha Syed. The Barha Syeds alone had the privilege to fight in the vanguard (or *harawal*)

with the Khān Khānān¹ and other officers, retiring by the right-side road, he marched 20 *kroh* northwards. He left, however, Rajah Bikramajit² and Dārab Khān, son of the Khān Khānān, together with other officers, in front of the Imperialists, so that if the latter, under the direction of the Begam, led the pursuit, the aforesaid commanders might prevent their advance, till the discord subsided. On the 20th Jamādi-al-Awwal 1032 A.H., news of Shāh Jahān's withdrawal reached the Emperor. The Begam, under the advice of Mahabat Khān, detached Asaf Khān Khwājah Abul Hasan,³ 'Abdullāh Khān, Lashkar Khān,⁴ Fedai Khān⁵ and Nawāzish Khān,⁶ &c., with 25,000 cavalry to fight. From Shāh Jahān's side, Rajah Bikramajit and Dārab Khān, arraying their forces, advanced, and on both sides the fighting commenced with arrows and muskets. As 'Abdullāh Khān⁷ was in intrigue with Shāh Jahān, he promised that when the two forces would encounter each other, availing himself of an opportunity, he would go over to the Prince's side. Finding an

¹ This was Khān-i-Khānān Mīrza Abdur Rahīm, son of Bairam Khān. See Bloch. Tr. of *Aīn*, Vol. I, p. 334 and *Maasir-ul-Umara*. When Shāh Jahān rebelled, he sided with the latter. His second son's name was Darāb Khān, who fell into the hands of Prince Parviz and Mahabat Khān, who killed him, wrapped his head in a table-cloth, and sent it as a present of a 'melon' to his father, Mīrza Abdur Rahīm.

² His name was Rai Pati Das; he was a Khātri. Akbar conferred on him the title of Raja Bikramajit. He served Akbar as joint Diwan of Bengal, Diwan of Behar, and was made a commander of 5,000. Jahangir on his accession created him Mir Atash or Superintendent of Artillery. When disturbances broke out in Gujarat, he was sent to Ahmadabad to pacify the rebels. See *Aīn-i-Akbari*, Vol. I, p. 469, Bloch. Tr. and *Maasir-ul-Umara*.

³ The printer or editor of the text by mistake has put, between Asaf Khān and Khwājah Abul Husain.

⁴ The title of "Lashkar Khān" was held by (1) Muhammad Husain of Khurasan, under Akbar, (2) by Abul Hasan Mashadi under Jahangir, and (3) by Jan Nisar Khān Yudgar Beg under Shāh Jahān. The second is meant here.

⁵ Mīrza Rustām had the *takhallus* of Fidai. (See p. 314, Bloch. Tr., *Aīn*, Vol. I). I am not sure if he is meant here.

⁶ Sadullah, son of Said Khān, Governor of Bengal, held the title of Nawazish Khān (see *Aīn*, Bloch. Tr., Vol. I, pp. 363-391).

⁷ Abdullāh Khān Uzbak was made by Akbar a Panjhazārī, and was sent to Malwāh with unlimited power. He 'reigned in Mando like a king'. See Bloch. Tr., *Aīn*, Vol. I, p. 321 and *Maasir-ul-Umara*. I am not sure if he is meant here.

opportunity now, he with the greatest expedition joined Shāh Jahān's army. Rajah Bikramajit who was aware of 'Abdullāh Khān's plan, with great delight went to Dārāb Khān, to inform the latter of 'Abdullāh Khān's desertion. As luck would have it, a cannon-ball hit the Rājāh on the forehead, and threw him down. From this mishap, the thread of the arrangement of Shāh Jahān's army was broken. Although a commander like 'Abdullāh Khān, destroying the basis of the Imperial vanguard, had joined the Prince's army, Dārāb Khān and other commanders of Shāh Jahān's army were not daring enough to hold their ground. On the Imperialists' side, the desertion of 'Abdullāh Khān, and on the Prince's side, the fall of Rajah Bikramajit caused mutual confusion, and both the armies were dispirited. Towards the end of the day, both the forces withdrew to their quarters. At length, the Emperor withdrew from Akbarābād towards Ajmir, whilst Prince Shāh Jahān retired towards Mando. On the 25th of the Jamādi-al-Awwal, the Emperor detached Prince Parviz with a large army to follow up Shāh Jahān; and Maḥabett Khān was entrusted with the command of Prince Parviz's army. When Prince Parviz with his army, crossing the defile of Chanda¹ arrived in the Vilāyet² of Mando, Shāh Jahān with his army sallied out of the fort of Mando, and detached Rustam Khān³ with a body of troops to encounter Prince Parviz. Bahāu-d-din Barqandāz, one of the confidants of Rustam Khān, a servant of Shāh Jahān, held treasonable correspondence with Maḥabett Khān, and was waiting for an opportunity. At the time when the two armies fell into battle-array, Rustam Khān riding forward joined the Imperialists. This wretched Rustam Khān was by Shāh Jahān elevated from the mansab of a *Sehbasti*⁴ to that of a *Panjhazārī*, and honoured with the title of Rustam Khān and appointed Governor of Gujrāt, and he enjoyed the Prince's full confidence. Now that the Prince

¹ It is a place mentioned under Sūbhā Berar in the *Aīn-i-Akbarī* (Bloch Tr., *Aīn*, Vol. II, p. 230), near it is Manikdrug fort.

² There is no such Vilāyet, in the strict sense of the term; but only a Saikar of Mando in Sūbhā Malyah.

³ Rustam Khān-i-Dakhni is mentioned in the *Aīn*, as Jagidar of Samogarh. See Bloch, Tr., *Aīn*, Vol. I, p. 478.

⁴ "Sehbasti" in the printed text seems to be a mistake or misprint for "Sihaspi." (See Bloch *Aīn*, Tr., Vol. I, p. 245, for a dissertation on the constitution of the Mughal Army).

appointing him generalissimo detached him to encounter Prince Parviz, the wretch shelving the obligations of so many years' kindness, joined Mahabet Khān. Owing to the occurrence of this mishap, Shāh Jahān's army got demoralised, and all confidence between each other was lost. Many, going the high-way of infidelity, fled. On hearing of this, Shāh Jahān summoned the remnant of the army to his side, crossed the river Narbada, and removed the boats to his side of the river-bank. Leaving Baiām Beg, the Pay-Master General of the Force, with a body of troops on the banks of the river, Shāh Jahān himself with the Khān-i-Khānān and 'Abdullah Khān and others proceeded towards the fort of Asir and Burhānpur. Muhammad Taqi Bakshi intercepting the letter of the Khān Khānān, which the latter had secretly despatched to Mahabet Khān, produced it before Shāh Jahān. On the top of the letter, this line was written:—

مدد کس بظیر نکا میداندم
ور نه پرورد می نبے آرامگی

Translation:

A hundred persons with their eyes watch me,
Or else I should flee from this discomfort.

Shāh Jahān summoning the Khān Khānān with his son Dārāb Khān from his house, secretly showed him the letter. The latter failed to give any satisfactory explanation. Consequently, the Khān-i-Khānān with his son was kept in surveillance close to the Prince's quarters, and then the inauspicious presage of the line (quoted above) came to pass. Maḥabet Khān sending secret letters, had diverted the Khān Khānān from the path of loyalty, through the persuasions of traitors. And the Khān Khānān, by way of advice, told Shāh Jahān that as the times were out of joint, following the saying . بُو نُسازِ لُو باز مانه پساز (Translation: "If the times do not fall in with you, you must adjust yourself to the times") he should arrange for an armistice, as that would be expedient and desirable in the interests of humanity. Shāh Jahān deeming the extinguishing of the fire of discord to be a great achievement, called the Khān Khānān to his closet, and first reassured his mind in respect of him by making the latter swear by the Qorān. And the Khān Khānān placing his hand on the Qorān swore with vehemence that he would never play false with the

Prince, nor turn disloyal, and that he would put forth his efforts to bring about the welfare of both the parties. Thus being reassured, Shâh Jahân sent off the Khân Khânân, and kept Dârâb Khân and his sons with himself. It was also settled that the Khân Khânân should remain on this side of the river Narbada, and by means of correspondence arrange terms of peace. When news of the conclusion of an armistice and of the departure of the Khân Khânân became known, the troops who had been stationed to guard the banks of the river, ceasing to be vigilant and alert, neglected to guard the ferries of the river. Of a night, at a time when these were asleep, a body of Imperialists plunging into the river with their horses, gallantly crossed over. A great hubbub arose, and from panic men's hands and feet were paralysed. Bairam Beg, ashamed of himself, went to Shâh Jahân. On hearing of the treachery of the Khân Khânân and of the crossing of the river Narbada by the Imperialists, Shâh Jahân deeming it inexpedient to halt any further at Burhanpur, crossed the river Tapti, in the thick of the rains, amidst a storm-wave, and marched towards Orissa,¹ scouring the Province of Qutbu-l-Mulk.²

¹ The following is extracted from Bloch Tr., Ain, as it briefly and at the same time lucidly describes Shâh Jahân's movements:—

"Shâh Jahân rebelled, returned with Mirza Abdur Rahim Khân-i-Khânân to Mando, and then moved to Burhanpur. On the march thither, Shâh Jahân intercepted a letter which Mirza Abdur Rahim had secretly written to Mahabet Khân, whereupon he imprisoned him and his son Dârâb Khân, and sent them to Fort Asir, but released them soon after on *parole*. Parviz and Mahabet Khân had in the meantime arrived at the Narbadda to capture Shâh Jahân. Bairam Beg, an officer of Shâh Jahân, had for this reason removed all boats to the left side of the river, and successfully prevented the Imperialists from crossing. At Mirza Abdur Rahim's advice, Shâh Jahân proposed at this time an armistice. He made him swear on the Quran, and sent him as ambassador to Prince Parviz. Mahabet Khân, knowing that the fords would not now be so carefully watched as before, effected a crossing, and Mirza Abdur Rahim, forgetful of his oath, joined Parviz and did not return to Shâh Jahân, who now fled from Burhanpur, marching through Talinganah to Orissa and Bengal. Mahabet and Mirza Abdur Rahim followed him up a short distance beyond the Tapti. . . Shâh Jahân then moved into Bengal and Behar, of which he made Dârâb Khân Governor." Bloch. Tr., Ain, Vol. I, p. 387.

² In the Ain, it is stated as below:—"Talinganah was subject to Qutbu-l-Mulk, but for some time past has been under the Ruler of Berar." (See

AN ACCOUNT OF THE ARRIVAL OF PRINCE SHĀH
JAHĀN'S ARMY IN BENGAL, AND THE FALL OF
IBRĀHIM KHĀN FATEH JANG.

When Prince Shāh Jahān's army reached Orissa, Ahmad Beg Khān, nephew of Ibrāhim Khān, Nāzim of Bengal, who from before his uncle held the Deputy Governorship of Orissa; was out in the interior to chastise some Zamindārs. Suddenly hearing of the arrival of the Prince, he lost all courage, and abandoning his mission, he proceeded to Pipli¹ which was the Headquarters of the Governor of that Province, and withdrew thence with his treasures and effects to Katak, which from Pipli is 12 *kroh* towards Bengal. Not finding himself strong enough to encamp even at Katak, he fled to Bardwan, and informed Sāleḥ Beg,² nephew of Ja'fer Beg, of the whole affair. Sāleḥ Beg did not credit the news of the arrival of Shāh Jahān in Orissa. At this time, a letter of a soothing tenour came from 'Abdullāh Khān to Sāleḥ Beg. The latter, not being won over, fortified the fort of Bardwan, and entrenched himself there. And when Shāh Jahān's army arrived at Bardwan, 'Abdullāh besieged the fort, and Sāleḥ Beg was hard-pressed. When things came to their worst, and all hopes of relief were lost, Sāleḥ Beg was obliged to surrender to 'Abdullāh Khān. The Khān putting a piece of cloth round the Beg's neck, dragged him to the presence of the Prince. When this thorn was put out of the way, the banners of victory were raised aloft towards Rājmahal. When this

Jarrett's Tr., Ain, Vol. II, p. 230), Quli Qutb Shāh was the founder of the Qutb Shāhi dynasty in 1512, with Golkandah as his capital. It was conquered by Aurangzeb in 1688. (See p. 288 do.)

¹ This is obviously a Printer's mistake in the text for Pipli, south of Cuttack. Behli (or Piph) is mentioned in Sarkar Jalesar in the Ain (See Jarrett's Tr., Vol. II, p. 142).

² The list of grantees in the *Padghāhnāmā* describes Muḥammad Shāh (or Sāleḥ Beg) as a son of Mirza Shāhī, and nephew of Mirza Jafar Beg Asaf Khān III. (See Bloch Tr., Ain, Vol. I, pp. 411-412). Asaf Khān Jafar Beg is described as a man of the greatest genius, an able financier, and a capital accountant. His intelligence was such that he could master the contents of a page by a glance; he was a great horticulturist planting and lopping off branches with own hands in his gardens. He was also a great poet. He was Vakilu-l-Mulk and a Commander of Five Thousand, under Emperor Jahangir. His son Mirza Zainul-abidin is mentioned in the Ain as a commander of 1,500 with 500 horse.

news reached Ibrāhim Khān Fateh Jang,¹ who was Viceroy of the Sūbah of Bengal, he sank in the river of bewilderment. Although his auxiliary forces were scattered about in the tract² of Magha and in other places, mustering up courage, at Akbarnagar otherwise called Rajmahal, he set himself to strengthen the fortifications, to mobilize his troops, and to arrange his forces and armaments. At this time, the message of the Prince came to him, to the following effect: "Owing to the decree of fate, whatever was predestined has passed from potentiality into action; and the victorious army has come this side. Though before the outlook of my aspiration, the extent of this Province is not wider than the area covered by the movement of a glance, yet as this tract has fallen in my course, I cannot summarily leave it. If you intend to proceed to the Imperial presence, and to stay my hand from meddling with your life, property and family, I tell you to set out in full security for Delhi; or else if you consider it expedient to tarry in this Province, select any place in this Province that may suit you, and you will be let alone there at ease and comfort." Ibrāhim Khān in reply wrote: "The Emperor has entrusted this country to this, their old servant. So long as my head survives, I will cling to this province; so long as my life lasts, I will hold out. The beauties of my past life are known to me; how little now remains of my future life in this world? Now I have no other aspiration than that, in the discharge of my obligations for past Royal favours and in the pursuit of loyalty, I may sacrifice my life, and obtain the felicity of martyrdom"³ In short, Ibrāhim Khān at first intended to shelter himself in the fort of Akbarnagar, but as the fort was large, and as he had not at his command a sufficiently large force to properly defend it from all sides, he entrenched himself in his son's mausoleum, which had a small rampart. At this time, a body of Shāh Jahān's troops who were detailed to garrison the Fort besieged the rampart of the mausoleum, and from both inside and outside, the fire of arrows and muskets

¹ He appears to have gone at this time temporarily from Dacca (then the Mughal Viceregal Capital of Bengal) to Rajmahal.

² That is, South-Western Behar. 'Tract of Magha' or South-Western Behar should not be confounded with the 'tract of Mags', or Arrakan.

³ I must remark Ibrāhim Khān was uncommonly loyal for his times which were full of traitors, as the text shews.

blazed up. At the same time, Ahmad Beg Khān also arrived, and entered the rampart. By his arrival, the hearts of the besieged were somewhat encouraged. As the family and children of many of Ibrāhim Khān's party were on the other side of the river, 'Abdullāh Khān and Dariā Khān Aghān planned to cross the river, and array their forces on the other side. Ibrāhim Khān¹ on hearing of this, became anxious. Taking in his company Ahmad Khān, Ibrahim marched confounded to the other side, left other persons to protect the fortifications of the mausoleum, and sent in advance of himself war-vessels, so that these seizing the routes of march of the Prince's army, might prevent his crossing over.

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END OF FASC. 2.

¹ Mirza Ghās Beg's third son was Ibrāhim Khān Fateh Jūng. He was a brother of the Empress Nūr Jahān, and through her influence, became Governor of Bengal and Behar, under Jahāngir. He was killed near his son's tomb at Rajmahal, during Shāh Jahān's rebellion. His son had died young, and was buried near Rajmahal, on the banks of the Ganges (Tuzuk, p 383). His nephew, Ahmad Beg Khān, on Ibrāhim's death, retreated to Dacca, where he handed over to Shāh Jahān 500 elephants, and 45 lacs of rupees (Tuzuk, p 384). See also Padshahnamah 11,727 and Bloch. Tr., Ain. Vol. I, p. 511. *Iqbalnamah-i-Jahangiri* and *Maasir-ul-Umara*.



(FASC. III.)

But before the war-vessels arrived, Daria Khān had crossed the river. Ibrahim Khān on being apprised of this, directing Ahmad Beg to cross the river, sent him to oppose Daria Khān.¹ When the two armies encountered each other, a great battle ensued on the banks of the river, and a large number of Ahmad Beg's comrades were killed. Ahmad Beg, not finding himself strong enough to stand his ground, retired. Ibrahim Khān with a corps of well-mounted cavalry, joined him. Daria Khān, on hearing of this, retired a few *kīoh*, and Abdüllah Khān Bahadur Firuz Jang² also advancing a few *kīoh*, under guidance of zamindars, crossed the river, and joined Daria Khān. By chance, on a site which is flanked on one side by the river and on the other by a dense jungle, they encamped, and arrayed their troops for battle. Ibrahim Khān, crossing the river Ganges, set to fight. He detached Syed Nūrullah,³ an officer, with eight hundred cavalry to form

¹ Daria Khān was a Rohilla general under Shāh Jahān. In the beginning, he was employed under Shaikh Farid, and under Shārif-n-l-Mulk, distinguished himself in the battle of Dholpur. After the battle of Benares, he deserted Shāh Jahān (See *Maasiru-l-Umara*, p. 18, Vol II)

² When Rajab Partab, Rajah of Bhojpur or Ujjain (west of Arrah) revolted against the Emperor Shāh Jahān, in the 10th year of Shāh Jahān's reign, Abdüllah Khān Firuz Jang besieged and captured Bhojpur (1046 A.H.) Partab surrendered, and was executed, his wife became a Muhammadan and was married to Abdüllah's grandson. (See *Pudshahnāmah* 1, b. pp. 271 to 274 and *Maasiru-l-Umara*, p. 777, Vol II) Abdüllah Khān, though he was thoroughly loyal to Prince Shāh Jahān at the battle of Benares, subsequently seceded from the Prince, and submitted to Jahangir through the intercession of Khān Jahan (See p 248, Fase 3, *Iqbalnamah-i-Jahangiri*)

³ One Mir Nūrullah is mentioned in the *Ain* amongst the learned men of Akbar's time. It is evident the Nūrullah in the text was a Syed of Barha; for the Syeds of Barha from Akbar's time were enrolled in the Army, and claimed their place in battle in the van or *harqal*. Many of these Barha Syeds for their military or political services to the State, were honoured by the Mughal Emperors with the honorific distinction of "Khān," which in course of time very often obliterated all traces of their being Syeds. For instance, Syed Ali Asghar, son of Syed Mahmūd of Barha, received the title of 'Saif Khān' under Jahangir, his nephew Syed Jafar received the title of 'Shujat Khān', Syed Jafar's nephew, Syed Sultān, received the title of

the van, and set Ahmad Beg Khān with seven hundred cavalry to form the centre; whilst he himself with thousands of cavalry and infantry, held the line of reserve. A great battle ensued, when the two forces encountered each other. Nūrullah being unable to stand his ground, retreated, and the fighting extended to Ahmad Beg Khān. The latter gallantly continuing the fight, was seriously wounded. Ibrahim Khān being unable to be a passive spectator of the scene, advanced rapidly. By this forward movement, the array of his force was disturbed. Many of his followers stooped to the disgrace of flight, whilst Ibrahim Khān with a few troops only advanced to the battle-field. Although the officers of his staff seizing him, wanted to drag him out from that labyrinth of destruction, he did not assent to retreat, and said: "At my time of life, this cannot be. What can be better than that, sacrificing my life, I should be reckoned amongst the loyal servants of the Emperor"? At this juncture, the enemy from all sides rushing up, inflicted on him mortal wounds, finished his work, and victory declared itself for the adherents of the fortunate Prince. And a body of men who were entrenched inside the rampart of the mausoleum, on being apprised of this, were depressed. At this time, the Prince's army set fire to a mine which they had laid under the rampart, whilst gallant and intrepid soldiers rushing up from all sides stormed the fortifications. In this assault, 'Abid Khān Dīwān and Mir Taqī Bakhshī and some others were killed by arrows and muskets, and the fort was stormed. Many of the garrison of the fort fled bare-headed and bare-footed, whilst a number of people with whom the charge of their family and children was the halter of their

'Salabat Khān al-as Ikhtīṣāṣ Khān', the latter's cousin, Syed Muzaffar, received the title of 'Himmat Khān'. Again Syed Abdūl Wahhāb received the title of 'Diler Khān', whilst Syed Khān Jahān-i-Shāhjahān's son, Syed Sher Zāmān, received the title of 'Muzaffar Khān', another son, Syed Munawar, received the title of 'Lashkar Khān', whilst his grandson, Syed Firuz, received the title of 'Ikhtīṣāṣ Khān'. Again, Syed Qasim flourished under the title of 'Shahāmat Khān' in Aurangzeb's reign, whilst his nephew, Syed Nasrat, held the title of 'Yār Khān' under Muhammād Shāh (See the *Tuzuk, Padshāh-namah, Maasiru-l-Uma'a, Alāmgīr-namah, Maasiru-n-Alamgiri*, and also Professor Blochmann's interesting note on Barha Syeds on his Tr., of *Ain Akbarī*, Vol. I, pp. 390-392). The *Maasiru-l-Uma'a* mentions also one Mir Nūrullah, as a son of Mir Khūllilullah (p. 337, Vol. III, *Maasiru*).

neck, came and submitted to the Prince.¹ As Ibrahim Khan's² family and children, effects and treasures were at Jahangirnagar (Dacca), Shah Jahān's army proceeded there by river.³ Ahmad Beg

¹ For a graphic contemporary account of this warfare, see Iqbalnamah-i-Jahangiri (Pers. text, Faso. 3, pp. 218-221), and the Tuzuk (p. 383). Ibrahim Khan was killed near the tomb of his son at Rajmahal, on the banks of the Ganges. Our author appears to have borrowed his account (in an abridged form) from the Iqbalnamah, though there are slight variations. In the text we are told that Ibrahim Khan at the battle had with him "thousands of cavalry and infantry," whilst in the "Iqbalnamah," it is mentioned that Ibrahim Khan had with him only "one thousand cavalry."

² Ibrahim Khan Fatih Jang was a son of Itamdu-daulah Mirza Ghias. His real name was Mirza Ibrahim.

In the commencement of his career, he held the office of *Bakhshi* and *Wagia-nawis* at Ahmadabad in Gujarat. In the 9th year of Jahangir's reign, he received the title of "Khan" and the mansab of *hazar* and *pansadi*, and was promoted to the office of Imperial *Bakhshi*, and was gradually further advanced to the rank of *Panjhaizer* and to the office of Subadar (or Viceroy) of Bengal and Orissa, receiving at the same time the titles of "Ibrahim Khan Fatih Jang." In the 19th year of Jahangir's reign, Prince Shah Jahān invaded Orissa and Bengal via Telengana. On hearing of this news, Ibrahim Khan moved from Dacca (which was then the Viceregal Capital, and where his family and treasures were) to Akbarnagar or Rajmahal. Prince Shah Jahān sent messengers to him, to win him over to his side, but he proved unflinching in his loyalty to the Emperor, and fell fighting heroically in the battle of Rajmahal, near the mausoleum of his son. Ibrahim Khan's reply to Prince Shah Jahān, is a model of dignified and firm protest couched in the best diplomatic form of the Persian language, and is worth quoting:—

فرموده حضرت ترجمان احکام الہی است - وجان و مل بندھا بحضرت
تعلق دارد - اما آئین نمک شناسی و حقوق تربیت پادشاهی مدت راه من شده -
نه بملزومت هیئت‌وانم رسید - و نه قرار فوار بخود داده روی خجلت باستنا و اقران
توانم نمود - و چون پادشاه این دیار به پیر غلام سپرده اند برای زندگی
مستعار مجھول الکمیت که معلوم است چه مانده - نمی‌توان در کار ولی نعمت
تهاون ورزید - ناچار سر خود را پا انداز سم ستوزان موکب اقبال ساخته میخواهم
بعد از قتل من این ملک به بندھا درگاه ارزانی باد -

(See *Masnavi-ul-Umara*, Vol. I, p. 135).

³ At this time, the Musalman Viceregal Capital of Bengal continued (See *Masnavi*, p. 185, Vol. I), to be at Dacca or Jahangirnagar, which appears to have been so named during the Viceroyalty of Islam Khan I, owing to the decisive battle which was fought under its walls on 9th Muharram 1021 A.H. or 2nd March, 1612 A.C., in the seventh year of Emperor

Khān¹, nephew of Ibrahim Khān, who had gone ahead to that city, saw no resource except in surrender, and through the

Jahangir's accession, between the Afghans under Khwajah Osman Lohani, and the Mughal Imperialists under Shujait Khān Rustam-i-Zamān (Sheikh Kabir-i-Chishtī),—a battle which finally crushed Afghan resistance in Bengal and Orissa, and firmly consolidated Mughal supremacy throughout these Provinces. (See pp. 60-64, Fasc. 1, Pers. printed text of *Iqbalnamah-i-Jahangiri*, a contemporary record, and also *Tuzuk* for fascinating descriptions of this sanguinary and decisive battle near Dacca). Stewart wrongly places the battle "on the banks of the Subarnarika in Orissa." Osman being stout, rode at the battle on a rogue elephant called *Bakhtu*. Many Imperialist leaders, such as Syed Adam Barha, Shākh Agha, Iftikhār Khān, Kishwar Khān fell at the battle, which was half decided in favour of Osman, when a chance arrow-shot wounded Osman on the forehead, and, coupled with the arrival of Mughal reinforcement under Mu'taqqid Khān and Abdūs Salām Khān, saved the Mughal disaster, and turned it into a victory.

It would appear that when in the 19th year of Jahangir's reign corresponding to 1083 A.H. Prince Shāh Jahān rebelling against his father, invaded Bengal, the Mughal Bengal Viceroy, Ibrahim Khān Fateh Jang (a relation of Empress Nūr Jahān) had moved from his capital at Dacca or Jahangir-nagar to Rajmahal or Akbar-nagar. The *Iqbalnamah-i-Jahangir* (p. 218, Fasc. 3, printed text), a contemporary record, states that Ibrahim's troops were scattered at the time on the borders of Magha, which signifies South Western Behar. Owing to paucity of troops (the *Maasir* explains otherwise), Ibrahim did not think of fortifying the fort of Rajmahal which was large, but entrenched himself in the mausoleum of his son, situate within the Fort and close to the river Ganges. Shāh Jahān moved from Burhanpur in the Dekhin across Talingana into Orissa, overran it across Pipli and Katak, and moved to Bardwan across Sarkar Madaran, and after capturing Bardwan (where Salih was commandant) marched up to Rajmahal, where the great battle was fought, and after defeating Ibrahim Khān, proceeded to Dacca, whither Ahmad Beg Khān (nephew of Ibrahim and of Empress Nūr Jahān) had previously retreated after Ibrahim's death. Ahmad Beg surrendered to Shāh Jahān at Dacca (according to the *Tuzuk* and *Maasir*) with forty-five lacs of treasure and 500 elephants. Shāh Jahān leaving Darāh Khān (a son of Mirza Abdur Rahim Khān Khanān) as Governor of Bengal, marched back westward across Bengal, Behar and Jaunpur to Benares, where he was opposed and checked by Mahabat Khān. (See *Iqbalnamah-i-Jahangir*, Fasc. 3, Pers. text, pp. 215, 216, 217, 222, 223, 228, 238, 239). Shāh Nawaz Khān was the eldest son of Abdur Rahim Khān-i-Khanān; his life also is given in the *Maasir-ul-Umara*.

¹ Ahmad Beg Khān was a son of Muhammad Sharif, and a nephew of Ibrahim Khān Fateh Jang, the Bengal Viceroy, and of Empress Nūr Jahān. At the time of Prince Shāh Jahān's incursion into Orissa and Bengal, he was Deputy Governor of Orissa. He was at the time engaged in an expedition against Khurda. On hearing of Shāh Jahān's invasion, he withdrew to Pipli

intercession of Shāh Jahān's confidants, was granted an audience with the Prince. The Prince's officers were ordered to confiscate Ibrahim Khān's treasures. Besides goods and silk-stuffs, elephants and aloes wood, ambergris and other rarities, forty lacs of rupees were confiscated. The Prince released from confinement Darab Khān, son of the Khān-i-Khanān, who had hitherto been in prison, and exacting from him an oath, entrusted to him the Government of Bengal, and took along with him as hostages the latter's wife and a son, Shāh Nawāz Khān.¹ The Prince sent Rajah Bhim,² son of Rajah Karan, with a large force, as his Deputy to Patna, and he followed himself with 'Abdullah

(his head-quarters), thence to Katak, and not feeling himself secure even there, marched first to Bardwan, whence he went to Rajmahal or Akharnagar, and joined his uncle Ibrahim Khān. Being defeated in the battle there, Ahmad Beg moved to Dacca (which was then the Viceregal capital of Bengal, and where the family and treasures of Ibrahim Khān were), but was soon overtaken there by Prince Shāh Jahān, to whom he surrendered. On Shāh Jahān's accession, he was appointed Faujdar of Siwastan. (See *Maasir-ul-Umara*, p. 194, Vol. I).

¹ In the text there is some mistake. When Darāb Khān (second son of Mirza Abdur Rahim Khān-i-Khanān) was made Governor of Bengal, Shāh Jahān took his wife, a son and a daughter, and also a son of Shāh Nawāz Khān (eldest son of the Khān-i-Khanān) as hostages (see *Maasir-ul-Umara*). Shāh Nawāz was not taken as a hostage, as the text would imply. Darāb was subsequently killed by Mahabat Khān, at the instance of Jahangir. The following chronogram is given in the *Maasir-ul-Umara* (p. 17, Vol. II), as yielding the date of Dārāb's death (1034 A.H.):—

شہزادہ داراب مسکین

² Rām Dās, the Kachhwah Rajpūt, was at first attached as naib in the Financial Department under Todar Mal, and soon gained Akbar's favour by his regularity and industry. Emperor Jahangir conferred on him the title of 'Rajah Karan,' but owing to his disgraceful flight during the wars in the Dakhin, he lost Jahangir's favour. Jahangir is stated to have cursed him thus:—"When thou wert in Rai Sal's service, thou hadst a *tankah* per diem; but my father took an interest in thee, and made thee an Amir. Do not Rajpūts think flight a disgraceful thing? Alas, thy title, Rajah Karan, ought to have taught thee better; Mayest thou die without the comforts of thy faith." His sons were Naman Dās and Dalap Dās—Bhim Dās is not mentioned amongst his sons (see Bloch. Tr., *Aīn*, Vol. I, p. 483). But one Bhim Singh is mentioned (see Bloch. Tr., *Aīn*, Vol. I, p. 418), amongst the grandsons of Mādhū Singh, son of Rajah Bhagwan Dās. This Bhim Singh was killed in the Dakhin, in the 8th year of Shāh Jahān's reign. Another Rāna Karan is mentioned in the *Maasir-ul-Umara* (p. 201, Vol. II).

Khān and other officers. As the Sūbāh of Patna was assigned as a *jagir* to Prince Parviz, the latter had appointed his Dīwān, Mukhalis Khān¹, as its Governor, and Alāh Yār Khān, son of Iftikhār Khān, and Sher Khān Afghān, as its Faujdārs. On the arrival of Rājah Bhīm, they lost courage, and had not even the boldness to shelter themselves in the fort of Patna, till the arrival of auxiliaries. They fled from Patna to Allahabad. Rājah Bhīm without movement of the sword or the spear, entered the city, and subdued the Sūbāh of Behar. Shāh Jāhān followed, and the *Jāgīrdārs* of that tract went to meet him. Syed Mubarik, who was Commandant of the fort of Rohtās, leaving the fort in charge of a zamindar, hastened to pay his respects to the prince. The Prince sent Abdullāh Khān with a body of troops towards the Sūbāh of Allahabad, and sent Daria Khān with another body of troops towards the Sūbāh of Oudh, whilst after a while, leaving Bairām Beg to rule over the Sūbāh of Behar, the Prince himself advanced towards those parts. Before Abdullāh Khān crossed the river at Chausa, Jāhangīr Quli Khān,² son of Khān 'Azim Kokāh who was Governor of Jaunpūr, being

¹ Mukhalis Khān was in the beginning in the service of Prince Parviz, and gradually by his merit and ability advanced himself to the office of Dīwan under the Prince. He was subsequently promoted to the office of Subadar of Patna (which was then in the *tījūl* or *jagir* of Prince Parviz). In the 19th year of Jahangīr's reign, when Prince Shāh Jāhān invaded Bengal and Behar *via* Telingana and Orissa, and advanced towards Patna, after the fall of Ibrahim Khān Fatih Jang (the Bengal Viceroy), accompanied by Rājah Bhīm, son of Rāna Amar Singh (in the text Rāna Karan), Mukhalis Khān (though he had with him Allahyār Khān, son of Iftikhār Khān, and Sher Khān Afghān), instead of holding out in the fort of Patna, fled to Allahabad. After Shāh Jāhān's accession, Mukhalis Khān was appointed Faujdar of Gorakpur, and in the seventh year of Shāh Jāhān's reign, was appointed a commander of Three Thousand and also Subadar of Telingana. He died in the 10th year of Shāh Jāhān's reign. (See p. 428, Vol. III, *Maasir-ul-Umara*).

² His real name was Mirza Shamsī, and he was the eldest son of Khān 'Azam Mirza 'Aziz Kokah. At the end of Akbar's reign, Shamsī was a Commander of Two Thousand, and in the third year of Jahangīr's reign, he received the title of "Jāhangīr Quli Khān," vacant by the death of Jāhangīr Quli Khān Lālān Beg, Governor of Behar, and was sent to Gujarat as deputy of his father, who was Governor of Gujarat. Subsequently, Shamsī was made Governor of Jaunpūr. When Prince Shāh Jāhān invaded Behar from Bengal, and the Prince's vanguard under Abdullāh Khān Firuz Jang and Rājah Bhīm crossed

panic-stricken, had left his post, and had fled to Mirzā Rustām¹ to Allahabad. Abdullah quickly advanced to the town of Jhosī, which is on the other side of the Ganges facing Allahabad, and encamped there. As he had taken a flotilla of large vessels with him from Bengal, with the help of cannonade crossing the river, he encamped at the pleasantly-situate city of Allahabad, whilst the main body of Shāh Jahān's army pushed up to Jaunpūr.

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PRINCE SHAH JAHĀN'S FIGHTINGS WITH THE IMPERIAL ARMY, AND HIS WITHDRAWAL TO THE DAKHIN.

When news of Shāh Jahān's advance towards Bengal and Orissa reached the Emperor, he sent orders to Prince Parviz and Mahabat Khān, who were in the Dakhin, to march quickly towards the Subahs of Allahabad and Behār, so that in case the Nāzim of Bengal was unable to oppose successfully the advance of Shāh Jahan's army, they were to engage Shāh Jahan. In the meantime, news of the fall of Nawab Ibrahim Khān Fateh Jang,

at Chausa to proceed to Allahabad, Jahangir Quli Khān fled from Jaunpūr to Allahabad and joined Mirza Rustam Safavī there. He subsequently became Governor of Allahabad, and on Shāh Jahān's accession, was appointed Governor of Sūrat and Jūnagarh. He died in 1041 A.H. at Sūrat. (See *Maasir-ul-Umara*, p. 524, Vol. I, Pers. text).

¹ Mirza Rustam Safavī was a son of Sultan Hussain Mirza, grandson of Shāh Ismāīl, king of Persia. Mirza Rustam was appointed by Akbar, Governor of Multan; Akbar also made him a Panjhaṣārī, and gave him Multan as *Jagir*. One of his daughters was married to Prince Parviz, and another to Shāh Shujā'. He enjoyed great influence with Jahangir who made him a *Shashkazari*, and also Governor of Allahabad, which he successfully held against Shāh Jahān's General, Abdullah Khān, forcing the latter to retire to Jhosī. He was subsequently Governor of Behar. Shāh Jahān pensioned him off, and he died at Agra in 1051. It is worthy of interest to note that his grandson, Mirza Safshikan (son of Mirza Hasan Safavī) was Faujdar of Jessore in Bengal, where he died in 1073 (see Bloch. Tr., *Aīn*, p. 314, Vol. I). After him, I guess Mirzanagar (a seat of old Jessore Musalman Faujdars) is named. The family still survives there, though impoverished. ✓ Safshikan's son, Mirza Saifn-d-din. Safavī, accepted the title of "Khān" under Emperor Aurangzeb. (See *Maasir-ul-Umara*, Pers. text, p. 478, Vol. III). The *Maasir* (printed text) states that on the death of his father, Mirza Hasan Safavī, Mirza Safshikan was appointed Faujdar of 'Hasr' in Bengal. 'Hasr' is evidently a misprint or a misreading for 'Jasar' (Jessore).

Nāzim of Bengal, reached the Emperor, who thereon repeated his previous orders to Prince Parviz¹ and Mahabet Khān. Prince Parviz with Mahabet Khān and other officers marched towards Bengal and Behar. As the Commander of Shāh Jahān's army, drawing the boats towards his side, had fortified the ferries of the river Ganges, some delay was caused in the arrival of the Imperialists. The Imperialists, with considerable difficulty, collected thirty flotillas of boats from the zamindars, and under the latter's guidance selecting one ford, succeeded in crossing over. For some days, both the armies arrayed themselves in front of each other. As the Imperialists numbered 40,000, whilst Shāh Jahān's army did not number more than 10,000, the advisers of Shāh Jahān dissuaded the Prince from offering battle. But Rajah Bhim, son of Rana Karan, unlike other advisers, displayed rashness, and with the rashness common to Rajputs insisted that he would part company, unless they agreed to fight. Prince Shāh Jahān, of necessity, considered it expedient to humour Bhim's wishes, despite paucity of troops, and passed orders for fighting. Both sides rallying into ranks, commenced to fight.²

On both sides, the troops rallied into ranks,
Holding in hand daggers, arrows and spears.

¹ Prince Parviz was the second son of Emperor Jahangir, and a great favourite with the latter. He imitated his father in everything, "in dress, in quaffing wine, in eating, and in night-keeping" (*Iqbalnamah-i-Jahangir*, Fasc. 3, p. 279), and "never disobeyed his Imperial father's wishes." He died at the age of 38 years in the Dakhin, where he was employed in subjugating the country and in quelling the insurrection of Malik Amber, in 1035 A.H., that is, in the twenty-first year of Emperor Jahangir's accession to the throne. He rendered also important services to his father, in opposing Shāh Jahān's invasion of Bengal, Behar, and Orissa, and with the help of his generalissimo, Mahabet Khān, defeated Shāh Jahān at Benares, and obliged the latter to abandon Behar, Bengal and Orissa, and to beat a hasty retreat to the Dakhin. (See pp. 233, 239, 240, 273, 279, *Iqbalnamah-i-Jahangir*, Fasc 3, Pers. text, which is a contemporary record).

² See description of this battle at Benares between the Imperialists under Prince Parviz and Mahabet Khān, and Shāh Jahān's troops, in the *Iqbalnamah-i-Jahangiri*, a contemporary record, p. 233, Pers. text. Shāh Jahān was totally defeated, owing to the rashness of his favourite officer, Rajah Bhim, who himself fell fighting, being cut to pieces by the Imperialists. The *Maasir-ul-Umara* states that the battle took place on the side of نهر تونس (Nahr-i-Tunus) in the Suburbs of Benares.

They tramped up to the field for fighting,
 Yea the fire of war blazed up.
 First from both sides, the artillery of the gunners,
 Commenced scattering fire on the hosts.
 From the smoke of the gun-waggons of the two forces,
 You might say a pitchy cloud had formed.
 The cannon-balls showered like hail,
 Yea a storm of destruction blew :
 Yea the heads and hands, the breasts and feet of the Com-
 Blew like wind on all sides. [manders,
 From blood, yea on every side a stream flowed,
 Yea like fish, the bodies of the heroes throbbed.
 On every side showered stone-rending arrows ;
 They passed right through every body that they lodged in.
 From swords and spears, breasts were torn to shreds ;
 The corpses of heroes fell on the ground.
 But the Imperialists, like stars,
 Hemmed in on the army of the Prince.
 They surrounded the latter in that battle,
 Yea as the ring encircles the finger.
 From Shâh Jâhân's army, Rajah Bhim the valorous,
 Was not cowed down by this slaughter.
 Some of his race who were his comrades,
 Hurled themselves on the enemy's force.
 They spurred their horses, yea like lions in fight,
 They drew swords, yea like water dragons.
 By one gallant charge, they broke the enemy's ranks,
 And swiftly attacked the enemy's centre.
 Whoever stood in the way of that force,
 They hurled down his head on the dust.
 But the veteran Imperialists,
 When they saw that suddenly a calamity had come.
 Spurred on their chargers from every side,
 And attacked that elephant-like hero, Bhim.
 They cut up his body with the sword,
 And hurled him down from his steed on the dust.
 Other commanders and officers (of Shâh Jâhân).
 Could not advance to his (Bhim's) rescue.

The gunners, on seeing this crisis, leaving the artillery,

fled, and the arsenal was captured by the Imperialists. Daria Khān and other Afghāns and Generals ceasing to fight, decamped. The Imperialists, collecting from all sides like a circle formed by a pair of compasses, surrounded the Prince, who remained at the centre. Save and except the elephants carrying flags and standards, and select targeteers who were behind the Prince, and 'Abdullah Khān who stood to his right-hand side at a short distance, not a single soul remained. At this moment, an arrow hit the horse of the Prince. When 'Abdullah Khān saw that the Prince would not retire from the field, he moved up, and by use of great entreaties and exhortations, succeeded in bringing out the Prince from the field, and placing before him his own horse, induced the Prince to mount it. In short, from the battle-field up to Rohtas, the contest did not cease. As at this time, Prince Murad Baksh¹ was born, and long marches could not be made, leaving him to the protection of God and appointing Khedmit Parast Khān and some other trusty servants to take care of him, Shāh Jahān with other Princes and adherents slowly marched towards Patna and Behar. At the same time, letters were received from people in the Dakhin, especially from Malik 'Ambar² the Abyssinian

¹ He was the fourth and youngest son of Shāh Jahān, whose other sons were (1) Dara Shikoh, (2) Shāh Shujā (3) Aurangzib.—See p 306, *Iqbalnamah-i-Jahangiri*, Fasc 3, Pers. text

² He gave no end of trouble to Jahangir. His insurrection is fully described in the *Iqbalnamah-i-Jahangiri*, a contemporary record, Fasc. 3, pp 234 to 238. The author of the *Iqbalnamah-i-Jahangiri* pays a high tribute to his military genius and generalship, to his administrative capacity and vigorous rule in the Dakhin. (See p. 271, Fasc 3, *Iqbalnamah-i-Jahangiri*, Pers. text). He died at the ripe old age of eighty, holding his own against the Imperialists to the last. After Malik Ambar the Abyssinian's death, his generalissimo, Yaqūt Khān the Abyssinian, together with Malik Amber's son, Fatih Khān, and other officers of Nizam-ul-Mulk, submitted to Khān Jahān, Jahangir's Viceroy or Subadar in the Dakhin, in the twenty-first year of Jahangir's accession. (See p. 280, Fasc. 3, Pers. text, *Iqbalnamah-i-Jahangiri*)

The *Maasir-ul-Umarā* (Vol. III, p. 7), gives some additional facts about him. It states that Malik Amber was an Abyssinian slave of the Bijapur king, Nizam Shāh. When in 1009 A.H., Queen Chand Sultān or Chand Bibi was killed, and the fort of Ahmadnagar fell into the hands of Akbar's officers, and Bahadur Nizam Shāh was taken prisoner, and kept in the Gwalior fort, Malik Amber and Raju Mian proclaimed their independence. Malik Amber brought to his control the territory extending from the limits of Telingana to a point, four kroh from Ahmadnagar and eight kroh from Daulatābād. In

requesting the Prince's return towards the Dakhin. Shāh Jahān,¹ after retreat, summoned Dārāb Khān who, after taking oaths, had been left as Governor of Bengal, in order to join the Prince in his march. Dārāb Khān, owing to his disloyalty and knavery putting a wrong interpretation on his call, replied that the zamindars, surrounding him on all sides, had cut off ways of his march, and that, therefore, his egress being difficult, he begged to be excused. Shāh Jahān losing all hopes of Dārāb's arrival, and having no body of troops capable of action, was obliged with a sorrowful heart, and in an anxious mood, after leaving Dārāb Khān's son in charge of Abdullāh Khān, to march towards Akbar-nagar (Rajmahal). From thence carrying all household paraphernalia, which had been left there, Shah Jahān marched back towards

1010 A.H., close to Nandurah, a battle was fought between Malik Amber and Mirza Iraj, son of Abdur Rahim Khān-i-Khanān. Malik Amber was wounded, but the Khān-i-Khanān, knowing the adversary's capacity, was glad to arrange terms of peace. When Akbar died, and dissensions broke out between Emperor Jahangir and his son, Prince Shāh Jahān, Malik Amber mobilising a large force encroached on Imperial territories. In consequence, during Emperor Jahangir's reign, the Imperialists were constantly engaged in warfare against Malik Amber, who held out to the last, and died a natural death in 1035 A.H. He lies buried in a mansouleum at Danlatābād, between the Shrines of Shāh Muntajab-ud-dīn Zarbaksh and Shāh Rajavi Qattāl. The author of the *Maasir-ul-Umara* pays a high tribute to Malik Amber, as a general and as a soldier, and also as a leader of men and as an administrator. He ruled his dominions vigorously, stamping out all turbulence, weeding out all bad characters, maintained perfect peace in his domains, and always strove for the well-being and happiness of the subjects he ruled. In the village of Kharki (which was subsequently named Anrangābād), he digged tanks, laid out public gardens, and built lofty palaces. He was liberal in charities, and very just, and very pious. A poet has written about him.

در خدمت رسول خدا یک پال بود

باد از هزار میل ملک غیر آنست

¹ From the battle-field of Benares, after defeat, Shāh Jāhān retreated to Rohtas (up to which desultory fighting was kept up between the Imperialists and Shāh Jāhān's troops), thence marched to Patna and Behar town, and thence to Garhī or Teliagarhi fort. Whilst at Garhī, Shāh Jāhān summoned his Governor of Bengal, Dārāb Khān, to join him, but the latter made excuses, whereon Shāh Jāhān becoming dispirited went to Rajmahal, and retreated thence to the Dakhin (being hotly pursued by Prince Parviz and Mahabat Khān) across Saikar Madaran, Midnapur, Orissa and Telengana. (See *Iqbalnamah-Jahangiri*, Fasc, 3, pp. 239-240).

the Dakhin by the same route that he had come. Abdullâh Khân, on knowing the disloyalty and villainy of Dârâb Khân, slew the latter's grown-up son, and satisfied his grudge. Although Shâh Jahân sent orders to prevent the son being killed, these had no effect. When the news of Shâh Jahân's retreat from Bengal to the Dakhin reached the Emperor, the latter ordered that Munkhalas Khân should quickly go to Prince Parviz, who had gone to Bengal in pursuit of Shâh Jahân, and taking up the office of *Sazawal* (Superintendent of Revenue), should send the Prince with other leading noblemen to the Dakhin. Consequently, Prince Parviz left for the Dakhin, entrusting the Sûbah of Bengal to the *Jagîr* of Mahabet Khân and his son Khânâhzâd Khân.

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THE ASSIGNMENT OF BENGAL IN JAGÎR TO MAHÂBET KHÂN¹ AND HIS SON.

When the Sûbah of Bengal was assigned, in the shape of *Jagîr*, to Nawab Mahabet Khân and his son Khânâhzâd Khân,

¹ Mahabet Khân distinguished himself under Emperor Jahangir in the long war carried on in the Dakhin. He was early attached by the Emperor to Prince Parviz, as *atalîq* and generalissimo, when the Prince was sent to the Dakhin to quell the insurrection there. Where Prince Shâh Jahân subsequently rebelled against his father (Emperor Jahangir), and marching out from the Dakhin across Telingana invaded Orissa and over-ran Bengal and Behar, the Emperor ordered Mahabet Khan along with Prince Parviz to oppose Shâh Jahân's progress. In this, Mahabet Khan (along with Prince Parviz) completely succeeded, inflicted a crushing defeat on Shâh Jahân on the battle-field of Benares, and compelled the latter to beat a hasty retreat across Behar, Bengal and Orissa into the Dakhin. For this signal military service, Mahabet Khan received from Prince Parviz (no doubt, with the previous sanction of the Emperor) Bengal in *jagîr*. His head was soon turned, and he failed to send to the Emperor the war-elephants taken by him in Bengal, and also failed to remit the Imperial revenue from Bengal. For this, the Emperor summoned him to his presence for chastisement, when Mahabet Khan adopted the extraordinary and impudent step of getting at the person of the Emperor, and placing the latter for some time under surveillance—from which at length the Emperor was rescued by the bold stratagem of his Queen, Nur Jahân Begam. Mahabet was then sent away in disgrace to Thata, whence he went to Gujrat, and joined the rebel Prince, Shâh Jahân. (See pp 228, 233, 235, 238, 239, 244, 245, 248, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 276, 277, Fase. 3, Pers. text *Iqbalnamah-i-Jahangir*, a contemporary record, and also *Maastr-ul-Umara*, p 385, Vol III.)

they, parting company with Prince Parviz, marched to Bengal. And orders were given to the zamindars of that country to cease impeding Dārāb Khān, and to allow him to come. Dārāb Khān, without any impediment, came to Māhabet Khān. But when the news of Dārāb's coming to Māhabet Khān reached the Emperor, the latter sent an order to Māhabet Khān to the following effect : "What expediency dost thou see in sparing that villain? It behoves you, instantly on reading this, to send the head of that mischievous rebel to the Imperial presence." Māhabet Khān, carrying out the Emperor's order, beheaded Dārāb Khān, and sent the latter's head to the Emperor. And as Māhabet Khān had not sent to the Emperor the elephants that he had captured in Bengal, and had defaulted in payment of a large amount of the Imperial Revenue, the Emperor passed orders to the effect that 'Arab Dast Ghaib' should go to Māhabet Khān, confiscate the elephants and send them to the Emperor, and tell Māhabet Khān, that if he got proper accounts, he should submit them personally to the Emperor, and pay up all Revenue arrears to the Imperial exchequer. Māhabet Khān first sent the elephants to the Emperor, and subsequently after appointing his son Khānahzād Khān to be Subadar of Bengal, set out to meet the Emperor with four or five thousand

From the *Maasir-ul-Umara* (p 385, Vol. III), the following additional facts about Mahabet Khān are gleaned. His real name was Zamanah Beg, his father's name being Ghiwar Beg Kabuli. He was a Razavi Sayyid. Ghiwar Beg came from Shiraz to Kabul, and thence to India, and entered Akbar's service, and distinguished himself in the battle of Chitor. Zamanah Beg, in youth, entered Prince Salīm's service as an *ahādi*, and soon was advanced to the office of Bakhshi under the Prince. In the beginning of Jahangir's reign, Zamanah Beg was appointed to be commander of three thousand, and received the title of Mahabet Khān. He was deputed to serve with Prince Shāh Jahān in the Dakhin, and in the 12th year of Jahangir's reign, was appointed Subadar of Kabul. In the 17th year, dissensions broke out between Emperor Jahangir and Prince Shāh Jahān, and Mahabet Khān was recalled from Kabul. When Shāh Jahān ascended the throne, he advanced Mahabet Khān to the rank of *Haft hazarī*, and conferred on him the title of "Khān-i-Khānān Sipāslār," and appointed him Subadar of Ajmir, and next, Subadar of the Dakhin. He died in 1044 A.H.

¹ He appears to have been employed by Emperor Jahangir on similar missions with reference to other refractory princes and officers, such as Hoshang, son of Prince Danyal, and Abdur Rahim Khān-i-Khānān and Māhabet Khān. (See p. 244, *Iqbalnamah-i-Jahangiri* Pers. text, Fasc. 3, and also *Muasir-ul-Umara*, p. 392, Vol. 8).

blood-thirsty Rajput cavalry, and resolved inwardly that in case any harm or injury were attempted against his honour, property or life, he with his family and children would be prepared to face martyrdom. When news of his arrival reached the Emperor, order was passed that he would not be granted an audience, so long as he did not pay up the Revenue arrears to the Imperial Exchequer, and so long as he did not redress by exercise of justice the public grievances against him. Afterwards summoning to his presence Barkhurdar, son of Khwaja Nakshbandi, to whom Mâhabet Khân, without³ the Emperor's approval, had betrothed his daughter, the Emperor had him disgracefully whipped and thrown into prison, with his neck bound and head bare. In the morning, Mâhabet Khân rode out with his cavalry, and without making obeisance to the Emperor, in an insolent and daring manner broke open the door of the Emperor's Private Chamber,⁴ entered it with four hundred or five hundred Rajputs, saluted the Emperor in hunting and travelling suit, and marched back towards his own residence.⁴

¹ In p. 253, Fasc. 3, *Iqbalnamah-i-Jahangiri*, "Khwajah 'Umar Nakshbandi."

² In the printed text, the words occur "حکم شاهنشاہی" which is obviously a mistake. The words should be "حکم شاہنشاہی". (See p. 253, Fasc. 3, *Iqbalnamah-i-Jahangiri*).

³ In the printed Persian text, there is a mistake: the word "غسلخانه" (see p. 256, Fasc. 3, *Iqbalnamah*) is misprinted in the *Riyaz* as "گلب باری." The Ghusalkhana or 'Bathing Room' was a luxury in Mughal days: it was fitted up elegantly with cooling apparatus and on sultry days, the Mughal Emperors and the Mughal Omara passed much time in it, transacting business. Thus, 'Ghusalkhana' gradually came to signify a 'Private Chamber, or a 'khaskhana'.'

⁴ The author of the *Riyaz* has borrowed the account from the *Iqbalnamah-i-Jahangiri* (see pp. 256-257, Fasc. 3), but in his attempt to condense it, he has rendered his account slip-shod and confused. The author of the *Iqbalnamah-i-Jahangiri*, named Mu'tamid Khân, was Jahangir's Bakshi at the time, and was an eye-witness of what occurred. From the account that he gives, it appears that the Emperor was returning at the time to Hindustan from Kabul, that he had his camp pitched on the banks of the river Bihat (or Jhelam), that he was alone there with some courtiers, such as 'Arab Dast Ghâib, Mir Mansûr Badakhshi, Jawâher Khân the Hunuch, Firuz Khân, Khudmat Khân the Hunuch, Baland Khân, Khedmat Parst Khân, Fash Khan, and three or four others, that all the rest of the Imperial officers and attendants including Asif Khân the Prime Minister, had left and crossed over to the eastern banks of the river Seizing, therefore, this opportunity, Mâhabet

In short as the Imperial army had gone towards Thatah, Māhabet Khān was ordered to join it there. In the meantime, Prince Parviz died. As Sharif Khān¹ had entrenched himself in the fort of Thatah, Shāh Jāhān's army marched back to the Dakhin. Māhabet Khān after reaching Thatah sent letters to Shāh Jāhān, avowing his loyalty, and Shāh Jāhān being conciliated, Māhabet Khān entered the former's service. In consequence, the Sūbah of Bengal was transferred from Khānahzād Khān, son of Māhabet Khān, to Mukkaram Khān,² son of Muazzam Khān, and the Province of Khān, leaving some Rajput troops to guard the bridge, marched up to the Imperial tent with a large number of Rajput cavalry. At the time, the Emperor was reposing in the Khaskhānā. Māhabet Khān fearlessly broke open the door, and entered it with about 500 Rajput cavalry, and paid obeisance to the Emperor. The Emperor coming out of the tent, seated himself on the Imperial Palanquin, which had lain in front of the tent. Māhabet Khān came quite close to the palanquin, and addressed the Emperor as follows: "Fearing that through the vindictiveness and malice of Asif Khān, I should be disgraced, tortured and killed, I have dared to take this daring step of personally throwing myself on the Imperial protection. Sire, if I deserve to be killed and punished, kill and punish me in your Imperial presence" (p. 256, Fase 3, *Iqbalnamah*). In the meantime, Māhabet Khān's Rajput cavalry surrounded the Imperial tent from all sides. Then Māhabet Khān told the Emperor that that was the usual time for the Emperor to go out hunting, and asked the Emperor to mount a horse. The Emperor mounted a horse, and went out some distance and then leaving the horse mounted an elephant. Māhabet Khān in hunting dress accompanied the Emperor and led the latter to his own camp. Finding that Nur Jahan Begam had been left behind, he led back the Emperor to the Imperial tent, but in the meantime Nur Jahan had gone across the river and had joined her brother, Asif Khān and was busyconcerting measures to rescue the Emperor. After some days, by adoption of an ingenious and a bold stratagem—when the efforts of all the Imperial officers had failed—Nur Jahan succeeded in rescuing her Royal Consort, and in banishing Māhabet Khān, who was sent in disgrace to Thatah. (See p. 276, Fase 3, *Iqbalnamah-i-Jahangir*) Māhabet Khan subsequently joined Shāh Jahān in the Dakhin.

¹ In the *Iqbalnamah*, "Sharif-u-l-Mulk" it appears that Prince Shāh Jahān had gone from the Dakhin to invade the province of Thatah. Then Sharif-u-l-Mulk, on behalf of Prince Shahriyūr, held the Fort of Thatah with 4,000 cavalry and 10,000 infantry. On hearing the news, the Emperor Jahangir sent an Imperial army to repel Shāh Jahān's invasion, and Māhabet Khān was sent on the same errand. Shāh Jahān was obliged to raise the siege, and to march back to the Dakhin via Gujarat. (See *Iqbalnamah* and also *Maqasir-ul-Umara*, Pers. text, Fase. 3, pp. 281-282).

² Mukkaram Khān was a son of Shaikh Bayazid Muazzam Khān, grand-

Patna was entrusted to Mirza Rustam Safavi.¹ It is said that on the day the patent transferring the Subahdari of Bengal from Khānahzād Khān to Nawab Mukarram Khān was drawn up at Shāh Jahānābād (Delhi), Shāh Neamatullah² Firuzpuri composing a Qasidah (an Ode) in praise of Khānahzād Khān, transmitted it to the latter, and in this Qasidah, there was one line which was indicative of Khānahzād's supercession, and that line was this :—

من دو هوابست ای گل خندان چو عدالیب
سرو تو نوبه ار و تماشای دیگ ران

Translation :

I am in love with thee, O budding rose, like a nightingale,
Thy cypress, however, is a new spring and a sight to others.

When Khānahzād Khān perused the above lines, he anticipated his supercession, and made preparations to pack up. And after one month the Imperial order of recall was received by him.

son of Shaikh Salim Chishti of Fatihpur Sikri Jahangir conferred on Shaikh Bayazid the title of Muazzam Khān and made him Subadar of Delhi. Muazzam Khān's son, Mukkaram Khān, was a son-in-law of Islām Khān I, Jahangir's Viceroy in Bengal, and rendered important services under the latter. He conquered Kuch Hājo (a portion of Kuch Behar) and captured its zemindar or Rajah, Parichat (*Iqbalnamah* 11, 64), and for some time remained as Governor of Kuch Hājo. Later, he was appointed Governor of Orissa, and conquered Khurdah (South Orissa) and annexed it to the Delhi Empire. In the sixteenth year, he came to court, and was made Subadar of Delhi. In the 21st year, he was sent to Bengal Governor in the place of Khānahzād Khān, Mīhabet Khān's son (See pp. 286, 287, 291, Fasc. 3, *Iqbalnamah-i-Jahangiri*, and also *Maasir-ul-Umara*). A gale upset his boat, and he was drowned in the river with all his companions.

¹ See n. ante

The author of the *Iqbalnamah-i-Jahangiri* mentions that Mirza Rustam Safavi was appointed by Jahangir Subadar of Vilayet-i-Behar and Patna, in the 21st year of the Emperor's reign. (See p. 280, Fasc 3, Pers. text, *Iqbalnamah-i-Jahangiri*, and also *Maasir-ul-Umara*).

² Later on in the text, he is described as a Saint, in whom Prince Shāh Shujā had great faith.

NEZĀMAT OF NAWAB MUKKARAM KHĀN.

In the 21st year of the Emperor's accession, corresponding to 1030 A H, Mukkaram Khān was appointed to the Nezāmat of the Sūbah of Bengal. Many months had not elapsed, when by chance, an Imperial firman came to his address. The Khān in order to receive it, advanced.¹ As the time for afternoon prayer had arrived, he ordered his servants to moor his boat towards the bank, so that he might turn to business, after finishing prayer. The boatmen attempted to take the barge towards the bank. At this time, a strong wind blew, and sent the boat adrift. A severe gale coupled with a storm-wave, caused the boat to sink. Mukkaram Khān with his companions and associates was drowned, and not a single man escaped.²

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NEZĀMAT OF NAWAB FIDĀI KHĀN.³

When news of Mukkram Khān being drowned reached the Emperor in the 22nd year of the Emperor's accession

¹ This incident illustrates the solemn personality of the 'Great Mughal' in those days, and the ceremonial homage paid him by his officers. The practice of advancing several miles to receive imperial orders and *firmans*, existed throughout the Mughal *regime*.

² See similar account in *Iqbalnamah-i-Jahangiri*, Fasc. 3, Pers text, p 287.

³ "Fidai Khān" and "Jān Nisār Khān" or "Janbāz Khān" were his titles, his name being Mirza Hedaitullah. He should not be confounded with Mir Zarif who also received the title of "Fidai Khān." When Mir Zarif received this title of Fidai Khān, Mirza Hedaitullah who held the same title from before, received the new title of "Jān Nisār Khān" from Shāh Jahān the Emperor. In the beginning, in the reign of Emperor Jahangir, Mirza Hedaitullah was "Mir Bahr-e-Nawārah" or Admiral of the Imperial Fleet, and being patronised by Māhabet Khān, he advanced rapidly in influence. In the quarrel between Māhabet Khān and Emperor Jahangir, he took sides with his patron, Māhabet Khān, and subsequently fled to Rohtas. On return in the 22nd year of Jahangir's reign, he was appointed Viceroy of Bengal, in succession to Mukkaram Khān, who had been drowned, the arrangement entered into being that he should yearly remit from Bengal, in the shape of presents, five *lacs* for the Emperor and five *lacs* of rupees for the Empress Nūr Jahān (no doubt, over and above the annual Imperial revenues). In Shāh Jahān's reign, he was recalled from Bengal and received Jaunpur in *tīyul* (or *jagir*) and subsequently was appointed Faujdār of Gorakpur. He then helped Abdullah Khān, Governor of

corresponding to 1036 A.H., Nawab Fidai Khan was appointed Viceroy of the Subah of Bengal. Since at that period, besides rare silkstuffs of this country, and elephants and aloes-wood and ambergris and other presents and gifts, no specie used to be presented to the Emperor, at this time, contrary to the former practice, it was settled that every year five lacs of rupees as present to the Emperor and five lacs of rupees as present to Nur Jahān Begam—in all ten lacs of rupees should be remitted to the Imperial Exchequer.¹ When on the 27th² of the month of Šafar 1037 A.H., Emperor Nuruddin Muhammad Jahangir, whilst returning from Kashmir, died at Rajor, his son Abul Muzzāfar Shahābuddin Shah Jahān (who was then in the Dakhin) marched out, and through the noble exertions of Asaf Jah Asaf Khan³ (after destroying and extirpating his brothers) ascended the Imperial throne at Delhi. Then the Subah of Bengal was transferred from Fidai Khan to Qāsim Khan.

Behar, in the conquest of Bhojpur or Ujjain. (See *Maasir-ul-Umara*, p. 12, Vol 3).

¹ This Fiscal Provincial Contract under Fidai Khan is also noted in the *Iqbalnamah-i-Jahangir*, Fasc. 3, Pers. text, p. 291.

² In the *Iqbalnamah*, "28th Šafar (Sunday) Emperor Jahangir died in the 22nd year of his reign, whilst returning from Kashmir towards Lahore." He was buried at Lahore in a garden which had been laid out by his beloved Consort, the Empress Nur Jahān. (See *Iqbalnamah*, Fasc. 3, p. 294).

³ His titles were "Asif Khan Asif Jah," his name being Mirza Abūl Hasan. He was a son of 'Itamad-u-daulah, and the eldest brother of the Empress Nur Jahān Begam, and he was father of Arjumund Banu Begam alias Mumtaz Mahal, the beloved Consort of Emperor Shah Jahān, (whose memory is enshrined in marble by the Taj at Agra). In the 8th year of Jahangir's reign, he was appointed to the Mansab of *Shash hazari*, and subsequently raised to a *haft hazari*, and was also appointed Subadar of the Panjab, and *Vakil* or Prime Minister. In 1037 A.H. when Jahangir on return from Kashmir died on the way near Rajor, Nur Jahān (who espoused the cause of Prince Shahriyār) wanted to imprison Asif Khan (who espoused Prince Shah Jahān's cause), but Asif Khan could not be seized or brought back. Asif Khan sent a swift runner, named Benaresi, a Hindu, to Shah Jahān who was then in Gujarat. Shah Jahān quickly marched out to Agra, where he was installed as Emperor, whilst Shahriyār and other princes were soon imprisoned and made away with. On his accession, Shah Jahān gave Asif Khan the title of "Eminu-d-daulah," and made him a "Nah hazari." He died at Lahore in 1051 A.H. "نہ انسوں اُصفہ خان;" is a chronogram which yields the above date. (See *Maasir-ul-Umara*, p. 151, Vol. I).

NEZĀMAT OF NAWAB QĀSIM KHĀN.¹

When Qāsim Khān succeeded to the Nezāmat of Bengal, like his predecessors in office, he devoted himself to the affairs of

¹ It is strange that the *Riyāz* should give such a meagre account of the Administration of Nawab Qāsim Khān, the first Bengal Viceroy appointed by Emperor Shāh Jahān. Yet this Administration is peculiarly interesting and significant from the modern stand-point, as the chronicle of this administration contains, for the first time, a reference to a conflict (no doubt, then unimportant) between the Christian European merchants in Bengal and the Musalman Viceroys of Bengal. To supplement the account of this Musalman Viceroy with some additional facts gleaned from the *Masir-ul-Umaru*, would therefore be interesting.

Qāsim Khān was a son of Mir Murad of Juain (in the Vilayet of Baihaq). Mir Murad was a leading Sayyid of that place, whence he migrated into the Dakhin. He was brave and a capital archer, and was engaged by Emperor Akbar to train up Prince Khurram. He was subsequently appointed Bakshī of Lahore, in the 46th year of Akbar's reign. His son, "Qāsim Khān" (this was evidently his title, his actual name is not given in the *Masir*) was a man of culture and literary habits. Under Islām Khān Ghashūrī Farūqī (Jahangir's Bengal Viceroy), Qāsim Khān served as *Khazānī* or Treasurer-General of Bengal. Islām Khān took particular interest in training him up. Some time after, Qāsim Khān was lucky in getting married to Manijah Begam, sister of the Empress Nūr Jahān. This matrimonial alliance was a turning point in Qāsim Khān's fortune; he was soon advanced in rank and dignity. The witty courtiers of the time called him "Qāsim Khān Manijah". He soon became an associate of the Emperor Jahangir. Towards the end of Jahangir's reign, he was appointed Subadar (or Viceroy) of Agra. In the first year of Shāh Jahān's reign, the Emperor (Shāh Jahān) raised him to the Mansab of *Panjazuri*, and appointed him Subadar (Viceroy) of Bengal, in place of Fidai Khān. During his stay in Bengal (during Jahangir's reign), Shāh Jahān had become personally apprised of the excesses practiced by the Christians (Portuguese, obviously) resident in the Port of Hughli. For instance, Shāh Jahān had come to know that these often took unauthorized leases of adjoining *pargannas*, oppressed the tenantry of those *pargannas*, and sometimes by tempting offers, converted them to Christianity, and even sent them to *Farang* (or Europe). Further these Christians (Portuguese, obviously) carried on similar malpractices even in *pargannas*, with which they had no connection. Further, these Christians, under the pretext of carrying on trading transactions, ad in the beginning established some ware-houses which they had gradually and clandestinely, by bribing local officers, converted into large fortified buildings. In consequence, the bulk of the trade which had found its way, hitherto, to the old Imperial emporium at Sātgaon, was diverted to the new port of Hughli. In consideration of the above circumstances, the Emperor Shāh Jahān, whilst sending Qāsim Khān to Bengal

administration, and to the putting down of disturbances. In the sixth year of Shāh Jahān's accession, he marched against the Christians and Portuguese who had become insolent in the port of Hughli, and after fighting expelled and defeated them. As a reward for this service, he received favours from the Emperor, but he soon after died.

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NEZĀMAT OF NAWAB 'AZAM KHĀN.

After this, Nawab 'Azam Khān¹ was appointed to the Nezāmat of Bengal. As he could not properly discharge the

as his Viceroy, gave the latter instructions to expel the foreign Christian (Portuguese) traders from the port of Hughli. Accordingly, in the 4th year of Shāh Jahān's reign, Qāsim Khān sent his son 'Inaitullāh Khān in company of Allahyār Khān and other officers to Hughli, and he sent also by the sea-route via Chittagong another company of troops on a fleet of vessels from the Imperial *Nawārah* or Fleet stationed in Dacca, so that the Portuguese might not escape by water, giving out at the same time that the expedition had as its objective Hijli. These besieged Hughli, and, after the fighting was protracted to three months and a half, succeeded in storming it, and in expelling the Christian (Portuguese) traders from it. 2,000 Christians were killed in the fighting, 4,400 were taken prisoners, and 10,000 Indian captives that were in the hands of the Portuguese were released, and 1,000 Musalman soldiers got killed in the fighting. Three days after this victory (in 1041 A.H.) Qāsim Khān died of disease. He built the Cathedral Mosque at Agra in Angah Khān bazaar. (See p. 78, Vol. 3, *Maas-n-ul-Umara*).

¹ A'zim Khān's real name was Mīr Muhammād Baqir, his titles being "Iradat Khān," and subsequently "A'zim Khān." He was a Sayyid of Sava which is in 'Irāq. On arrival in India, he was appointed Fanjdar of Sialkot and Gujrat, through the interest taken in him by Aṣif Khān Mīrza Ja'far, who married to him his daughter. Then he was presented to Emperor Jahangīr, who gave him (on the recommendation of Eminu-d-daulah Aṣif Khān) a good Mansab and the office of Imperial *Khansaman*. In the 15th year of Jahangīr's reign, he was appointed Subadar (Governor) of Kashmīr and next Mīr Bakshī under the Emperor directly. On Shāh Jahān's accession to the throne, Shāh Jahān raised him to the rank of *i'māhazārī*, and also to the office of viceroy of the Supreme Diwan. In the second year of Shāh Jahān's reign, he was set to reform the Revenue Administration of the Provinces in the Dakhin. In the third year, he received the title of "A'zām Khān," and was employed by the Emperor for chastising Khān Jahan Lodi and for the conquest of the Nizam Shāhī kingdom in the Dakhin. Though he succeeded in dispersing Khān Jahan's force, and though he stormed the fort of Dharwar, his services in the Dakhin

duties of a Governor, the work of administration fell into confusion. The Assamese, making an incursion, invaded and ravaged many of the pargannahs within the Imperial domains, and along with much riches and effects captured and carried away 'Abdus Salam,¹ who had gone on an expedition to Gauhati with 1,000 Cavalry and numerous infantry. When this news reached the Emperor, the latter superseded 'Azam Khan, and appointed Islam Khan, who had much experience in the work of administration and was one of the principal 'Omaras of Jahangir, to the office of Subadar of Bengal.

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RULE OF NAWAB ISLAM KHAN.

When Nawab Islam Khan was appointed Subadar of Bengal, as he was an experienced and a sagacious ruler, on his arrival in did not satisfy the Emperor, who sent him to Bengal as Viceroy, in succession to Qasim Khan, who died in the 5th year of Shah Jahans reign. He continued in Bengal as Viceroy for three years only, and in the 8th year was transferred to Allahabad, and subsequently to Gujerat, and lastly to Jaunpur, where he was Rector of the Jaunpur University, and died in 1059 A.H., in his 76th year, and was buried in a garden which he had laid out on the banks of the Jaunpur river. His daughter was married to Prince Shah Shuja (after the latter had lost his first wife, a daughter of Mirza Rustem Safavi). He possessed many good qualities, and was very strict in auditing the accounts of 'Amils (Collectors of Revenue). (See *Maasir-ul-Umara*, p. 174, Vol. I).

¹ This 'Abdus Salam would seem to be the Abdus Salam (son of Muazzam Khan, Subadar of Delhi) who opportunely reinforced Shujait Khan at the decisive battle near Dhaka (Dacca) with the Afghan leader Osman Lohani. He would seem, therefore, to have been a brother of Mukkaram Khan (another son of Muazzam Khan) who was Governor of Bengal and who was conqueror of Kuch Hajo (or Kuch Behar) and Khurdah. 'Abdus Salam at the time would seem to have been Governor of Kuch Hajo, in succession to his brother Mukkaram Khan, and to have invaded Assam. (See n. ante). The *Alamgirnamah* (p. 680, Fasc. VII, Pera. text) calls him "Shaikh Abdus Salam," and states that towards the early part of Shah Jahans reign, he was 'Faujdar' of 'Hajo' (that is, Kuch Hajo, or western part of Kuch Behar), and that at Gauhati he together with many others was captured by the Assamese, and that, to chastise the Assamese, an expedition to Assam was shortly after (during the Viceroyalty of Islam Khan II alias Mir Abdus Salam) sent out under command of Siadat Khan (Islam Khan's brother), but that the expedition reached only Kajal (which is on the frontier of Assam), and did not result in any decisive issue, as Islam Khan was shortly after recalled by the Emperor to assume the office of Imperial Vizier at Delhi.

the Sūbah, he vigorously set himself to the work of administration. He organised a punitive expedition against the refractory Assamese, and also planned to conquer Kuch Béhar and Assam. Marching towards those tracts and fighting many battles, he chastised those wicked tribes, recovered the Imperial *muhals* which had been over-run by the latter, and marched against Kuch Behar. After much fightings, he stormed numerous forts, and then extirpated the refractory Assamese. At this juncture, Islām Khān¹ was recalled by Shāh Jahān, for the purpose of being installed in the office of Vazir. And order was sent to Nawab Saif Khān² to the

¹ Islām Khān *Mashadī*; his actual name was Mīr Abdus Salām, and his titles were "Ikhtiyās Khān" and subsequently "Islām Khān." He should not be confounded with "Islām Khān Chishti Faruqī," whose real name was Shaikh 'Alau-d-dīn, and who was Viceroy of Bengal, under Emperor Jahangir.

Mīr Abdus Salām was in the beginning a *Munshi* or Secretary of Prince Shāh Jahān. In 1030 A.H. (during Jahangir's reign), he was *Vakil-i-Darbār* or Prince Shāh Jahān's Political Agent at the Imperial Court (Shāh Jahān being engaged at the time in affairs connected with the Dakhin), and at the same time received the title of "Ikhtiyās Khān." When dissensions broke out between Shāh Jahān and Emperor Jahangir, Mīr Abdus Salām joined Shāh Jahān. On Shāh Jahān's accession to the throne, he raised Mīr Abdus Salām to the rank of *Chahāhzādī*, bestowed on him the title of "Islām Khān," and appointed him *Bakhshī* and subsequently Governor of Gujrat, with command of Five Thousand. In the 8th year, on the recall of A'zam Khān (the Bengal Viceroy), Mīr Abdus Salām *alias* Islām Khān *Mashadī* was appointed Viceroy of Bengal. In the 11th year of Shāh Jahān's accession, he achieved several notable triumphs, viz., (1) the chastisement of the Assamese, (2) capture of the son-in-law of the Assam Rajah, (3) capture of fifteen Assam forts, (4) capture of Srīghat and Mando, (5) successful establishment of Imperial military out-posts or *Thanas* in all the *mahals* of Koch Hajo (the western portion of Kuch Behar), (6) capture of 500 Koch war-vessels. Manik Rai, brother of the Rajah of Arrakan, also at this time came to Dhaka (Dacca) and took refuge with Islām Khān. In the 13th year (in the text, correctly, 11th year), Islām Khān was called back by Shāh Jahān from Bengal, and installed in the office of Imperial *Vazir*. He was subsequently appointed Viceroy of the Dakhin, where he died at Aurangabad in the 21st year of Shāh Jahān's reign, in 1057 A.H. He was buried in a mausoleum at Aurangabad. He was a learned scholar, a brave general and a sagacious administrator. (See *Masir-ul-Umarā*, p. 162, Vol. I).

² Saif Khān Mirza Ṣafi was a son of Amanat Khān. He married Malikah Bāñū, sister of Empress Mumtaz Mahal, and a daughter of Asif Khān Emīn-d-daulah, and was thus closely connected with Emperor Shāh Jahān, by marriage. He first became Diwān of the Sūbah of Gujrat, and for his victory over 'Abdullah Khān under daring circumstances, was appointed Sūbadar of

effect that the Nizamat of Bengal was assigned to Prince Muhammad Shuj'a, and that until the latter's arrival, he should, as Prince's Deputy, carry on the work of Bengal administration. As Islam Khan, in the very midst of fighting, had to march back to the Imperial presence, the work of Assam conquest was left incomplete, and his departure was a signal for fresh disturbances amongst the Assamese. This happened towards the end of the 11th year of Shah Jahān's reign.

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RULE OF PRINCE MUHAMMAD SHUJ'A.

In the 12th year of Shah Jahān's reign, Prince Muhammad Shuj'a¹ arrived in Bengal, and made Akbarnagar or Rajmahal the

Gujrat, and also received the title of "Saif Khan." He was subsequently appointed by Emperor Shah Jahān to be Governor of Behar (where at Patna he built several lofty public edifices). [Safiaabād town, near Jamalpur in Monghyr, I guess, was built by him, and is named so after him. There is still a place in it called "Safi Sarai" or "Safi's inn." If my memory serves me aright, I found a big well in Monghyr town near the Club, which bears an inscription to show that it was built by Saif Khan]. In the 5th year of Shah Jahān's reign, he became Governor of Allahabad; in the 8th year, he was selected as Governor of Gujrat, and next appointed Commandant of Agra. In the 12th year, when Islam Khan Mashadi was summoned back from Bengal to Delhi, to assume charge of the portfolio of Imperial Vazarat, Bengal was assigned to Prince Shah Shuj'a. As the Prince was at the time away at Kabul, Saif Khan received orders to administer Bengal on behalf of the Prince, during his absence. In the 13th year of Shah Jahān's reign (in 1049 A.H.) Saif Khan Mirza Safi died in Bengal, and his wife Malikah Banū died the following year. (See *Maaṣir-ul-Umara*, p. 416, Vol II).

1 Prince Shah Shuj'a was the second son of Emperor Shah Jahān, whose other sons were (1) Dara Shekoh, (2) Aurangzeb, and (3) Murād. Shah Shuj'a was married to a daughter of Mirza Rustam Safavi, and subsequently (on the death of his first wife) to a daughter of Nawab 'Azam Khan (a former Bengal Viceroy). Shah Shuj'a, on appointment to Bengal, temporarily removed the Viceregal Capital from Dacca to Rajmahal. He twice ruled over Bengal, that is, once for eight years, and again (after a break of two years) for another eight years. Shah Shuj'a's rule over Bengal was marked by the introduction of financial reforms and by the growth of revenue. "About 1658 A.C. he prepared a new rent-roll of Bengal, which showed 34 Sarkars and 1,350 mahals, and a total revenue on Khalsa and Jagir lands of Rs 13,115,907 exclusive of *abwabs*." (See Blochmann's Contr. to history of Bengal and the *Padshahnamah*). Shah Shuj'a was a lover of architecture, and he built numerous marble edifices in Rajmahal, Monghyr and Dacca. He also

seat of his Government, and adorned it with grand and handsome edifices. The Prince deputed to Jahangirnagar or Dacca his Deputy and father-in-law, Nawab 'Azam Khān.¹ The affairs of administration which had fallen into confusion by the departure of Islām Khān, received now fresh *eclat*. For a period of eight years, the Prince devoted himself to the work of administration. In the 20th year² of Shāh Jahān's reign, the Prince was recalled to the Imperial presence, and Nawab 'Itaqād Khān was appointed to the Nizamat of the Sūbah of this country.

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NIZAMAT OF NAWAB 'ITAQĀD KHĀN.

When Nawab 'Itaqād Khān³ being appointed to the Nizamat of Bengal arrived in this country, he ruled over Bengal for two

extended his Bengal Satrapy by incorporating therein Sarkars Monghyr and Behar (see *Alamgirnamah*), but shortly after he received a check in his onward career by coming in collision with his clever brother, Aurangzeb, and at length fled to Arrakan where he perished.

¹ See n., ante.

² In the text میں is evidently a misprint for میں۔

³ 'Itaqād Khān Mirza Shapūr was a son of 'Itamdu-daulah, and a brother of Asif Khān Mirza Abul Hasan, and therefore, a brother also of Empress Nūr Jahān (*Maasir-ul-Umara*, p. 180, Pers. text, Vol. I., Fasc. 11).

Professor Blochmann's list (p. 511, *Ain*, Tr., Vol. I.), does not give his name. In the 17th year of Jahangir's reign, he was appointed Governor of Kashmīr, and continued there for a long period. He was also raised by Emperor Jahangir to a command of five thousand. In the 5th year of Shāh Jahān's reign, he was recalled from Kashmīr. In the 16th year, he was appointed Governor of Behar, and whilst there, in the 17th year, he organised and despatched an expedition to Palaun (Palamow) under Zabardast Khān, and defeated its zemindar or Rajah, named Partab, who submitted to the Emperor, and agreed to pay an annual tribute of one lac of rupees. In the 20th year of Shāh Jahān's reign, when Prince Shāh Shujā was recalled from Bengal, 'Itaqād Khān in addition to his Governorship of Behar was appointed Viceroy of Bengal, where he continued for two years. In the 23rd year of Shāh Jahān's reign (1060 A.H.) 'Itaqād Khān died at Agra. He was a man of great refinement and culture, and his aesthetic tastes led him to be one of the founders of a new and elegant style of architecture. He built a splendid palace on a new and improved design at Agra.

In *Alamgirnamah* (p. 111) 'Itaqād Khān is mentioned as a son of Eminudd-daulah Asif Khān. (See *Maasir-ul-Umara*, Vol. I., Fasc. 2, Pers. text, p. 180).

years. In the 22nd year of Shah Jahān's reign, he was superseded, and Prince Muhammad Shuj'a was for the second time re-appointed to the Nizamat of Bengal.

AN ACCOUNT OF THE RULE OF SHAH SHUJ'A, FOR THE SECOND TIME, AND THE END OF HIS CAREER.

When, for the second time, Prince Muhammad Shuj'a arrived in Bengal, for eight years more he carried on vigorously the work of administration, and conquering other tracts added laurels to himself. In the 30th year of the Emperor's accession, corresponding to 1067 A.H., Emperor Shāh Jahān fell ill. As the period of illness became protracted,¹ and the Members of

¹ Emperor Shāh Jahān fell ill at Delhi on 7th Zil-haj 1067 A.H. (*Alamgirnamah*, p 27). At the time of the Emperor's illness, Prince Dara Shekoh, the eldest son, was at Agra. Prince Shuj'a, the second son, was in Bengal; Aurangzeb, the third son, was in the Dakhan; whilst Prince Murad, the fourth son, was in Gujarat. Owing to illness, Shāh Jahān was invisible to the public as well as to his ministers and officers, and great confusion in State affairs occurred, and Dara Shekoh went to the Emperor, and took into his hands the reins of Government. In order to make himself thoroughly master of the situation, Dara Shekoh aimed to keep the Emperor fully under his control, and so forcibly removed the Emperor together with all royal treasures from Delhi on 20th Moharram, 1068 A.H. (1086 in the printed Pers. text is a misprint) to Agra, which was reached on 19th Safar, 1068 A.H. In the meantime, Murad proclaimed himself King in Gujarat, whilst Shuj'a similarly proclaimed himself King in Bengal, and invaded Patna and Benares (*Alamgirnamah*, p. 29).

Dara Shekoh's plan was first to vanquish Shāh Shuj'a, next Murad, and to reserve the final blow for Aurangzeb, whom he dreaded most. In pursuance of this scheme, he first detached a large army under the command of his son Sulaiman Shekoh together with Rajah Jai Singh to operate against Shāh Shuj'a. The army under Sulaiman Shekoh on the 4th Rabi-al-Awwal 1068 A.H. reached Bahadurpur, a village on the banks of the Ganges, $2\frac{1}{2}$ *kos* from Benares, and $1\frac{1}{2}$ *kos* from Shāh Shuj'a's encampment. Shāh Shuj'a had brought with him a large number of *Nawarah* or war-ships from Bengal, and so was sanguine of success, and treating the foe with contempt, he had dispensed with all ordinary precautions of war. Sulaiman Shekoh made a feint retreat which further took in Shāh Shuj'a, and then suddenly wheeling round, made a bold dash which completely surprised Shāh Shuj'a, who leaving behind his tents, treasures, guns and horses, hastily got into a boat, and sailed down to Patna, thence to Monghyr, where he halted for some days. Sulaiman Shekoh's army pursued Shuj'a to Monghyr; and, then the latter quitting

Government could not obtain audience with the Emperor, great confusion ensued in the affairs of the Empire. Since amongst the

Monghyr, set out for Bengal. (See *Alamgirnamah*, p. 31). Whilst these events were transpiring in Bengal, Aurangzeb with his marvellous insight grasping the situation forestalled Dara Shekoh by making a move from Aurangabad towards Burhanpur on Friday, 12th Jamadi-ul-Awwal 1068 A.H. (*Alamgirnamah*, p. 43). After halting for a month at Burhanpur to get news of the state of things at Agra, Aurangzeb learnt that Dara Shekoh had detached a large army under Rajah Jaswant Singh, who had already arrived at Ujjain, in Malwah. This made Aurangzeb decide his plans. He immediately on 25th Jamadi-ul-Akhirah on a Saturday marched from Burhanpur, reached the banks of the Narbadda, crossed it, and on the 20th Rajab encamped at Dibalpur. On the 21st Rajab, setting out from Dibalpur, he met on the way Prince Murad, and won him over to his side (*Alamgirnamah*, p. 55), and reached Dharmatpur, a place 7 *kos* from Ujjain, and one *kos* from Rajah Jaswant Singh's army, and pitched his camp on the banks of a rivulet, called Chûr Narainah. (*Alamgirnamah*, p. 56). Rajah Jaswant Singh was quite out-witted by this strategic move of Aurangzeb who had united his forces with those of Murad. Aurangzeb then inflicted a crushing blow on Rajah Jaswant Singh at Dharmatpur. (See charming description of this battle in the *Alamgirnamah*, Pers. text, pp 61, 66 to 74). Marching quickly from Dharmatpur, Aurangzeb passed through Gwalior. In the meantime Dara Shikoh had marched to Dholpur (p. 85, *Alamgirnamah*), to oppose Aurangzeb's progress, and to prevent his crossing the Chanbal river. Aurangzeb quickly however crossed the Chanbal river at the ferry of Bhadureah, which is 20 *kos* from Dholpur, on the first day of the month of Ramzan. On the 7th Ramzan, the battle of Dholpur was fought, and Dara Shekoh was completely defeated by Aurangzeb. (See description of the battle of Dholpur in the *Alamgirnamah*, pp 100 to 104). Dara Shekoh fled to Agra, and thence to the Panjab and other places, was eventually captured and beheaded. Shortly after his installation, Aurangzeb drew his force against Shah Shuj'a who had advanced, and occupied Rohtas, Chunar, Jaunpur, Benares and Allahabad. The battle between Aurangzeb and Shuj'a was fought at Kachwa, a place close to Korah, and resulted in Shuj'a's defeat. (See description of the battle in the *Alamgirnamah*, Pers. text, p. 248). After his defeat, Shuj'a fled to Bahadurpur, thence to Patna, thence to Monghyr which he fortified, and thence (owing to the treachery of Rajah Bahroz, zamindar of Kharakpur) to Rangamati, and thence (owing to treachery of Khwaja Khanalu-d-din, zamindar of Birhhum) to Rajmahal, thence through minor places to Dacca, thence through Bhaluah and minor places to Arrakan, always heroically contesting every inch of ground against the hosts of Aurangzeb, led by his General Muazzam Khan alias Mir Jumla, but every time baffled by the treachery of so-called adherents, barring a noble band of Barha Syeds who clung to him to the last. (See pp. 495 to 561, *Alamgirnamah*, Pers. text).

Princes Royal, no one except Dara Shekoh was near the Emperor, the reins of Imperial administration were assigned to him. Dara Shekoh, viewing himself to be the Crown-Prince, fully grasped the threads of Imperial administration. Owing to this, Prince Murad Baksh in Gujerat had the *Khutbah* read after his own name, whilst in Bengal, Muhammad Shuj'a proclaimed himself King, and marshalling his forces, marched towards Patna and Behar, and advancing thence, reached the environs of Benares. On hearing this news, Dara Shekoh, during the serious illness of the Emperor, marched with the latter from Shāhjahanabad (Delhi), to Akbarabad (Agra), on the 20th Muhamarram, 1068, A H corresponding to the 31st year of the Emperor's accession, and on the 19th Safar, reached Akbarabad (Agra). From this place, Dara Shekoh detached Raja Jai Singh Kachhah, who was a leading Rajah and a principal member of the Empire, together with other leading noblemen, such as Diler Khān, Salabat Khān and Izad Singh, and other officers holding the ranks of *Panjabzāī* and *Chahurhazari*, besides a large army composed of his own and the Imperial troops, along with guns and armaments, under the general command of Sulaiman Shekoh, his eldest son, in order to fight against Muhammad Shuj'a. Accordingly, these marched from Agra on the 4th of the month of Rabīul-Awwal of the aforesaid year, and set out on the aforesaid expedition. And after marching several stages, and passing through the city of Benares, these encamped at the village of Bahadurpur (which is situated on the bank of the Ganges at a distance of two and a half *kroh* from the city of Benares) to a distance of one and a half *kroh* from Muhammad Shuj'a's army. Both the armies exhibited military strategy and tactics, and sought for an opportunity to surprise the other. In consequence neither side made a sally. On the 21st Jamadiul-Awwal, the Imperialists made a feint as if to shift their camp, but suddenly wheeled round, and rushed Shuj'a's army, which was completely taken by surprise. On hearing the news of the feint retreat of the Imperialists on the previous day, Shuj'a had neglected his war-preparations, and was fast asleep. Being thus taken by surprise, he woke up from his slumber, and mounting a female elephant, he moved about restlessly. But the game was already up, especially as Raja Jai Singh making a dashing flank movement from the left side, closed in upon him. Seeing no alternative, Shāh Shuj'a got into his war-vessels which he had brought

up from Bengal, and sailed down swiftly, abandoning his treasures, guns, horses, baggages and tents. Sailing swiftly down Patna, he reached Mungir, and prepared to fortify it, and halted there for some days. Sulaiman Shekoh's army, after plundering and ravaging and slaughtering and capturing, followed up Muhammad Shuj'a, and reached Mungir. Muhammad Shuj'a, finding it impossible to stand his ground there, fled with the swiftness of lightning and air, and entered Akbarnagar (Rajmahal). The Imperial army reduced to subjection the Subah of Patna and Behar.¹ But in the meantime, Aurangzeb had marched from the Dakhin² towards the Imperial Presence, and on the outskirts of the Narbadda had fought an engagement with a numerous horde of Imperialists, and after sanguinary fightings had inflicted a signal defeat, and had marched to Shāhjahānabad, and entered the Capital. Deputing his eldest son, Sultān Muhammad, to be near the Emperor, Aurangzeb put the latter under surveillance, and killed Dara Shekoh³ after much warfare, and in the holly month of Ramzan 1069 A.H. ascended the Imperial throne of Delhi. Sulaiman Shekoh, on hearing the news of Dara Shekoh's defeat, gave up the pursuit of Shāh Shuj'a, and retreated towards Shāhjahānabad (Delhi). Muhammad Shuj'a fancying that the struggle between Dara Shekoh and Aurangzeb would be a protracted one, thought his opportunity had come, and by the bad advice of Alivardi Khān and Mirza Jān Beg and other members of his Government,

¹ The *Alamgirnamah*, p. 31 (from which the account here in the text appears to be borrowed) says "From Monghyr to Patna became annexed to the Satrapy (*iqtā*) of Dara Shekoh."

² Aurangzeb moved from the Dakhin in 1068 A.H., inflicted a crushing defeat on Dara Shekoh's troops led by Maharaja Jaswant Singh at Ujjain, and also defeated Dara Shekoh near Agra, and then informally proclaimed himself Emperor in 1069 A.H. (See *Alamgirnamah*, pp. 59 to 86, and pp. 87 to 108).

³ Dara Shekoh, after his defeat by Aurangzeb near Agra, fled to Delhi, and thence to Lahore, and after various adventures in the Panjab, Gujarat and Kabul was captured by Jiwan, zamindar of Dadar, and made over to Aurangzeb who caused him to be imprisoned and subsequently slain, and his body buried in the mausoleum of Humayun at Delhi. (See *Alamgirnamah*, pp. 438 and 408). Those who take an interest in Dara Shekoh's adventures after his flight, will find a full account of the same in the *Alamgirnamah*. Dara Shekoh was a free-thinker and a pro-Hindu, and if he had succeeded to the throne, he would have out-Akbared Akbar in his pro-Hindu policy. Aurangzeb was the reverse of Dara Shekoh; he was a champion of Islām, and an iconoclast like Mahmud of Ghazni or Shāhabu-d-din Ghori.

refurbishing his sword, laid claim as his heritage to the suzerainty of Bengal, and with a large and formidable army marched towards the Capital of Hindustan. As before Shuj'a's arrival, the struggle in Hindustan between Aurangzeb and Dara Shekoh had terminated, and Aurangzeb had already mounted the Imperial throne, on hearing this news of Shuj'a's march, Aurangzeb with his entire army of Hindustan swiftly marched, and at Kachwah the two armies encountered each other, and a battle was fought.

The armies were arrayed on both sides,
 They stood forth like mountains on a plain.
 When the armies from both sides approached each other,
 From the dark dust that arose, the universe turned dark.
 When from both sides they struck up drums of war,
 The lion-like heroes spread their claws to smite.
 Tumult arose from drums,
 The ear of the world was deafened
 From guns and muskets, rockets and arrows,
 Security in the world fled to a corner.
 From the smoke of gun-wagons that mingled with the
 atmosphere,
 The sky became hidden from the world's view.
 The spear warmed in slaughtering,
 And whispered messages of destruction into the ear of Life.
 The lightning of the sword kindled fire so much,
 That it burnt the harvest of existence.
 The fire of warfare blazed up so keenly,
 That it scorched the heart of Mars aloft on the sky.

After much exertions and fightings, Aurangzeb's army was defeated. Aurangzeb, however, with a number of noblemen and some gunners, stood his ground on the battle-field. Alivardi Khān, the generalissimo of Shāh Shuj'a's force, attempted to capture Aurangzeb and checkmate him. As God has bestowed greater wisdom on Sovereigns than on the mass of mankind, and as in military affairs, Sovereigns are endowed with a more accurate perception of the situation, that wise sovereign (Aurangzeb) observing the adage that "war is fraud," deceived the aforesaid Khān by holding out to him the chance of being appointed Prime Minister, and said that if the latter could induce Muhammad Shuj'a to

dismount from his elephant and to mount a horse, he would win this game. The aforesaid Khān, seduced by the bait held out by Aurangzeb, played false with his own old benefactor, and spoke to Muhammad Shuj'a as follows: "Victory has been already achieved by our army, and the enemy's force has been defeated. As cannon-balls, and rockets and arrows are raining from every side, it is possible that the Royal elephant might be hit; it is therefore advisable that your Highness should dismount from your elephant and mount a horse. By the good luck of your Highness, I would immediately capture and fetch 'Alamgir'." Instantly as Shāh Shuj'a mounted a horse, the aforesaid Khān sent information to 'Alamgir. 'Alamgir immediately adopted the *ruse* of causing the music of victory to be struck up. And since the army did not find Shāh Shuj'a on the elephant, news spread in the army about the victory of 'Alamgir and the defeat of Shāh Shuj'a. Shuj'a's force fled panic-stricken, thinking that Shuj'a had been killed. Although Shuj'a made exertions to stop the panic and prevent the flight, these were in vain. Hence the adage is "Shuj'a lost a winning game." The army of Aurangzeb collecting together, made an onslaught. When Shāh Shuj'a found that he had lost the game, he was obliged to take to flight, and fled to Bengal, and fortifying the passes of Teliagadhi and Sakrigali, he entrenched himself at Akbarnagar (Rajmahal). 'Alamgir appointed Nawab Mu'azzam Khān, Khān-i-Khanan, the Generalissimo, to be Subadar or Viceroy of Bengal. And detaching twenty-two renowned noblemen, like Nawab Islām Khān, Diler Khān, Daūd Khān, Fateh Jang Khān, and Ihtisham Khān, etc., under the command of Sultān Muhammad, to pursue Shāh Shuj'a, Aurangzeb himself triumphant and victorious marched back towards the Capital (Delhi).

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VICEROYALTY OF NAWAB MU'AZZAM KHĀN, KHĀN-I-KHANAN.

When Nawab Mu'azzam Khān was appointed Subadar of Bengal, he marched towards Bengal with a large army. As the passes of Teliagadhi and Sakrigali had been fortified by Shāh Shuj'a, viewing the forcing of those defiles to be a difficult operation, with twelve thousand soldiers he swiftly marched to Bengal

by way of Jharkand¹ and the mountains. When the contending armies approached each other, Shāh Shuj'a finding it impracticable to tarry at Akbar-nagar (Rajmahal) caused 'Alivardi Khān, who was the root of all this mischief, to be slain, himself retired to Tandah, and erecting redoubts, fortified himself there. When the two forces approached each other, separated by the river Ganges, one day Shārif Khān, who was a source of mischief, and Fateh Jang Khān, getting into boats, crossed over to the northern bank, and they were similarly followed by others. From the northern side of the bank, as soon as Sharif Khān landed, the soldiers of Shāh Shuj'a gave battle. Nearly seventy persons who had reached the banks were killed and slaughtered. The remaining boats retired from the middle of the river. Sultān Shuj'a ordered the wounded persons to be killed; but Shāh Neamatullah Firuzpuri expostulated. Shāh Shuj'a who had great faith in this Saint made over to the latter Sharif Khān together with other wounded prisoners. The Saint nursed them, and after their wounds had healed up sent them back to their army. But Sultān Muhammad, desiring to desert to his uncle, came alone to meet the latter, and receiving much kindness from his uncle, stayed on with him. Sultān Shuj'a gave his daughter in marriage to him. Sultān Muhammad, on the side of Sultān Shuj'a, fought several battles with the Imperialists, consisting of the Khān-i-Khanan² and Diler Khān, &c.

¹ The *Alamgirnamah* indicates that at the time Shāh Shuj'a had halted at Monghyr, fortifying the place. Then Rajah Bahroz, zamindar or Rajah of Kharakpur, who professed loyalty to Shāh Shuj'a, but in reality was a traitor secretly intrigued with Aurangzeb's general, Mir Jumla *alias* Mu'azzam Khān, and showed the latter another route across the hills to the east of Monghyr. In covering this route, Mir Jumla had to make a detour of several miles; and Shāh Shuj'a, finding that he was being out-flanked, instantly sailed down on his war-vessels from Monghyr Fort to Rangamati and Rajmahal, and on the way fortified the passes of Telia-gadhi and Sakrigali, which were then regarded as the 'key' to Bengal.

² A full account of his life will be found in the *Maasir-ul-Umara*, Vol. III, p. 530, Pers. text.

From it, it appears that his name was Mir Muhammad Said Mir Jamla, and his titles were "Mu'azzam Khān, Khān-i-Khanan Sipasalār". He came from Ardastan, first served under Sultān Abdullah Qutb Shāh, ruler of Golkondah, where he attained great eminence. Falling out with Qutb Shāh, he joined Prince Aurangzeb who was then in the Dekhin. His great services were (1) the conquest of Bijapur, (2) the extirpation of Shāh Shuj'a, (3) the conquests of Kuch Behar and Assam. He was a statesman of great sagacity

At length, on finding Sultān Shuj'a negligent and apathetic, Sultān Muhammad went over again to the side of the Imperialists, and from thence to the presence of Emperor Aurangzeb at Shāh Jahānabad, where he was imprisoned.¹ And orders were repeated to the Khān-i-Khanan to pursue Sultān Shuj'a. In short, one day when Diler Khān, &c., crossed the river at Paglaghat, Diler Khān's son, with a number of efficient men, was drowned. Sultān Shuj'a with his dependants and adherents, getting into war-vessels which had been brought up from Jahangirnagar (Dacca), set out for the latter place. The Khān-i-Khanan² also followed him up by land. Finding it impossible to make a stand at this place either, Sultān Shuj'a with a number of followers took the road to Assam, and from thence proceeded to Arrakan, and took shelter with the ruler of that tract, who was a Syēd,³ and in a short time he died there, either owing to the treachery of the ruler of that tract, or from natural disease. When in the period of anarchy under Sultān Shuj'a, Bhim Narain, Rajah of Kuch Behar,⁴ becoming daring, with a large force attacked Ghoraghāt,

and foresight, and as a general, he was matchless in his day. (See *Maasir-ul-Umara*, p. 555, Vol III, Pers. text)

¹ Details of Sultān Muhammad's desertion to Shāh Shuj'a, and his subsequent secession, are given in the *Alamgirnamah*.

² Details of Shāh Shuj'a's fightings and adventures are given in the *Alamgirnamah*. See notes, ante.

³ The description in the *Alamgirnamah*, pp. 557 to 562, shows that the ruler of Arrakan was neither a Syed nor a Mussulman, but a Buddhist. It also appears from the *Alamgirnamah* that setting out from Tandah on boats, Sultān Shuj'a reached Dacca (Jahangirnagar) where his eldest son Zainu-d-dīn had been from before. Zainu-d-dīn had arranged with the Rajah of Arrakan to escort Sultān Shuj'a to Arrakan, on the latter's arrival at Dacca. At this time, Manūar Khān, a zamindar of Jahangirnagar, proved obstructive to Zainu-d-dīn's plans, and so he (Manūar) was first chastised with the help of the Arrakanese. Starting from Dacca on boats, guarded by the Arrakanese, Shuj'a passed through Dhapa (4 kos from Dacca), Siripur (12 kos north of Dacca), Blaluh (which then formed the southern limit of the Mughal dominions in Bengal), and thence to Arrakan. One who cares to note names of old Bengal towns, may profitably read this portion of the *Alamgirnamah*.

⁴ In the *Alamgirnamah* (p 676), he is called "Bim Narain, zamindar of Kuch Behar." It is stated therein that hitherto he used to regularly pay tribute to the Emperor, but that during the chaos which arose owing to Emperor Shāh Jahān's illness, and owing to Shāh Shuj'a's march to Patna, in order to lay claim to the Imperial throne, Bim Narain ceased paying tribute, and invaded Ghoraghāt or Rangpur and subsequently Kamrup.

he captured a large number of the Musalman residents, male and female, of that place, and with the object of conquering Kamrup, to which Province pertained the tracts of Hajo and Gauhati, and which was included in the Imperial domains, he despatched his minister named Sahanath¹ with a large force. On the news of this invasion, the Rajah of Assam² shewing short-sightedness sent also a large force by land and water towards Kamrup. Mir Lutfullah Shirazi, who was Faujdar of the Province of Kamrup,³ seeing from both sides torrents of invasion overtaking him, and despairing of relief, and being certain about the absence of Imperial auxiliaries, quickly got into a boat, and reached Jahangirnagar or Dacca, and rescued himself from the impending danger. And Sahanath, not being able to cope with the Assamese, acting up to the saying : "To return is better," retired to his own country. The Assamese, without contest, conquered the province of Kamrup, swept it with the broom of plunder, carried by force to their own country all and everything, including the moveable and immoveable effects of the people, pulled down the edifices, left no trace of fertility, and reduced the whole province to one plain, level ground. As Sultān Shuj'a was occupied with his own affairs, the infidels of Assam finding an opportunity conquered the environs of mauza Kadi Bari, which is five stages from Jahangirnagar, and placing a garrison at the village of Tabsilah near Kadibari, raised the standard of daring and insurrection. Consequently, when the Khān-i-Khanan reached Jahangirnagar, after devoting himself for some time to administrative business, he collected war-vessels and artillery and other armaments, and leaving Ihtisham Khān to protect Jahan-girnagar (Dacca) and its environs, and appointing Rai Bhogati Das Shujā'i to charge of financial and internal affairs, in the 4th

According to the *Iqbalnamah-i-Jahangiri* (p 110), Lachmi Narain, "zāmīndar of Kuch Behar" also used to pay homage and tribute to Emperor Jahangir.

¹ In *Alamgirnamah* (p. 678), "Bholanath."

² His name was Ji dhaj Singh. (*Alamgirnamah*, p. 678).

³ See *Alamgirnamah*, a contemporary record, p. 678. Lutfullah Shirazi, the Faujdar of Kamrup, retired on war-boats from Kamrup to Jahangirnagar (Dacca). The Koch also withdrew, on finding that the Assamese had invaded Kamrup. The Assamese advanced up to Karibari which is five *mansal* from Dacca, and established a military out-post at Mast Salah, close to Kari-bari. (See *Alamgirnamah*, p. 679).

year¹ of Emperor Aurangzeb's accession, corresponding to 1072 A.H., he set out on an expedition towards the conquest of the Kingdoms of Kuch Behar and Assam, sending forward by the river-route, artillery, &c., and himself pushing on by land with a force of twenty thousand efficient cavalry and numerous infantry, *via* a hill which was frontier of the Imperial dominions. In a short time, he subdued the Kingdom of Kuch Behar up to Gauhati. After this, he pushed on with his forces to conquer Assam. In the meanwhile, the Emperor's order came, directing him to march to Arrakan, in order to rescue the children and ladies of the household of Shāh Shuj'a from distress and from imprisonment at the hands of the Arrakanese, and to send them up to the Imperial presence. The Khān in reply to the Imperial order, represented that the Imperial troops were busy in fighting to conquer the provinces of Kuch Behar and Assam, and that to march to Arrakan, without accomplishing the conquest of the aforesaid two provinces, was opposed to expediency, and that he would postpone the expedition to Arrakan to next year, and that this year, he would set about subjugating the

1 The Khān-i-Khanan (Muazzam Khān) set out from Khizapu, (which has been identified to be a place close to Naranganj) with war-vessels, on 17th Rabiul-Awwal 1072 A.H., for the conquest of Kuch Behar, leaving Mukhalis. Khān as Governor of Akbarnagar (Rajmahal) and Ihtisham Khān as Governor of Jahangirnagar (Dacca) and Bhagoti Dass as Diwan under the latter, and reached Baritollah, the Imperial frontier out-post. The *Alamgirnamah* mentions that at the time three land-routes lay to Kuch Behar.—(1) *via* the Murang¹ (2) *via* the Doars, (3) *via* Ghoraghāt or Rangpur. The Khān-i-Khanan sent out scouts to ascertain which route was the best, and then chose the Ghoraghāt route, by which he pushed on with his forces by land, sending out another force by the river on war-vessels, the two forces to give cover to each other, and to cover equal distance each day. (See *Alamgirnamah*, p. 683, for a full description of this expedition to Kuch Behar and Assam). The war-vessels passed through a river which joins Ghoraghāt with the Brahmaputra, and the Imperialists reached Kuch Behar town. The Rajah (Bim Narain) fled to Bhutan, his minister Bholanath fled to the Murang, and the Imperialists stormed Kuch Behar town, and named it Alamgirnagar. Syed Sadiq, Sadr or Chief Justice of Bengal, shouted out the *Azan* from the terrace of the Rajah's palace; the Rajah's son Bishnunath embraced Islam, and Isfandyar Beg (who received the title of Isfandyar Khān) was left by the Khān-i-Khanan as Faujdar of Kuch Behar, with Qazi Samu (who was formerly Shāh Shuj'a's officer) as Diwan of Kuch Behar. (See p. 694, *Alamgirnamah*, Pers. text).

provinces of Kuch Behar and Assam. After this, on the 27th Jamadialsani of the aforesaid year, marching from Gauhati, he entered Assam. Fighting by water and by land, he pushed through the jungles, mountains and rivers. And wherever he went he established a garrison. Storming the citadel and palace of the Rajah of that country after much fighting, he gained much booty. After successive battles,¹ the hapless Assammese, being routed, fled and escaped to the hills of Bhutan, and the whole of Assam was conquered. At length, the Rajah of Assam drawing the rein of submission to the neck, and wearing the ring of obedience on the ear, deputed a trustworthy envoy to wait on the Khân-i-Khanan with gifts and presents, and agreed to pay tribute to the Emperor, and also sent his own daughter with goods, rare silk-stuffs, elephants and other rarities in charge of Badli Phukan, for Emperor Aurangzeb. The aforesaid Phukan, with all the presents, reaching the outskirts of the city of Dacca, encamped and prepared

¹ After conquering Kuch Behar, the Khân-i-Khanan (Muazzam Khân), proceeded to the banks of the Brahmaputra, with his military and naval forces, and passed through Rangamati. Diler Khân commanded the van, whilst Mir Murtazza was in charge of the artillery. The Khân-i-Khanan occupied Jogikhapa, and appointed Ataullah to be Fanjdar of that place, and then occupying Srirhat, stormed Gauhati, and appointed Muhammad Beg to be Fanjdar of Gauhati. After halting at Gauhati for some time, the Khân-i-Khanan marched out, when the Rajahs of Darang (named Makrpanj) and of Daromariah offered tribute and submitted. The Khân-i-Khanan then stormed the fort of Jamdhara, appointed Syed Mirzai Sahzwari (together with Syed Tatar and Rajah Kishin Singh) to be Thanadar of Jamdhara, and appointed Syed Nasîr-ud-dîn Khân (together with other Imperial officers) to be Thanadar or commandant of Kilabari, captured 400 Assamese war-vessels with numerous guns and armaments and stores, occupied Solagadha, Lakhokadh, Diwalgaon, Kajpur, and Kargon or Gargaon, the capital of Assam, captured 208 battering guns, 100 elephants, and 3 lacs of specie in gold and silver, 675 other guns, 1,000 war-vessels, with other armaments and stores. (See description of Gargaon, the old Assam capital, in p. 728, *Alamgirnamah*). When the rains set in, the Khân-i-Khanan encamped at Mathurapur, which was a high place, about 3 kroh distant from Gargaon, leaving Mir Murtazza with Rajah Amar Singh and others in charge of Gargaon, and appointing Syed Muhammad as Diwan, and Muhammad 'Abid to confiscate the effects of the Rajah who had fled to the hills of Kamrup, and Meana Khân in charge of Salpani, and Ghazi Khân in charge of Dewpani, and Jallal to protect the banks of the Dhank river. The whole of Dekhinkul and portions of Uttarkul were subdued by the Imperialists (p. 736, *Alamgirnamah*).

to set out for the Imperial capital. In that the sorcery of the Assamese is well known, the Khān-i-Khanan was affected by their sorcery. For some time he was laid up with pains on the liver and heart, daily these increased, and pointed to a fatal termination. Although he got himself treated, no beneficial effect was perceptible. He was, therefore, obliged to leave behind Mir Murtaza and other commanders. Leaving garrisons at every strategic point, he proceeded to a hill, and from thence, owing to his illness increasing, he set out¹ on a barge for Jahangirnagar (Dacca). At a distance of two *kroh* from Khizrpur, on the 2nd of the month of Ramzan 1073 A.H., corresponding to the 5th year of Emperor Aurangzeb's accession, he died on board the vessel.² Subsequently, the garrisons of the outposts evacuated their outlying posts, but the Rajah's daughter stayed behind with the tribute, as the Rajah refused to take her back into his household.

¹ After the rains set in, the Rajah of Assam with his army came down from the hills of Kamrup, and gave some trouble to the Imperialists, who suffered also from ague and diarrhoea. At length, the Rajah sued for peace, and the Khān-i-Khanan, who had fallen ill, granted it on the following terms (*Alamgirnamah*, p. 808) :—

1. That the Rajah should send his sister and a daughter of Rajah Patam together with 20,000 *tolas* of gold, and 20,000 *tolas* of silver, and 20 elephants by way of tribute, besides 15 elephants for the Khān-i-Khanan, and 5 elephants for Diler Khān.

2. That in course of next 12 months, the Rajah of Assam should send 3 *lak* *tola* of silver and 90 elephants to the Emperor, and that every year he should send 20 elephants to the Emperor, and that till the payment of the indemnity, 4 leading Assamese noblemen should be given as hostages.

3. That Darang (in the Uttarkul) and Biltali and Domaziah (in the Dakhinkul) should be subject to the Emperor, and that in the Dakhinkul, the delimitation line between Assam and the Imperial dominions should be the river Kalang, and in the Uttarkul it should be Alibarari. Rahmat Banū, a daughter of the Assam Rajah, was given in marriage to Prince Muhammad Azam, her dower being one *lak* and Rs. 80,000. (See *Maasir-i-Alamgrī*, p. 73).

² See *Alamgirnamah*, p. 812. He was Viceroy of Bengal from 1658 to 1663. He died near Dacca in 30th March, 1663. In 1661, he had threatened to expel the English merchants from Hughli.—These, however, prudently submitted and were pardoned, on their tendering an apology through their Hughli agent, Trivise, on their agreeing to pay Rs. 8,000 annually. See Wilson's *Early Annals of the English in Bengal*, Vol. II, p. 35.

**VICEROYALTY OF NAWAB AMIR-UL-UMARA
SHAISTA KHĀN.**

After the Khān-i-Khanan's death, the office of Subadar of Bengal being conferred on Amir-ul-Umara Shaista Khān, the latter arrived in Bengal. For some years devoting himself to administrative work, he administered justice and promoted the welfare of the people. Bestowing grants of villages and lands on widows of nobles and others in straitened circumstances, he made them well-off. Spies informed the Emperor, whereon Shaista Khān¹ himself went to the latter and explained the true state of things. As the alleged dissipation of the Imperial revenue was unfounded, he was re-invested with the *Khellat* of appointment, and sent back to Bengal². But as the Khān was

¹ Shaista Khān was a son of Eminu-d-daulah Asaf Khān, and a brother of Mumtaz Mahal, wife of Shah Jahan. His name was Mirza Abū Tahib, and his titles were "Amir-ul-Umara Shāista Khan." In the reign of Shah-jahan, he became a *Panjhasari* and Nazim of Balaghat in the Dakhin, and subsequently Subadar of Behar and Patna, when he invaded Palaon (Palam) and subdued Partab, Zamindar of Palaon (Palamu). He then became Subadar of Malwa and Gujarat and subsequently Viceroy of all the Subahs of the Dakhin. He rendered good services to Aurangzeb in the latter's fightings with Dara Shekoh and Sulaiman Shekoh. On the death of Mir Jumla, he became Viceroy of Bengal in 1664 A.C. He chastised thoroughly the Mag pirates who harried the coasts of Bengal, and wrested from them (chiefly through the exertions of his own son, Buzurg Umed Khān) the fort of Chittagong, and named it Islamabad (*Alamgirnamah*, p. 940). He subsequently became a *Hafthasari* and Viceroy of Agra, where he died in 1105 A.H. He was held in high esteem by Emperor Aurangzeb, who lavished on him high privileges and semi-regal honours. With all his greatness, Shāista Khān was meek and humble, courteous and affable, just and liberal, brave, noble, and enlightened. He established mosques with madrassas, rest-houses, bridges, and roads throughout India, and his charities were wide. He was married to a daughter of Shah Nawaz Khān, son of Abdur Rahim Khān Khānan. He forms a prominent figure in connection with the early commercial enterprises of the English East India Company. (See Wilson's *Early Annals of the English in Bengal*, Vol. 1, pp. 48—99 and 11, and Hunter's "History of British India," Vol. 2, pp. 238—266). Nawab Shāista Khān's Viceroyalty in Bengal forms a brilliant chapter in the Mughal annals of Bengal, as during it many useful public works, such as *serais*, bridges, and roads were constructed, and the economic and agricultural condition of the people attained an unique degree of prosperity, in that a maund of rice sold in the bazar for two annas only (See *Maastr-i-Alamgiri*, pp. 167 and 368, and *Maastr-ul-umara*, Vol. 2, p. 690).

² Shaista Khan was Aurangzeb's Viceroy of Bengal for a quarter of a

not desirous of staying in this Province, he used constantly to write letters to the Emperor, requesting permission to kiss the Royal feet, and begging deputation of some other officer to assume the office of Subadar of this Province. At first his resignation was not accepted; but at length, owing to Shaista Khan's importunities, the Nizamat was bestowed on Nawab Ibrahim Khan, a son of 'Alimardan Khan Yar Osadar. Traces of the beneficent administration of the Nawab Amir-ul-umara are known not only in Bengal, but throughout Hindustan. One is this, that during his Nizamat the cheapness of food-grains was so great that for a *damri*,¹ one seer of rice could be purchased in the market. At the time of his return to the capital Shâhjahanabad (Delhi), he caused the following inscription to be engraved on the western gate of Jahangirnagar (Dacca): "Let him only open this gate that can shew the selling rate of rice as cheap as this." From his time onward till the *regimé* of Nawab Shujauddin Muhammad Khan, this gate remained closed. In the period of the Viceroyalty of Nawab Sarfaraz Khan, the gate was again opened, as will be mentioned hereafter. The *Katrah* and other buildings of the 'Amir-ul-umara² up to this day exist in Jahangirnagar (Dacca)."³

century with a short break, that is, from 1664 to 1680 A.C. He died in 1694 in his 93rd lunar year. For his *parwana* of pardon to the English in 1687, see Hunter's History Vol. 2, p. 260, f.n.

¹ A *dam* was equal to the fortieth part of the rupee; and a *damri* was equal to one-eighth part of a *dam* (See *Ain-i-Akbari*, Vol. I, p. 31), that is, 320 *damris* made up one rupee. Therefore, during Shaista Khan's Viceroyalty in Bengal, for one rupee 8 maunds of rice could be had, in other words, the price, per maund, of rice was two annas only.

² The *Maasir-i-Alamgir* (p. 368) is highly eulogistic in praise of Nawab Shaista Khan. It says that he established numerous caravanserais and erected numerous bridges throughout India. His great achievements in Bengal were (1) the Conquest of Chittagong which was named by him Islamabad (for details see *Alamgirnamah*, p. 940); (2) the extirpation of the Mag pirates; (3) the improvement of the economic and agricultural condition of Bengal; and (4) construction of numerous useful public works. (See also *Maasir-ul-umara*, p. 690, Vol. II). During his Viceroyalty, Duldan Namjal, Rajah of Tibat (through the exertions of Saif Khan Subadar of Kashmir, Murad Khan, zamindar of Tibat-i-Khurd, and Muhammad Shafi envoy submitted to Aurangzeb (pp. 921-922, *Alamgirnamah*).

³ It is strange that the author of the *Riyaz* in his account of the Vice-royalty of Nawab Shaista Khan should have omitted all mention of the Nawab's greatest military achievements in Bengal, *viz.*, the chastisement of

VICEROYALTY OF NAWAB IBRAHIM KHĀN¹

Nawab Ibrahim Khān on being invested with the Khillat of the Nizāmat of the Subah of Bengal, arrived at Jahangirnagar the Mag and Portuguese pirates and the re-conquest of Chittagong. I therefore translate freely the following contemporary account from the *Alamgir-namah* (Pers. text, p. 943) —

As the Mags emerging from Arrakan on war-vessels (Nawarah) and taking advantage of the struggle for supremacy between Aurangzeb and Shāh Shujā, harried the coasts of Bengal, Emperor Aurangzeb sent out orders to his Bengal Viceroy, Nawab Shaista Khān, to take immediate steps for chastising the Mags. With this object in view, Nawab Shaista Khān first took steps to guard and fortify his southern frontier out-posts. He appointed an Afghan named Said with 500 rocketeers and musketeers to charge of the Noakhali out-post, Muhammad Sharif, Faujdar of Hughli, with 500 rocketeers, 1,000 infantry and 20 guns to defend the out-post of Sankram-Kadah, and set Muhammad Beg Abakash and Abūl Hassan with the Imperial war-vessels which lay at Siripur to patrol the river. From Siripur to 'Alamgirnagar covering a distance of twenty-one *lakh*, an embanked road so that it might not be flooded during the rains was also constructed under the Nawab's order, for military purposes. The Nawab then ordered Abūl Hassan to bring round Dilawar, zamindar of Sandip, or to punish him, as the latter secretly aided with the Mags. Abūl Hassan attacked Sandip and fought with Dilawar, who being hit by an arrow fled to the jungles. Meanwhile, the Arrakanese fleet came up to Sandip to render assistance to Dilawar. Abūl Hassan prepared to assault the Arrakanese fleet, which withdrew, and then Abūl Hasan, not pursuing it, retired to Noakhali. Nawab Shaista Khān, on hearing of this, sent another fleet consisting of 1,500 gunners and 400 cavalry, commanded by Ibn-i-Husain, Superintendent of the *Nawarah* (Fleet),

¹ Ibrahim Khān was the eldest son of Amir-ul-Umara 'Alī Mardan Khān. On his father's death, he was made a *Chahar hasari*, and subsequently a *Panjhasari*. He became Subadar of Kashmīr, of Lahor, of Behar, and of Bengal in quick succession. His sons were Zabardast Khān (who chastised the rebel Afghan, Rahim Khān) and Yaqūb Khān (who became Subadar of Lahor). He was recalled from Bengal in 1109 A.H. (in the 41st year of Aurangzeb's reign), when Shabzadah Muhammad Azīz, alias 'Azimu-sh-Shan, was appointed in his place. (See *Maasir-i-Alamgiri*, pp. 71, 163, and 387, and *Maasir-ul-umara*, Vol. I, p. 295). The English merchants styled him "the most famously just and good nabob" (see Wilson's *Early Annals of the English in Bengal*, Vol. I, p. 124), as he allowed them to return from Madras and finally settle at Sutanuti (future Calcutta) in the first year of his Viceroyalty (1690), after Emperor Aurangzeb had that year granted a 'general pardon' to the English merchants, on their making a most humble submissive petition, and on their 'promising to pay a fine of Rs. 150,000' (See Hunter's *India*, Vol. 2, pp. 265-266).

(Dacca) and devoted himself to administrative affairs. He unfurled to the oppressed the gates of justice and clemency, and did

Jamal Khan, Serandaz Khan, Qaramal Khan and Muhammad Beg, to reinforce Abul Hassan, to co-operate with the latter and occupy Sandip (Sondip), and to extirpate its zamindar, Dilawar. Ibn-i-Hussain with this re-inforcement moved up to Noakhali, which is in front of Sandip, and halted there with Muhammad Beg, in order to blockade the passage of the Arrakanese fleet. Abul Hassan with others then attacked Sandip, wounded and captured Sharif, son of Dilawar, and captured also, after severe fighting, Dilawar with his followers, and sent them prisoners to Jahangirnagar (Dacca) in charge of Manuar, zamindar of Jahangirnagar, and subdued Sandip. Nawab Shaista Khan, on getting news of the conquest of Sandip, appointed Abdül Karim, brother of Rashid Khan, to the charge of Sandip, with 200 cavalry and 1,000 infantry. The Feringis (Portuguese) were at this time siding with the Arrakanese, so Nawab Shaista Khan first took steps to detach the Feringis, and for this purpose sent out letters to some of the leading Feringis. Some of these letters falling into the hands of Karam Kibri, a Mag, who with a fleet was in the environs of Sandip, the latter communicated it to the Rajah of Arrakan, who lost confidence in the Feringis, and ordered that the Feringis should be deported from Chittagong to Arrakan. The Feringis of Chittagong getting scent of this set fire to many of the Arrakanese fleet, and fled to Noakhali in the Mughal dominions. Farhad Khan, Commandant of Bhaluah out-post, kept some Feringis with himself, and sent their leaders to Nawab Shaista Khan to Dacca (Jahangirnagar). The latter treated them generously. The Nawab then sent out an expedition to Chittagong in charge of his son, Buzurg Umed Khan, of Ikhtisas Khan Barha, Sabal Singh Sinsudiāh, Mianah Khan, Karan Khaji, with 2,000 cavalry. Orders were sent out to Farhad Khan, Thanadar of Bhaluah, to move up with Ibn-i-Husain and Manuar zamindar, with the fleet, and to Mir Murtaza, Superintendent of Artillery, to join Farhad Khan and to cover the latter's front. Captain Moore, Chief of the Portuguese in Chittagong, with his fleet was directed to render loyal services. Kamal, son of the former Rajah of Arrakan, who had taken shelter in Dacca in the reign of Emperor Shah Jahān, was also directed to go with Mir Murtaza, and to send conciliatory messages to the Mag Commander of Chittagong. Farhad Khan and Mir Murtaza proceeded by the land route, whilst Ibn-i-Husain, Muhammad Beg, and Manuar proceeded by the river route. These reached (setting out from Noakhali) Thana Jagdiah, on 16th Rajab; on the 18th Rajab, Farhad Khan with his followers crossed Finny river (Phani), and on the 24th Rajab reached near a tank, which was one day's distance from Chittagong, and then waited for the General-in-Chief, Buzurg Umed Khan. The latter on 21st Rajab crossed Finny river, and on 25th Rajab reached a point which was 10 kroh distant from Chittagong, and 8 kroh from Farhad Khan's encampment. The Imperial fleet halted at Domariah village, which was 20 kroh from Buzurg Umed Khan's encampment. On 27th Rajab, two naval engagements were

not allow an ant to be oppressed. As Emperor Aurangzeb was engrossed in fighting for twelve years in the Dakhin with Abul Hasan¹ *alias* Tana Shāh, the Ruler of that Province, and with Siva and Sambha² Mahrattas, rebellious zamindars of Sattara, &c., disturbances³ broke out in several parts of the Empire owing to the Emperor's protracted absence from his capital. In the Subah of Bengal, in the district of Bardwān, Subha Singh, zamindar of Chitwah⁴ and Bardah, revolted, whilst Rahim Khān the cut-nosed, who was leader of the Afghāns, joined the former with a contingent of Afghāns. Kishan Ram, zamindar of Bardwan,⁵ who smarted under the former's oppressions advanced with his force to encounter him, and was killed. And the latter's wives and children, together with all his effects and

fought, in which the Arrakanese were defeated. The Arrakanese fleet then moved up to the Karanphuli river. Under orders of Buzurg Umed Khān, Mir Murtaza cutting down the jungles, and laying down a road, moved up by land to near the Karanphuli, to re-inforce the Imperial fleet, Buzurg Umed Khān himself similarly moving up. A severe naval engagement took place in the Karanphuli river, in which the Mags were crushingly defeated, and Buzurg Umed Khān stormed Chittagong fort, captured the Arrakanese fleet, and subdued the whole tract of Chittagong, and 132 Arrakanese war-vessels, with guns, armaments and elephants, were captured. Emperor Aurangzeb ordered Chittagong to be named Islamabad, and conferred gifts on Nawab Shaista Khān, and raised his son Buzurg Umed Khān to the rank of Hazar-o-Pansadī, and Farhad Khān to the rank of Hazar-o-Pansadī, and conferred on Mir Murtaza the title of 'Majahid Khān,' and on Ibn-i-Husain the title of Muzaaffar Khān, and raised Manuar zamindar to the rank of Hazar-o-Pansadī. This conquest of Chittagong took place in the 8th year of Aurangzeb's reign. See *Alamgirnamah*, p. 956.

¹ See pp. 259, 144, 143, 244, 245, 269, 285, and 309, *Maasir-i-Alamgiri*.

² See pp. 142, 211, 319, 332, 308, *Maasir-i-Alamgiri*.

³ The text does not narrate another disturbance that had previously broken out on the Assam frontier. The Assamese had attacked the Imperial garrison at Gauhati, and killed its Faujdar, named Syed Firuz Khān. For the purpose of chastising the Assamese, an Imperial expeditionary force was sent out by Aurangzeb to Assam (*Maasir-i-Alamgiri*, p. 64).

⁴ Chitwa or Chatwah is mentioned in the *Ain-i-Akbari* (see Jarret's Tr. Vol. 2, p. 141) as a *pargana* or *mahal* under Sarkar Madaran. I have failed to trace Bardha, which may be a misprint in the text for Balgarh, another *mahal* under the same Sarkar, or for Bharkondah (var. Bhargouha), a *mahal* under Sarkar Sharifabad (see *Ain*, Vol. 2, p. 139)

⁵ Bardwan appears in the *Ain* (Vol. 2, p. 139) as a *mahal* under Sarkar Sharitabad.

treasures, were captured, and his son, Jagat Rai, taking to his heels, fled to Jahāngirnagar (Dacca), which was the Viceregal capital of Bengal. On hearing of this, Nuru-l-lah Khān,¹ Faujdār² of the Chaklāh of Jasor (Jessore), Hugli, Bardwān, and Mednipur, who was very opulent and had commercial business, and who also held the dignity of a Sehhazāri, marched out from Jasor³ in order to chastise and subdue the rebels. From the din of the enemy's march, considering himself unable to stand the onset, he retired to the fort of Hugli, and sought for help from the Christian Dutch of Chuchrāh (Chinsurah). The enemy, on getting news of Nurullah's cowardice, promptly set to besiege the fort, and after skirmishes reduced the garrison to straits. And that coward, acting on Shaikh S'adi's couplet :

“ When you cannot vanquish the enemy by your might,
You ought to close the gate of disturbance, with largesses,”

throwing away his treasures and effects, considered it lucky to save his own life. With a nose and two ears, clad in a rag, he came out of the fort; and the fort of Hugli, together with all his effects and property fell into the enemy's hands. From the occurrence of this disaster there was a universal commotion. The leading gentry and nobility of the town and suburbs, and the merchants and residents of the environs, together with their effects, took refuge in Chuchrāh (Chinsurah), which was a place of security. The Dutch leaders sailed up to the foot of the fort with two ships loaded with soldiers and armaments, and by a shower of canouon-balls, they battered the buildings of the fort, and flooded the harvest of numerous lives with the torrent of destruction. Subha Singh, not arranging terms of peace, fled to Satgaon, close to Hugli, and there, too, not finding

¹ This Nurullah Khān appears to have been subsequently promoted by Aurangzeb to the post of Deputy Subadar of Orissa (See *Masur-i-Alamgiri*, p. 169).

² *Ain*, II, says. “ In the same way that His Majesty (Emperor Akbar), for the prosperity of the Empire, has appointed a Commander of the forces for each Province, so by his rectitude of judgment, &c., . . . he apportions several pargannahs to the care of one of his trusty, just and disinterested servants, called a Faujdar.” (See *Ain-i-Akbari*, Vol. 2, p. 40).

³ Apparently, Jessore or Jasor at the time formed the head-quarters station of the Mughal Faujdar of the Chaklāh or Division, including Jessore, Hugli, Bardwan, and Mednipur districts.

it practicable to tarry, retired to Bardwan, and under the lead of Rahim Khan marched thence with his rabble towards Nadia and Murshidabad, which was then called Makhsusabad. Amongst the women and children of the slain Kishan Ram that were captives in the oppressive grip of Subha Singh, the former's daughter was adorned with the ornaments of beauty and elegance and of chastity and modesty. That wretch of a villain (Subha Singh) plotted to stain the hem of the maiden's chastity with the filth of defilement. As fate would have it, that dog of a night wanted to pounce on that maiden,¹ and through seduction of Satan, it stretched out its hand towards her. That lion-like maiden with the swiftness of the wink of blood-shedding eyes, by means of a sharp knife which she secreted with herself for such an occasion, cut him up from below the navel to the belly, and with the same sharp knife cut asunder the thread of her own life. When this world-consuming fire was extinguished, another arose in the person of that villain's brother, by the name of Himat Singh. The latter also resolved to set the world on fire, and attempted to plunder and pillage the Imperial domains. And Rahim Khan, owing to the strength of his rabble and clan, styled himself Rahim Shah. Placing crookedly on the head of pride the cap of vanity, and collecting a large number of low and ignorant badmashes, he redoubled the flame of insurrection,² so that from Bardwan to Akbarnagar (Rajmahal) on the west of the Ganges, half the Province of Bengal was harried by him. And whoever amongst the Imperial adherents refused to submit to him was punished and tortured. Amongst them, in the environs of Murshidabad, there lived an Imperial officer, named Neamat Khan, with his family and dependants. When he refused to join Rahim Shah the latter, thirsty for his blood, ordered his head to be brought. Seeing the measure of his life full to the brim, Neamat Khan prepared to drink out of the cup of martyrdom, and advanced to the field. Tauhar Khan, his nephew, who was as brave as his name implied, spurring on his charger, made a brave onset. At length the forces of the enemy hemmed him in, and from every side attacked him, so that he drank the syrup of martyrdom, and his comrades, one after another, were levelled

¹ Literally, "Chinese deer."

² This opportunity was utilised by the English for fortifying their new settlement in Calcutta—See Wilson's *Annals*, Vol. II, p. 147.

round him on the bed of annihilation. Neamat Khān, on seeing this, without cuirass and armour, tying a sword to his unlined garment, mounted a swift charger, cut through the right and left wings of the enemy's force, and, dashing up to the centre, inflicted a cut on the head of Rahim Shāh. As fate would have it, Neamat's sword striking against the latter's helmet broke From ferocity of disappointed rage, putting his grip on Rahim's face and seizing his waist with the hand, by sheer strength, Neamat dismounted Rahim from his horse and threw him on the ground. With great agility then springing from his own horse, Neamat sat on the top of Rahim's chest, and drawing a dagger from his waist struck him on the throat. Accidentally, the dagger got entwined in the link of the cuirass of Rahim and did not penetrate through to his throat. Meanwhile, the adherents of Rahim Shāh coming up wounded Neamat Khān, by inflicting cuts on him with swords and spears, so that he was disabled, and dragging him down from his saddle, they threw him down on the ground. Rahim Shāh, recovering life in a way a second time, remained unhurt and unscathed. And they carried Neamat Khān to a tent, with his flickering life, in a state of fainting. From excessive thirst, he opened his eyes to signal for water. When the men of Rahim Shāh brought a cup of water, his feelings revolted against his drinking it out of their hands, and thus with a parched lip he quaffed the goblet of martyrdom. The zamindars of the environs and the news-messengers, in succession, carried this woful news to Nawab Ibrahim Khān, to Jahangir-nagar (Dacca). The Nawab, to whom the following couplet is applicable :—

“ Although possessed of the strength of a lion,
In seeking vengeance, he was flabby like a soft sword ”

owing to pusillanimity, said : “ War causes the spilling of blood of God's creatures; what necessity is there that the blood of people on both sides should be shed ? ”¹ And when from messages and news-letters, the gist of this disaster reached the Emperor in the Dakhin, an Imperial order was despatched to Zabardast Khān, son of Ibrahim Khān, conferring on him the office of Faujdar¹

¹ Apparently, Zabardast Khān was appointed to the office of Faujdar

of the *chaklaas* of Bardwan, Mednipur, etc., insisting on the chastisement of the miscreant enemy, and directing the Nazims and Faujdars of the Subahs of Oudh and Allahabad and Behar, that, wherever they might get trace of the enemy, they should capture him with his women and children. It was also proclaimed 'that whoever would desert the enemy should be granted security of life, and whoever would join the enemy and thereby draw the paint of infamy on the face, should have his family extirpated. And so it came to pass. Shortly after, the Subahdari of Bengal and Behar was conferred on Prince 'Azimu-sh-shan, who was ordered to proceed to Bengal with a number of the Imperial officers.¹ The noble Khān, named Zabardast Khān, on the very receipt of the Imperial order, fitting out a fleet of war-vessels armed with artillery, sailed up from Jahangirnagar (Dacca) with a numerous force, and spurred on the charger of war. Rahim Shāh, on hearing news of the approach of the Imperial army of vengeance, swiftly marched to the banks of the Ganges, with a large army, consisting of infantry and cavalry. Zabardast Khān, mooring his war-vessels alongside the river-bank, quickly entrenched himself in front of the enemy's force, arrayed his troops for battle, and placed in front of the entrenchment of those Gog-like people the projecting parts of waggons, in the shape of Alexander's wall. On the next day, advancing from his entrenchment, he arrayed his troops, posting armed heroes and warriors in the right and left wings, in the centre, in the van, and in the rear. Placing the artillery in front, he advanced like the wave of the sea, and struck the kettledrum of war. When the din of call to battle resounded in the ear of Rahim Shāh, the latter became perturbed, but moved with his intrepid Afghan soldiers to encounter the Imperialists. From the side of the Imperialists, Zabardast Khān ordered the artillery to be brought into action, and directed the discharge of muskets and war-rockets. The gunners and musketeers and rocketeers did not slacken their fire, whilst gallant combatants charged with their swords, and worked havoc in the enemy's ranks.

of the *chaklaas* of Jasor, Hugli, Bardwan and Mednipur, in the place of Nurullah Khān, who was apparently recalled for his pusillanimity

¹ It would appear, like Nurullah, Nawab Ibrahim Khān was also recalled promptly for exhibition of pusillanimity. The latter was a bookworm and a man of peace.

They charged with their spears and swords,
 And shed profuse blood on that battle-field.¹ [the infantry,
 From the smoke of gun-waggons and from the dust raised by
 The earth up to the sky became pitchy dark.
 From profuse spilling of blood on that battle-field,
 One roaring sea of crimson was spread.
 The heads of warriors looked like ripples therein,
 Their corpses swam like fish therein.

After terrible carnage, the cowardly Afghans took to their heels and Rahim Shāh retreated from the field. Zabardast Khan, who was strong and agile, became triumphant, and striking blows after blows, drove the Afghans like cattle to their tents. For three full hours the fire of warfare continued to blaze. Towards sun-down, owing to the excessive sultriness of the wind, and owing to terrible exertion and fatigue, the cavalry had to give up the chase. So the victors withdrew their hands from the work of blazing the fire of warfare and encamped on the battle-field, and set about washing, and burying the dead, and nursing and dressing the wounded. They passed the night in alertness and watchfulness, posting advance-guards and night-patrols. Next morning when the King of the East,² riding on a blue charger³ and suspending the dagger of rays, advanced on the plain of the celestial sphere, the darkness of the hosts of night and the troops of stars became effaced, nay extinguished, by its one onset; and again triumphantly seeking vengeance, the victors set about setting their forces in battle-array. On the approach of the two armies, they charged with their spears, swords, and daggers. The Imperialists tying the girdle of devotion and self-sacrifice to the waist of their lives, engaged in killing the insurgents, and piled up a heap from the slain. And after two hours' fighting the Afghan force was once again shattered. Rahim Shah, stooping to the disgrace of flight, fled, and in a hapless state took the route to Murshidabad. Zabardast Khan to a distance of one *farsakh* rode forward, beat and chased the enemy, captured and slew a large number of the rebels, and capturing their treasures, effects, armaments and horses,

¹ This battle was fought near Bhagwanganlah—See Stewart's *Bengal* and Wilson's *Annals*, Vol. I, p. 149.

² That is, the sun.

³ That is, the sky.

triumphantly returned to his own camp. He then made a gift of the booty to the soldiers, according to their rank, and did not spare himself in winning their hearts. For three days he halted there, and looked after the nursing of the wounded. For the purpose of effectually blockading the passages, and cutting off the enemy's supplies he despatched stringent orders to the zamindars and watchmen of passages. He sent the wounded soldiers, together with the more precious goods and spoils, to Jahāngirnagar (Dacca), and detailed scouts in all directions for ascertaining the whereabouts of those who had fled. Rahim Shāh, in a hapless condition and in an anxious mood, reached Murshidabad, and there exerted himself diligently to mobilise troops. Rallying round some of his vanquished rabble, who were in a state of disorder, and also others who were in straits and without armour and helmets, he opened out his treasures and chests, and by distributing horses and arms and by lavishing money, he quickly mobilised an army, and once again prepared for battle. Zabardast Khān,¹ on the fourth day, striking the kettledrum of march from the battle-field, advanced in pursuit of the enemy towards Murshidabad. In the meantime, the zamindars of the vicinity flocked in and joined the Imperialists. After marching several stages, Zabardast Khan encamped on the east side of the plain. Rahim Shāh, seeing the overwhelming force of the Imperialists, felt himself no match for them, and cowardly fled to Bardwan. Zabardast Khan hotly chased him and gave him no rest.

VICEROYALTY OF SHAHZĀDĀH WĀLAGUHAR MUHAMMAD 'AZIMU-SH-SHAN AND THE FALL OF RAHIM² KHĀN.

As related before, Shāhzādāh Walaguhar Muhammad Azimu-sh-Shan,³ son of Muhammad Muazzam Bahadur Shāh,

¹ Zabardast Khān was the eldest son of Ibrahim Khān, son of Ali Marcau Khān. Zabardast Khān rose subsequently to the office of Subadar of Oudh and Ajmir, and also to the rank of a Chaharhazar. His great service was the defeat of the Afghan insurgents led by Rahim Khān, during the Vice-royalty of his father, Ibrahim Khān, in Bengal. (See *Maasir-ul-Umara*. Vol III, p. 300, and also *Maasir-i-Alamgiri* pp. 397 and 497).

² "Rahim Khan" is misprinted in the Persian printed text as "Ibrahim Khan."

³ Prince Muhammad 'Azim alas Azimu-sh-Shan was a son of Aurangzeb's eldest son, Muhammad Muazzam Bahadur Shah, by the latter's wife, who was

received from the Emperor a special *Khilāt*, together with a jewelled sword, a high *Mansab* and the Insignia of the *Mahi*¹ Order, and was appointed *Şubadar* of Bengal and Behar.

For the chastisement of the rebels, he started from the Dakhin with his two sons, named Sultan Karimuddin and Muhammad Farukh Sir for the *Şubah* of Behar, and swiftly arrived in Behar *viz* *Şubah* Oudh and Allahabad. The Prince issued Royal mandates, as potent as God's decrees, summoning to his presence the Zamin-dars, 'Amils, and Jagirdars. These appeared in His Highness' presence with tributes and gifts, and were recipients of valuable *Khillats* according to their respective ranks. And attending to the administration of the State affairs, they paid in the revenue and taxes into the Imperial treasury. The fiscal and administrative affairs were entrusted to honest *Diwāns* and thrifty *Karkuns*, and *Tahsildars* were appointed to charges of Circles and Mahals. All of a sudden, news of the victory of Zabardast *Khān* and of the defeat of Rahim *Şāh* arrived through the medium of newsletters. Fancying that the fish of victory and triumph that was worthy of himself might be angled by another, who would go in for reward on account of good services, and fearing that Zabardast *Khān*, who was a grandson of Nawab 'Alimardan *Khān*,² in recogni-

a daughter of Rup Singh Rathor. He was born on the 6th Jamadi-ul-Awal, 1074 A.H. (in the 8th year of Aurangzeb's reign). (See *Maasir-i-Alamgiri*, p. 49). He married in 1089 A.H. (in the 21st year of Aurangzeb's reign) a daughter of Kerat Singh, who received as *jihaz* or dower Rs. 63,000, jewelries, one *palki*, five *dūlis* with embroidered and jewelled pillows. (See *Maasir-i-Alamgiri*, p. 167). He married in the 36th year of Aurangzeb's reign (1103 A.H.) a daughter of Ruh-Allah *Khān* (*Maasir-i-Alamgiri*, p. 347). In 1108 A.H. (in the 41st year of Aurangzeb's reign), he succeeded to the Viceroyalty of Bengal, including *Kugh* Behar, in succession to Ibrahim *Khān*. (See *Maasir-i-Alamgiri*, p. 387). In 1114 A.H., Behar was added to his Bengal Viceroyalty (*Maasir-i-Alamgiri*, p. 470).

¹ The Order of the *Mahi* was one of the most Exalted Orders founded under the Mughal régime in India.

² 'Ali Mardan *Khān* A-nir-ul-Umara rendered important services to the State in the reign of *Şāh* Jahān, and rose to the offices of *Sīhabdar* of *Kamshir* and the Panjab and to the rank of a *Hafthazar*. In 1050 A.H., he became *Şubadar* of Kabul, and also subsequently received the title of *Amir-ul-Umara*. In 1056 A.H., he invaded Balkh and *Badakhshan* and partially subjugated those tracts. Subsequently he became again *Şubadar* of Lahore. In 1067 A.H. he died, and was buried at Lahore. His rectitude of purpose, straightforwardness in conduct, firm loyalty, and sincerity combined with

tion of such valuable services, might be invested with the office of Sūbahdar of Bengal, the ambitious Shāhzādāh, moving from Sūbah Belār, swiftly marched to Rajmahal, and spurring his horse for the chastisement of the rebels advanced with his large force to Bardwan. The Prince ignored Zabardast Khān's services, and failed to bestow on him a single word of praise or encouragement. The aforesaid Khān, becoming depressed by the apathy of the Shahzādāh, and finding his great labours wasted, resolved to proceed to the Emperor. Caring not for the power of the Shāhzādāh, he struck the kettle-drum of march, and took the *route* to the Dakhin. Rahim Shāh who, from fear of the fury of that lion of the forest of warfare, had been hiding like the fox and the jackal, in the holes of the mouse and the serpent, finding now an opportunity, brought back water into the rivulet of his ambition, and triumphantly made incursions on the frontiers of Bardwan, Hugli, and Nadia. Pillaging the inhabitants of that tract he desolated it, nay rendered it a den of wild beasts and a nest of owls and crows. After the departure of Zabardast Khān the Prince, with great self-reliance, despatched mandates and orders to Jahāngirnagar (Dacca) for conciliating and reassuring the Zamindars and Faujdars. His Highness himself, slowly marching from Akbarnagar (Rajmahal), advanced stage by stage, studying the convenience of his troops. The 'Amils, Faujdars, and zamindars, with appropriate contingents drawn from their respective mahals, presented themselves before the Prince with gifts and tributes, and accompanied the latter in his Royal Progress. The ill-fated Rahim Shāh, fancying the news of the approach of the Prince to be a fiction, like his own fate, was sleeping the sleep of negligence. When, however, the news of the approach of the Royal Army reached the ear of that wretch, he hurriedly and anxiously concentrated his Afghan levies who were scattered far and near, and prepared for warfare. That royal eagle of the summit of the Empire, caring not for that flock of sparrows,

bravery, soon gave him an unique position amongst the Imperial officers of his day, and he enjoyed the full confidence of his sovereign, who used to call him "*Yar Ofadar*" or the "faithful friend."

His important public works were (1) the irrigation of a large canal joining the river Ravi with Lahore city; (2) the establishment of a splendid public garden called "Shalamar" together with aqueducts, reservoirs, and fountains, on the banks of that canal, close to Lahore. (See *Maasir-ul-Umara*, Vol. II, p 807).

set out unhesitatingly, without baggage and paraphernalia, and pitched his camp in the outskirts of Bardwan. There the Prince suspended the royal pearl of salutary advice to the ear of that contemptible prevaricator, promised reward in the event of acceptance, and threatened vengeance in the event of refusal. That dissembler treated the bright pearl of the order of the Prince ostensibly as the jewel of the ear, but covertly as the gravel of his own eyes, that is, apparently he shewed signs of submission, but in reality, he sowed the thorn of rebellion and dissimulation in the field of his heart. He besought to his assistance Khwajah Anwar, elder brother of Khwajah 'Aṣam,¹ who was a high officer and a boon companion of the Prince, and in fact the latter's prime-minister, and represented that in case the Khwajah came and promised on oaths and re-assured his mind, next morning he would proceed in his company to the Prince's presence, to sue for pardon for misdemeanour. The guileless Prince, ignorant of the wiles of that traitor, assenting to his request, ordered the above Khwajah to proceed early in the morning to Rahim Shāh's camp, and instructed him to reassure the latter and to fetch him to the Royal *Darbar* to publicly avow submission. Next morning the abovementioned Khwajah, following the order of his master, adopted no measures of precaution, and rode out with a few relations and friends. Halting in front of the camp of Rahim Shāh, he sent information, and on horseback remained on the look-out. Hiding his armed Afghan soldiers in his tent, Rahim Shāh was in pursuit of treachery. Opening towards the envoy the door of wiles and softness, he requested that the Khwajah should enter his camp. Fearing lest smoke might arise from the fire of the reptile, the above Khwajah hesitated to go in, and making promises summoned out Rahim Shāh. When the demands of both sides resulted in a parley and the object of the mission remained unaccomplished, suddenly Rahim Shāh with an armed force sallied out of his camp shouting and advanced in front of the Khwajah. From wounds of the tongue it culminated in wounds of the spear. Fathoming the water underneath the straw, Khwajah Anwar, regretted his coming, and wanted to return without ac-

¹ Khwajah Aṣam came to Agra from Badakhshan, and subsequently received the titles of "Samṣam-ud-daulah Khan Dauran Amir-ul-Umara." The *Maasir-ul-Umara*, p. 819, Vol. I, says his elder brother's name was "Khwajah Muhammad Jāfar-Khan." Dauran was wounded in the battle with Nadir Shah, and died in 1151 A.H.

complishing the object of his mission. Rahim Shāh, advancing forward, commenced fighting. Being compelled to encounter him, Khwajah Anwar gallantly and bravely fought, and made heroic exertions, but being covered with mortal wounds, fell together with a number of his comrades. Finding the field deserted, the Afghans with swords rushed out and attacked the Royal camp of the Prince.

When that scion of the Imperial family
 Beheld perfidy in that prevaricator,
 And also in regard to the condition of Khwajah Anwar,
 News arrived that his head had been severed from his body ;
 His face became cherry from rage,
 He called for arms from the armour-bearer.
 He placed the cuirass on the shoulder and the helmet on the
 head,
 From head to foot he became a figure of iron.
 He suspended an adamantine sword,
 And placed tightly a dagger in his waist.
 He tied one sunny shield to his shoulder,
 And placed a shining spear in his hand.
 He hung a quiver from his waist,
 And threw round the shoulder a *Kaianian* bow¹
 He tied a noose to the top of his *howdah*,
 And clutched with the hand an iron mace.
 He gave order that the Generals of the army
 Should collect quickly near the Royal tents.
 At his order, the battle-seeking army
 Flocked in towards the Prince.
 When the Prince mounted his elephant,
 He looked like the sun on a mountain.
 The kettle-drum of battle was struck, and the army moved,
 Like the river waving.
 He advanced to the field and raised aloft his standard,
 And boldly set himself to put his troops in array.
 He arranged his centre and wings :
 The right and left wings, the rear and the van.

¹ The old Kaianian sovereigns of Persia or Iran were capital archers and marksmen. Their bows were famous for range and precision of shot. See *Namay-Khusruan*, p. 44, for an account of Kaianian Kings.

From the overwhelming number of his force, and from
the Imperial prestige,
The world quaked with terror.
He rode up to the battle-field,
But was dilatory in delivering an assault.

When the battle-field was arranged, and the cavalry and infantry, like the men at chess, were set in their proper places, Rahim Shah made a hostile flank movement, and fought gallantly. A number of Afghan troopers clad in cuirass and armed with daggers, by a desperate sally, galloped right through the ranks of the Imperialists, reached the centre, and sought for the Prince, shouting out "Azimu-sh-Shan." Attacking the Royal elephant with their horses, they prepared to give the final checkmate. The Imperial cavalry and infantry, unable to withstand the onslaughts of those villains, left the Prince in a corner before the enemy and fled. Thus the thread of the arrangement of the Imperial army was snapped. Rahim Shah, breaking through the entrenchments, attacked the Prince's elephant. At this crisis, and at the sight of this impudent daring, Hamid Khan Quraishi,¹ who was standing at a short distance, spurred on his charger like an arrow shot from its bow, attacked Rahim Shah, and said, "Villain, I am Azimu-sh-Shan." Promptly discharging a rock-piercing arrow from his quiver, he pierced Rahim Shah on the chest.

He pulled out his bow from its string
And drew out his Khadang² arrow from its quiver.
He joined the arrow-notch to the ass's leather,
And aimed at that giant.
When the arrow-notch was shot to take aim,
It pierced through the breast of that fighting demon,
Piercing right through his breast,
It figured like the balance from weight.

In quick succession Hamid Khan shot other arrows at the neck of Rahim Shah's horse, and laid low both its neck and head. Rahim Shah, owing to two mortal wounds on the breast, was

¹ He was a son of Daud Khan Quraishi. See *n. ante* and p. 37 *Maaser-ul-Umara*, vol. 2.

² *Khadang* is the white poplar tree of which arrows and bows are prepared.

felled to the ground. Hamid Khān with great agility sprang down from his horse, and sat upon Rahim Shāh's chest, and severing the villain's head from his body whirled it round on a spear. At the sight of this, the cowardly Afghan soldiery faltered and fled, whilst the standards of those insolent villains were turned upside down. The zephyr of triumph and victory once again blew on the tails of the Imperial banners, and the Imperial band of victory and triumph struck up loudly, whilst cries of "Allah, Allah" resounded from the earth to the sky. The cavalry of the victorious Imperial army chased the vanquished to their tents, and whoever amongst young or old fell across the range of its career became the food of the crocodile of blood-drinking swords; whilst the rest who escaped the sword, scampered off, covered with wounds and racked by anxieties. Much booty and numerous captives fell into the hands of the Imperialists. The fortunate Prince, an associate of triumph and victory, entered Bardwan, and made a pilgrimage to the noble shrine of the saint Shāh Ibrahim¹ Saqqā. Making votive offerings, the Prince entered the citadel, and sent a congratulatory message on this victory to the Emperor, and despatched troops for chastising the adherents and abettors of the miscreant Afghans. Wherever trace could be found of their whereabouts, they were captured and slaughtered, and in a short time the districts of Bardwan, Hugli, and Jasor (Jessore) were purged of the defilement caused by the Afghan raiders. The tracts that had been desolated by the ravages of these rebels once again became fertile. Jagat Rai, son of Kishan Ram, the slain Zamindar of Bardwan, was invested with the *khilat* of the hereditary Zamindari of his forefathers. In a similar way, other Zamindars of that tract who had been oppressed and banished by the Afghans, were re-assured by Royal Proclamations of goodwill, and re-installed in their hereditary ranks and dignities. Taking fresh settlements of the *Khalṣah* mahals (crown lands) and of Jagirs, these commenced making collections of rent; whilst the holders of *Tiyuls*² and 'Aimahs' and

¹ In Stewart, "Bahram." He was a saint who lived at Bardwan, but I have not been able to get details of his career.

² "Tiyuls" or "Tuyuls" and "Jagirs" are corresponding terms, and signify the same class of land-tenure. These were conferred for a specified time on Mansabdars in lieu of salaries, and also on others by way of reward during lifetime or a fixed period. In the early Mughal period, the word "tiyul" is frequently mentioned, but it frequently gives way to the word

Altamghas re-entered into the possession of their respective mahals. Hamid Khān Quraishi, in recognition of his gallantry was rewarded by the Emperor with the advancement of his mansab, with the bestowal of the title of Shāmshir Khān Bahadur, and with the office of Faujdar of Silhat (Sylhet) and Bandasil (?). And the other officers of the Prince, who had rendered good services, according to the measure of their services, and according to their ranks, were honoured with mansabs and dignities. The Prince halted in the fort of Bardwan, which contained the Residency of the Fanjders of that district, laid the foundations of buildings, and erected a Cathedral mosque. And in Hugli, he founded Shahgani,¹ alias

Jagīr, from Akbar's time. In the time of Sher Shāh, the Afghan king, the word *Jagīr* is also frequently used. In the Ghorian, Khilji and Tughlak periods, the word 'Iqta,' corresponding to 'Jagīr,' is frequently used. (See Tabaqat-i-Nasri, Tarikh-i-Firuz Shāhi, and Ain-i-Akbari, Vol. I, p. 270).

Besides the "Jagīrs" or "Iqtas" or "tiyuls," there was another class of land-tenures which were conferred for benevolent purposes, were hereditary (unlike *Jagīrs*), and free from revenue and cesses, and imposed no obligations for military or other services. These before Mughal times were called *mulk*, *madad-i-mash*, *ayema* and *altamghah*, but were denominated in Mughal times by the Chaghatai word "Sayūrghal." An officer called Sadr-i-Jahān, or Administrator-General, was in charge of these Sayūrghals. These were conferred on the following four classes of persons : (1) On enquirers after wisdom who have withdrawn from worldly occupations and make no difference between night and day in searching after knowledge"; (2) on such as practise self-denial and have renounced society of men; (3) on such as are weak and poor and have no strength for enquiry; (4) on honourable men of gentle birth who from want of knowledge are unable to take up a profession." (See Tarikh-i-Firuz Shāhi, pp. 353, 382, and 558, and Ain-i-Akbari, Vol. I, pp. 268, 270, 271, 272).

Sher Shāh was very liberal in conferring these *aimahs* and *altamghas*, which, however, were considerably resumed by Akbar who, on account of his hatred of the Ulama, deprived them of their *madad-i-mash* lands, and banished most of them to Bengal. (See note in Ain-i-Akhari, Vol. I, p. 270, and Badadoni, Vol II, pp 274, 276, 279).

Altamgha, a Turkish word, meant a 'red royal seal or stamp' and also a 'royal grant' of rent-free tenure, which was perpetual, hereditary, and transferable. (See Ain, Vol II, p 57 n). In founding this system of Sayūrghals or Altamghas, the Musalman Rulers were actuated by a desire to perpetuate the three aristocracies of birth, of character, and of intellect. Care was taken to also maintain more or less permanently the fourth aristocracy of wealth, as the Zamindars under Mughal Emperors were more or less permanent quasi-state functionaries.

¹ Shahganj town lies between Bansbaria and Hughli towns. When

'Azimganj, and named it after himself. And he extended the scope of the *Sayer* taxes that had hitherto been levied only on wares and silk-stuffs. And he levied customs-duties, in the shape of tax,¹ at the rate of $2\frac{1}{2}$ per cent. on the goods of Musalmans, and 5 per cent. on the goods of Hindus and Christians.² He held in esteem and respect the learned, the good, and the noble; and in the society of the nobility and the gentry, he discussed the subjects of Theology, Casuistry, Traditions, poetical works of Maulana Rūm³ (God's mercy be on him), and History. He shewed an anxious solicitude to profit by the advice of saints and he exerted himself to promote the welfare of the realm. One day he sent Sultān Kārimū-d-din and Muhammad Farukh-sir to invite over Ṣufi Bāizid,⁴ who was the most glorious amongst the saints of Bardwan. On their approach the saint greeted them with the salutation of "Salam Alaeikum." Sultān Karimū-d-din, assuming the gravity of princely rank, did not respond; but Farukh-sir walking

I was at Hughli in 1887, I saw at Shahganj an old dilapidated mosque which was said to have been erected by Prince Azimush-Shāh.

¹ This is another saint of Bardwan, the details of whose career are unknown to me.

² There is nothing to wonder at in this, for one finds the same inviolable distinction in a more accentuated form was observed by another European Christian community in the 16th and 17th centuries. "Moslems were to pay duty on all Merchandise Portuguese were to be exempt." (See Hunter's History of British India, Vol. I, p. 145).

³ Maulana Rūm is the renowned Mystic or Sufi Persian poet. His name was Maulana Jallālī-d-din. He was born at Balkh in 604 A.H., and died in 672 A.H. He was a great saint. His *Masnavī* is a storehouse of spiritual treasures, and has well been described thus:—

مَنْوِي مَوْلَوِي مَعْنَوِي • هَسْتَ قَرَانْ دَرْزَانْ بَهْلَوِي

Selflessness was the keynote to his teachings, which further inculcated the cultivation of a constant sense of Divine presence in all human actions. For instance, he says —

الله الله خیر الله نیست کس * الله الله گشت هارا همینس

Agam.—

الله الله خود چه نیکو کردگ * آشکارا هستی دور بردا

⁴ The word used is "*tamghā*" "In every Kingdom, Government taxes the property of the subject over and above the land-revenue, and this they call *Tamgha*." (See *Ain-i-Akbari*, Vol. II, p. 57)

up barefooted, stood respectfully and after offering salutations communicated his father's message. The saint, being pleased with the courteous behaviour of Farukh-sir, took the latter by the hand, and said: "Sit down, you are Emperor of Hindustan," and he offered prayer for Farukh-sir. The arrow of the saint's prayer reached the butt of Divine acceptance. As a result of courteous behaviour on the part of Farukh-sir, what the sire desired was bestowed on the son. When the saint arrived to meet 'Azimu-Shāh-Shāh, the latter advanced, and making apologies besought the saint's prayer for the attainment of the object which His Highness had in view. The saint said: "What you seek, I have already bestowed on Farukh-sir, and now the discharged arrow cannot be recalled." Offering the Prince benedictions, the saint returned to his own closet. In short, being satisfied with the administrative methods and arrangements introduced in respect of the affairs of the tracts of the *Chaklāh* of Bardwan, Hugli, Hijli, and Midnipur, &c., the Prince set out on Imperial war-vessels, constructed by Shāh Shujā, towards Jahangirnagar (Dacca). After arrival at Dacca, he set himself to organise the administration of that tract. When information about certain improper acts of the Prince like practices of *Sauda-i-Khāṣ* and *Sauda-i-'Am*, and the wearing of saffron-coloured red clothes at the time of the *Holi*, which is the *Nauroz* or New Year of the Hindus, through the medium of messages of news-writers and historiographers, reached Emperor Aurangzeb, the latter was annoyed.¹ The Emperor wrote thereon to the Prince as follows: "A Saffron-coloured helmet on thy head, a red garment on thy shoulder, thy venerable age verging on forty-six years; hurrah on thy beard and moustache!" In regard to *Sauda-i-Khāṣ* the Emperor wrote the following across the news-letter, and putting his own signature returned it: "What propriety is there in

¹ Aurangzeb's pen was as much dreaded as his sword. As a writer of caustic and terse letters full of withering sarcasms, few Persian writers surpass Aurangzeb. He was in the habit of constantly writing D.-O. letters to his officers, in order to keep them straight. The reader who wishes to have a taste of Aurangzeb's caustic sarcasm, might turn to the original Persian, as I am afraid I have not been able to convey its full relish in this English dressing. I quote the original Persian:—

چهارمہ زعفرانی برس و حلہ ارعوانی در بوسن شریف چهل و شش - آنین
بین ریش و فش -

calling public oppression *Sunda-i-Khāṣ*, and what connection has *Sauda-i-Khāṣ* with *Sauda-i-Am*?

Those who purchase—sell ;
We neither purchase nor sell ”

And by way of censure, to serve as a deterrent, the Emperor reduced the Prince's mansab by 500. The meanings of *Sauda-i-Khāṣ* and *Sauda-i-Am* are as follows : “ All the goods which arrived on board the mercantile ships at the port of Chatgaon (Chittagong), &c., were bought up on behalf of the Prince,¹ and were styled *Sauda-i-Khāṣ*; afterwards those very goods were re-sold to the merchants of this country, when they were called *Sauda-i-Am*. When the news-letter containing the Emperor's signature came to be perused by the Prince, the latter abandoned the aforesaid trade. The Emperor Aurangzeb appointed Mirza Hadi to the office of Diwān of the Province of Bengal, after bestowing on him the title of Kār Talab Khān. The Mirza was a sagacious man, and an officer of honesty and integrity. He had already held the office of Diwān of the Subah of Orissa. In several *Mahals* pertaining to Orissa he had effected retrenchments in expenditure, and had thus become prominent amongst the Imperial officials. He was held matchless in probity and rectitude of purpose. Rendering eminent services, in periods of siege and war, he had got into the good graces of Emperor Aurangzeb. At that period, the reins of the administration of Financial and Revenue affairs, the power over the assessment and collection of revenue, and payments into and disbursements from the Imperial Treasury lay in the hands of the Diwan of the Subah. The Nazim had jurisdiction over the Procedure and Administration of Political affairs, such as the repression and chastisement of the refractory and the disobedient, and the extirpation of rebels and tyrants. Except with regard to the *Jagirs* attached to the Nizāmat and personal Mansabs and presents, the Nazim had no power to

¹ The reader might note that there is a pun here on the word 'sauda,' which in Persian means both 'trade' and 'madness'

² "Azimu-sh-Shāh was lazy and covetous. — He was ready to concede anything for a sufficient bribe." In July 1698, for the sum of Rs. 16,000, the English were permitted by the Prince to purchase from the existing holders the right of renting the three villages of Calcutta, Sutanati, and Gobindpur. (See Wilson's *Annals*, Vol. I, p. 150).

meddle with the Imperial revenue. Both the Nazim and the Diwān were guided in the administration of the affairs of the Subah by a Procedure Code¹ that was issued year after year by the Emperor, and they were not permitted to deviate from, or infringe, them by a hair-breadth. Kar Talab Khān, being appointed by Emperor to be Diwan of the Subah of Bengal, arrived at Jahangirnagar (Dacca). After waiting on the Prince, he devoted himself to the administration of the fiscal affairs. And the remittances into, and disbursements from, the Treasury being in charge of the abovementioned Khān, the Prince's control over the income and expenditure ceased. The abovementioned Khān, finding that the country was without thorns, and fertile and rich, commenced re-assessment, and deputed sagacious and thrifty Collectors to every *Parganah* and *Chaklah* and Sarkār. And after assessing accurately the Imperial revenue and *sair* taxes, he remitted one *Kror* of rupees to the Emperor, and prepared a complete Revenue-roll of the *Khalsah* mahals (crown lands) and of the *Jagirs*. In former times, owing to the badness of the climate of Bengal, the higher officers did not care to seek for service in this Province, as they fancied it not only fatal to human lives, but as actual haunts of demons. Therefore, the Chief Imperial Diwāns, by way of inducement, conferred numerous *Jagirs* in Bengal on the Bengal Mansabdars. In consequence of this policy, very few Khalsah mahals were left in Bengal, so that the revenue of the mahals of this Subah did not suffice to meet either the pay of the soldiers under the Prince, or that of the *nagdi* troops. Therefore, their pay had to be provided for from revenues of other Subahs. The aforesaid Khan submitted a scheme to the Emperor suggesting allotment of lands in Orissa on account of *Jagirs* to the Bengal Mansabdars;²

¹ The Procedure Code or Manual, containing set rules and regulations on all revenue and administrative affairs, was called in Persian *Dastur-ul-'Amal*. It was issued to all Provincial Governors, Administrators, and officials after being personally approved by the Emperor himself, and every year modifications or additions were made to it with the Emperor's approval. No provincial Administrators, whether Nazims or Diwans, had authority to deviate from the set rules contained in the *Dastur-ul-'Amal*. *Badaoni* (Vol. I, pp. 384-385) states that in the time of Salim Shah, son of Sher Shah, the *Dastur-ul-'Amal* was so comprehensive and explicit that even on Ecclesiastical matters (not to speak of Fiscal or Administrative matters), no reference to Qazis or Muftis was necessary.

² The Mansabdars were the higher officers under the Mughal Emperors,

and this scheme met with the Emperor's approval. The Khān¹ thereon resumed all *Jagirs* in Bengal, together with their *sair* revenues, save and except such as pertained to the Nizamat and the Diwāni,² and allotted in lieu thereof *Jagirs* to the Bengal mansabdars in Orissa, the soil whereof was comparatively worse, poorer, more sterile, and less fertile. By this ingenious stroke of policy, the Khān effected a big surplus in the Bengal revenue to the credit of the Emperor, and squeezed out the profits from the Bengal Zamindars and Jagirdars. And by minute attention to details, he effected considerable retrenchments under the several Heads of the Public Expenditure. Year after year, he enhanced the Revenue-assessments of the Subah, and thus became the recipient of Imperial favours. When the Prince ('Azimu-sh-Shāh) found his control over the Bengal revenue diminished, he was constantly in a bad humour. Besides, the rewards which the Khān received for his good services from the Emperor weighed as thorns of envy on the heart of the Prince, and kindled the fire of his jealousy. The Prince schemed to kill the Khān, but failed in his aim. The Prince won over to his side the Commander of *Nugdī* troops

the term, however, was also used in the times of Sher Shāh. The leading Mansabdars were either Provincial Governors or Generals in the Army, whilst other Mansabdars held *Jagirs*. These Mansabdars sometimes held Mansab (or office) in one Province or Subah, and *Jagir* lands in another. (See *Ain-i-Akbari*, Vol I, pp. 241-242, Blochmann's trans.)

¹ Revenue from land was called *Khiraj*. *Jazirah* was capitation tax levied from non-Moslem subjects in exchange for protection afforded, at the rate of "48 derhams for persons of condition, 24 derhams for those of the middle class, and 12 for the lowest class." Over and above the land-revenue, taxes on properties were called "*Tamgha*." Imports on manufactures of respectable kinds were called *Jihat*, and the remainder *Sair Jihat*. *Sair* in its original purport, meant "walking," "moving," or "unstable," and so came to denote all *unstable* sources of state revenue (barring land-revenue or *Khiraj* which was stable), such as customs, transit duties, market-tax (See Vol. II, pp. 57 and 58 and p. 66, *Ain-i-Akbari*, for a list of *Sair* taxes abolished by Emperor Akbar).

² *Jagirs* were conferred on Mansabdars for military service, and on others they were conferred without requiring military service. Before Mughal times the word "Iqta" corresponding to "Jagir" is frequently met with in the *Tabaqat-i-Nasiri* as well as in the *Tarikh-i-Firuz Shāhi*. But in histories of the Mughal period, the word 'Iqta' is seldom met with, and is replaced by the word *Jagir*. In Akbar's time, an officer called *Diwan-i-Jagir* or Superintendent of *Jagirs* was maintained. (See *Ain*, Vol. I, p. 261).

named Abdul Wahed and the *Naqdi* Contingent under the latter, by holding out promises of rewards and increase in pay. These *naqdi* troops were old Imperial servants. From pride of their strength and from confidence in their number, they did not truckle to the *Nazim* or Diwan of Dacca, and much less to others. From their conceit of being dexterous swordsmen, they fancied others no match for themselves. For their *nonchalance* and *bravado*,¹ they were widely known. These *naqdi* troops were incited to waylay the *Khân* when opportunity might offer, under the pretext of demand of pay, and to kill him. This wicked Contingent at the instigation of the Prince were on the look-out for an opportunity to kill the *Khân*. The *Khân* adopting precautionary measures, always carried in his retinue an escort of armed troops, and never failed to be on the alert whilst going to and from the *Darbar*. One day, however, early of a morning, he rode out unattended to wait on the Prince. On the way, a corps of *naqdis*, under pretext of demanding pay, raised a tumult, and crowded in round the *Khân*. The latter, displaying great nerve, faced them and drove them away. Ascertaining that the originator of this disturbance was the Prince, he in fury and rage proceeded to the latter. Discarding all official decorum, in an avenging mood, he placed his hand on his dagger, and sat knee to knee with the Prince, and added : "This riot was due to your instigation, desist from this course, or else at this moment I will take your life and give mine." The Prince saw no way of escape, and from fear of the Emperor's resentment he trembled like the aspen. Summoning Abdul Wahed with his corps, the Prince publicly forbade him from creating tumult and disturbance, and set about soothing the *Khân* by display of courtesy and affability. The *Khân*, being freed from anxiety arising from the hostility of his enemies, proceeded to the *Diwan-i-Am*, demanded the account of *naqdi* troops, levied their pay from *Zamindars*, and paying them off cashiered them. And he sent the Emperor an account of their meeting, embodying the same both in the

¹ These *naqdi* troops appear to be a class of *Ahadi* troops who received their pay in cash from the Imperial treasury, and were reckoned immediate servants of the Emperor. They constituted an Imperial Contingent of troops maintained in Provincial capitals, and were thoroughly independent of the local authorities, and were thus dignified by their independence. (See *Ain-i-Akbari*, Vol I, pp. 249 and 231).

Court-Record as well as in the News-sheet.¹ He also submitted to the Emperor a Proceeding signed by the leaders of the riot, together with his own Report. Fearing the ill-humour of the Prince, the Khān resolved to keep himself aloof from the former, and to stay at a safe distance from him. After much deliberation and consultation, he fixed on the excellent site of Makhsusābad, where news of all the four quarters of the Subah could be easily procurable, and which, like the pupil of the eye, was situate in the centre of the important places of the Subah. It had on the north-west the *chaklāh* of Akbarnagar (Rajmahal) and the passes of Sakigali and Tilingadhi, the 'Key' to Bengal, on the south-west, Birbhūm, Pachit and Bishanpur, the road to Jharkand, and the forests and hilly passes for the ingress and egress of free-booters and armies from the Dakhin and Hindustān, on the south-east, the *chaklāh* of Bardwan, the road to Orissa, and Hughli and Hiji (ports for the arrival of ships of Christian and other traders), and the *chakkāhs* of Jasar (Jessore) and Bhūsnāh, and on the east the *chaklāh* of Jahangir-nagar (Dacca), which then constituted the Viceregal Capital of this Subah, and to which pertained frontier outposts like those of Islamābād or Chittagong, and Silhat and Rangāmāti, and on the north, the *chaklāhs* of Ghorāghāt and Rangpur and Kuch Behar. The above mentioned Khān, without taking permission from the Prince, migrated to Makhsusābad with the officers of Zamindars and Qanūngos and Revenue officials in charge of crown-lands, and settled down there. But when the news of the disturbance created by the *naqdis* reached the Emperor in the Dakhin through the

¹ The terms used are "Waqiah" and "Sawanīh." The Mughal Emperors maintained a Special Intelligence Department. In every Provincial capital and important centre, two special functionaries were maintained by the Mughal Emperors, one called "Sawanīh-navis," and the other "Waqiah-navis." These were Imperial servants, quite independent of the local officials. The duties of both these functionaries were to daily record and send news to the Emperor of all that transpired in local centres, and as they worked independently of one another, the report of intelligence sent by one checked that of the other. The "Waqiah-navis" was an official Court-Recorder, whilst the "Sawanīh-navis" was an official General Intelligence-giver. (See *Ain-i-Akbari*, Vol. I, pp. 258 and 259.) The object in keeping up these functionaries was that the Emperor at Delhi might "be informed daily of all that transpired throughout his Empire, and also that active servants might work without fear, and negligent and forgetful men be held in check."

medium of News-letters and Court-records, and through the Report of Kar Talab Khān containing denunciation of the Prince, an Imperial edict couched in threatening language was addressed to the Prince to the following effect: "Kar Talab Khān is an officer of the Emperor; in case a hair-breadth injury, in person or property, happens to him, I will avenge myself on you, my boy." And peremptory orders were also passed by the Emperor to the effect that the Prince should quit Bengal and withdraw to Behar. Leaving Sarbaland Khān¹ with Sultān Farukh-sir as his Deputy in Bengal, the Prince with Sultān Karimu-d-din, his household attendants and bodyguard set out from Jahangirnagar, and reached Mungir (Monghyr). Finding there the elegant white and black marble edifices² built by Shāh Shujā to be in a dilapidated condition, and seeing that a heavy outlay would be needed to set them in order, he did not like to fix his quarters there. And preferring the climate of Patna, which is on the bank of the river Ganges, the Prince fixed his quarters there. With the Emperor's sanction, he improved that city, named it 'Azimabad after himself, and built there a fort with a strong rampart. Kar Talab Khān, at Makhsusabad, after the lapse of a year, prepared the Annual Abstract Accounts, and started for the Imperial Camp.³ And preparing the Revenue-Assessment papers, the Revenue-Roll, the estate Ledgers, and the Cash-Account of Receipts and Disbursements of the Subah, he desired Darab Naīn, the Qanūngō of the Subah of Bengal, to sign them. Taking advantage of the system then in force that the Accounts relating to the financial and internal administration of the country were not passed by the Imperial Central Diwan, unless they bore the signatures of Qanūngos, that mischievous and shortsighted fool refused to sign the papers, unless his demand for three *laks* of rupees on account of his fees as a Qanūngō were satisfied. The Khān under stress of necessity promised to

¹ Subsequently in 1709, this Sarbaland Khān, whilst in temporary charge of Bengal, received a bribe of Rs. 45,000 from the English merchants, and granted them freedom of trade in Bengal, Behar, and Orissa. (See Wilson's *Annals*, Vol I, p. 188).

² No trace of these ruined white and black marble edifices was found by me at Mungir (Moughyr) when I was there in the years 1893, 1894, or subsequently.

³ Emperor Aurangzeb was at this time in the Dakbin busy warring against the Musalman Kingdoms of Golkondah, Ahmadnagar and Bijapur, and

pay one *lak* of rupees on his return from the Emperor, but Darab Narain would not accept this arrangement, and withheld his signature. But Jinarain Qanūngō, who was a Joint-Qanūngō¹ with Darab Narain, using foresight, signed the Accounts. Regardless of the hostility of the Prince, and regardless of the refusal of Darab Narain to sign the Account-papers, the *Khān* started 'for the Imperial Camp, presented gifts and tributes of Bengal to the Emperor and to the Vizier and other Imperial Ministers, and also paid to the Emperor the Revenue-balances and profits of the *Jagirs*. And making over the Account-papers of the Subah to the Mastaṇī² and to the Diwan-i-

also against the Mahratta free-booters. Aurangzeb, with all his political sagacity, committed a grievous mistake of policy by supplanting these Musalman States, as these had hitherto effectually curbed Mahratta and other outside ambition, and kept in order all disturbing elements in the Dakhin. Their political effacement resulted in letting loose a number of Mahratta free-booters and other adventurers that had hitherto had no political existence, and hastened the growth of the Mahratta Confederacy that later on in a great measure, coupled with other forces, distracted the Great Mughal Empire. By use of a liberal and statesman-like policy, Aurangzeb might have federated those Musalman States in the South into Imperial feudatories, and thus converted them into strong and loyal bulwarks of the Mughal Empire. But fanaticism in this matter (see *Maasir-i-Alamgir*, which explains that this policy of repression was adopted by Aurangzeb, by reason of certain *religious innovations* that were in force in those States) fatally clouded the otherwise clear political vision of this Great Mughal Emperor, to the lasting detriment of the Indo-Moslem Common-wealth.

¹ The Qanūngō "was an officer in each district acquainted with its customs and land-tenures and whose appointment was usually hereditary. He received reports from the *patwaris* (land-stewards) of new cases of alluvion and diluvion, sales, leases, gifts of land," etc. (See *Aīn-i-Akbarī*, Vol. II, p. 47 n.).

Over the district Qanūngos, there was a Provincial Qanūngō as the text indicates. (See also p. 66, Vol. II, *Aīn-i-Akbarī*, which sets forth functions and emoluments of Patwaris, Qanūngos, Shiqdar, Karkuns, and Amins).

In the *Aīn-i-Akbarī* (Vol. II, p. 49) it is stated that it was the duty of the *Betikchi* or Accountant, "at the year's end, when the time of revenue-collections had closed, to record the balances due, and deliver the record to the Collector, and forward a copy to the Royal Court." It would seem from the text the same duty in regard to the entire Subah had to be performed by the Provincial Diwan and the Provincial Qanūngō.

² These important functionaries are frequently mentioned in the *Aīn-i-Akbarī*. Their function was to check, overhaul and audit important State

Kul,¹ and proving his good and faithful services, the Khān became the recipient of further Imperial favours, and was appointed by the Emperor Deputy to the Prince in the Nizamat of the Subah of Bengal and Orissa, in addition to the office of Diwan. He was also given the title of Murshid Qūli Khān, and further received a valuable Khilat, with a standard and a kettle-drum. His *mansab* was also raised.

— O —

BESTOWAL OF THE NIZAMAT OF BENGAL ON NAWAB JĀFAR KHĀN, AS DEPUTY TO PRINCE AZIMU-SH-SHĀN.

When Murshid Qūli Khān² being invested according to the former usage with the khilat of the offices of Deputy Nazim of Bengal Diwān of Bengal and Odisha (Orissa), reached the Subah, he appointed Syed Akram Khān to be his Deputy Diwān in Bengal, and Shujau-d-din Muhammad Khān, his son-in-law, to be his Deputy Diwān in Odisha (Orissa). After his arrival at

papers, such as Royal grants, payment-orders, *sanads*, *fazmans*, state-accounts, etc., and then to sign and seal them. (See *Āīn-i-Akbari*, Vol. I, pp. 262, 263, 264).

1 The *Diwan-i-Kul* was the Central Imperial Diwān-in-Chief. It would appear the keen administrative genius of the Mughal Rulers of India evolved and organised a perfect system of Accounts as well as of Audit. Two independent systems of Account and Audit (each checking the other) were maintained. The *patwaris* kept one independent set of accounts, and the *Bitikchis*, (Accountants) another. The first submitted their accounts to local or district *Qanūngos*, who submitted their Consolidated Accounts to the Provincial *Qanūngō*. The second submitted their accounts to District Collectors as well as copies direct to the Royal Court; and the several District Collectors submitted their consolidated Accounts to the Provincial *Dīcān* who collected them, and compared them with the Consolidated Accounts (independently prepared) in the hands of the Provincial *Qanūngos*. Then both the Provincial *Diwān* and the Provincial *Qanūngō* signed after comparison one General Detailed Consolidated Account together with an Abstract Account, and forwarded it to Court, where it was first audited by the Central *Mustauji* and next audited by the *Diwan-i-Kul* (after reference to the set of accounts already received regularly in the Royal Courts from district *Bitikchis* or Accountants), and lastly approved and passed by the Emperor himself. Thus, few loop-holes were left for defalcations in accounts. (See the text, and the *Āīn-i-Akbari*)

2 Murshid Qūli Khān was son of a Brahmin and embraced Islam. Haji Shafi Tigranī purchased him, and named him Muhammad Hadi, treated him

Makhsusabad, he improved that town, and named it after himself Murshidabad, and founded a mint¹ there. And separating the *chākhlah* of Midnipur² from the Subah of Odisha (Orissa) he annexed it to Bengal. And imprisoning the defaulting zamindars of the Subah, and deputing experienced and honest Collectors of Revenue to their *mahals*, he attached the rents, and realised the outstanding Imperial revenues. And putting a complete stop to the authority of zamindars over the collection and disbursement of the Imperial Revenue, he limited their source of income to profits of *Nankas*³ tenures. And the 'Amils' (Collectors of revenue) under

like a son, and took him to Persia. On Shafi's death, Muhammad Hadī came to the Dakhin, and entered the service of Haji Abdullah Khurasanī, Diwān of Subah Berar. He subsequently entered Imperial service, and received the title of Kar Talab Khān, and was employed in the Dakhin. He rose there to be Diwān of Haidarabad—and then to be Diwān of Bengal (on the transfer of Ziaullah Khān), with the title of Murshid Qūli Khān. Previous to this, he was Diwān of Orissa (*Maasir-i-Alamgiri*, p. 483), in the 48th year of Emperor Aurangzeb's reign. When Farrukh-sir ascended the throne, by payment of large sums as presents to the Emperor, he became Subadar of Bengal and received a Mansab of *Hajt hazari*. His advancement is an eloquent testimony to the Islamic toleration (even under the much-abused Aurangzeb) that made no distinction between converts and born Musalmans in matters of official preferments. He died in 1138 A.H. at Murshidabad, which he had founded as the new Viceregal capital of Bengal, in place of Dacca or Jahangirnagar. He was a good financier, an able accountant, and a strong and sagacious administrator. He built a dungeon full of filth, named it 'Baukant' or 'Paradise,' and confined in it zamindars who defaulted in payment of revenue. He re-surveyed and re-assessed Bengal, divided it into Chaklās, and prepared a new Perfect Revenue-Roll [See *Maasir-i-Alamgiri*, p. 483, and *Maasir-ul-Umara*, p. 751, Vol III (Pers. text)].

¹ A list of mint-towns in Hindustan in Akbar's time is given in the *Ain-i-Akbarī*, Vol. I, p. 31. It appears that in Bengal, minting of gold coins was restricted to the Provincial capital (which in Akbar's time was partly Gaur and partly Tandah), and that minting of silver and copper coins took place in Bengal in Tandah.

² In Akbar's Rent-Roll, Midnipur is shown as a city with two forts (caste, Khandait) under Sarkar Jalesar of Subah Orissa. It continued to form a part of the Orissa Subah, until it was transferred from Orissa to Bengal by Murshid Qūli Khān.

³ The term 'Nankas' is still prevalent in several parts of Bengal and Behar. "Naukars" were "service-tenures," that is, "tenures of land conferred free of revenue, in consideration of services tendered." In those days, the zamindars amongst other duties would appear to have performed police

his orders, sent *Shiqdars* and *Amins* to every village of the *Parganahs*, measured the cultivated and waste-lands, and leased them back to tenants, plot by plot, and advanced agricultural loans (*Taqāvi*) to the poorer tenantry, and put forth exertions for increase in the produce of the lands. Thus in all the mahals Murshid Qūli effected not only increase in revenue, but also increase in their areas.

Murshid Qūli prepared a perfect Revenue-Roll, collected the rents in kind, season by season, and also the land-revenue, *sair* taxes, and fees from agricultural lands. And effecting retrenchment in the Public Expenditure, he remitted revenue, double the former amount, into the Imperial¹ Treasury. The zamindars of Birbhām

duties, and were held responsible for maintenance of peace in their mahals—the village *chowkeedars* or watchmen being directly under them. They were also in charge of village ferries, village pounds, and village roads in their mahals, and performed more or less the duties of “justices of the peace.” They were more or less quasi-official functionaries, and received *sanads* on appointment, and were liable to removal for gross misconduct. Their mahals were not liable to auction-sale for arrears of revenue, but liable to attachment by the Crown for realisation of revenue, and defaulting zamindars were liable to punishment. They were quasi-state functionaries or quasi-official landed Aristocracy maintained by Musalman sovereigns for State purposes. They were quite a different species from the Bengal zamindars of to-day. (See *Alamgurnamah*, *Maas-i-Alamgir*, *Ain-i-Akbari* and the text).

As has been remarked before, Murshid Qūli Khān was an able financier, and prepared a perfect actual Revenue-Roll of Bengal, after carefully resurveying lands in all the mahals in Bengal, and re-assessing them on the basis of increase in actual areas as ascertained by measurement, and of increase in the actual produce of the soil. He sent out for this purpose *Amins* (or Surveyors) together with *Shiqdars* (or Supervisors of revenue) to each village, under the immediate supervision of honest, experienced and capable Collectors of Revenue or ‘Amls. He helped the poorer tenants with agricultural loans or advances (*taqavi* or *tuccavi*), and encouraged them to till their lands and improve agriculture. Murshid Qūli Khān was no believer in Permanent Settlements. He preferred the Ryotwari Settlement system to the Farming system. Islamic Revenue systems recognise the soil as State property and allot a portion of its profit or produce to the *actual tiller* of the soil for his labour on it.

“A *Shiqdar* meant an ‘officer appointed to collect revenue from a certain division of land under the Mughal Government.’”

The constitution of the Surveying party, their pay, their duties, with the process of measurement and testing in Mughal times, are set forth in the *Ain-i Akbari*, Vol. II., p. 45, which shows that the measurement of lands and

and Bishanpur, being protected by dense forests, mountains and hills, did not personally appear before the Nawab, but deputed instead their agents to carry on transactions on their behalf, and through them used to pay in the usual tributes, presents, and gifts. In consideration of the fact that Asadullah, zamindar of Birbhûm, was a pious and saintly person and had bestowed half of his property as *Madad-i-mâsh* grants on learned, pious and saintly persons, and had fixed daily doles of charity for the poor and the indigent, the Khân refrained from molesting him. He directed his attention, however, to the chastisement of the zamindar of Bishanpur, whose items of expenditure were heavy, and whose collections of rents from mahals were low. The Rajahs of Tipra, Kuch Behar, and Assam called themselves *chatar dhâri* and ruling chiefs, and did not bend their heads in submission to the Emperor of Hindustan, and minted coins after their own names. On hearing, however, of the vigorous administration of the Khân, the Rajah of Assâm presented to the Khân chairs and palkis of ivory, *musk*, musical instruments, feathers, fans of peacock feathers, etc., and offered his submission. Similarly the Rajah of Kuch Behar offered presents and tribute to the Khân. The abovementioned Khân sent Khilâts for them; and this practice was observed year after year. The Khân, having introduced order in the Financial condition of the Mahals of Bengal, devoted his attention to the improvement of other administrative and internal affairs. His administration was so vigorous and successful that there was no foreign incursion nor internal disturbance, and consequently the military expenditure was nearly abolished. He kept up only 2,000 cavalry and 4,000 infantry, and with these he governed the Province. Through Nazir Ahmad, who was a peon, he used to collect the revenue of Bengal. And the Khân was so powerful a personality and his commands were so overawing, that his peons sufficed to keep peace in the country, and to overawe the refractory. And fear of his personality was so deeply impressed on the hearts of all, both the high and the low, that the courage of lion-hearted persons quailed in his presence. The Khan did not allow petty zamindars access to his presence. And the mutsâdis and 'amils and leading zamindars had not the heart to sit down

the assessment of revenue were based on thoroughly scientific principles, quite analogous to the existing Settlement Procedure in India.

in his presence; on the contrary, they remained standing breathless like statues. Hindu zamindars were forbidden to ride on *palkis*, but were permitted use of *Jawalaks*. The mutaṣadis, in his presence, did not¹ ride on horseback; whilst the Mansabdars attended at State functions in their military uniforms. In his presence one could not salute another; and if anything opposed to etiquette occurred on the part of anyone, he was immediately censured. Every week he held court on two days to listen to complaints, and used to mete out justice to the complainants. Amongst his deeds of justice, it may be mentioned, that to avenge the wrong done to another, obeying the sacred Islamic law, he executed his own son.² In administration of justice, in administration of the political affairs of the country, and in maintenance of the respect due to his Sovereign, he spared no one. And he reposed no confidence in the *mutaṣadis*, and used daily to inspect the collection and disbursement papers and the estate ledgers, and to sign them. At the close of each month, he used to seize all the agreements of *Khālsah* (crown lands) and Jagirs. Till the dues on account of those agreements were paid up into the Imperial Treasury, he caused *mutaṣadis*, 'amils, zamindars, qanungos and other officers to remain in duress in the *Diwān Khana* of the *Qihel Satūn* Palace. Setting collecting peons to realise the dues, he did not allow the defaulters leave for eating or drinking or for answering calls of nature, and posted spies over the peons, so that none of the latter, owing to temptations of bribe, might supply a drop of water to the thirsty defaulters. Week after week they had to pass without food and drink, and at the same time he had them suspended, head downwards, to triangles off the ground, and had their feet rubbed against stones, and had them whipped; and in beating with sticks he shewed no quarter. And he converted³ to the Muhammadan religion the *amlaks* of zamindars with their wives and children, who, in spite of being scourged with

¹ In the text apparently, "also" has been by mistake dropped.

² Murshid Quli Khan's uprightness in administration of justice (regardless of all family ties of attachment) is remarkable. But his severity in ill-treating and torturing defaulting zamindars throws a shade on his otherwise bright personality.

³ The only instances of forcible conversions of Hindus in Bengal to the Islamic religion, as would appear from these pages, were on the part of two

sticks, failed to pay up the State revenue-collections that they had misappropriated. Amongst these, Andinarain, zamindar of the Chaklāh of Rajshahi, who was the descendant of a Hindustani, and who was both capable and efficient, held charge of the revenue-collections of the Khalsah (crown lands). With him were in league Ghulām Muhammad and Kalia Jamādar with two hundred troopers. Andinarain demurred to the payment of the demand, and prepared to fight. Murshid Quli Khān sent his officer, Muhammad Jān, with a force to chastise him. Close to Rajbari,¹ the contending forces approached each other, and a battle ensued. Ghulām Muhammad Jamadar was killed, whilst Andinarain from fear of Murshid Quli Khān's anger slew himself, and his zamindari was transferred to two Bengal zamindars on the northern side of the Ganges, named Ram-Jivan² and Kali Kunwar, who were punctual in payments of revenue. When that year came to a close, and the new year commenced, in the month of Farwardi (corresponding to Asar) weighing the treasures³ Murshid Quli remitted to the Emperor one *kror* and three *laks* of rupees on account of the Imperial revenue, loading the same on two hundred waggons,

non-Moslems, that is, by Hindus themselves who had embraced the Islamic religion, namely (1) by Jado *alias* King Jallal-ud-dīn, son of Rajah Kans and (2) by Murshid Quli Khān, who was himself the son of a Brahmin. I fail to come across in Bengal history any instance of forcible conversion of Hindus in Bengal to the Islamic religion, on the part of any *born* Musalman ruler or king. Proselytes and converts, under all systems of the world's religions, are generally more zealous and bigoted than those born and brought up within their pale. The general insinuation, therefore, against Musalman sovereigns and rulers of Bengal that they forcibly converted the Hindus to the Islamic religion, seems to be as unfounded as ungenerous. No doubt, the superior moral influence of Musalman saints, like Nūr Qujb Alim and others, naturally told on Hindu society (disorganised and demoralised by the caste-systems of the later days, and shorn of the old Vedantic purity) and induced portions of its ranks to flock spontaneously to the Moslem creed, with its simpler doctrine of Monotheism.

¹ Probably, Rajbari on the E.B. Railway, near the Goalundo station.

² This Ram-Jivan, I believe was the founder of the present Natore Raj-house I do not know of which family Kali Kunwar was the founder.

³ In the Āīn-i-Akbari (Vol. II, p. 49), it is explained under the term 'Fotadar' or the 'Treasurer,' that the term *fota* (not, *potah*) is applied in Arabic to cloths used as waist wrappers. A poddar meant 'a banker, a cash-keeper, or an officer in public establishments for weighing money or bullion'

convoyed by six hundred cavalry and five hundred infantry. Over and above this amount, he remitted the profits derived from *Jagirs*, together with other fees. And also at the beginning of each year he sent to the Emperor elephants, *Tangan* horses, buffaloes, domesticated deers, and game dressed specially at Jahangirnagar (Dacca), wolf-leather shields, *sital pati* mats mounted in gold, and mosquito curtains¹ made of *Ganga jah*² cloth of Sylhet, through which serpents could not penetrate, together with other rarities, such as ivory, musk, musical instruments, and European manufactures and presents received from Christians, &c. At the time of sending the remittance, he used to accompany it on horseback together with his staff up to the Suburbs of the City, and used to have the fact recorded in the Court-Record as well as in the News-sheet. And the procedure for despatch of remittances was the following. When the waggons, loaded with treasure, passed into the limits of another *Şubâh*, the *Şubadar* of that place sending his own men had the waggons of treasure brought into his fort, and relieving the waggons and their escorts reloaded the treasure into fresh waggons, convoyed by fresh escorts furnished by himself. And the same procedure was adopted by succeeding *Subadars*, till the treasures with the presents reached the Emperor Aurangzeb. And when the *Khan*'s efficient administration met with the approbation of the Emperor, the former received fresh favours from the Emperor, who raised his rank and bestowed on him the title of *Moatamaau-l-Mulk' Alau-d-daulah Jâ'far Khan Nasiri Nâşir Jang*. He was also rewarded with the personal *Mansab* of a *Huft Hazari* together with the Insignia of the *Mah* Order, and was raised to a higher class of the Peerage. No appointments to offices in Bengal were made without his advice. And Imperial *Mansabdars* hearing that the country of Bengal had been turned into a fertile garden without thorns, sought for offices in Bengal. Nawab Jafar Khan appointed the applicants to offices under him. One

Therefore *गोदा॒ देखा॑* would seem to mean ‘weighing the coins’ or ‘testing and counting them,’ or “putting them in cloth bags.”

¹ Here we get a glimpse of some of the old industries and arts of Bengal.

² *Gangajal* was a kind of cotton-stuff manufactured in Bengal in the times of the Mughals. See *Ain-i-Akbari*, Vol. I, p. 94 (Blochmann's trans.)

of these was Nawab Saif Khan¹ whose application for appointment being received through the Emperor, Nawab Jāfar Khān conferred an office on him. A short account of Saif Khan's career is mentioned in the body of this History. Nawab Saif Khan was alive till the period of the Nizamat of Nawab Mahabat Jang. As he was the scion of a very noble family, he never visited Nawab Mahabat Jang.² Although the latter sought for an interview, Nawab Saif Khan did not visit him. Whenever Nawab Mahabat Jang whilst out on a hunting excursion went towards Purneah, Nawab Saif Khan advanced with his troops and blocked his progress. But whenever Nawab Mahabat Jang had need of auxiliaries, Saif Khan furnished efficient contingents. After Saif Khan's death, his son, the Khān Bahādur, succeeded to the office of Faujdar of the tract of Purneah and its environs. Nawab Mahabat Jang gave in marriage the daughter of Nawab Said Ahmad Khān Bahādur Saulat Jang, his nephew, to the Khān Bahādur,³ but that lady died four days after the wedding. On account of this, confiscating the treasures and effects of the Khān Bahādur, Nawab Mahabat Jang kept the latter under surveillance. The Khān Bahādur of necessity was obliged to mount a horse and escape to Shah Jāhānābād (Delhi). Nawab Mahabat Jang bestowed the tract of Purneah on Saulat Jang. The latter proceeding there with a large force, devoted himself to its administration, and held sway. After Saulat Jang's death, his son, Shaukat Jang, succeeded him. Nawab Siraju-d-daulah, who was the latter's cousin, during the period of his Nizamat, killed Shaukat Jang in battle, and deputing Diwan Mohan Lal, confiscated Shaukat's treasures and effects.

What was I saying ? and to what have I digressed ?
Where lay the horse ? and where have I galloped away ?

I now return to my story. Nawab Jafar Khān was seeking

¹ He received the office of Faujdar of Purneah, held the rank of a *Hajt hazari*, and was a son of 'Umdatul-mulk Amir Khān, Subadar of Kabul. See *Ser*, Vol. II, p. 574.

² 'Mahabat Jang' was a title of Nawab Ali Vardi Khān; his actual name was Mirza Muhammad Ali. See *Serul Mutakherin*, Vol. II, p. 470 Pers. text.

³ In *Serul Mutakherin*, Vol. II, p. 552, the name of Saif Khan's son is mentioned as Fakhruddin Husain Khān.

an opportunity to avenge himself on Darab Narain Qanungo, who, during the Nawab's incumbency of the office of Diwān, had declined to sign the accounts. Inasmuch as the office of Qanungo corresponded to the office of Registrar of the Conquered dominions, and the Diwān's Statements of Account and Revenue-roll without the Qanungo's signature were not accepted by the Central Imperial Diwān, the Nawab sought for an opportunity to tarnish Darab Narain's reputation, by doubling the sphere of Darab Narain's authority over the affairs of administration. With this object in view, the Nawab entrusted to him control over the affairs of the Khalsah (crown lands). And when Diwān Bhupat Rai, who had come with the Nawab from the Imperial Camp, died, and his son, Gulab Rai, could not satisfactorily discharge the duties of the office of Diwān, the office of Peshkar of the Khalsah was also bestowed on Darab Narain. And leaving to his control the Assessment and Collection of the revenue and other Financial and Internal affairs, the Nawab made him supreme. Although the abovementioned Qanungo by minute attention to details raised the Revenue of the Khalsah (crown lands) to one *kror* and fifty lakhs, made Revenue Collections, and under every Head of Income shewed considerable increase, and presented a Budget with a larger Surplus of Imperial Revenue than before, still the Nawab, gradually wresting authority from him, imprisoned him together with the Statements of Accounts and Estate-ledgers, and employing various tortures killed him. And he allotted ten annas of the Qanungo-ship to Dārāb Narain's son, Sheo Narain, and six annas thereof to Jai Narain, who at the period of the Nawab's Diwāni, when the Nawab was setting out for the Imperial Camp, had shewn good-will, and had signed the Nawab's Statements of Accounts. And dismissing Zau-d-din Khān, Faujdar of Hughli,¹ he with the Emperor's sanction brought the Faujdari of that Port under his immediate autho-

¹ The office of Faujdar of Hughli was hitherto directly under the Emperor, and was independent of the Subadar of Bengal. Murshid Quli Khan succeeded in reducing the Faujdar of Hughli to the position of his own immediate subordinate. For Murshid Quli's relations with the English merchants, see Wilson's *Annals*, Vol. I, pp. 301, 299, 298, 297, 290, 268. The English merchants secured a great patron in Zau-d-din, who was appointed by Shah Alam in 1710 to be Faujdar of Hughli and Admiral of all the sea-ports on the coast of Coromandel. See Wilson's *Annals*, Vol. I, pp. 185 and

rity as an appendage to the Nizamat, and appointed Wali Beg on his own authority as Faujdar of that place. The above-mentioned Khān, on the arrival of Wali Beg, relinquishing the fort, came out of the town to set out for the Imperial Capital. Wali Beg summoned to himself Kankar Sen Bengali, who was Peshkar of the dismissed Faujdar, for submission of papers relating to receipts of revenue and the office-records, together with the clerks and subordinate officers of the office of Faujdar. Ziau-d-din Khān turned to Kanker Sen's assistance, and thereon Wali Beg opposed the Khān's march. In consequence, between Ziau-d-din Khān and Wali Beg a quarrel ensued. The above-mentioned Khān with his army, on the field of Chandanagar (Chandenagore) between Chinsurah and French Chandanagar, with the help of the Christian Dutch and French, constructed redoubts, and prepared to fight. Wali Beg also on the field of the 'Idgāh,' on the bank of the tank of Debi Dās, to a distance of one and a half *kroh*, drew up his forces, constructed entrenchments, and transmitted an account of the state of affairs to Nawab Jāfar Khān. And both the *quondam* and the new Faujdars were busy fighting from behind their respective entrenchments, and reviewing their forces. Mulla Jarsam Jürani, Deputy of Ziau-d-din Khān, and Kankar Sen, secretly obtaining help of guns, gunpowder, and armaments from the Dutch and French, advanced to the battle-field, and assumed the offensive. Wali Beg, waiting for auxiliaries, assumed the defensive. At this juncture, Dalip Singh Hazari with a force of cavalry and infantry came from Nawab Jāfar Khān to the assistance of Wali Beg, and also brought a mandate containing threats addressed to the Christians. Ziau-d-din Khān, on the advice of the Christians, opened negotiations of peace with Dalip Singh, and put him off his guard. Early in the morning, sending by way of a *ruse* a false message to Dalip Singh through an agent, Ziau-d-din Khān instructed the latter to hand the message to Dalip Singh and to get back the reply, and placing one red *shawl* for recognition on the head of the agent despatched the latter on

332, 329, 341. Murshid Quli got Ziau-d-din promptly dismissed in 1711. (See Wilson's *Annals*, pp. 22 and 128, Vol II. p 28).

¹ I found the *Idgah* existing when I was at Hugli in 1887 to 1891. An *Idgah* is a place where the 'Id prayer is offered.

his errand. And an English gunner whose aim was unerring directed a large bronze¹ gun (the range whereof extended over one and a half *kroh*) towards Dalip Singh's camp, and by means of a telescope kept in view the agent's *shawl*. Arriving at a time when Dalip Singh was bareheaded and barebodied and was engaged in rubbing oil in order to bathe, the agent handed the message to Dalip Singh. Then the gunner directing his aim at the *shawl* fired his gun, and the cannon-ball hit Dalip Singh on the chest and scattered his body to the air. Praise is due to that unerring magician, for no harm ensued to the agent. Ziau-d-din Khān rewarding the gunner attacked the enemy's entrenchment.

When Dalip Singh was killed without delay,
Ziau-d-din rushed to fight.
Like the tumultuous river, his army moved,
And flight ensued in the ranks of the other side.
Not only were the soldiers killed,
But the entrenchment was also stormed.
Wali Beg fled from that place,
And in an anxious mood took refuge in the Fort.

Ziau-d-din Khān, free from all anxiety, set out for the Imperial Capital, and after arrival at Delhi died. After his death, Kankar Bengali, who was the root of all this disturbance, and had his residence at Hughli, returning from the Imperial Capital, arrived in Murshidābād, and fearlessly waited on Nawab Jāfar Khan, and with the left hand saluted the latter, wishing to convey that with the hand that he had saluted the Emperor, to salute Jāfar Khan would be profane. Nawab Jāfar Khān retorted by saying: "Kankar is under the shoe." And *Kankar*² with *fata'* on both the *ς* and the *sakūn* of the *ω* and *ϙ*, in Hindustani means "a gravel." Nawab Jafar Khan, feigning forgetfulness of

¹ It would appear the French, Dutch, and English were all backing up the dismissed Faujdar Zian-d-din Khān against the new Faujdar, Wali Beg. See Wilson's *Annals*, Vol. II, pp. 66, 72, 75, 79, 81, 82. The skirmishes between Ziau-d-din Khān and Wali Beg occurred in 1712 A.C.

² "Kankar" means a "pebble" "a gravel" or a "brick-bat." Murshid Quli Khān was punning on the Hindu Naib's name of 'Kankar.' So, it would seem that Murshid Quli Khān, the stern iron-man, could now and then unbend himself and receive humourous flashes.

Kankar's past and present misconduct, and outwardly shewing reconciliation, appointed him to the office of Chakkaldar of Hughli. At the close of the year, at the time of auditing the Annual Abstract Accounts, the Nawab put him in prison on charges of misappropriation of the current and arrear revenue collections and *sair* duties, and put this cat into breeches, and forced him to swallow some laxative, and set on him a harsh collector of revenue. In the breeches continually easing himself, Kankar died. At that time Syed Akram Khān who held the office of Diwān of Bengal died, and Syed Razi Khān, husband of Nafisah Khanam, a daughter of Shujān-d-din Muhammad Khan, (Nawab Nazim of the Subah of Orissa and son-in-law of Nawab Jāfar Khan,) who was the scion of a leading Syed family of Arabia, was appointed Diwān of Bengal. And he¹ was a bigoted and short-tempered man, and in collection of dues was extremely strict, and by adopting harsh measures collected the revenue. It is said he prepared a Reservoir full of filth, and as in the language of the Hindus Paradise is called 'Baikant,' he sneeringly named this Reservoir "Baik-ant." He used to thrust into this Reservoir the defaulting Zamindars and defaulting Collectors of Revenue. After torturing them in various ways, and making them undergo various privations, he used to collect in entirety the arrears. In that year, news of the insurrection of Sitaram Zamindar, and of the murder of Mir Abū Tūāb, Faujdār of the Chakkāh of Bhusnāh, in the Sarkar of Mahmudābād, was received. The details of this affair are as follows:—Sitārām,² zamindar of Parganāh Mahmudābād, being sheltered by forests and rivers, had placed the hat of

¹ The text is ambiguous. This sentence refers probably to Murshid Quli Khan.

² Sitaram had his residence at Muhammadpur or Mahmudpur, at the junction of the Barasia and Madhumati rivers, in Jessore district. See Westland's History of Jessore. Muhammadpur is now a police circle. Ruins of his tanks still exist there. Bhosna lies near Bonmaliah (formerly in Jessore now in Faridpur district), an old Musalman colony, on the Chandana river. Ruins of a fort lie at Bhosna. Close to Muhammadpur or Mahmudpur, lies an old Musalman colony at Shirgaon, on the Barasia river. See also Wilson's Annals, Vol. II, pp. 166, 167, 168. Sitaram was 'executed for murder' and 'rebellion' by Murshid Quli's order. Sitaram's family and children who had taken refuge in Calcutta, were in 1713 surrendered by the English to Mir Nasir, Faujdar of Hughli, for being made over to Murshid Quli Khan.

revolt on the head of vanity. Not submitting to the Viceroy, he declined to meet the Imperial officers, and closed against the latter all the avenues of access to his tract. He pillaged and raided the lands adjoining to his Zamindari, and also quarrelled with the Imperial garrisons and Faujdars. Mir Abu Tūrāb, Faujdar of the *Chaklāh* of Bhūsnāh,¹ who was the scion of a leading Syed clan and was closely related to Prince Azimū-sh-shāh and the Timūride Emperors, and who amongst his contemporaries and peers was renowned for his learning and ability, looked down upon Nawab Jāfar Khān. Mir Abū Tūrāb tried to capture Sitārām, but was not successful. At length, he detailed his General, Pir Khān, with 200 cavalry to chastise Sitārām. On being apprised of this, Sitāram concentrating his forces lay in ambush to attack the aforesaid General. One day, Mir Abū Tūrāb with a number of friends and followers went out for hunting, and in the heat of the chase alighted on Sitāram's frontiers. Pir Khān was not in Abū Tūrāb's company. The zamindar (Sitāram) on hearing of this, fancying Mir Abū Tūrāb to be Pir Khān, suddenly issued out from the forest with his forces and attacked Mir Abū Tūrāb from the rear. Although the latter with a loud voice announced his name, Sitāram not heeding it inflicted wounds on Abū Tūrāb with bamboo-clubs, and felled him from his horse. When this news reached Nawab Jāfar Khān, his body trembled from fear of the Emperor's resentment. Appointing Hasan Ali Khān who had married Nawab Jāfar Khān's wife's sister and was descended from a noble family to be Faujdār of Bhūsnāh, and supporting him with an efficient force, Nawab Jāfar Khān directed him to capture that troublesome villain (Sitāram). The Nawab issued mandates to the Zamindars of the environs insisting on their not suffering Sitāram to escape across their frontiers, and also threatening that should the latter effect his escape across the frontiers of any one, not only he would be ousted from his Zamindari, but be punished. The Zamindars from all sides hemmed him in, when Hasan Ali Khān arrived and captured Sitāram together with his women and

¹ It was formerly in the Jēssorā district, but is now inclosed in the more modern district of Faridpur. Close to Bhūsnāh, on the banks of the Chanda-nā river, lie several other ancient colonies of Syeds or Mīrs, such as those at Banmaldīh and Dakhinbarī, etc.

children, confederates and adherents, and sent them with chains round their necks and hands to Nawab Jāfār Khān. The Nawab enclosing Sitaram's face in cow-hide had him drawn to the gallows in the eastern suburbs of Mūrshidābād on the high-way leading to Jahangīrnagar and Mahmūdābād, and imprisoned for life Sitaram's women and children and companions. Bestowing his Zamindāri on Rām Jivān, the Nawab confiscated to the State Sitaram's treasures and effects, and extirpating his family, root and branch, he sent an account of the affair to the Emperor. As the Emperor¹ Aurangzeb 'Alamgir had died in the Dakhin on Friday, 28th of Zilqādh 1119 A.H., Muhammād Mu'āzzam Shāh 'Alim Bahadur Shāh² ascended the Imperial throne of Delhi. Nawab Jāfar Khān sent presents with the tribute of Bengal, and received an Imperial Patent confirming him in the Viceroyalty of Bengal. The Nawab was also honoured with the gift of a *Khillat* including a fringed palanquin. Prince Azimu-sh-Shāh, leaving Sar-bland Khān as his Deputy at 'Azimabad, set out for the Imperial Capital. And that very year Sultān Farrukh-sir, prior to the accession of Bahadur Shāh, came to Murshidābād from Jahangīrnagar (Dacca) at the invitation of Nawab Jāfar Khān, and put up at the Lāl Bāgh palace. The above-mentioned Nawab, paying proper deference to the princely rank of his guest, rendered him due services, and defrayed the expenses of the Prince and his household; whilst according to the established practice he remitted the Revenue with the tribute to the Emperor Bahādur Shāh. After a reign of five years and one month, in the year 1124 A.H., Emperor Bahādur Shāh died, and his eldest son, Sultān Māzū-d-din, under the title of Jabāndār Shāh,³ became Emperor, and in concert with his two younger brothers

¹ Emperor Aurangzeb died in the 52nd year of his reign, at the age of ninety-one, in 1118 A.H. or 1707 A.C. at Ahmadnagar, and was buried at Aurangabad. See *Sev*, Vol II, p. 375, and *Khafi Khān*. He left the following sons:—Muhammad Muazzam (at Kabul), 2, Muhammad Azam (at Malwah) 3, Kam Baksh (at Bijapur).

² Muhammad Muazzam alias Shāh 'Alam the eldest son became Emperor in 1707 with the title of Bahādur Shāh, after defeating and killing his two brothers. He died in 1712.—See *Sev*, Vol. II, pp 378-379, and history of *Khafi Khān*.

³ The great Timuride House was at this time torn asunder by factions and was badly served by venal ministers and officers. The Syed brothers

killed Prince 'Azimu-sh-Shāh.¹ After removing the causes of anxiety, and with the exertions and help of Asad Khān the Prime Minister and Amīrū-l-Umarā Zūl-fuqār Khān, the new Emperor killed his other two brothers.² Indeed, after Bahādur Shāh's death, within the space of eight days, he killed almost every one of the Imperial scions numbering more than thirty persons, and after torture and imprisonment of those who escaped the sword, Jahandar Shāh mounted the throne. He appointed the 'Amīrū-l-Umarā who was Pay-Master-General of the Army to the office of Grand Vizir and Amīrū-l-Umarā's father 'Asāfu-d-daulāh Asad Khān to the office of *Vakil-i-Kul* or Supreme Regent of the Empire. According to the established practice, the new Emperor sent message of confirmation to Nawab Jāfar Khān. The aforesaid Khān, shewing submission, remitted presents and tribute to the Emperor. In order to assert his claim to the Imperial throne, Sultān Farrukh-sir, the second son of Prince 'Azimu-sh-Shāh, who resided in the Province of Bengal as Deputy Nazim of the Subah resolved to fight with Sultān Māzu-d-din, planned to start for Shāhjahanābād (Delhi), and demanded money and troops from Nawab Jāfar Khān. The latter gave the following straightforward answer: "I as an Imperial servant am subject to the Crown and Throne of the Sovereign of the Imperial Capital. To submit to any one save and except the person who descended from the Timūride House sits on the Throne of the Empire of Delhi, would be an act of treachery. Since Māzu-d-din, your uncle, is in possession of the Crown and the Throne, the Imperial revenue cannot be paid to you." Despairing of obtaining the treasures and troops of Bengal, but remembering the injunction in the Quran "I put my trust in my Lord God" Farrukh-sir took heart,³ and marched out with a small force of old and new comrades who were in his company, on an

were heads of one faction, and their ascendancy and their selfish policy are fully related in the *Seri-ul-Mutakherin*

¹ See *Sair* and Irvine's *Late Mughals*, J.A.S. for 1896.

² i.e., Jahan Shāh and Rafi'ish Shāh.

³ Farrukh-sir's mother, Saheb-un-Nissa, was a brave and resolute lady, and when Farrukh-sir contemplated flight across the sea, she inspired her son with a noble ideal by addressing him thus "If thy flight must needs be across the sea, let it be the sea not of water but of blood." Encouraged by his noble mother's inspiration, Farrukh-sir at length defeated Jahan Shāh, at the end of 1712, and became Emperor.

expedition against Sultān M'azu-d-dīn. Summoning his own army and artillery from Jāhāngirnagar, Farrukh-sir set out for Shāhjāhānābād, and by the time he arrived at 'Azimābād (Patna) a large army collected under him. Levying money in the way of tax from the bankers of that town, he reduced the Subah of Behar to his subjection. Collecting paraphernalia of royalty, he mounted the throne, and unfurling the Imperial Umbrella he whirled it over his head. Raising the standard of march from Patna with Royal pomp and splendour, he cast the shadow of peace and tranquillity on the residents of Banaras. And raising a loan of one *kror* of rupees on the security of the Empire from Nagar Set and other leading bankers of Banares, he raised a levy of efficient troops. Syed Abdūllāh Khān and Syed Husain Ali Khān,¹ the two Syed brothers of Barhā, who were Nazims of the Subāhs of Oudh and Allahabād and were matchless in courage and heroism had been dismissed by Sultān M'azū-d-din, and consequently were smarting under a sense of wrong. They, therefore, espoused the cause of Sultān Farrukh-sir, and tied the girdle of devotion and self-sacrifice to the waists of their hearts. And intercepting the treasure from Bengal remitted by Nawab Jāfar Khān, which owing to the revolution in government Shūjan-d-din Mūhāmmād Khān, Darogha of Allahabād (unyoking the bullocks in the garden of the town) guarded with 300 troops, Farrukh-sir detailed a large force to guard it. Having satisfied himself about the security of the treasure and the efficiency of the force which he had detached to guard it, Farrukh-sir bestowed the office of *Vizarat* on Syed Husain Ali Khān, and had the *Khuṭbah* of sovereignty recited after his own name. "When God wills a thing, the conditions for its accomplishment are also provided." As Farrukh-sir was displeased with Jāfar Khān, he appointed Rashid Khān,² elder brother of Afrasiab Khān Mirzai-Ajmīrī, who was the scion of an ancient and noble family of Bengal and was brought up in the Imperial household, and who in physical prowess was equal to a Rustam or an Isfandiar, and who used to hurl down rogue elephants—to supersede Jāfar Khān in the Subāhdāri of Bengal. It is said that when Sultān Farrukh-set out from Akbarnagar (Rajmahal) towards 'Azimābād

¹ See *Sir*, Vol. II, p. 381.

² See Wilson's *Annals*, Vol. II, p. 90 This was in 1712.

(Patna), the cannon of Malik Maidan¹ which required a maund weight of cannon-ball and 150 bullocks and two elephants to move it, was stuck in the mud in a hollow ditch near Sakrigali. Although an attempt was made to drag it out with the help of bullocks and elephants, it could not be moved. Farrukh-sir himself going up to the cannon brought into requisition the ingenuity of Christian gunners, but even that was of no avail. Mirzā-i-Ajmīrī making his obeisance, said : "If ordered, thy slave might try his strength." The Sultān gave permission. Mirzā-i-Ajmīrī, tying the hem of his garment round his waist and putting both of his hands beneath the cannon-frame, lifted up the cannon together with its frame on his chest, and said "wherever ordered, I will put it." The Sultān ordered it to be placed on a high ground. The Mirza removed the cannon from the ditch to a high ground. From the strain of his physical power, drops of blood were about to ooze out from his eyes. The Sultān applauded him whilst the assembly, sent up shouts of praise and choruses of applause to the skies. The Mirzā at that very moment was rewarded with the mansab of a *Sih hazāri* together with the title of Afrasiāb Khān. Rashid Khān set out with a large army for Bengal, and entered it via the passes of Tiliāgadhi and Sakrigali. On hearing the news of his entry, Jāfar Khān shewed no signs of anxiety. Besides the regular war-establishment of the Subah he mobilised no extra troops. Rashid Khān reaching three *kroh* distant from Murshidābād arrayed his troops for battle. Next morning, Nawāb Jāfar Khān detailed Mir Bangali and Syed Anwar Jaunpuri with two thousand cavalry and infantry to encounter Rashid Khān, whilst the Nawab himself, according to his daily practice, set to copying the Qurān. When the two forces encountered each other, a battle ensued. Syed Anwar, in the thick of the fight, was killed, but Mir Bangali, with a small force, bravely stood his ground on the battle-field, till the army of Rashid Khān surrounded him from all sides. Although these tidings reached Nawab Jāfar Khān, the latter remained unconcerned and quietly went on with his work of copying the Qurān. At last the news of Mir Bangali's retreat arrived. It was then that the Nawab detached his special disciple, Muḥammad Khān, who was Faujdar of Murshidābād and

¹ He was apparently a Turk, as the title Malik would indicate, but I cannot trace who this notable was.

an Officer of the Army, to reinforce Mir Bangali. The former with the swiftness of lightning and breeze joined Mir Bangali, and threw in the auxiliaries. Subsequently, Nawab Jafar Khān, after having finished his work of copying the Qurān, recited the *Fatiha-i-Khair* and armed himself for battle. And mounting an elephant, with a force of cavalry and a retinue consisting of kinsmen and Turkish, Georgian and Abyssinian servants he encountered Rashid Khān on the field of Karimābād outside the City, and commenced chanting the *Duai-Saifi*¹. It is said that he had so persistently practised the *Duai-Saifi*, that when he commenced chanting it his sword of itself unsheathed itself from its scabbard, and through invisible help he vanquished the enemy. On the arrival of Jafar Khān, the courage and boldness of Mir Bangali and his army increased ten-fold and hundred-fold. With his clamorous force Mir Bangali attacked the centre of the enemy. Rashid Khān, who considered Jafar Khān no match for himself, swaggering of swordmanship and his capacity to easily rout the enemy, mounted a rogue elephant, and charged Mir Bangali who was in the van. The aforesaid Mir who was an unerring marksman

Placed a wooden arrow in his bow-string,
 And stretched his bow, and extended his arm-pit.
 When the arrow-notch came up to his ear,
 He shot the arrow straight at the struggling enemy.
 As luck would have it, the arrow hit the enemy on the
 forehead,
 And pierced right through the hind-head.
 That leader of the heroes was pierced by the arrow:
 That brave-lion rolled on the elephant.
 At that juncture, the troops forming a solid column,
 Made one united rush at the enemy.
 The ground was trodden down into furrows by horses' hoofs,
 The sky was cut to pieces by cannons and spears.
 With swords, daggers, iron-maces and spears,
 They charged the enemy.

¹ This *dua* or prayer, meaning literally the "prayer of the sword" is said to have been uttered by the Prophet at the battle of Badr, when it is related angels descended to fight in his ranks, and turned disaster into victory.

Owing to profuse shedding of blood on that battle-field,
 The whole face of the earth looked crimson.
 A whole world was consigned to destruction,
 If any one survived, he was imprisoned,
 The enemy's treasures and effects were looted,
 Jafar Khān won a glorious victory.

Nawab Jafar Khān returning triumphant caused the music of victory to be struck up, entered the Fort, and ordered that a minaret should be raised entombing the heads of the slain on the highway leading towards Hindustan, so that it might serve as a warning to others. The prisoners of Rashid Khān's army said that on the advance of Jafar Khān green-dressed soldiers with drawn swords descended from the clouds, attacked the force of Rashid Khān, and afterwards vanished. Sultān Farrukh-sir who had not yet finished settling his accounts with Sultān M'azu-d-din, on the way receiving news of Jafar Khān's victory and Rashid Khān's defeat was depressed. In short, when near Akbarā-bād (Agra) a battle¹ ensued between Farrukh-sir and Sultān M'azu-d-din Jahāndār Shāh, the Syeds of Barha,² on the side of Muham-mad Farrukh-sir, displaying self-sacrifice, exhibited heroic valour. On the side of M'azu-d-din, Khān Jahān Bahādur Kokaltash Khān, who was the Pay-Master General of the Army, was killed, owing to the carelessness of the Amirū-l-Umara Zu-l-fuqār Khān.³ And M'azu-d-din's other noblemen, especially the Mughal noblemen, being in conspiracy with the noblemen of Farrukh-sir, exhibited treachery during the battle. In consequence, great confusion arose in the army of M'azu-d-din Jahāndār Shāh. Becoming depressed by observing the fate of Khān Jahān Bahādur, Jahāndār

¹ See description of the battle in December 1712 in *Seir-ul-Mutakherin*, Vol. II, p. 392.

² The Syed brothers of Barha were Syed Husain Ali Khān, Nazim of the Subah of Patna and Syed Abdullah Khān, Nazim of the Subah of Allahabad. The *Seir-ul-Mutakherin* (Vol. II, pp. 387, 388, 391, 392), gives a detailed account as to how these Syed brothers helped Farrukh-sir in the war of succession. These Syed brothers subsequently fell out with Farrukh-sir, and imprisoned him and had him killed (*Seir*, Vol. II, p. 419). For a life of Syed Husain Ali Khān, see *Maasir-ul-Umara*, Vol. I, p. 321.

³ He was a son of Asad Khān, the Prime Minister of Aurangzeb. His name was Muham-mad Ismail, and his titles were 'Zu-l-fuqār Khān Amir-ul-Umara Nasrat Jang.' See *Massir-ul-Umara*, p. 93, Vol. II, for his life.

Shah fled straight to Shābjahānābad, to the house of 'Asad Khān Āṣifu-d-daulah,¹ the Chief Minister of the Empire. Immediately after, Amīr-ul-Umara, son of Āṣifu-d-daulah, presented himself before his father, and counselled the latter to shelter the Emperor. The father, not considering it expedient to throw in his lot with Jahāndār Shah, kept the latter under surveillance. Then Sultān Muhammad Farrukh-sir, without encountering any further opposition, ascended the Imperial throne at Akbarābād (Agra), towards the end of the year 1124 A. H. From Akbarābād (Agra), Farrukh-sir swiftly marched to Shābjahānābad (Delhi), where he slew Jahāndār Shah and the Amīr-ul-Umara.²

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ACCESSION OF SULTAN FARRUKH-SIR TO THE THRONE OF DELHI.

On hearing of the accession of Emperor Farrukh-sir, Nawāb Jafar Khān sent presents and tribute, and remitted the entire balance of the Imperial revenue. In return, the Nawāb received patents confirming him in the united offices³ of the Nizāmat and Dewani of the three Subahs of Bengal, Behar, and Orissa. The Nawāb was also recipient of a rich Khilat. The Nawāb's representations to the new Emperor continued to receive attentive consideration, as during former regimes. The Nawāb became an object of envy to his contemporaries and peers. For instance, on Jafar Khān's representation to the Emperor, Nagar Set's uncle

¹ His name was Muhammad Ibrahim, and his titles were Āṣifu-d-daulah Jumlatul-Mulk Asad Khān. He was related by marriage to Emīnu-d-daulah Asaf Khān, and became Prime Minister under Emperor Aurangzeb. (See his life in *Maasir-ul-Umara*, Vol. I, p. 310, and in *Sir*, Vol. II, p. 406.) He was a statesman of eminence and sagacity. On his son, Zulfuqqar Khān's assassination, he composed the following pathetic epitaph:—

هائف شام غریبان با دو چشم خونفشنان
گفت اوراهیم اسماعیل را قربان نمود

² See *Seir-ul-Mutakherin*, Vol. II, p. 395 (Pers. text). The corpse of Jahāndār Shah was placed on an elephant, and the corpse of Zulfuqqar Khān was tied to its tail.

³ This was a very unwise departure from the old Mughal policy of keeping the two offices distinct, in that it encouraged later on the growth of disloyal intrigues against the Central Authority in Delhi.

and agent, Fateh Chand Sahu, whose services had won the good graces of the Khān, was invested with the title of Jagat Set, and appointed to the office of Treasurer-General of Bengal. Syed Husain 'Ali Khān, the Paymaster-General, who was a brother of Qutb-ul-Mulk 'Abdullāh Khān Vazir, aspired after the title of Nasirjang, which title Jafar Khān held. As it was not consonant with the Imperial regulations that two persons should simultaneously hold one title, an Imperial mandate was issued to Jafar Khān, suggesting an exchange of titles. Although the Syed brothers were personages of immense influence and power, Jafar Khān resented their impudence, declined to exchange his title, and sent the following manly reply to the Emperor : " This old servant has no hankering after names or titles ; but the title which it pleased the late Emperor 'Alamgir (Aurangzeb) to confer on him, he declines to barter " When Syed Razi Khān died, at the desire of Jafar Khān, Emperor Farrukh-sir conferred the Diwāni of the Subah of Bengal on Mirza Asadul-lāh, son of Shujā'u-d-din Muhammad Khān, Nazim of Orissa, by the daughter of Jafar Khān, bestowing at the same time on the Mirzā the title of Sarfarāz Khān. As Jafar Khān had no son, and Sarfarāz Khān was his maternal grandson, shewing foresight, he purchased from the income of his personal jagir the zamindāri of Qismat Chunahkhali in Parganah Kholharbah in the district of Murshidābād from Muhammad Amān, the Taluqdar of the aforesaid Qismat, in the name of Mirzā Asadul-lāh Sarfarāz Khān, named the said zamindari Asadnagar, and caused it to be entered in the Imperial and Provincial Qānūnīgo's registers. This estate came to be known as Khās Taluq, so that after his death it might afford subsistence to his descendants, and after the payment of revenue from its income its surplus might be at their disposal. And in the same year, the Deputy Governorship of Jahāngirnagar (Dacca) was bestowed on Mirzā Luṭfūl-lāh, a son-in-law of Shujā'u-d-din Muhammad Khān. The Mirzā at the same time received the title of Murshid Quli Khān. In that on the 9th Rabiu-l-Sani 1181 A.H. the Emperor Farrukh-sir was slain,¹

¹ Between Farrukh-sir and the Syed brothers, ill-feeling broke out through the instigation of one Mir Jumla (who possessed great influence over Farrukh-sir, having been Qazi of Dacca, when Farrukh-sir was there as Deputy Nazim) This ill-feeling was fanned by Ratan Chand, the crafty Diwan of the Vazir Qutb-ul-Mulk Syed Abdullah, brother of Syed Husain Ali Khān. This ill-feeling which not only paralysed the Administration,

through the treachery of 'Abdullah Khān the Vizir and Husain 'Ali Khān, the Paymaster-General, the Syeds of Barha raised Sultān Rafi'u-d-darajāt,¹ son of Prince Rafi'u-sh-shāh, son of Bahādur Shāh, to the throne. For four or five months, ruling nominally, this Emperor died of consumption. After this, Rafi'u-d-darajāt's second brother, named Sultān Rafi'u-d-daulāh,² was brought out from captivity, and placed on the throne, and was styled Shāh Jahān the Second. The latter also, like his elder brother, for five or six months sat nominally on the throne. At the time when the Imperial army was engaged in repelling Sultān Neko Sir, son of Sultān Akbar, and grandson of Emperor Alamgir, who had invaded Akbarābād (Agra), Shāh Jahān the Second also died. And the Syeds of Barha and other Imperial noblemen, at the end of the year 1131 A.H., bringing out Sultān Raushan Akhtār, son of Jahān Shāh, from the citadel of Shāhjahānābād (Delhi), and marching with him day and night, reached Akbarābād (Agra), and in the beginning of 1132 A.H. they placed him on the Imperial throne, and styled him Abu-l-Fattāh Nasiru-d-din Muhammad Shāh Ghazi.³ A poet has said:—

دوشیں اخْتُر بود - اکنون مادہ شد
یوسف از زندان برآمد

"He was a bright star, now he has waxed into a moon,
Joseph has returned from captivity, and has become a king."

Nawāb Jafar Khān, hearing of the accession of Muhammad Shāh to the Imperial throne, sent presents and tribute, and received

but undermined for ever the prestige of the old illustrious Timuride House is detailed in the *Serū-ul-Mutakherīn*, Vol. II, pp. 407, 409, 415, 416, 418, 419, and 420. The Syed brothers, to the detriment of the State and to their own lasting dishonour, made the Imperial Mughal throne of Delhi, at this time, a football for their own selfish aims and personal ambitions. (See extracts from Khafi Khān's history at p. 420, Vol. II, *Serū*).

¹ In *Serū-ul-Mutakherīn*, Vol. II, p. 419, it is related the Syed brothers raised to the throne Shamsu-d-din Abul Barkat Rafi'u-d-darajāt, son of Rafi'u-l-Qadr, and grandson of Bahādur Shāh, at the age of twenty, in 1131 A.H.

² See *Serū-ul-Mutakherīn*, Vol. II, p. 421. The ambitious Syed brothers now virtually ruled over the Mughal Empire in India.

³ See *Serū*, Vol. II, pp. 422, 423. At this time Ratan Chānd was the evil genius of Qutb-ul-Mulk Syed Abdullāh the Vazir, and had the impudence of nominating persons to even the Qaziships, for which he was once snubbed by his master.

in return patents confirming him in his former offices, and adding thereto the Subahdāri of Orissa. In short, owing to the undue influence exercised over the administration by Syeds Husain 'Ali Khān and 'Abdu-l-lāh Khān from the reign of Farrukh-sir till that period, the affairs of the Empire had suffered much in *eclat*, and owing to constant changes in Emperors the administration of the country had fallen into chaos. The people of Bengal were, however, free from the troubles incidental to revolutions in the kingly office, as Jafar Khān ruled over that Province with great vigour. In his time no harm ensued to Bengal at the hands of the Mahrattas. The Christian Danes who had no factory in Bengal, and carried on commercial transactions through the agency of the French, with the advice of the latter, offering *nazar*, applied for permission to erect a factory at Bangibāzār.¹ Obtaining *sanad* from Nawāb Jafar Khān, they erected mud-walled houses, established themselves there, and laid the foundation of a factory with strong towers, surrounded by a deep and broad moat, into which the river water flowed, and wherein sloops could move about. Working day and night, and spending much money, they set about building the same. Placing obliquely the cap of vanity on the head of pride, they gave themselves airs at the expense of other Christian nationalities, and bragged they would sell woollen-stuffs, velvet, and silk-stuffs² at the rate of gunny-cloth.³ The English and Dutch Christians, seeing the loss in their own markets,

¹ This place is marked between Ichapur and Chank, on the map in Wilson's *Annals*, Vol. I, p. 180.

²  is a silk-stuff with figures of leaves and branches woven on it. The *Ain-i-Akbari* (Blochmann's tr., pp. 92—96) gives a list of the gold-stuffs, cotton-fabrics, and woollen-stuffs current in India in Akbar's time. It would appear therefrom that out of 28 gold-stuffs only two were imported from Europe, out of 39 silk-stuffs only seven were imported from Europe, out of 29 cotton-stuffs *nil* was imported from Europe; whilst out of 26 woollen-stuffs only one was imported from Europe, all the rest being either manufactured in India, or imported from Asiatic countries, like Arabia, Persia, China, &c.

³ Richardson's Dictionary does not seem to give the word  but it occurs in the following charming lines of the great Persian poet, Omar Khyam :—

در چشم میخان چه زیبا چه زیست
منزکه عاشقان چه دوچه چه بیشت

conspired to have the former's factory closed; intrigued with the Mughal merchants, and undertook to pay themselves their *nazars*. Relating to Ahsānu-l-lāh Khān, Faujdār of the Port of Hooghly, tales of their bloodshed and oppression in Europe and also exaggerated accounts of their having erected forts and towers with moats at Bangibāzār, and of their past misdeeds in the Emperor's dominions, they induced Ahsanu-l-lah Khān to write to Nawāb Jafar Khān, and themselves petitioned the latter to issue mandates in the name of the above Faujdār to close the factory of the Danes. Although Ahsānu-l-lāh Khān sent agents to close the factory, the Danes not relying on their message, failed to close their factory; at length the Faujdār deputed his own Deputy, named Mir Jafar, to the Danes. The Chief of the Danes, who was styled a General, mounted cannons on the heights of the ramparts, and prepared to fight. The aforesaid Mir, erecting entrenchments facing the ramparts, commenced fighting with cannons, rockets, arrows, and muskets. But the soldiers of the Mir could not approach the factory, owing to constant shower of cannon-balls and rockets. And the ways for the ingress and egress of the vessels of merchants in the river became closed. The Christian French secretly leagued with the Danes and assisted the latter with supplies of shot, powder, and armaments. The Danes captured, with the secret help of the French, Khwājah Muhammād Kamil, eldest son of Khwājah Muhammād Fazal, who happened to pass and repass the river by boat. Owing to this, all the Mughal, Armenian, and other merchants made great exertions to effect his release, and fearing lest he might be slain, for two or three days a truce was arranged. The aforesaid Khwājah, agreeing to pay a large ransom, and also promising to bring about peace, was released from the custody of the Danes. Then the Christian French, dreading the resentment of the Faujdār, deserted the Danes. Mir Jafar, advancing his entrenchments, with volleys of cannon-balls, rockets, arrows, and musket-balls, reduced the garrison to straits, and cut off all supplies both by land and by water. When the garrison were reduced to starvation, their Indian servants all fled, and the General alone with thirteen Danes remained in the factory. Though reduced to such straits and numbers,

پوشیدن پودلار چه اطلس چه بانی
زیر سر عاشقان چه بالین چه خشت

they with their own hands kept up a perpetual shower of cannon-balls and rockets, and allowed no opportunity to the attacking force to lift up their heads, and far less to advance out of their entrenchments or to assault the factory. For some time the fighting continued in this wise. By chance, a cannon-ball discharged from Mir Jafar's entrenchment hit the Danish General on the right arm, and broke it, and his hand became in consequence useless. The General¹ was obliged, in consequence, at dead of night, to scuttle out of the factory, and, embarking on board a vessel, he set sail for his own native country. Next morning, the factory was captured; but save and except some cannon-balls, nothing of value was found. Mir Jafar, rasing the gateway and the tower of the factory, returned victorious and triumphant. About that time, news arrived that the Afghans, Shuj'a'it Khān and Niyat Khān, zamindars of Tonki Sarubpūr,² in the Sarkar of Mahmudābād, who were notorious for their lawlessness, had plundered the revenue of Mahmudābād amounting to sixty thousand rupees, whilst on its way to Murshidābād. Nawāb Jafar Khān, who thirsted for the blood of thieves and robbers, hearing this news, appointed a Superintendent of Dacoity with spies under him, and after ascertaining the reality and origin of this affair, he issued an order to Absānu-l-lāh Khān, Fanjdār of the Chaklāh of Hughli, directing their arrest. The aforesaid Khān, ostensibly marching out on a hunting expedition, like a sudden calamity, surprised their stronghold, arrested and captured all the brigands, put them in chains and fetters, mutilated their hands and feet, tied them strongly and securely with pieces of stirrup-leather, and sent them to Nawāb Jafar Khān. The Nawāb imprisoned them for life, and confiscated their treasures. After they were thus banished and extirpated,³ the Nawāb settled their aforesaid *zamīndāri* with Rām Jivan. Levying indemnity equal to the plundered revenue from the landholders of the neighbourhood, the Nawāb credited it to the Imperial treasury. During the Nawāb's administration, the names of free-booters, night-marauders, and assassins were blotted out from the annals of the Bengal Satrapy, and the dwellers, both of

¹ The Danish Chief's name appears to be Mr. Attrup (See Wilson's *Annals*, Vol. II, p. 200). This happened in 1714.

² This is a place about five miles from Jessorā head-quarters.

³ There is still a Pathan family in Sarubpur, though impoverished.

towns and villages, lived in perfect peace and comfort. The *Thanahs* of Katwah and Murshidganj, on the highway leading to Bardwān, were established by the Nawāb, in the early part of his Nizāmat, whilst he held the title of Murshid Quli Khān. He established these *Thanahs* for guarding the above highway, and their control and administration was entrusted by the Nawāb to his special disciple, Muhammad Jān. In that, in the environs of Fanachor, which is on the highway leading from Nadiā to Hughli, in the plantain groves thefts took place in broad daylight, Muhammad Jān established an outpost at Pūpthal, subordinate to the *Thanah* of Katwah. Capturing the thieves and robbers, and chopping them into bits, Muhammad Jān hanged them on the trees of the highway, to serve as warnings to others. As in his retinue, hatchet-men used to go ahead, he became known as Muhammad Jān *Kolharāh*. Thieves and robbers used to tremble on hearing of his name. As a propagator of Muhammadian religion, as a strict observer of the religious injunctions, as a friend of scions of good family, as a reliever of the distressed, and as an exterminator of oppressors, Nawāb Jafar Khān was a second Amira-l-Umarā Shāista Khān. He was strict in the enforcement of his orders, and faithful in the fulfilment of his engagements. He never neglected saying his daily prayers five times, and fasted for three months in the year, and used to completely recite the Qurān. On the 12th and 13th of the lunar months, he used to fast, and on Thursday nights he was vigilant in his prayers. Many nights he used to pass in reciting certain select portions of the Qurān, and he slept little. From morning to midday, he devoted himself daily to transcribing the Qurān. And he used to send, every year, copies of the Qurān transcribed by his hand, together with votive offerings and gifts, through the headmen of the pilgrims and other caravans bound for pilgrimage, to Mecca; Medinah, Najaf, Karballa, Baghdād, Khorāsān, Jidāh, Baṣrah, and other holy places, like Ajmir, Panduah, &c. For each of these places, he allotted votive offerings, endowments, and reciters of the Qurān. The humble author of this History has seen a torn copy of the Qurān, every chapter of which was detached, in the shrine of Hazrat Makhdum Akhi Siraju-d-din, at S'adu-l-lahpur,¹ written in large characters in the handwriting

¹ I do not know if that copy is still there. See also note *ante*.

of Nawāb Jafar Khān. The Nawāb had in his employ 2,500 reciters of the Qurān, who completely recited the Qurān daily, and corrected what the Nawāb transcribed from the Qurān; and their meals were supplied twice daily from the Nawāb's own kitchen, and comprised game, birds, and other animals. He shewed a great predilection for the company of Syeds, Shaikhhs, the scholarly, and the pious, and he deemed it meritorious to serve them. And from the 1st to the 12th of the month of Rabi'u-l-Awwal, which is the anniversary of the death of the Prophet Muḥammad (Peace be on him!), daily he used to feed the excellent and the venerable Shaikhhs, the Ulama, the pious saints, and inviting them from the environs of Murshidābād, he used to receive them with great respect at his banquets, and till they finished their dinners, he used to stand before them in a respectful posture, and to serve them. And every night during that period, from Māhinagar to Lālbāgh, on the banks of the river, he used to arrange illuminations with chirāghs, in an elegant fashion, so that from the brightness of the illumination, the altars of the mosques and the pulpits, with the inscriptions of the Qurān engraved thereon, could be read from the other side of the river by spectators, to their great amazement. It is said that he employed more than one *lak* of labourers to light the *chirāghs* under the supervision of Nāzir Ahmad. After sunset, as soon as the gun was fired to signal that the illumination should commence, all the *chirāghs* were simultaneously lit up in one instant, producing an illusion as if a sheet of light had been unrolled, or as if the earth had become a sky studded with stars. And he constantly consecrated his life to seek the approbation of his Creator and to seek the well-being of his subjects, and to redress the grievances of the oppressed. He used to sign his name with the *Shangarfi* pen. He exerted himself to render the prices of food-grains cheap, and did not allow rich people to hoard up stocks of grains. Every week, he had the price-current reports of food-grains prepared, and compared them with the prices actually paid by the poor people. If these latter were charged one *dām* over the prices stated in the price-current reports, he had the dealers, *mahaldārs*, and weighmen punished in various forms, and had them patrolled through the city, placed upon asses. During his administration, the ruling price of rice was 5 or 6 maunds (of the standard market

weight) per rupee, and other articles were similarly cheap, so much so that by spending one rupee in a month, people ate *polāo* and *qalīah* daily.¹ Owing to this cheapness, the poor lived in ease and comfort. And the captains of ships were not permitted to export on their vessels food-grains beyond those needed for actual consumption by those on board the ships. At the period of disembarkation of ships, the Faujdār of the port of Hughli deputed to the harbour a Preventive Officer for the inspection and attachment of the food-grains, in order that no food-grains beyond what were needed for actual consumption on board the ships might be exported. And the Nawab had so much reverence for the Imperial authority, that he never travelled on any of the Imperial flotilla of boats. In the rainy seasons, when the Imperial war-vessels came for review from Jahāngirnagar (Dacca) he used to go up to receive them, and turning his face towards the Imperial Capital he used to offer his salute and presents. And in obedience of the Sacred Law he never indulged in intoxicating liquors, and eschewed things prohibited by the sacred law, neither he saw danceings nor heard singings. In his whole lifetime, besides his one wedded wife, he kept no mistress, and never bestowed his attention on any other woman. Owing to his extremely nice sense of honour, he did not allow eunuchs and women who cannot be lawfully seen to enter his harem. If a female slave went out of his harem once, he did not allow her access to the harem again. In every branch of learning, art, and science he had great proficiency. He abstained from delicious and luxurious dishes ; nor did he taste anything of luxury except ice-water and ice-preserves. And Khizr Khān, Deputy of Nāzir Muḥammad, was deputed for four months in winter to the mountains of Akbarnagar for storing ice. The Nawab had stores of ice full for twelve months, used ice daily and received his supplies of ice from Akbarnagar. Similarly, in the season of mango-fruit, which is the best of the fruits² of Bengal, the Superintendent of mango-supplies was posted in the

¹ This would indicate wonderful economic and agricultural prosperity in Bengal during the Viceroyalty of Mur Shid Quli Khān. *Polāo* and *Qalīah* are rich Hindustani dishes. See *Ain-i-Akbari* (Bloch's Tr., Vol. I, pp. 59 and 62) for a list of Hindustani menu, and also for statistics of prices of certain articles in Akbar's time.

² For a detailed description of the Fruiteries in India, in Akbar's time, see *Ain-i-Akbari* (Bloch's Tr., p. 64.)

Chaklah of Akbarnagar, and he, counting the mangoes of the Khās trees, entered them in the accounts, and shewed their collection and disposal, and the watchmen and carriers, levying the expenses of carriage from the zamindars, sent the sweet and delicious mangoes from Maldāh, Katwāh, Husainpur, Akbarnagar, and other places. And the zamindārs had no power to cut down the Khas mango-trees ; on the contrary, the mangoes of all the gardens of the aforesaid Chaklah were attached. And this practice was more vigorously observed in the times of previous Nāzims of Bengal. Even at present,¹ when the administration of Bengal is virtually in the hands of the Christian English, and only the nominal Nizāmat rests with Nawāb Mubāraku-d-daulah, son of Nawāb J'afar Ali Khān,² in the mango-season the Superintendent of the Khās mangoes proceeds to Maldāh on behalf of the aforesaid Nawāb Mubāraku-d-daulah, attaches the mangoes of the Khās trees, and sends them to the Nawāb, and the zamindārs do not go near the Khas mango-trees. But the Superintendent no longer obtains the carriage expense from the Zamindars, nor does he enjoy his former prestige and respect. The roots of oppression were so thoroughly extirpated in the time of Nawāb Jafar Khān, that the agents of zamindars used to loiter about—from the Naqār Khānah to the Qihel satun,³ in quest of the oppressed and of complainants. Wherever they came across an oppressed man or a complainant, they amicably settled matters with him, and did not leave him to complain to the Nawab. And if the officers of the Courts of justice showed partiality towards the oppressors, and if the oppressed carried their complaints to the Nawab, the latter instantly redressed their grievances. In administering justice, he did not allow consideration and partiality to be shewn to anyone ; he weighed the high and the low evenly in the scale of justice. For instance, it is well known that to avenge the death of an oppressed man, he executed his own son,⁴ and obtained the title of ““*Adālat Gastar*” (or Justice-Stewer). He used to dispense justice, basing his orders

¹ i.e., when this history was written (1788)

² i.e., Mir Jafar Ali Khān.

³ The Qihel Satun was a Public Audience Hall built by Murshed Quli Khan, at Muighidabad.

⁴ This incident of stern and blind justice recalls to memory the glorious career of another Musalman sovereign in the far West—that is, of Abdur Rahman, the Khalifa of Spain (See Amir Ali's History of the Saracens, p. 510).

on the injunction of the Qurān, and on the expounding of the law by Qāzi Muhammad Shārf, who had been appointed to the office of Qāzi by Emperor Aurangzeb, and who was an upright judge and a great scholar, free from hypocrisy. It is related that a mendicant at Chunākhali begged for alms from Bindraban, the *Talqdar*. The latter got annoyed, and turned him out from his house. The mendicant on his (Bindraban's) route of passage collected some bricks, laid them one over the other like the foundation of a wall, and named it a mosque, and shouted out the call to prayer, and whenever the palanquin of Bindraban passed that way, he shouted out still more loudly the call to prayer. Bindraban, becoming annoyed by this, threw down some brickbats from that foundation, and abusing the mendicant drove the latter from that place. The mendicant lodged a complaint at the Court of justice of Nawāb J'afar Khān. Qāzi Muhammad Sharf, with the concurrence of other Ulama, acting on the injunction of the sacred Law, ordered the execution of Bindraban. J'afar Khān, not acquiescing in the sentence of execution, enquired thus from the Qāzi as to whether he could be let off: 'Can in any way this Hindu be saved from the death-sentence?' The Qāzi replied "Only so much interval may be allowed in the execution of his death-sentence as may be taken up in the execution of his interceder; after that, he must be executed."¹ Prince 'Azim-sh-shāh also interceded for Bindrāban; but that, too, was of no avail. The Qāzi killed him by shooting him with an arrow with his own hand. Azim-sh-shāh wrote to Emperor Aurangzeb as follows: "Qāzi Muhammad Shārf has turned mad; for nothing he has killed Bindrāban with his own hand." The Emperor remarked on the report of the Prince thus: "This is a gross² calumny; the Qāzi is on

¹ A wonderfully upright and fearless Judge Qazi Muhammad Sharf must have been

² Mark the pun on the word "*Azim*" in the text. "*Azim*" means 'great' as well as it may refer to the name '*Azimushshan*'. So it may mean "it is a great or gross calumny" and also "it is a calumny on the part of Azim (*Azimushshan*)" Aurangzeb, even whilst angry, was not free from flashes of wit (often sarcastic wit) in his epistles. As I am afraid, in this English garb, the reader may miss the relish of the original, I give the original in Aurangzeb's language :—

the side of God." Till the close of the reign of Emperor Aurangzeb, Qāzi Sharf continued to hold the office of Qāzi. On the death of the Emperor, the Qāzi resigned his office; though J'afer Khān pressed him to continue, he did not. And during the reign of Emperor Aurangzeb and during the Niżāmat of J'afer Khān, only the nobility, the scholars, the learned, and the excellent who passed examinations were appointed to the office of Qāzi, which was never bestowed on the illiterate or the low. No changes or transfers in the offices of the pious and hereditary Qāzis existed, nor was any tax levied from them; in fact, they were subordinates to no superiors, nor answerable to any.¹ For instance, Aḥsanu-l-lāh Khān, Faujdār of the port of Hughli, grandson of Bāqir Khān, the Senior (after whom a kind of Indian bread has acquired the name of *Bāqir Khāni*), was a *protégé* of Nawāb J'afer Khān, and he possessed great influence with the Nawāb. During his administration, Imamu-d-din, Kotwāl (Police Superintendent) of the port of Hughli, who had acquired a high position and much influence, enticed away the daughter of a Mughal from the latter's house. The aforesaid Aḥsanu-l-lāh Khān, conniving at this offence, shewed partiality towards his Kotwāl, and stood surety for his future good behaviour. The Mughals carried their complaint to Nawāb J'afer Khān. The Nawab, according to the injunctions of the Holy Book, had the Kotwāl stoned to death, and did not listen to the intercession of Aḥsanu-l-lāh Khān for the offender. Towards the close of his career, on the eastern plain of the city of Murshidābād, on the grounds of his Khas T'aluq, the Nawab erected a Treasury, a *Katrah*, a Cathedral mosque, a monument, a Reservoir, and also sank a large well, and under the staircase of the mosque, he located his own tomb, so that it might be safe from damage, and might also, owing to the proximity of the mosque, be blessed with perpetual benedictions for his soul. When his life drew to its close, finding that he had no son, he proclaimed Sarfarāz Khān, who was his maternal grandson, and who had been brought up by him, as his heir and successor, and he entrusted to him charge of the treasures

¹ Emperor Aurangzeb, though rather a bigot in some points, had scrupulous regard for the majesty of the *Shārī'ah* or Law, and took considerable pains to improve the administration of Justice. The Qāzis, or Magistrates and Judges, were exclusively recruited from the ranks of eminent scholars, and they were not subordinate to any except the Law itself, and their offices carried great prestige.

and effects and the control of both the Nizāmat and the Imperial offices. In 1139 A.H. he died. From the following Misr'a, the date of his death is obtained :—

ز دارا لخلافت جوار افتاد

(Translation) From the Imperial Capital, the rampart has fallen.

When the numerical value of the word جوار is deducted from the word خلافت, the date of his death is obtained.

He spurred on his steed of march towards eternity;

He has passed away, but his good name survives.

Aye, what better can anyone aspire to than this ? :

That after he has passed away, his many virtues might survive.¹

—o—

NIZAMAT OF NAWĀB SHUJ'A-UD-DĪN² MUHAMMAD
KHĀN WHO WAS ALREADY NAZIM OF THE
 SUBAH OF ODISĀ (ORISSA).

When Nawāb J'afar Khān passed to the regions of eternity, Sarfaraz Khān³ following the Nawāb's dying wish, laid the former in the tomb under the staircase of the *Katrah* mosque, and himself ascended the *masnad* of Nizamat as his successor. And conciliating the Nizamat and Imperial officials, like Nawab J'afar Khān he administered fiscal and administrative affairs. Save and except the Public Funds and Imperial treasures, he removed to his private residence the private treasures and effects of J'afar Khān. He reported J'afar Khān's death to Emperor Muhammad Shāh.

¹ These beautiful lines, I suspect, are borrowed from Saadi, the great Persian Moralist and Poet of Shiraz

² He was called "Muza Dakni," and he hailed from Burhanpur. His father's name was Nuru-d-din, who came originally from Khorasan. He was son-in-law of Murshed Quli Khān, and was Nazim of Orissa, when Murshed Quli Khān became Subādar of Bengal. He received the title of Mutaman-ul-Mulk, Shujau-d-daulah Asad Khān (See *Māasir*, Vol. 3, p 953, and *Seir-ul-Mutakheen*, Vol. 2, p. 469).

³ His name was Mirza Asadu-d-din, and his titles were Alau-d-daulah Sarfaraz Khān Haidar Jang'. He was a son of Shujau-d-din Khān, and a maternal grandson of Murshed Quli Khān. (See *Māasir-ul-Umara*, Vol. 3, p 754 and *Seir-ul-Mutakheen*, Vol. 2, p 408)

and to Qamru-d-din Husain Khan Bahadur.¹ He also communicated the intelligence to his father, Shuja'u-d-din Muhammad Khan, who was Nazim of Orissa. The latter on hearing the news said :—

“The sky has turned towards the fulfilment of my aim,
And has minted coins of the kingdom after my name.”

Since Shuja'u-d-din was very anxious to obtain the Nizamat of Bengal with its honours, treasures, and privileges, he shelved all paternal and filial attachments, and left his son, Muhammad Taqi Khan, who was matchless in bravery and liberality, in charge of the Nizamat of Orissa in the City of Katak.

—————o—————

END OF FASC. 3.

¹ His name was Mir Muhammad Fazil, and his title was Itamadu-d-danlah Qamraddin Khan Bahadur. He was a son of Itamadu-d-danlah Muhammad Amin Khan. On Nizam-ul-Mulk Asif Jah resigning the office of Vazir, Qamriddin Khan became Vazir of Emperor Muhammad Shah in 1137 A.H. He was liberal, affable, and polished (See *Mausi-u-Umara*, Vol. 1, p. 358, and *Seir ul-Mutakheer*, Vol. 2, p. 457).

FASC. IV.

Shujāu-d-din marched with a large army towards Bengal. In order to obtain the Imperial *Sanad* of the *Nizāmat* of Bengal, and in order to secure the support of the Imperial Ministers, he sent a message to Rai Balkishan, agent of Nawab Ja'far Khān, at the Imperial Court, who enjoyed more confidence and eminence than Ja'far Khān's other agents. He also sent messages to other agents of his own.

Emperor Muhammad Shāh,¹ on receiving news of Nawab Jarīar Khān's death, had conferred the *Sūbahdārī* of Bengal on Amīru-l-Umarā Šamsāmu-d-daulah Khān-i-Dāmān² Khān Bahādur, Chief Pay-Master-General of the Army. The latter was Emperor's loyal friend and intimate associate both in social gaieties as well as in State deliberations, and was his comrade, companion, and counsellor in matters pertaining to feasts, as well as to wars. The Amīru-l-Umarā misled by the intrigues of the aforesaid agent, sent the patent and *Khulāt* of the Deputy *Nizāmat* of Bengal in the name of Shujāu-d-din Muhammad Khān. Shujāu-d-din Khān had reached this side of Mednīpūr, when the patent addressed to his name arrived, and viewing this event as a good omen, he named that place "Mubarak-Manzil" or "the Auspicious place," and ordered a *Katāk* (a Tower) and a masonry-built *Caravanserai* to be erected there. When news of the approach of his father reached

¹ Emperor Muhammad Shāh was raised to the Imperial throne of Delhi by the Syed brothers in 1131 A H. See *Sirru-l-Mutakheṣin*, Vol II, p. 422

² His name was Khwajah Asam. His ancestors had come from Badakhshan to India, and settled at Agra. He held a small *Mansab* in the beginning under Prince Azimu-sh-Shan, and was in the latter's company in Bengal at Dacca. When the Prince in obedience to the summons of his father, Muhammad Maazzam (afterwards Emperor Bahadur Shāh), on the death of Emperor Aurangzeb, left Bengal to join his father at Agra, he left Khwajah Asam in the company of his son Farrukh Sir, who remained in Bengal on behalf of his father. He soon made himself a *persona grata* to Prince Farrukh Sir, and exercised considerable influence over his conduct and policy. Farrukh Sir conferred on him the title of 'Ashraf Khān,' and on ascension to the throne conferred on him the further titles of "Samsamu-d-daulah Khān Dauran," and created him a *Haft hazārī*, and second *Bakhshi*. In the reign of Muhammad Shāh, on the fall of Syed Husain Ali Khān, he received the title of 'Amīru-l-Umarā' and also became the Supreme *Bakhshi* or Generalissimo, or Paymaster-General of the Army. He fell during the war against Nadir Shāh who had invaded India in 1151 A H. See *Maasnu-l-Uma'a*, Vol. I, p. 819.

Sarfarāz Khān, owing to recklessness of youth, the latter intended marching to Katwah, in order to oppose his father's advance. The Dowager Begam of Nawāb Ja'far Khān, who was a very wise and sagacious lady, and who regarded Sarfarāz Khān as dearer than her own life, dissuaded the latter, and with soft and sweet words of counsel set his mind at ease. She said to Sarfarāz Khān: "Your father is old; after him, the Subahdārī as well as the country with its treasures would devolve on you. To fight against one's own father, is cause of loss both in this world and in the next, as well as of ignominy. It is meet that till the lifetime of your father, you should remain contented with the *Diwāni* of Bengal." Sarfarāz Khān, who never acted against the advice of his grand-mother, acquiesced in her counsel. Advancing, he received Shujāu-d-din Muḥammad Khān, and escorted him to Murshidābād. Making over to his father the Fort and the offices of the Nizāmat, Sarfarāz Khān retired to his private residence at Nakthkhali. From there he used to attend daily on his father, and spend his time according to the latter's wishes. Retaining in his own service the Qorān-readers, hymn-reciters, and scholars belonging to Nawab Ja'far Khān's household, Sarfarāz Khān employed them on devotions and on recitations of the Qorān, as was the practice under Nawab Ja'far Khān. He further consecrated his life to winning the hearts of people, and also sought for help and blessings from saints and hermits. ✓

Shujāu-d-din Muḥammad Khān,¹ who in point of bravery and

¹ The author of the *Seiru-l-Mutakherin* also pays a glowing tribute to the memory of Nawab Shujāu-d-din Khān, and styles him a second Naushirvan in justice and liberality. He treated all his officers, high and low, including soldiers and household servants, with affability and considerateness, and at the time of his death, begged their forgiveness, and gave them all two months' pay in advance. In the administration of justice, he was very impartial and made no difference between his own son and his humblest subject. He appreciated talent, and during his administration, people possessed of the east talent flocked into Bengal from all parts of Hindustan, and found a ready friend and helper in him. Bengal which enjoyed the title of 'Jinnatul-Bilād' or 'Paradise of Provinces,' now literally became so, under Shujāu-d-din Khān's wise and beneficent administration. His charities were uncontested and catholic, and his liberality was unstinted. His subjects, during his administration, enjoyed perfect peace and happiness. See *Seiru-l-Mutakherin*, Vol II, pp. 472 and 488 (Pers. text).

By the way, the general immunity from civil wars and disturbances

courage was unique in his day, and who in point of liberality and generosity was matchless in his time, was born at Burhānpūr.¹ As he ascended the *masnad* of the *Nizāmat* of Bengal in his old age, he felt compassion for the condition of the Bengal Zamindars, who being in duress from the time of Nawāb Ja'far Khān had never, even in dreams, beheld the faces of their wives and children. He set them at large, and permitted them to return to their homes, after levying from them *Nazars* over and above the amounts of revenue assessed by Nawāb Ja'far Khān. By this stroke of policy, over and above the profits of *Jāgīs* and fees on ware-houses and factories, he easily raised one *kīor* and fifty *laks* of rupees, which he remitted to the Imperial Treasury through the Banking Agency of Jagat Seth Fatih Chānd. And selling off at fancy prices to Zamindars the jaded horses, cattle, and other live-stock, as well as damaged carpets and curtains belonging to the private estate of Nawāb Ja'far Khān, he sent another forty *laks* of rupees, besides elephants, to Emperor Muhammad Shāh. And after the Abstract Balance-sheet of the Annual Accounts was prepared, he remitted to the Imperial Capital the stipulated annual tribute of the *Nizāmat*, besides the Imperial Revenue, according to the established usage. And sending to the Emperor, at their proper seasons, elephants, *Tāngan* horses, special cotton-fabrics,² and *qūshkhana*³ and enjoyed by Bengal during the vigorous régimes of Murshid Quli Khān and his successor, Shujāu-d-dīn Khān (whilst the whole of Upper India was convulsed and torn by fratricidal wars and foreign invasions which converted those fair regions into human shambles), would in a large measure account for the existence of a comparatively large Musalman population in Bengal, contrasted with that in Upper India, without having recourse to theories of a more or less fanciful character, for which there appears little or no historical warrant.

¹ Burhānpūr is described in the *Ain* (see Vol. II, p. 223) as "a large city, three *kos* distant from the Tapti, in Subah Dandes or *Khandes*. It was embellished with many gardens, inhabited by people of all countries, and handi-craftsmen plied a thriving trade."

² *Khaṣah* is mentioned in the list of cotton-fabrics manufactured in India. See *Ain*, Vol. I, p. 94, for a list of cotton, silk and woollen manufactures of India, in Akbar's time. Emperor Akbar took great pains to improve all indigenous manufactures. "Skilful masters and workmen were settled in India to

³ قوشخانہ means "small-bodied (man)." I do not exactly understand what قوشخانہ signifies. It was apparently some sort of cotton or silk-stuff manufactured in Bengal, with human figures woven thereon.

other manufactures, he attested thereby his loyalty to the Imperial throne, and was in consequence invested with the titles of Mautamanu-l-Mulk, Shuja'u-d-danlah, Shuja'u-d-din Muhammad Khān Bahādur Asad Jaug. He also received the personal *Mansab* of a *Haft Hazārī*, with seven thousand troopers, besides a fringed Pālkī, together with the insignia of the *Māhi* Order, and a *khila'at* consisting of six pieces of robes, precious stones, a jewel-mounted sword, and a Royal elephant with a horse. He was further confirmed in the office of Nāzim of Bengal. He surpassed his predecessors in office in paraphernalia of royalty and armaments, and though his prime of life had passed, he did not scorn life's pleasures. Dismantling the public buildings erected by Nawab Ja'far Khān, as they seemed too small according to his lofty ideals, he built instead a grand and spacious Palace, an Arsenal, a lofty Gateway, a Revenue Court,¹ a Public Audience-Hall,² a Private Office,³ a *Boudoir* for Ladies, a Reception-Hall,⁴ a Court of Chancery⁵ and a Court of Justice.⁶ He lived in magnificent splendour, and used to ride out in right regal state. He attended constantly to the well-being of his Army, and to the happiness of his subjects. On his officers, he lavished largesses amounting to no less than one thousand or five hundred rupees in each case. Constantly animated by a scrupulous regard for justice, and always inspired by fear of

teach people an improved system of manufacture. The Imperial workshops, the towns of Lahore, Agra, Fathpur, Ahmadabad, Gujrat, turn out many master-pieces of workmanship; and the figures and patterns and knots, and variety of fashions which now prevail, astonish experienced travellers. His Majesty himself acquired a theoretical and practical knowledge of the whole trade, and on account of the care bestowed on them, the intelligent workmen of this country soon improved. All kinds of hair-weaving and silk-spinning were brought to perfection, and the Imperial workshops furnish all those stuffs which are made in other countries...” See *Ain-i-Akbari*, Blochmann's translation, Vol. I., pp. 87, 88.

¹ ‘The *Diwan Khana*’ is a building containing the office of Diwan or Finance Minister.

² A ‘*Chihil Satun*’ means literally ‘forty-pillared.’ It was a large building, intended as a Public Audience-Hall.

³ ‘*Khilwat Khana*’ means a ‘Private Chamber.’

⁴ ‘*Julus-Khana*’ means “Office-room or building.”

⁵ *Khalisah Kacheri* means the “Court of Exchequer,” or the Revenue Court or Revenue Board in respect of Crown-land Affairs.

⁶ *Farmansari* means a ‘Court of Justice.’

God, he uprooted from his realm the foundations of oppressions and tyrannies. Executing Nāzir Ahmad and Murād Farrāsh, the employés of Nawab Ja'far Khān, who were notorious for their high-handedness, he confiscated their effects. Nāzir Ahmad had laid the foundation of a Mosque with a garden at Dehpara on the banks of the river Bhāgirati. Shujā'u-d-daulah, after executing him, finished the mosque and garden, and named them after himself. And he tastefully embellished the garden by building therein grand palaces with reservoirs, canals and numerous fountains. It was a splendid garden, compared with which the spring-houses of Kashmīr paled like withering autumn-gardens; nay, the garden of Iram¹ itself seemed to draw its inspiration of freshness and sweet-ness from it. Shujā'u-d-daulah used frequently to resort for promenades and picnics to that paradise-like garden, and held there pleasure-parties and other entertainments. Every year in that beautiful garden, he used to give a State Banquet to the educated section² of his State Officers. It is said that owing to the superb charmfulness of that garden, Fairies used to come down there for picnics and walks, and to bathe in its tanks. The guards on get-ting scent of this, informed Shujā'u-d-daulah. Dreading mischief from the genii, the Nawab filled up the tanks with earth, and dis-continued his picnics in that garden.

Being fond of ease and pleasures, Nawab Shujā'u-d-daulah en-trusted the duties of the Nizāmat to a Council,³ composed of Hāji

¹ 'Iram' or ^{پر} "is the celebrated but fabulous garden said to have been anciently laid out in Arabia Felix by a king named Shadad-bn-i-Ad or Iram bn-i-Omad. Frequent mention of these gardens is made by the Eastein poets, who describe them as a perfect model of Paradise

² It is significant that even in those declining years of the Mughal *regime*, towards the first quarter of the eighteenth century, scholarship and intel-lectual attainments had not ceased to command esteem amongst the Mughal Pro-Cousuls.

³ See slightly varied account in the 'Seirul-Mutakherin,' which shews that Mirza Ali Vardi Khān was the leading spirit in Shujā'u-d-din's Coun-cil or Cabinet. See *Seirul-Mutakherin*, Vol. II, p. 473 Pers. text. On ascend-ing the *gadi* of Nizamat, Shujān-d-din Khān constituted a Cabinet of Advisers or Council of State, consisting of (1) Mirza Muḥammad Ali Vardi Khān alias Mirza Bandi, (2) Hāji Ahmad, brother of No. 1, (3) Rai Rajān 'Alam Ghānd (formerly Shujā'u-d-din's Diwan in Orissa), (4) Jagatset Fateh Ghānd, the banker. In all important matters, he used to consult them before passing orders. His first measure was to release the Bengal Zamindars who had been imprisoned by Ja'far Khān. This measure brought him not only

Ahmad, Rāī Ā'lamchānd Diwān, and Jagat-Set Fatehchānd, whilst the Nawab himself indulged in pleasures.¹ Rāī Ā'lamchānd Mukhtār,²

popularity but also an increase to the revenue (as *Nazar* was levied), and at the same time contributed to the fertility of Bengal, the *Jinnatu-l-Bilad*. (See *Seurul-Mutakherin*, Vol. II, p. 473). For purposes of administration, he maintained his son Sarfaraz Khan as the nominal Diwan of Bengal, conferred the Subahdarī of Orissa on his son (by another wife), named Muhammad Taqī Khān, the Deputy Nizamat of Jahangirnagar or Dacca on his son-in-law, Murshid Qulī Khān II, the Faujdarship of Bangpur on Sayid Ahmad Khān (nephew of Ali Vardi Khān), the Faujdari of Rajmahal or Akbarnagar on Zainu-d-din Ahmad (another nephew and son-in-law of Ali Vardi Khān), Nawazish Mhd. Khān (another nephew of Ali Vardi) was created Generalissimo of the Army. See *Seurul-Mutakherin*, Vol. II, p. 472.

¹ This preference of personal pleasures to the performance of public duties by the later Mughal pro-consuls and sovereigns of the 18th century, marks a sad moral collapse, and was one of the causes that hastened the downfall of the Great Mughal Empire in India. Preferring their own personal ease and pleasures, these later Moslem Satraps and Emperors delegated the unchecked control of their State concerns into the hands of ministers, who often proved unscrupulous, venal and treacherous, and scrupled not to barter them to intriguers for the sake of what they deemed to be their individual and personal self-aggrandisement. It was a failing which stood out in jarring contrast to the noble traditions and examples of a Babar, a Sher Shah, an Akbar, and an Aurangzeb, each of whom 'scorned delights and lived laborious days.' As bearing on the same point, I may also quote from Bernier's *Tavelis* pp. 129-130 the weighty words of Aurangzeb, whilst admonishing one of his Omarahs who had ventured to express his fears lest the Emperor's incessant occupations might be productive of injury to his health. Thus burst forth the Great Monarch in the following noble strain :—'There can surely be but one opinion among you learned men as to the obligations imposed upon a sovereign, in seasons of difficulty and danger, to hazard his life, and, if necessary, to die sword in hand *in defence of the people committed to his charge*. And yet this good and considerate man would fain persuade me that the public weal ought to cause me no solicitude ; that in devising means to promote it, I should never pass a sleepless night, nor spare a single day from the pursuit of some low and sensual gratification. According to him, I am to be swayed by considerations of my own bodily health, and chiefly to study what may best minister to my personal ease and enjoyment. No doubt, he would have me abandon the government of this vast kingdom to some Vizier : he seems not to consider that, being born the son

² The *Seurul-Mutakherin* describes Alamchand as having formerly held the office of Diwan under Shuja'u-d-din Khān, when the latter held the office of Nūzim of Orissa. *Seur*, Vol. II, p. 473, Pers. text. It is worthy of note that in Kattak (Cuttack) town, there is still a quarter or *Mahalla* known as 'Alam-chand Bazar.'

in the period of Shujā'u-d-daulah's Nizāmat of Orissa, was a Muhrar attached to the latter's household. At this time, he was invested with the Deputy Diwāni of the Šubah of Bengal, and being appointed Superintendent-General of the Affairs of the Nizāmat and the Diwāni, he effected considerable retrenchments in the public expenditure, and received the personal Mangab of a Hazāri with the title of Rāi Rāiān—a title which until that time no officer of the Bengal Nizāmat or Diwāni had enjoyed. And Hāji Ahmād¹ and Mirzā Bandī were sons of Mirzā Muhammād, who was a cup-bearer of Ā'zzam Shāh, a son of Emperor Aurangzeb Ā'lāmgir. Hāji Ahmād, on the death of his father, was appointed Cup-bearer and Superintendent of the jewellery-stores of Sultān Muhammād Ā'zzam Shāh. As Ā'zzam Shāh² fell in the struggle for the Em-

of a king, and placed on a throne, I was sent into the world by Providence to live and labour, *not for myself, but for others*; that it is my duty *not to think of my own happiness*, except so far as it is inseparably connected with the happiness of my people. It is the repose and prosperity of my subjects that it behoves me to consult; nor are these to be sacrificed to anything besides the demands of justice, the maintenance of the royal authority, and the security of the State. This man cannot penetrate into the consequence of the inertness he recommends, and he is ignorant of the evils that attend upon delegated power. It was not without reason that our great Saadi emphatically exclaimed—‘Cease to be kings; Oh, cease to be kings; or determine that your dominions shall be governed only by yourselves...’ Alas! we are sufficiently disposed by nature to seek ease and indulgence; we need no such officious counsellors. Our wives too, are sure to assist us in treading the flowery path of rest and luxury.” What a noble ideal of kingly duty!, and what a sad falling-off in later Moslem times!

¹ In *Seirul-Mutakke'in* and Stewart's History of Bengal, it is stated that Mirzā Muhammād's eldest son was Hāji Ahmād, and his second son was Mirzā Muhammād Āli (the latter received the title of Muhammād Āli Vardi Khān, through the favour of Shujā'u-d-din Khān, whilst the latter was Nazim of Orissa). See *Seir*, Vol II, p. 470.

² A'zzam Shāh, surnamed Prince Muhammād A'zzam, was the second son of Emperor Aurangzeb, his eldest brother being Prince Muhammād Muazzam, afterwards surnamed Emperor Bahadur Shāh. On Emperor Aurangzeb's death, there was a fratricidal struggle for the Empire between the above two brothers, with the result that at the sanguinary battle of Jajo, near Agra, in 1119 A.H., A'zzam Shāh, or Prince Muhammād A'zzam, was killed, and Bahadur Shāh became victorious. See description of this sanguinary battle with the slaughter of several Princes Royal in the *Seirul-Mutakke'in*, Vol. II, p. 377. Emperor Aurangzeb's third son, Prince Kam Bakhsh, similarly fell shortly after in 1120 A.H., near Haidnabad, in a similar fratricidal struggle with

pire, at the time of this Revolution, the two brothers leaving the Imperial Capital proceeded to the Dakhin and thence to Odisha (Orissa), and entered there the service of Shujā'u-d-daulah. Adopting a policy of tact and prudence which "is a friend, and like water, takes to every hue," these two brothers got into the good graces of Shujā'u-d-daulah. When Shujā'u-d-daulah acquired the Nizāmat of the Sūbah of Bengal, Hāji Āḥmad became his intimate associate and councillor in all affairs of the Nizāmat; whilst Mirzā Bandī was invested with the Mansab and title of Ā'li Vardi Khān, and appointed Faujdār of the Chaklah of Akbar-nagar¹ (Rājmahal). Similarly, the Hāji's eldest son, named Muhammād Rizā,² received the office of Dārogah or Superintendent of the Bajūtrah of Murshidābād; his second son, Agā Muhammād Sa'īd, was appointed Deputy Faujdār of Rangpur; whilst his youngest son, Mirzā Muhammād Hāshim, was invested with the Mansab and title of Hashim Ā'li Khān. Pir Khān, who during Shujā'u-d-daulah's stay at Burhānpur had rendered faithful services, and who from his youth to old age had passed his days in his company, was at this time invested with the Mansab and title of Shuja' Quli Khān, and given the Fanjdāri of the Port of Hugli, on the transfer of Aḥsanul-lah Khān.

Merit is no passport to worldly advancement,
When times are propitious, failings seem accomplishments.

The new Fanjdār of Hugli commenced exactions and oppressions. The Port of Hugli from his rapacity was ruined; and he commenced quarrelling with the European merchants. On the pretext of collecting the customs-duties of the Imperial Customs-

Bahadur Shāh. See *Seir*, Vol. II, p. 379. It ought to be noted that these fratricidal struggles did more to weaken the great Timuride Dynasty, than the ravages of Mahratta freebooters or the incursions of Nadir Shah and Ahmad Shah Durrani.

¹ 'Mirzā Bandī' was another surname of Mirzā Muhammād Ā'li (subsequently styled Muhammād Ā'li Vardi Khān). In *Seir* it is stated that he formed the leading spirit in the Council or Cabinet of advisers of Nawāb Shujā'u-d-din Khān, and that the Fanjdārship of Akbar-nagar or Rajmahal was bestowed by Shujā'u-d-din Khān on Ā'li Vardi Khān's nephew and son-in-law named Zain-uddin Ahmad. See *Seir*, Vol. II, p. 472.

² During the Nizāmat of Ā'li Vardi Khān, Muhammād Rizā received the title of 'Nawazish Muhammād Khān', and was advanced to the office of Diwan of Bengal. I do not quite understand what the word 'Bajūtrah' in the text means. It probably signifies "Miscellaneous Revenue."

Housè, he requisitioned troops from the Emperor, commenced hostility with the English, Dutch, and French, and levied *Nazars* and taxes. It is said that once unloading from English vessels bales of silk and cotton-stuffs, and placing these below the fort, he confiscated them. The English troops advancing from Calcutta, arrived near the fort. Shujā' Qulī Khān finding himself an unequal match for them climbed down, when the English troops carried off their goods. The aforesaid Khān writing to Nawāb Shujā'u-d-daulah requisitioned troops to attack the English, and by cutting off supplies of Qāsimbāzār and Calcutta, he reduced them to straits. The Chief of the English Factory at Qāsimbāzār was compelled in consequence to arrange terms of peace, by agreeing to pay three *laks* of rupees as *nazar* to Shujā'u-d-daulah. The Chief of the English Factory in Calcutta, borrowing the *nazarana* money from the Calcutta bankers, remitted it to Shujā'u-d-daulah.

In short, as the good services of Shujā'u-d-daulah came to the notice of the Emperor through the medium of Khān Daurān Khān, in recognition thereof, the Nizāmat of the Sūbah of Behar on the transfer of Fakhrū-d-daulah, brother of Raušanu-d-daulah Turābbāz Khān, was also conferred by the Emperor on Nawāb Shujā'u-d-daulah. The aforesaid Nawāb considering Muḥammad A'li Vardi Khān to be a person of capacity and tact, appointed him to be his Deputy Governor of Behar, and sent him to 'Azimābād (Patna) with five thousand cavalry and infantry. A'li Vardi Khān, arriving in the Sūbah of Behar, associated with himself, in the administration, General Abdul Karim

¹ Fakhrū-d-daulah was Sūbadār of Behar from 1140 A.H. for about five years. He was given to ease and pleasures, and ill-treated not only his minister, Shaikh Abdullah, who enjoyed the confidence of the public, but also insulted Khwajah Mu'tassam (brother of Amīru-l-Umara Samṣamu-d-daulah Khān Daurān Khwajah Asam). The latter in consequence left Patna, went to Delhi, and complained to his brother, who held great influence at the court of the Emperor, Muḥammad Shāh. Fakhrū-d-daulah was at once recalled, and Behar was added to the Bengal satrapy under Nawāb Shujā'u-d-dim Khān. The latter appointed Muḥammad A'li Vardi Khān as his Deputy in the Nizāmat of Behar, conferring on him (with the sanction of the Emperor) the title of Mahabat Jang, and promoting him to the rank of a *Panjhāzari*. A'li Vardi ruled over Behar vigorously. See *Seirul-Mutākerin*, Vol. II, pp. 469, 472. For Raušanu-d-daulah see page 462, Vol. II, *Seir*.

Khān,¹ Chief of the Afghāns of Dārbhangā, and raised a levy of efficient troops. Entrusting the reins of authority over administrative and revenue affairs to the hands of Abdul Karim Khān, Ā'li Vardi Khān sent the former on an expedition against the *Banjārah* tribe, who were a class of marauders and murderers, and who in the guise of traders and travellers used to plunder the imperial domains and treasures. Abdul Karim Khān, subduing the *Banjārah* tribe, gained a large booty. Muhammad Ā'li Vardi, by chastising the *Banjārah*² tribe, achieved a high reputation. And being aided by the Afghāns, Ā'li Vardi advanced with his forces against the tracts of the Rājahs of Bitiah and Bhawārah,³ who were refractory and turbulent. Their regions had never previously been trod by the feet of the armies of former Nāzims, nor had their proud heads ever bended before to any of the former Shūbahdārs. Indeed, they had never before paid the imperial revenues and taxes. After fighting with them incessantly, Ā'li Vardi Khān became victorious and triumphant. Raiding and pillaging their tracts, Ā'li Vardi Khān carried off a large booty, amounting to several *laks*, in specie and other effects. And settling with the Rājahs the amounts of tribute, presents and the imperial revenue, he raised an immense sum. The soldiery also were enriched by the booty, and the strength of Ali Vardi's administration increased. And drawing his forces against the Chakwar tribe, who had acquired a world-wide notoriety for their marauding propensities, Ali Vardi also extirpated them. Invading the tracts of the refractory and turbulent Zamindar of Bhojpūr,⁴ and of Rājah Sundar Singh, Zamindar of Tikari, and of Nāmdār Khān Muin,⁵ who, sheltered by dense forests and rocks,

¹ Abdul Karim Khān was a Rohilla Afghan; he was very brave and powerful, and had a large Afghan following. See *Seir* Vol. II, p. 473.

² *Banjārah* is described as a zamindari with 100 horse and 1000 foot, under Shabah Berar in the *Ain-i-Akbari*, Vol. II, p. 230. The tribe of *Banjārah* were Rajputs in caste.

³ Bhaurah or Bhawarah is mentioned as a Mahal under Sarkar Tirkut, in Shabah Behar. See *Ain*, Vol. II, p. 156. Stewart inaccurately calls it Phulwarah. Phulwari is a Mahal under Sarkar Behar.

⁴ Bhojpūr, a parganna in Saikar Rohtas, Bihar, west of Arrah and north of Sasseram. The Rājahs of Bhojpūr called themselves Ujjinniah Rājahs, as they claimed descent from the ancient Rājāhs of Ujjain in Malwah. See *Ain* Bloch. tr., Vol. I, p. 518 n.

⁵ I cannot trace of which place in Bihar he was a local chieftain.

had not cared for former Nāzims, and had neglected to discharge loyal duties, and without coercion had never paid the Imperial revenue, Ali Vardi set about chastising every one of them, subdued their tracts thoroughly, levied the revenues from them to the fullest extent, and reduced them to thorough subjection. And similarly punishing other insolent rebels, Ali Vardi Khān placed the ring of submission on their ears. And in a short period becoming master of immense treasures and a large army, Ali Vardi's power and prestige grew enormously. As 'Abdul Karīm Khān held control over all the State affairs, he exercised absolute sway, and ignored Muhammad Ali Vardi Khān. Hence the latter became suspicious of the former, inveigled him by some device into his own house, and slaying him raised the standard of triumph. And through the agency of Muhammad Ishāq Khān,¹ Diwān of the Imperial Khālīshāh, Ali Vardi Khān opened negotiations with Qamru-d-dīn Khān,² the Imperial Vizier, and also with other Imperial Ministers, and succeeded in obtaining directly from the Emperor the title of Mahabat Jang³ Bahadur, without Shujā'u-d-daulah's recommendation. Shujā'u-d-daulah, who reposed full confidence in Hāji Ahmad and Ali Vardi Khān, viewed without misgivings this elevation of Ali Vardi's rank; but his son, Sarfarāz Khān, felt misgivings about it. On account of this difference in views, between the father and the son a coolness set in. Another son of Shujā'u-d-daulah by a different wife was Muhammad Taqī Khān. He was Deputy Nāzim of Orissa, and was not only brave and bold but was also popular with the Army. Hāji Ahmad and Ali Vardi Khān basing their intrigue on his rivalry contrived to bring about a rupture, advantageous to themselves, between the two brothers. When the plan of this intrigue was matured, Hāji Ahmad secured the adhesion of Rai Raiān 'Alam Chānd and Jagatset Fateh Chānd; and the

¹ For Ishaq Khān, see Seir, Vol. II, p. 489. He enjoyed Emperor Muhammad Shah's confidence.

² When Nizamu-l-Mulk Aṣaf Jah resigned the Imperial Vizarat, I'tamu-d-daulah Qamru-d-dīn Khān, son of Muḥammad Amin Khān, succeeded him as Imperial Vazir of Emperor Muḥammad Shāh. See Vol. II, p. 457, *Sau-l-Mutakherin*. Pers. text.

³ The *Sau-l-Mutakherin*, however, (see n. ante) states that Shujā'u-d-dīn Khān secured from Emperor Muḥammad Shāh the title of 'Mahabat Jang' for his favourite and protege, Ali Vardi Khān.

Triumvirate now waited for the development of their conspiracy. Shujā'u-d-daulah, by the advice of the Triumvirate, was induced not to entrust the control of any affair to Sarfarāz Khān. When the fibres of mistrust thus sown took root in the soil of the hearts of the son and the father, as well as of the two brothers, and these were about to germinate, Muḥammad Taqī Khān, ascertaining the real origin of this misunderstanding, proceeded from Orissa to Bengal, to personally interview his father and brother. The Councillors of Shujā'u-d-daulah, finding the odds of the times evenly balanced, fanned strifes and fomented jealousies between the two brothers, so much so that both the latter prepared to fight. Muḥammad Taqī Khān with his army rode out, and arrayed his force on a sandy plain, opposite to the Murshidabad Fort, on the other side of the river Bhāgirati. Thence he advanced to interview his father, but did not plunder the City. And the army of Sarfarāz Khān was arranged in battle-array from Naktakhāli to Shāhnagar, and was ready to kindle the fire of war and slaughter. Secretly tempting by offers of bribe the commanders and officers of Muḥammad Taqī's army, Sarfarāz Khān won them over to his side, and sending messages for Muḥammad Taqī's capture, waited for the enemy, in the hope that when the two contending hosts would face each other in battle-array, his own officers would capture Muḥammad Taqī and bring him in. Muḥammad Taqī Khān, who in bravery was the Rustam¹ of his day, did not care for the enemy. The negotiations for peace and war passed and repassed between the two brothers. When Nawāb Shujā'u-d-daulah saw that affairs had taken a grave turn, he intervened, reconciled the brothers, and prevented their fighting. And out of regard for the feelings of Sarfarāz Khān and the Begams, rebuking several times Muḥammad Taqī Khān, Shujā'u-d-daulah prohibited the latter from coming to see and salute him. At length, at the intercession of Sarfarāz Khān's mother, he pardoned Muḥammad Taqī Khān, and permitted him to go back to the Subah of Orissa. But on arrival in Orissa, in the year 1147 A.H., owing to the witchcraft of the enemy, he² died. On this, Murshid Quli Khān, surnamed Majbur,³ who was a son-in-law

¹ The Persian Hercules. His dauntless bravery and splendid heroism has been immortalised in the Shahnamah of Ferdousi, the Persian Homer.

² In Maasiru-l-Umara, Vol. II, p. 844, "Makhmur," which seems to be correct.

³ Muḥammad Taqī Khān, the Nāzim of Orissa and a son of Nawāb Shujā'u-

of Shujā'u-d-daulah and was already Deputy Nāzim of Jahāngir-nagar (Dacca), and was a son of a merchant of the Port of Sūrat, and who in his writings and compositions, and in his poetical productions and calligraphy, enjoyed great excellence, was appointed Deputy Nāzim of the Subah of Orissa.

During the Viceroyalty of Nawāb Ja'far Khān, whilst the abovementioned Murshid Quli Khān¹ stayed at Murshidābād, a person named Mir Hābib, a native of Shirāz, spoke Persian very fluently, though he was not read in that language. By chance, Mir Hābib arrived in the Port of Hugli, where he earned his livelihood by retailing the wares of Mughal merchants. Owing to his kindred mercantile pursuits, and also owing to his conversational powers, Mir Hābib quickly ingratiated himself with Murshid Quli Khān, and entered the latter's service. When Nawāb Ja'far Khān conferred the Governorship of Jahāngir-nagar (Dacca) on Murshid Quli Khān, Mir Hābib also went in the latter's company to Jahāngir-nagar (Dacca), and was attached to the latter as his Deputy. By personally attending to minute details, and by adopting a policy of economy, Mir Hābib curtailed the State expenditure on account of the *Nawarāh* (war-vessels), the artillery, and

d-din Khān, lies buried in the *Qadam Rasul* building at Cuttack, which had been erected by Nawāb Shujā'u-d-din Khān, when the latter was Nāzim of Orissa. The tomb of Muhammad Taqī Khān is now in a dilapidated condition. On it I found still the following inscription :

تاریخ وفات نواب مرحوم جے ۱۱۵۷
حاتمی فوت. I may add that the *Seuru-l-Mutakherin* (Pers. text, p. 534), makes mention of this Katak Qadam Rasul building, and of the Deputy Governor, Abdul Nabi Khān (father of Abdur Rasul Khān, another Deputy Governor of Orissa), being entombed there. In this connection, I may point out there is a historical anachronism in the Qadam Rasul building inscription which states "it was erected by Shujā'u-d-din Khān in the time of Alamgir II." Shujā'u-d-din was not a contemporary of Alamgir II at all, he was a contemporary of Alamgir I whilst at Katak, and of Emperor Muhammad Shāh, whilst Nāzim of Bengal.

¹ The reader must not confound this Murshid Quli Khān (son-in-law of Shujā'u-d-daulah whose real name was Mirza Lutfullah) with Nawab Ja'far Khān, who had formerly held the title of 'Murshid Quli Khān.' On reference to the account of Ja'far Khān in the text, it would appear that 'Ja'far Khān received several titles in succession; first he received the title of 'Kartalab Khān,' next that of 'Murshid Quli Khān,' and lastly that of 'Mutaman-ul-Mulk Alau-d-daulah Jafir Khān Nasir Jang,' his original name having been Mirza Hadi.

the army, and thus rendered good services, and in consequence, shortly after, his official rank was raised. Finding the tract of Jahāngir-nagar (Dacca) to be fertile, profit-yielding, and suited for trading business, he revived the system of *Sauda-i-khas* current during the Viceroyalty of Prince Āzimu-sh-Shāh, and by means of other exactions, both he and his Chief amassed wealth. On the pretext of collecting the Imperial revenue, he induced Nūru-l-lah, Zamindar of Parganah Jālālpūr,² who was the leading Zamindar, together with other Zamindars, to attend his *Kachiri* (Court). Adroitly dismissing the other Zamindars, one after another, Mir Ḥabib kept Nūru-l-lah under duress. At midnight, he permitted him to return home, escorted by a number of Afghāns. The latter, at the instigation of Mir Ḥabib, slew Nūru-l-lah, in a narrow and dark alley. Next morning, Mir Ḥabib announced that Nūru-l-lah had fled, sent a detachment to his house, confiscated his treasures and jewelleries and effects and silk-stuffs, amounting in value to several *laks*, as well as his Abyssinian male and female slaves. Mir Ḥabib possessed himself of the above, and thus acquired aristocratic paraphernalia.

Subsequently leaguing with Aqā Šadiq, Zamindār of Patpasār,¹ who in artfulness and cunning was his match, Mir Ḥabib sent him on an expedition against Tiprah. By chance the Aqā met the nephew of the Rājah of Tiprah, who having escaped from the con-

¹ On reference to the *Ain-i-Akbari* (Vol. II, pp. 132-133), I find two pargauahs with the name of 'Jallapur,' one being Sawail (apparently, Sarail), commonly called Jallapur (revenue, 1,857,230 dams) under Sarkar Fathabad, another being Dahlat Jallapur (revenue, 1,200 dams) under Sarkar Mahmudābād. The first Jallapur or Sarail is situated in the Brahmanbaria Sub-Division of the present Tiprah district, and when I was in charge of that sub-division in 1896, I found the head of the Musalman family there (who was still called a Diwan) in an impoverished condition. The second Jallalpur pargauah is now in the modern Faridpur district, and is owned, I believe, by the present Musalman Zamindars of Habibganj in that district. It may be that 'Habibganj' owes its name to Mir Habib; specially as there was formerly a "Chaklah Habibganj."

² I fail to find Patpasar in the *Ain-i-Akbari*. I have not been able to trace where it is, nor know if any descendants of this family survive. I may, however, add here that local traditions prevalent in Tiprah mention that the Diwans of Horishpur (another old family of Musalman Zamindars, now in an impoverished condition) had something to do with the old Tiprah Rājahs, and with their conquest by the Mughals. I am not sure if Aqa or Aga Šadiq of the text was connected with the above family.

trol of his uncle was wandering away from his native country, and who at this time happened to stay within the Imperial dominions. The aforesaid Āqā considering his company very lucky kept him in his company, promising to instal him in the Zamin-dāri. The Rājah's nephew, according to the saying,—

“The hare of that country can assuredly catch the dog of that tract,”—

guided the Āqā through the rocky defiles and river-fords, and led him to the country of Tiprah. The Rājah of Tiprah, who was careless and was unaware of the incursion of the Imperial army, was paralysed by this sudden on-rush of the Imperialists, and not having the capacity to fight fled to the summit of the hills. The tract of Tiprah, without any difficulty, fell into the hands of Mir Habib, who by fightings stormed the fort of Chandigadah, which was the residence¹ of the Rājah. Capturing numerous booty, Mir Habib brought the tract of Tiprah within the Imperial domains. After completing the settlement of this tract, Mir Habib² appointed Āqā Šadiq as Faujdār of Tiprah, and the

¹ The present residence of the Rājah of Hill Tiprah is at Agartala. I do not know where Chandigadah lies. It could not have been far away from Agartala. Tiprah or Commilla does not appear in Akbar's rent-roll of Bengal.

² A full account of Mir Habib is given in the *Seiru-l-Mutakherin*, Vol. II, Pers. text, pp. 593, 591, 590, &c. (also see *Maasiru-l-Umara*, Vol. II, p. 844). He subsequently joined the Mahrattas, and induced the latter to invade Orissa and Bengal in order to have his revenge against Ali Vardi Khān for supplanting from the Governorship of Orissa his old master and benefactor, Murshid Quli Khān (son-in-law of Shujā'u-d-din Khān). He appears to have been a man of wonderful resourcefulness, bravery and tact, and gave no end of trouble to Ali Vardi, who at length had to patch up a peace with Mir Habib and the Mahrattas, by appointing Mir Habib as his Deputy Nazim in Orissa, the arrangement being that Mir Habib was to pay the Mahratta army of occupation from the revenue of Orissa, besides receiving from Ali Vardi an annual subsidy of twelve *laks*. Mir Habib's signal services to the Mahrattas in the end were most churlishly requited by the latter, for Janoji, son of the Mahratta Raghoji Bhonsla, treacherously murdered him at Katak (see *Seiru-l-Mutakherin*, Vol. II, p. 592, Pers. text), after having invited him to a feast. But throughout their rise, treachery was their great weapon of offence and defence, and the Mahratta freebooters could not lay it down, even in the treatment of one, who, though distinct from them in race and religion, had given them the virtual mastery over the Province of Orissa.

Rājah's nephew as the Rājah,¹ whilst he himself returned to Jahāngirnagar (Dacca) with treasures, valuables and elephants. Murshid Quli Khān sent to Nawāb Shujā'u-d-daulah an account of the conquest of Tiprah, together with the best specimens of the wares and silk-stuffs of that tract. The Nawāb named that tract (of Tiprah) Raushanābād,² and invested Murshid Quli Khān with the title of 'Bahādur,' and conferred on Mir Habib the title of 'Khān.'

In short, when the Deputy-Nizamat of the Śubah of Odisah (Orissa) was bestowed on Murshid Quli Khān, the latter, on the recommendation of Nawāb Shujā'u-d-daulah, was given by the Emperor the title of Rustam-Jang. Observing the old age of his father, and fearing lest after the latter's death Rustam-Jang might fight against him, Sarfarāz Khān³ detained at Murshidābād as hostages Rustam-Jang's son, named Yahyā Khān, and his wife, named Durdanah Begam. Although this incident caused some bitterness of feeling to Murshid Quli Khān, the latter had no alternative but to endure it in silence. Murshid Quli Khān with his army arrived in the Śubah of Orissa, and appointed Mir Habibu-l-lah Khān to be his Deputy there, in the same way as the latter had been his Deputy at Jahāngirnagar. By use of diplomacy, and by dint of statesmanship and energy, Mir Habib succeeded in chastising and reducing to order all refractory Zamindārs of Orissa. He neglected no step towards the perfect organisation and settlement of Orissa, and effected a surplus in its revenue. During the commotion in Muḥammad Taqī Khān's time, the Rājah of Parsutam⁴ had removed Jagannath, the Hindu

¹ Evidently, the Rājah was no longer an independent Rājah, but was left more or less as a feudatory prince.

² When I was at Brahmanbaria in 1896, I found the Court peons' badges still bearing the word "Chaklah Raushanabad." I do not know if they have been since changed.

³ Murshid Quli Khān II Rustam-Jang was a son-in-law of Nawāb Shujā'u-d-dīn Khān, having married Durdana Begam, step-sister of Sarfarāz Khān. Syed Razi Khān was another son in-law of Shujā'u-d-dīn Khān, having married Nafisah Begam, uterine sister of Sarfarāz Khān.

⁴ He was hitherto only 'Mir Habib.' His name was changed to 'Mir Habibu-l-lah Khān,' on his receiving the title of 'Khān' from Emperor Muḥammad Shāh, in recognition of his services in connection with the conquest of Tiprah. See note *ante* in regard to the title 'Khān' and its significance, under Muslim Emperors of India.

God, from the limits of the Sūbah of Odisah (Orissa), and had guarded it on the summit of a hill across the Chilka lake. In consequence of the removal of the idol, there was a falling-off to the tune of nine *lakhs* of rupees in the Imperial revenue, accruing from pilgrims. Establishing friendly relations with Mir Habibu-l-lah Khān, and paying nazar to the Nazim of the time, Rājah Dand Deo brought back Jagannāth the Hindu God to Parsutam (Puri), and re-established the worship of Jagannāth at Puri. An account of the worship of Jagannāth has been already given in the text of this History.

When the Deputy-Nizamat of Odisah (Orissa) was conferred on Murshid Quli Khān Rustam-Jang, the Deputy-Nizamat of the Chaklah of Jahāngirnagar (Dacca) was bestowed on Sarfaraz Khān.¹ The latter appointed as his Deputy-Governor Ghālib Ali Khān who was a scion of the Royal family of Persia, and deputed Ghālib Ali Khān to Dacca. Sarfaraz Khān also appointed Jasunat Rāī, the late Nawāb Jafar Khān's² Secretary, and his own tutor-

¹ 'Parsutam' is another name for Puri. See Hunter's 'Orissa'

² It may be noted here there was a radical change in the administrative machinery of Bengal, during the later part of Emperor Aurangzeb's reign. The offices of Nazim and Diwan had been hitherto kept quite distinct, but a retrograde step towards their eventual amalgamation was taken by Aurangzeb, when the latter appointed his favourite officer Murshid Quli Khān I. (afterwards Nawāb Ja'far Khān) to the dual offices of Diwan of Bengal and Orissa and Deputy Nazim of Bengal and Orissa. Murshid Quli Khān I. could not personally perform the functions of these dual offices, and whilst himself personally holding the portfolio of Deputy Nizamat of Bengal (the Chief Nazim being still Prince Azimu-sh-Shan), he delegated the office of Diwan in Bengal to Syed Akram Khān and, on the latter's death, to Syed Razi Khān, (son-in-law of Shujau-d-din Khān,) and that of Deputy Nazim and Diwan of Orissa to Shujā'u-d-din Khān (his son-in-law). Emperor Farrukh Sir, on his accession to the throne of Delhi, further confirmed and accentuated the above administrative change by uniting in the person of Nawāb Ja'far Khān the offices of Nazim of Bengal and Orissa, and of Diwan of those Provinces. This union of the two offices, whilst weakening the Imperial hold thereon, greatly added to the prestige of the Bengal Satrap, and gave him almost a semi-regal aspect. This regal aspect was further broadened by Emperor Muhammad Shāh adding Behar to the Bengal Satrapy, whilst Nawāb Shujā'u-d-din was the Bengal Viceroy. For purposes of administration, Shujā'u-d-din appointed a State Council of three members to help him in the administration, and divided his entire Satrapy, consisting of three Provinces of Bengal, Behar, and Orissa, into four Political or Administrative Divisions, viz : (1) Bengal Proper, comprising Western, Central, and a portion of Northern Bengal, (2) Jahangir-nagar or

guardian, to be the Diwān and Minister of that place, and sent him to Dacca, in company of Ghalib Ali Khān. And out of regard for Nafisah Bēgam, his sister, he bestowed the office of Superintendent of the *Nawā'ish* (war-vessels) on Murād A'lī Khān,¹ son of Syed Razi Khān. The control over Fiscal and Home affairs, and the management of Crown-lands, *Jāgīrs*, war-vessels, artillery, Accounts and Customs-house were all entrusted to Munshī Jasūnat Rāī. In that the aforesaid Munshī had been trained up by Nawāb Ja'far Khān, by dint of honesty and integrity, by thorough attention to details and by ripe wisdom, he effected not only an increase in the State Revenue, but secured the happiness of the people. He completely abolished the system of *Saudā-r-khas*, and banished the exactions and innovations introduced by Mir Habib, during the *regime* of Murshid Quli Khān.² Putting forth laudable efforts to keep down the selling-rates of food-grains, and effecting cheapness in their prices, he threw open the western gate of the Fort of Jahangirnagar (or Dacca), which Nawāb Amiru-l-Umarā Shāistah Khān had closed, inscribing on it a prohibition to the effect that no one should open it, until he succeeded in reducing

Dacca Division comprising Eastern and Southern Bengal, and a small portion of Northern Bengal, and including Sylhet and Chittagong, (3) Behar Division, (4) Orissa Division. Shujā'u-d-din Khān directly administered the first Division, and appointed a Deputy Nazim or Deputy-Governor to hold charge of each of the other three Administrative Divisions, under his general control and supervision.

¹ Murād A'lī Khān was a son of Nafisah Begam, uterine sister of Sarfarāz Khān. Nafisah Bēgam was a daughter of Shujā'u-d-din Khān, and was married to Syed Razi Khān, who was Diwān of Bengal, on the death of Syed Akram Khān, during the *regime* of Nawāb Ja'far Khān. On Syed Razi Khān's death, during the reign of Emperor Farrukh Sir, on the nomination of Nawāb Ja'far Khān (his maternal grandfather), Mirzā Asadu-l-lah received the title of Sarfarāz Khān and was appointed Diwān of Bengal. Sarfarāz Khān continued to be the nominal Diwān of Bengal, whilst his father Shujā'u-d-din Khān succeeded Nawāb Ja'far Khān as Nizam of Bengal, being deprived, however, of all real power, which was transferred to the State Council, consisting of Hāji Ahmad (brother of A'lī Vardī Khān), Diwān Alamghand, and Fathchand Jagat Set.

² Mirzā Lutfullah, surnamed Murshid Quli Khān II, son-in-law of Shujā'u-d-din Khān. He was first Deputy-Governor of Jahangirnagar (Dacca), and was subsequently transferred in the same capacity to Orissa. He should not be confounded with Nawāb Ja'far Khān who also held the title of Murshid Quli Khān.

the price of food-grains to one seer of the Bāzār weight per *Dīrham*,¹ as was current in the Nawab's time. From that time until now, no one else had been able to effect such cheapness in the rate of food-grains. He rendered the tract of Jahangirnagar (Dacca) fertile, like the garden of *Iram*², by sprinkling on it the waters of liberality, equity and justice; and in consequence, Sarfarāz Khān won a good name amongst all classes of his subjects. At the desire of Nafisah Bēgam³, Murād Āli Khān was married to a daughter of Sarfarāz Khān, and was appointed Deputy-Governor of Jahangirnagar (Dacca) in the place of Ghālib Āli Khān. Murad Āli Khān now promoted Rāj Balab, a clerk attached to the Admiralty, to the office of Pēshkār thereof, and commenced oppressions.⁴ Munshi Jasūnat Rāi, who had acquired a good name amongst the people, apprehending that his reputation might be tarnished, resigned his office of Diwān, and the Province of Jahangirnagar or Dacca turned to desolation through the tyranny of the new oppressive Deputy Nāzim.

Mirzā Muhammad Sa'id, the second son of Hāji Ahmad, who was on behalf of Sarfarāz Khān Faujdār of the Chaklah of Ghorāghāt and Rangpūr and Kuch Behār, desolated the *Mahals* of Rangpūr by his exactions and oppressions, and acquiring the treasures of

¹ See *n. ante* and the text with reference to Nawāb Shaista Khān.

² See *n. ante*

³ Nafisah Bēgam was a sister of Sarfarāz Khān, and Murād Āli Khān was a son of Nafisah Bēgam, by Syed Raqī Khān, Sarfarāz Khān's predecessor in the office of Diwān of Bengal. Thus, Murād Āli Khān was a nephew of Sarfarāz Khān. He, hitherto, held the office of Superintendent of the *Nawābah* (war-vessels) at Dacca, and on his marriage with Sarfarāz Khān's daughter, was promoted to the office of Deputy-Governor of Jahangirnagar (Dacca), in supercession of Ghālib Āli Khān. It may be interesting to note that there is a place called Murādnagar, near Daudkandi, in Comilla, which is associated with some former Nawābs of Dacca, and where some landed property is still, I believe, owned by the Bhiknnpahāri Nawabs of Patna, said to be descended from an extinct old Nawāb family of Dacca. I fancy, therefore, Murādnagar owes its name and origin to this Murād Āli Khān.

⁴ Rajballab's son, Kishan Ballab, in the time of Nawab Siraj-ud-daulah, fled from Dacca to Calcutta, and by his intrigues brought about a rupture between Siraj-ud-daulah and the English. See *Sirru-l-Mutakheṣin*, Vol. II, Pers. text, p. 621. Rajballab was the evil genius of Murād Āli Khān, as Alamchand was the evil genius of Shuja'ud-din Khān, and Ratanchand that of the Syed brothers. See note *ante*. Rajballab subsequently ingratiated himself with the infamous Miran, son of Mir Ja'far.

those whom he oppressed, he mobilised an army. Requisitioning troops from the Emperor, he marched with his troops against the Rājahs of Kuch Behār and Dīnājpūr. Those Rajas fancying they were masters of large armies, and also fancying that they were sheltered by numerous forests and rivers, had hitherto paid little heed to the authority of the Nāzum. By dint of diplomacy and by use of force, and by wars and battles, Mirzā Muhammad Sa'id conquered those tracts, and acquired possession of the treasures, buried hoards, jewelleries and effects of those Rājahs. Owing to the immense treasure—indeed the treasure of a Crœsus—that thus fell into his hands, he acquired much power. After the conquest of Kuch Bihār, by humouring Hājī Ahmad, on the recommendation of Nawāb Shujā'u-d-daulah and Sarfarāz Khān, Mirzā Muhammad Sa'id received the titles of 'Khān' and 'Bahādur.'

Nawāb Shujā'u-d-daulah, on the advice of his Triumvirate Council, deputed Sarfarāz Khān to chastise Badi'u-z-zamān, zamindār of Birbhūm. Sheltered by rocks and forests and supported by numerous Afghāns, this zamindār did not bend his head in submission to the Nāzim, and failed to pay the revenue beyond the stipulated tribute. He had also diverted to dancing-parties and pleasures fourteen *laks* of revenue derived from the measured and cultivated lands, that had been endowed for the express purpose of helping the poor and the scholarly. The zamindār himself was plunged in dissipations and frivolities. On the ridges of Khubra Kandi and Lakra Khondah and of other hills and narrow rocky defiles, he had mounted strong guards, and cut off all ingress and egress of the Imperial troops and scouts, and he fancied the forest flanked by the hills to be a secure recess, in that no one could enter that tract without his passport. He had appointed his brother, Azam Khān, to administer his State, and his son, A'lī Quli Khān, to command his army, and Naubat Khān to be his Diwān and Minister. Badi'u-z-zamān himself did no work, but wasted his time on flute-playing and on carousals. Sarfarāz Khān sent him a message, containing promises and rewards in the event of his submission to Nawāb Shujā'u-d-daulah, and embodying also threats and punishments in the event of his recalcitrance and disloyalty. Subsequently, Sarfarāz Khān despatched via Bardwān his special *confidantes*, Khwajah Basant and Mir Sharfu-d-din, the second Paymaster-General, with a large army. Badi'u-z-zamān now prudently woke up from the slumber of vanity, and ten-

dered his homage and submission. Inducing the aforesaid Mir and the above Khwājah to become his interceders, he sent through the latter a petition expressive of submission and loyalty, and subsequently in the company of the former he set out for Murshidabad. And after waiting on Sarfarāz Khān, through the introduction of Mir Sharfu-d-din, Badi'u-z-zamān was granted an audience by Nawāb Shujā'u-d-daulah, who not only pardoned his past misde-meanour, but generously bestowed on him khila'ts. Badi'u-z-zaman agreed to pay three *laks* of rupees annually on account of the Imperial revenue, consented to abide by the ordinary procedures for payment of land-revenue and for execution of orders, and furnished as his surety Karatchānd,¹ zamindār of Bardwān. He was then allowed to return to Birbhum.

Towards the close of the year 1151 A.H., when Nādir Shah invaded² the Imperial Capital, and Šamsāmu-d-daulah Khān-daurān fell in the battle³ against Nādir Shah, Nawāb Shujā'u-d-daulah being ill and confined to bed permitted Yahyā Khān and Durdānah Begam (son and wife respectively of Murshid Quli Khān) to go to Orissa, and proclaimed Sarfarāz Khān as his heir. Earnestly exhorting the latter to confide in Hājī Ahmad, the Rāi Rāiān⁴ and Jagatset, and always to respect their feelings, and entrusting to him control over the offices of the Nizāmat, Nawāb Shujā'u-d-din Khān died on the 13th Zilhaj of the aforesaid year. After laying to rest Shujā'u-d-daulah's⁵ corpse in the sepulchre which he (Shujā'u-d-daulah) had in his lifetime erected at Dehpara, opposite to the Fort and the City of Murshidābād, Sarfarāz

¹ Badi'u-z-zamān Khān of Birbhum, and Karatchānd of Bardwan, appear to have been the two principal zamindārs in Western Bengal at the time. I understand the descendants of Badi'u-z-zamān still survive at Birbhum, but are in an impoverished condition.

² A full description of Nādir Shah's invasion will be found in all Indian histories, and also in *Seru-u-l-Mutukhīm*, Vol. II, p. 482.

³ This battle took place at Kalna, 4 stages (*manzai*) distant from Shahjahanabad or Delhi, in 1151 A.H. See *Ser*, Vol. II, p. 482.

⁴ That is, Rai Alanchand, Shujā'u-d-din Khān's *de facto* Diwan. He received the title of 'Rāi Rāiān' from the Emperor, on the recommendation of his master, Nawāb Shujā'u-d-din Khān. See *Ser*, Vol. II, p. 471.

⁵ It should be noted that both "Shujā'u-d-din Khān" and "Shujā'u-d-daulah" signify one and the same person. These were his titles. This 'Shujā'u-d-daulah,' better known as 'Shujā'u-d-din Khān' must not be confounded with the Nawāb Vizier Shujā'u-d-daulah of later history.

Khān mounted the *masnad* of the Nizāmat in the place of his father.

—o—

NIZĀMAT OF NAWĀB SARFARĀZ KHĀN.

When Nawāb Sarfarāz Khān mounted the *masnad* of the Nizāmat of Bengal, agreeably to the dying instructions of his father, he appointed Hāji Ahmad, the Rāi Rāiān and Jagatset to be his Councillors in respect of Revenue and Administrative affairs. But these meddling more than before in State affairs ignored the old officers of Sarfarāz Khān who expected promotions and mansabs, and further intrigued to bring about their disgrace and overthrow. Although Nawāb Sarfarāz Khān and the Begams were anxious to promote their old officers, owing to the opposition of the Triumvirate Council, they could not do so. The Triumvirate Council, after secret vows and stipulations, plotted to call in Ali Vardi Khān with his army from 'Azimabad (Patna) under pretext of visiting the Nāzim, and then to instal him on the *masnad* of the Nizāmat in supercession of Sarfarāz Khān¹. And in deliberations over this plot they passed days and nights, but failed to mature any plan. At this time, Nādir Shāh,² the king of Persia, had defeated Muhammad Shāh, captured Nizāmu-l-Mulk, Burhānu-l-Mulk, Qamru-d-din Khān, and Muhammad Khān Bangash, &c., who were the pillars of the Mughal Empire,³ and en-

¹ The author of the *Maaseru-l-Umara* states that Sarfarāz Khān rendered himself unpopular by adopting a policy of rigid economy and retrenchment, and by reducing his army, and that this gave an opportunity to Alī Vardi Khān to intrigue, in concert with the latter's brother, Hāji Ahmad, who was Sarfarāz Khān's chief councillor. See p. 844, *Maaseru-l-Umara*, Vol. II, p. 844. It should, however, be added in justice to Sarfarāz Khān's memory that this policy was inspired by the faithless Triumvirate Councillors, whom Sarfarāz Khān trusted owing to the dying exhortations of his father, and that it formed a part of the despicable trap they were cunningly laying to ruin and overthrow their benefactor's son. One feels sick to dwell on such tales of vile treachery, for Sarfarāz Khān from all accounts appears to have been an ideally noble and mild prince.

² Nādir Shāh was a soldier of fortune. After capturing Shāh Tahmasp, King of Persia, he held a Council of State, and got himself elected as King of Persia. See his life in *Namai Khusruan* (p. 158), which also gives his portrait.

³ For details, see *Seiru-l-Mutaharrim*, p. 482 (Pers. text). It would appear, even at this crisis in the fate of the Empire, the venal Ministers of Emperor

tering Shāh-jahānābād (Delhi)¹ with his Persian troops had plundered the palaces of both the Emperor and his nobles. In consequence, the whole Empire was shaken to its foundation.² The Triumvirate Council persuaded Sarfarāz Khān to introduce in Bengal the coins and the Khuṭbah³ of Nādir Shāh, and about the same time they remitted the confiscated treasures of Shujā'u-d-daulah and the Bengal tribute in charge of Murid Khān, who had arrived in Mušhidābād on behalf of Qamru-d-din Khān⁴ long before Nādir Shāh's invasion. Hāji Ahmad and Ali Vardi Khān intrigued with Murid Khān, and won him over to their side. On the withdrawal of Nādir Shāh, they carried tales of the introduction of the Nādir Shāhi coin and Khuṭbah to Nawāb Qamru-d-din Khān and to Nizāmu-l-Mulk, and laid various other charges against Sarfarāz Khān. Aided by the machinations of the Imperial ministers,⁵ they secured a royal patent granting to them the Nizāmat of Bengal, and authorising the execution of Sarfarāz Khān,⁶ on account of his treason in introducing the coin and Khuṭbah of Nādir Shāh. When the

Muhammad Shāh could not put aside personal feelings and clannish jealousies—the great bane of all Moslem races and the grave of so many Moselman Empires,—nor could combine loyally in one common and sacred cause to repel the enemy's invasion of India. Burhanu-l-Mulk was the greatest delinquent in this respect. Only Nizāmu-l-Mulk and Qamru-d-din Khān appear in better light, and seem to have worthily maintained the high traditions of their great offices. For Nizāmu-l-Mulk Asif Jah, and Qamru-d-din Khān, see *Muaseru-l-Umarā*, Vol III, p. 837, and Vol I, p. 358.

¹ For some gruesome details of the sack of Delhi and the general massacre of its population, see *Seiru-l-Mutakherin*, Vol. II, p. 485.

² Nādir Shāh's invasion was one of the great external calamities that overtook the Mughal Empire and hastened its ruin.

³ Khuṭba was also recited after Nādir Shāh's name in all the mosques of Delhi on his entry there. See *Seiru*.

⁴ He was at the time Chief Vizier or Prime Minister of Emperor Muhammad Shāh.

⁵ The principal Imperial Minister who sided with Hāji Ahmad and Ali Vardi Khān in their intrigue, was Mutamu-d-daulah Ishaq Khān. The latter exercised at the time great influence over Emperor Muhammad Shāh. See p. 489, *Seiru-l-Mutakherin*.

⁶ The Triumvirate Councillors were themselves responsible for this treason, which was a part of their adroitly-laid plot to overthrow Sarfarāz Khān, by subsequently denouncing the latter before the Emperor Muhammad Shāh. It is a pity Sarfarāz Khān the Good, owing to his guilelessness and lack of insight, could not see through their despicable game of villainy.

arrow of their efforts reached the butt of their aim, the Triumvirate Council represented to Sarfarāz Khān that the resources of the State were limited, whilst its expenditure was heavy, and thereby persuaded the Nawāb to reduce the strength of his Army. They at the same time secretly sent instructions to Ali Vardi Khān to mobilise troops and collect arms, in view of the invasion of Bengal. Whoever was cashiered from the army of Sarfarāz Khān was straightway enlisted by Hāji Ahmad in the service of Ali Vardi Khān, and sent off to Azimābād (Patna). Nearly one-half of Sarfarāz Khān's troops were in this way disbanded. Ali Vardi Khān, having completed preparations for war and mobilised a large army consisting of Afghāns, Rohilahs, and Bhalias, set out for Bengal; whilst Hāji Ahmad sent his and his sons' hoarded treasures amounting to several *laks* of rupees for the expenses of Ali Vardi's army. When Sarfarāz Khān, from the despatches of his Political Agents at the Court of the Emperor, and from informations of emissaries, came to be apprised of the machinations of the treacherous enemy, deeming it prudent to adopt remedy for the affair before it came to pass, he set himself to overthrow the traitors, and decided to bestow the Deputy-Governorship¹ of Azimābād (Patna) on his son-in-law, Syed Muhammad Hasan, in supercession of Ali Vardi Khān, and the Faujdāri of Ākbarnagar (Rājmahal) together with the command of Sakrigali and Tēhāgadhi passes on Mir Sharfu-d-din Bakhshi, in supercession of A'tāu-l-lah Khān, son-in-law of Hāji Ahmad. Sarfarāz Khān also determined to appoint Munshi Jasunat Rāi as Diwan in the place of the Rāi Rāiūn. But as yet this decision had not been put in force, when the members of the Triumvirate Council adroitly submitting a representation about their long services, the heavy outstanding of the Imperial Revenue, and their losses, persuaded Sarfarāz Khān to postpone their supercession and the installation of others in their places till their preparation of the Annual Balance-sheet, which fell due after three months.² Sarfarāz Khān, who owing to guilelessness of

¹ See slightly varied accounts in the *Seiru-l-Mutakkerin* (p. 489), which states that Sarfarāz Khān transferred the office of Diwan from Hāji Ahmad to Mir Murtaza, and contemplated transferring the Faujdari of Rajmahal from Atau-l-lah Khān to his son-in-law, Hasan Muhammad Khān.

² This is the old story of gaining time. Sarfarāz Khān exhibited a lamentable lack of judgment in accepting this false representation of his faithless Councillors. His credulity, indecision, and generous impulsiveness cost him

his nature had already been victimised by the duplicity of the Triumvirate Council, once again suffered himself to be duped by their wiles. A'li Vardi Khān, utilising this short respite, secured the adhesion of Mustafā Khān, Shamshēr Khān, Sardār Khān, U'mar Khān, Rahīm Khān, Karam Khān, Sirāndāz Khān, Shaikh Ma'sūm, Shaikh Jahāngir Khān, Muhammad Zūlfuqār Khān, Chidān Hazārī (Bakhshi of the Bhaliyahs), Bakhtawar Singh, and other Generals and officers of the Army. Under the false pretext of waiting on Sarfarāz Khān, A'li Vardi Khān marched swiftly, crossed the passes of Tiliagadhi and Sakigali, and reached the frontiers of Bengal. At the instigation of Hāji Ahmad, Ataullah Khān, Faujdār of Akbarnagar (Rajmahal), had taken steps to prevent all movements of messengers and spies, and to interdict all intercourse through news-letters between A'zimābād (Patna) and Bengal *via* the passes of Tiliagadhi and Sakigali, until A'li Vardi Khān had crossed through those passes. In consequence, no news of A'li Vardi Khān's movements had reached Sarfarāz Khān. It was only when the vanguard of A'li Vardi Khān's army had actually reached Akbarnagar (Rajmahal), that all of a sudden the news of Ali Vardi Khān's movement reached Sarfarāz Khān. This news threw both the City of Murshidabad and its Bazaar into commotion. Perplexed by this news, Sarfarāz Khān instantly imprisoned Hāji Ahmad. Although the Rāi Rāiān treacherously explained that A'li Vardi's arrival was for the purpose of waiting on Sarfarāz Khān, this explanation had no reassuring effect. Detailing Ghāus Khān and Mir Sharfu-d-dīn, who were his old officers, to lead the vanguard, and leaving his son, Hāfiẓu-l-lah surnamed Mirzā Āmāni, together with Yāsin Khān Faujdār, to guard the Fort and the City, Nawab Sarfarāz Khān together with Ghazanfar Husain Khān and a son of Muhammad Taqi Khān, (both of whom were his sons-in-law), and with Mir Muhammad Bāqir Khān, Mirza Muhammad Iraj Khān, Mir Kāmil, Mir Gādāi, Mir Haidar Shāh, Mir Diler Shāh, Baji Singh, Rājāh Ghandarab Singh, Shamshir Khān Qurishi, (Faujdār of Silhat), Shujā Quli Khān, (Faujdār of the port of Hugli), Mir Habib, Murshid Quli Khān Faujdār, Mardān A'li Khān (the late Shujā Khān's Bakhshi) and other Generals and Mansabdārs and Zamindars.

his throne and his life, and sounded the first faint but certain death-knell of the ancient Moslem Satrapy in Bengal, which became shorn of its semi-regal prestige with his fall.

dars of Bengal, marched out from the City with a large army and fire-pouring artillery, and encamped at Balmaniah, which is two *Kasbah* distant from Murshidābād. Marching on the second day, the Nawab reached Sarāi Diwān, and marching on the third day, he encamped at Khamrah, where he mustered his army and reviewed its strength and armaments. In that the officers of Shujā Khān's regime were in league with Hāji Ahmad, brick-bats instead of shells were discovered in the arsenal, and rubbish was found inside guns. Consequently, cashiering Shahriar Khān, the Hāji's brother, who was General Superintendent of the Artillery, and making him over to the custody of his retainers, Nawab Sarfarāz Khān appointed in his place Pancho, son of Antony the Portuguese, to be General Superintendent of the Artillery. The forces of Mahābat Jang were arranged in the form of a circle from Aurangābād, at the mouth of the Sūti (where the shrine of Shāh Murtaza' Hindi exists) to the plain of Balkatah.

On the fourth day, when the silvery-crowned King (*i.e.*, the Sun) pranced on to the plain of the sky from his camp in the East darting forth daggers of radial lines, and the dusky Moon with thousands of its forces (*i.e.*, stars), not finding itself a match for that unique Cavalier, hid itself behind the hills, Nawab Sarfarāz Khān, selecting an auspicious moment according to astrologers, advanced to assault the enemy. By one single assault, the troops of Mahābat Jang were thrown into panic and confusion, were set a-reeling, and were nearly routed. The Rāi Rāiān,¹ finding that the table was being turned, at this moment treacherously represented to Nawāb Sarfarāz Khān that the Sun had moved right vertical to the head, and that at that sultry hour if fighting were continued, both horses and soldiers would perish, owing to excessive heat and thirst, and that therefore if that day further fightings were postponed, next morning the bitter-palated enemy could be treated to a similar bitter soup (of death)—

Whence will thy enemy command the strength,
To fight with thee?
Owing to thy good luck,
The enemy's head shall be trampled upon by thy feet.

¹ This Rai Raiān Diwān Alamghand, the *protege* and favourite of Sarfarāz Khān's father, under the false mask of loyalty, did more damage to Sarfarāz Khān's cause, than even A'li Vardi Khān and his brother Hāji Ahmad. But it

Although astrologers descended on the auspiciousness of that hour for fighting, and adduced arguments in proof of the incoming victory, and although his Generals insisted on continuing the battle, Sarfarāz Khān was unmoved, and forbade by use of threats further fightings that day. Then Sarfarāz Khān encamped on the banks of the Geriah river. Meanwhile, a letter from Mahābat Jang came avowing his loyalty, and explaining that he had come simply to pay his respects to Sarfarāz Khān. Sarfarāz Khān, who was quite inexperienced, on perusal of the letter, became reassured, dispensed with all precautions, foolishly released Hāji Ahmad, who was the root of all the disturbance, and sent him to A'li Vardi Khān Mahābat Jang, in order to reassure the latter and to bring him over. He also sent in the Hāji's company Shujā Quli Khān and Khwājah Basant, his two special *confidantes*, with a view to ascertain exactly the prospects of peace and war, to gauge correctly the dispositions of A'li Vardi's Army, and then to apprise him accurately. The imprisonment of the Hāji with his other relatives had plunged Mahabat Jang into a whirlpool of confusion. He had apprehended that they would be slain, and had, therefore, hesitated to offer battle. Viewing the release of the Hāji to be auspicious, nay as the first augury of victory, Mahabat Jang (A'li Vardi) enclosed in a casket a brick, giving out it contained the Holy Quran, held it in his hand, and swore by it that next morning he would with folded hands present himself before Nawāb Sarfarāz Khān, and would sue for pardon for his misconduct. At the same time he presented two hundred gold coins to Khwājah Basant. These idiots (Shujā Quli Khān and Khwājah Basant), not fathoming the water under the grass, returned happy and jolly, and describing to Nawāb Sarfarāz Khān the loyal disposition of A'li Vardi Khān cooled the fire of his wrath. Nawāb Sarfarāz Khān then ordered his butler to prepare dainty dishes for a banquet, sat re-assured on the bed of comfort, nay slumbered the sleep of insecurity on the bed of sleep (which is akin to death); and his soldiers, intoxicated by the inebriation of the wine-cup of peace, let go from their hands the reins of watch and alertness.

Aye ! It is sheer folly to rely on the cajolery of thy enemy :
The seeming prostration of floods undermines walls !

is due to Diwān Alamghand's memory to add that he was only one of the faithless out of a faithless herd.

After the withdrawal of Sarfarāz Khān's emissaries, A'li Vardi Khān soothed and won over his officers by promising them two months' pay in the event of his victory, and also by promising them the booty that might be captured. He thus incited and instigated them to fight, and distributed shells, gunpowder and armaments. The Generals of Sarfarāz Khān's army who from before were in league with A'li Vardi Khān, were all ready for treachery and regicide. The only exceptions were Muhammad Ghauz Khān and Mir Sharfu-d-dīn, Commanders of the vanguard of Sarfarāz Khān's army, who were posted at the ford of the river Geriah. Ascertaining through messengers and spies the secret plot of treachery that was hatching, both the above Generals at midnight hastened to Sarfarāz Khān, apprised the latter of the fire of treachery that was fanning under a straw-covering, and offered by way of precaution to remove him that night to their own camp, and there to guard him, and next morning to sacrifice their lives by fighting gallantly round him. In that in matters of destiny, efforts are helpless, and the knot of Fate cannot be untied with the nail of Efforts, the will of Providence cast the quicksilver of heedlessness into the ear of Sarfarāz Khān. Placing no reliance on their loyal representation, Sarfarāz Khān treated those two Generals in a rude and threatening manner, and by way of censure added : "You opening a shop of self-aggrandisement desire that I should be involved in war against Mahābat Jang, who is my well-wisher." Those two Generals got up blushing with shame and humiliation, and returned to their own camps. Arming themselves, along with their forces, they passed the night in alertness ; whilst Sarfarāz Khān, in the slumber of heedlessness, lay intoxicated with the wine of sleep. At the instigation of Haji Ahmad, in the dead of night, under the pretext of visiting relations and friends, the officers and soldiers of Mahābat Jang's army, with their light baggages, by ones and twos, mingled with the army of Sarfarāz Khān, and forming rings round the Royal tent looked out for an opportunity to strike.

The officers of Shujā Khān's regime, upon whom Sarfarāz Khān placed great reliance, from the very beginning were in intrigue with the Hāji, and seeing and knowing all connived at and concealed the conspiracy ; whilst the loyal adherents of Sarfarāz Khān held their tongue from fear of being snubbed. Whilst one hour of the night yet remained, A'li Vardi Khān and

Hājī Ahmad divided their forces into two divisions. They detailed one division under the command of Nandlāl Jama'dār, together with the standard and the kettle-drum, and flags and elephants, to attack Ghaus Khān and Mir Sharfu-d-din, whilst with another division, consisting of Afghān and Bhaliah troops, in the darkness of the night, under the guidance of the men of the Zamindāri of Ramakant, Zamindār of Rājshāhi, they themselves marched to deliver a night-attack against Sarfarāz Khān. And towards the day-break, whilst yet the darkness of the night continued, and friends could not be distinguished from foes, they suddenly, like death, attacked Sarfarāz Khān's troops who were inebriated with the wine of sleep, (which is akin to death), and fired their guns. The old *protégés* awoke Sarfarāz Khān from his slumber of neglect, and apprised him of the aspect of affairs. As fortune, however, had averted its face from him, even now Sarfarāz Khān refused to listen to them with the ear of credence, snubbed them, and again insisted on the quick preparation of viands for a banquet. Sarfarāz Khān¹ added, "A'li Vardi Khān is coming to visit me." At this moment, another cannon-shell fell; and by the time of the sunrise, the troops of Mahābat Jang exhibited themselves in battle-array. Guns and rockets, arrows and muskets flashing lightning, and showering destruction poured in. The troops of Sarfarāz Khān who were intoxicated by the wine of the morning sleep, harum-scarum sprang up from their beds of slumber, and girding up their loins fled; whilst others, not commanding the nerve to gird up their loins or to arm themselves, were butchered. Sarfarāz Khān's army was panic-stricken.

You might say, from dread of that warfare,
Earth itself had fled.

Only one solitary column consisting mostly of Sarfarāz Khān's old officers, impelled by sentiments of honour, and animated by a sense of loyalty, arrayed themselves on the battle-field, gallantly re-

¹ Sarfarāz Khān possessed a most guileless soul, and his guilelessness and his confidence in A'li Vardi cost him his throne. Sarfarāz Khān lacked insight into human character, which is one of the essential attributes of a wise ruler. Whilst noting this failing in Sarfarāz Khān, it must be added there is nothing to condone or extenuate the black ingratitude and treachery of A'li Vardi and the Triumvirate Councillors, Dewan Alamgānd, Hājī Ahmad and Jagat-set, who were all *protégés* of Sarfarāz Khān's father.

solved to sacrifice their lives, and firmly stood their ground. Nawāb Sarfarāz Khān, after finishing his morning-prayer, also armed himself, seized the Holy Quran with one hand, and mounted a swift elephant. Then letting loose the royal elephant in front of himself, he flung himself into the thick of the fight, and commenced shooting arrows. The Afghān generals of Mahābat Jang's army, covered by a squadron of *Bhalīk* infantry, charged Sarfarāz Khān's army.

When on both sides, the troops stood in battle-array,
 You might say, the Day of Judgment had arrived.
 Owing to the thundering of guns, muskets and rockets,
 Aye, the Universe itself quaked.
 The twang of bow-strings and the crackling of arrows
 Resounded aloft their echo to the lofty sky.
 The spear, like Death with out-stretched hands,
 In the taking of life, chopped the breast into slips.
 In the hands of heroes, sharp steel-made swords,
 In shedding blood of the enemy, leapt warmly
 The heroes became warm in taking and in giving life;
 Aye, the world became emptied of heroes.

In this sword-charge, wherein the boisterous wind of Death threw down on the plain of annihilation corpses like leaves of trees, and the flood of blood raged tumultuously on every side, Mardāu A'li Khān, the *Bakhshi* of Shujā Khān's regime, who was now the generalissimo of Sarfarāz Khān's army, and commanded the van, feeling himself incapable of continuing the contest any longer, fled. At the sight of this flight, Sarfarāz Khān's army was demoralised, and a general stampede ensued in its ranks.

Each one felt contented with saving himself,
 No one cared for another.

Save and except his Georgian and Abyssinian slaves and a few of his old comrades, not one out of the numerous mock-heroes remained to cover Sarfarāz Khān's elephant. The elephant-driver perceiving that victory had declared itself for the enemy, said to Sarfarāz Khān :—" If it be your Highness's pleasure, I shall carry you to Birbhūm to the Zamindār, Badi'u-z-zamān." Sarfarāz Khān, striking the elephant-driver a blow on the neck, retorted : " Tie the chain round the feet of the elephant, as I will not retreat before

these dogs.”¹ The elephant-driver was obliged to drive on his elephant. The *Bargāndāzes* and the *Bhalīahs* of the enemy’s Army, who had from before ranged themselves like a ring round Sarfarāz Khān’s tent, discharged from all sides cannon-shells on his elephant; and over and above, rockets and cannon-balls, arrows and muskets were showered incessantly by the hostile army. Mir Gadāi, who was a special favourite of Sarfarāz Khān, was shot down by a rocket. Mir Kāmil, brother of Mir Muhammad Bāqir surnamed Bāqir A’li Khān (nephew of Shujā’u-d-daulah), and a young unmarried boy of Mirzā Muhammad Irāj Khān Bakhshi, and other personal attendants, including Bahrām, Sa’id and other slaves, who had not fled from the battle-field, were hit by rockets, cannon-shells and bullets, and fell right in front of Sarfarāz Khān’s elephant. Mirzā Irāj Khān was also mortally wounded. Mir Diler A’li gallantly attacked the Afghan column of A’li Vardi Khān, exhibited feats of prowess and bravery, but receiving sword-cuts gallantly fell with a number of his comrades.

At this moment, Sarfarāz Khān himself was hit on the forehead by the bullet of a gun shot by a traitor from his own camp, and was felled on his elephant-litter,² and the bird of his soul flew to Heaven. As soon as they saw this mishap, Mir Habib, Murshid Quli Khān, Shamshir Khān Qurāishi (Faujdār of Silhat) and Rājah Ghandrab Singh, who with their forces stood aloof at a distance from the battle, and were silent spectators of the scene, took to their heels. Mir Haidar Shāh and Khwājah Basant who clung to each other, and were hiding themselves in a *Rath*,³ fled without even casting a glance at the corpse of their master.

Not one out of his companions remained,
To guard him for an instant.

In the cover of the darkness of the night, and deceived by the ruse of the Royal Standard and the Elephant being displayed by the Division under Nandlāl Jama’dār, Ghāns Khān and Mir

¹ Though exceptionally humane and forbearing in disposition, it is refreshing to note Sarfarāz Khān could fight and fall bravely like a hero.

² The word used is میک دمبار (Mikkah Dambar), which means a royal litter, carried on elephants. It is called *Mik Dambar* (میک دمبار) in the *Sin-u-l-Mutakherin* (p. 378) which explains its significance. It is possibly a Turkish word.

³ A four-wheeled carriage; whilst *Chakrah* is a two-wheeled carriage,

Sharfuddin mistook the latter for Mahābatjang, and commenced fighting. By means of Rustam-like onslaughts and brave assaults, they killed Nandlāl, and cut him up with their swords. Routing those who escaped the sword, they captured the Standard, kettle-drum, elephants, camels, horses and ammaments, and then they marched swiftly to enquire about Sarfarāz Khān. Though Sarfarāz Khān had fallen, on seeing those two brave Generals, Mahābat Jang did not stir from the field, but with his force which was more numerous than ants and locusts remained stationary and motionless on the battle-field. Those two Generals had yet received no tidings of the fall of Sarfarāz Khān, and, therefore, with a small force of veteran heroes comprising their sons, brothers, kinsmen and companions, they bravely spurred on their chargers, fiercely assaulted Ali Vardi Khān's army, broke through its ranks, and heroically dashed up to its centre. The army of Mahābat Jang was about to reel from the blows of those lions of the forest of warfare, when Ghaus Khān received on the breast mortal wounds from the bullets of Chidan Hazāri's musketeers, and fell. Ghaus Khān's two sons, Qutb and Babar, who were veritable tigers of the forest of bravery, and who on hunting-grounds were wont to slay lions with swords, unsheathed their swords, and killed a large number of Afghāns and Bhaliahs.¹

They attacked no one whom they did not finish,
They struck no head which they did not hurl down.
On whomever they struck their long-piercing daggers,
His head came down rolling from the shoulder.

Chidan Hazāri also received sword-cuts at their hands. After much slaughter and daring, being hit by the bullets of muskets, Qutb and Babar fell like brave martyrs, and joined their gallant father in his journey to Eternity. Mir Sharfu-d-din with seven brave cavaliers galloped right up to Mahābat Jang, and with great agility shot at the latter's breast a heart-piercing arrow, which, however, grazed against the bow of Mahābat Jang, and piercing through lodged itself in the latter's side-ribs. Mir Sharfu-d-din had pulled another arrow towards the bow-string, when Shaikh Jahān Yār and Muhammad Zulfuqār, Mahābat Jang's Generals, who were old friends of the Mir, came forward and said: "Nawāb Safarāz Khān has fallen, what can you gain

¹ It would seem the race of heroes was not yet extinct in Moslem Bengal.

now by continuing the contest and sacrificing your life" ? The Mir bravely replied : " Hiteto I fought from a sense of loyalty for the salt¹ I had eaten, and from a sense of comradeship, but now I fight to maintain my honour." These two Generals stood sureties for the security of his honour, and pulled him back. Then the Mir with his followers set out for Birbhūm. Notwithstanding that his gunners had run away, Pancho Ferengi,² Superintendent of Sarfarāz Khān's artillery, served his guns and bravely stuck to them, and kept up an incessant cannonade. After Mir Sharfu-d-din's withdrawal, the Afghāns in large numbers attacked Pancho, and killed him. Bājī Singh, a Rajput General, who with the rear-guard was at Khamrah, on receiving news of his master's fall, felt his sense of honour aroused. Alone spurring on his horse and placing his spear on his horse's right ear, by brave onslaughts, he dashed through the enemy's force to a point where Mahābat Jang stood. With one stroke of his sharp spear, Bājī Singh attempted to hurl the latter down from his elephant-saddle and to despatch him to the next world, to be a companion there of his fallen master. Mahābat Jang made him out on seeing his heroism and agility, and ordered Daur Quli Khān, superintendent of the artillery, to quickly oppose him. Daur Quli Khān encountering him shot a bullet through his breast, and Bājī Singh being mortally wounded fell on the ground.³ Zālim Singh, Bājī Singh's son, aged nine years, with that inherent bravery which is characteristic of the Rājpūt race, unsheathed his sword from the scabbard, and stood up to guard his father. People from all sides surrounded him like a ring. Nawāb Mahābat Jang, on seeing the daring of that boy, applauded him, and forbade the people from killing him,

¹ Such instances of isolated loyalty and heroism relieve, to some extent, the darkness of the picture of faithlessness and treachery that these events portray.

² "The ravenous hordes thus let loose on India made the race-name of Christian (*Ferengi*) a word of terror, until the strong rule of the Mughal Empire turned it into one of contempt."—Sir W. Hunter's History of British India, Vol. I, p. 184. The name 'Ferengi' was, however, more especially applied to the Portuguese settlers in India, whilst the term 'Nasara' (or Nazarene) was a generic term for all Christians.

³ It is an eloquent testimony to the goodness of Sarfarāz Khān, that even in those treacherous times, and in such a trying crisis, he could command the undying devotion and homage of his brave Rajput officers. This is another incident which relieves, in some measure, the darkness of the picture presented by these scenes.

and ordered them not to oppose the removal of his father's corpse. The artillery-men helped in the removal of Bājī Singh's corpse, and carried along with it Zālim Singh on their shoulders. During the fightings of Ghaus Khān, Mir Sharfu-d-din, Bājī Singh and Pancho Ferengī, both the sons-in-law of Sarfarāz Khān, named Ghazanfar Husain and Hasan Muhammed, together with other *Manṣabdārs* and vanquished soldiers, had fled from the battle-field, and had in one day marched back to Murshidabād. And the Rāi Rāiān Alamghand, by way of retribution for his treachery, received an arrow-shot on the hand from a cross-bow, plunged into the river, and half-dead reached his house. Repenting of his disloyal treachery, he committed suicide¹ by swallowing diamond-filings. In short, when Sarfarāz Khān was felled on his elephant-litter, the elephant-driver carried his corpse swiftly to Murshidabād. Yāsin Khān, Fatjdār of Murshidabād, who together with Hāfiẓu-l-lah Khān, son of Sarfarāz Khān, had been left to guard the City, the Citadel and the Nawāb's family, buried at midnight the corpse of Nawāb Sarfarāz Khān at Naktākhali. Hāfiẓu-l-lah and Ghazanfar Husain hurriedly threw up entrenchments, and prepared to fight. They, however, received no encouragement from the vanquished troops, and therefore abandoned their plan of fighting, and tendered their submission to Ali Vardi Khān. This Revolution in the Government threw the City, as well as the Army and the people of Bengal, into a general and deep convulsion. Hāji Ahmad first² entering the city of Murshidabād, proclaimed peace

¹ The Rai Raiān Alamghand (the *protégé* and creature of Sarfarāz Khān's father Shujā'u-d-din Khān) was after all a *penitent sinner*, and, therefore his character stands out in a less hideous light, than that of Hāji Ahmad and Jagat Set, who do not appear to have been similarly disturbed by qualms of conscience for their black ingratitude and treachery.

² Ali Vardi Khān himself entered the city of Murshidabad on the third day after his victory. He was a Machiavellian diplomatist, and therefore, the first step he took on his entry into the city, was to sue for pardon for his treachery from Nafisah Begam, a daughter of Shujā'u-d-din Khān, and sister of Sarfarāz Khān. He next held a *Darbar* in the *Chehel Satun* palace of Shujā'u-d-din Khān, and though at first he was detested by the people and the officers for his black ingratitude and treachery, he soon managed to conciliate them by bestowing on them rich largesses. (See *Seiru-l-Mutakherin*, Pers. text, p. 494). He appointed in his place as Naib Nazim of Patna (Azimabad) his son-in-law, Zainu-d-din Khān Haibat Jang. (See p. 499, *Seiru-l-Mutakherin*).

and security on behalf of Ali Vardi Khān. Yāsin Khān Faujdār, under the order of the Hāji, set guards on Sarfarāz Khān's treasury and family, officers and servants; as well as on his Seraglio, so that none could escape. This battle¹ of Gheria took place in 1153 A.H.

NIZAMAT OF NAWĀB ALĪ VARDI KHĀN MAHĀBAT JANG.

After obtaining victory, Ali Vardi Khān Mahābat Jang, in order to overlook the sacking of the City and the loot of Sarfarāz Khān's treasures at the hands of Afghāns and Bhaliyahs,² for three days encamped outside the City, on the banks of the river Gobrah. On the fourth day, with a sense of perfect security entering the Citadel, he seated himself with extended thighs on the *masnad* of the Nizāmat of Bengal, and confiscated without any trouble Sarfarāz Khān's treasures which the past Nāzims with considerable self-denial had hoarded. In that Nawāb Mahābat Jang avoided the company of strange women, and did not care for this sort of pleasure, during his life he had only one wedded wife, and in fact, he often plumed himself on this circumstance. Hāji Ahmad and his sons and relations possessed themselves of Sarfarāz Khān's fifteen hundred pretty female dependants and slaves. Mahābat Jang banished to Jahāngīrnagar (Dacca) the wedded Begams of Sarfarāz Khān with their children,³ and fixed small allowances for them from the income of the Khāṣ Ta'lūqah.

¹ Compare the description of this battle with that given in the *Seiru-l-Mutakherin*, pp. 492-493. The author of the *Seir*, though a strong partisan of Ali Vardi, and though anxious to gloss over his treachery and ingratitude, is forced to pay a glowing tribute to the bravery and devoted courage displayed by several officers of Sarfarāz Khān at this battle. *Ruyaz*'s account of this important battle seems much richer in details, as well as more graphic and more exact than that of the *Seir*. This important battle took place about 11 months after Nadir Shāh's return to Persia after the sack of Delhi, and about 14 months after Shujā'u-d-din Khān's death.

² This fact which redounds to the discredit of Ali Vardi Khān is suppressed by the author of the *Seiru-l-Mutakherin*, whose father was employed in a high capacity under Ali Vardi's son-in-law, Zaiuu-d-din Khān, at Patna. The author of the *Ruyaz*, not being a partisan, does not suppress it.

³ It may be interesting to enquire if any descendants of these still survive in the alleys of Dacca.

And Nafisah Begam, Sarfarāz Khān's sister, who had adopted as her child Āqā Babā Kūchak who was her nephew, entered service as a governess in the Seraglio of Nawazish Ahmad Khān,¹ the eldest son of Hāji Ahmad, and in this way supported her nephew.

When news of the fall of Sarfarāz Khān and of the succession of Ali Vardi Khān to the *Masnad* of the *Nizāmat* of Bengal reached Emperor Nāsiru-d-din Muhammad Shāh, the latter wept and said : "Owing to Nādir Shāh, the whole of my Empire is convulsed and shattered."² But to mend the state of affairs was difficult, and so the Emperor kept quiet. Mahābat Jang, through Murād Khān,³ who was one of the associates of the Prime Minister, Nawāb Qamru-d-din Khān (about whom mention has been made before), intrigued with the Prime Minister and other Ministers. He remitted to the Emperor forty *laks* of rupees on account of Sarfarāz Khān's confiscated treasures and fourteen *laks* on account of tribute, over and above the usual fixed revenue. He also gave three *laks* of rupees to Qamru-d-din⁴ Khān Vazir, and one *lak* of rupees to Asaf Jah *Nizāmu-l-Mulk*. He similarly conciliated and bribed other Imperial Officers according to their ranks. Intriguing with Rājah Jugal Kishor, agent of Sarfarāz Khān, Mahābat Jang obtained in his own name the patent of the *Nizāmat* of all the three Sūbahs of Bengal, Bihar, and Orissa, according to the usual practice. He then exacted double the usual

¹ He was then Deputy Nazim of Jahangirnagar or Dacca.

² Emperor Muhammad Shāh was not quite fair to Nadir Shāh in his political diagnosis. He ought to have added, the glorious Timuride Empire in India had been shattered and undermined by the luxury and love of ease, and fratricidal jealousies and strifes of himself and his immediate predecessors, and principally by the venality and corruption, joined to clamorous jealousies and personal ambitions that had seized the later Mughal ministers and pro-consuls. A moral paralysis had seized the heart of the Empire at Delhi, and it quickly extended to and affected its distant limbs in outlying Provinces. The Musalmans in India had lost their Islamic virtues *first*, and *next* their Empire ; whilst Nadir Shāh's terrible invasion operated only as an accelerating force towards its eventual dissolution.

³ He had been deputed by the Emperor to bring the attached treasures of Sarfarāz Khān, and the revenue of Bengal. See *Sew*, p. 496.

⁴ It is humiliating to observe that even ministers of the calibre and position of Qamru-d-din Khān and *Nizāmu-l-Mulk* Asaf Jah were, at this dark period of Indo-Moslem History, not above corruption.

amount of revenue, presents and tribute from the Zamindārs of Bengal.

For the purpose of overthrowing Murshid Quli Khān,¹ and for conquering the Sūbah of Odisah (Orissa), Mahābat Jang now girded up his loins, mobilised troops and collected armaments, and bestowed the office of Generałissimo on Mir Ja'far Khān Bahādur, who was Mahābat Jang's brother-in-law, and who in the war with Sarfarāz Khān had rendered Mahābat Jang good services. Mahābat Jang bestowed on Mir Ja'far a corps of bodyguard, together with a *mansab*, a title, and a peerage. He bestowed the office of Diwān with the title of Rai Raiān on Chin Rai,² who was a clerk in charge of the Jāgirs of Ja'far Khān, and who was a person of probity and honesty. And he bestowed on Muhammed Rizā Khān, the eldest son of Hāji Ahmad, who had married Ghasiti Khānam, daughter of Mahābat Jang, the title of Nāsiru-l-Mulk Ihtishāmu-d-daulah Nawāzish Muhammed Khān Bahādur Shahāmat Jang, together with the nominal office of Diwān of Bengal, and the Deputy Nizāmat of Jahāngirnagar (Dacca), including Chittagong, Raushanabād (Tipperah), and Silhat. And he bestowed on

¹ He was a son-in-law of Shujā'u-d-dīn Khān, and had been appointed by the latter Deputy Nazim of Orissa, on the death of Muhammed Taqi Khān (a son of Shujā'u-d-dīn Khān). Ali Vardi and his unholy Hāji brother were resolved to spare no one amongst the capable male representatives of their late master and benefactor. A reign ushered in by such treachery and characterised by such vindictive posthumous courtesies was bound, under an Avenging Providence, to terminate ignominiously. The unholy Hāji brother quickly met with his proper deserts, by being tortured and butchered, along with his son Zainu-d-dīn Khān, by the Afghan rabble who sacked Patna. Ali Vardi himself was continually distracted and harassed by Mahratta freebooters, who swooped down again and again on his fair provinces like armies of locusts, and harried and devastated them, and Ali Vardi's energy, courage, and prowess were of no avail against this visitation of God's curse. He at length had to conclude an inglorious peace with the Mahrattas, and to practically cede to the latter the Province of Orissa. And not many months had rolled away since he had closed his eyes, when his favourite grandson, Siraju-d-daulah, was tortured to death, and Ali Vardi's ill-gotten Satrapy dissolved for ever, and was transferred to other hands. Verily, Divine retribution was not slow in overtaking Ali Vardi Khān.

² Chin Rai was the Peghkar under the Diwan Alam Chand. Mahābat Jang, on Alam Chand's death, appointed Chin Rai as his Diwan. (See *Seir*, p. 495). Chin Rai proved very honest, and was held in high esteem by Mahābat Jang. (See *Seir*, p. 575).

Hāshim Ali Khān, the youngest son of Hāji Ahmad, who had married the younger daughter of Mahābat Jang, named Amanah Khānam, the title of Zainu-d-din Ahmad Khān Haibat Jang, together with the Deputy Nizāmat of the Province of Bihār and Azimābād (Patna). And he advanced to ranks, titles, and Jagirs his other relations¹ and connexions, according to their ranks and aspirations. But the Afghāns and the Bhaliyahs, who owing to their large numbers were haughty, meddled so much in all the affairs, that they did not care for Mahābat Jang, and deviated from the usual forms of etiquette. Shelving the canons of justice on the shelf of forgetfulness, they looted treasures, and killed and slaughtered the people, together with their women and children. And the conduct of ingratitude, which had subsisted in the times of the early Musalman Independent Kings of Bengal, reasserted itself afresh from the time of Mahābat Jang.²

¹ The following details of the administrative arrangements made by Ali Vardi Khān on his usurpation of the Nizāmat of Bengal, are summarized briefly from the *Sewru-l-Mutakherin*, p. 495. Zainu-d-din Ahmad Khān, Ali Vardi's youngest son-in-law, was appointed Subadar of Behar and Patna. The Deputy Nizāmat of Jahangīrnagar, including the Faujdarī of Silhat, Chittagong, and Tipperah, was given to his eldest son-in-law, Nawazish Muhammād Khān. The Deputy Nizāmat of Orissa was bestowed on his second son-in-law, Saïd Ahmad Khān (after Murshid Quli Khān was defeated). The Superintendentship of the *Nawārah* or Imperial Fleet at Jahangīrnagar (Dacca) was bestowed on his grandson, Mirza Muhammād (son of Zainu-d-din Ahmad Khān) surnamed Siraju-d-daulah Shāh Quli Khān Bahadur. Siraju-d-daulah's brother was adopted as a son by Nawazish Muhammād Khān, and surnamed "Ikramu-d-daulah Padshah Quli Khān Bahadur" with nominal command of the Jahangīrnagar or Dacca army. Atau-l-lah Khān, a son-in-law of Hāji Ahmad (Ali Vardi's brother) was appointed Faujdar of Rajmahal (Akbarnagar) and Bhagalpur. Alah Yar Khān (step-brother of Ali Vardi), Mir Jafar Khān (brother-in-law of Ali Vardi), and his other connexions like Faqru-l-lah Beg Khān, Nural-lah Beg Khān and Mustafa Khān were given mansabs and peerages with titles and body-guards. Chin Rai (Peshkar under Diwan Alamchand) received the title of 'Rai Rāwan,' and was appointed Deputy Diwan of Bengal. Rajah Janaki Ram, who was the old household Diwan of Mahābat Jang, was appointed Diwan of Miscellaneous departments. The Seir's author's maternal uncle or Khaloo, Abdul Ali Khān (who was also a connexion of Ali Vardi), received a mansab, together with the *parganahs* of Naihat Samai and Behar.

² For its revival, Ali Vardi Khān Mahābat Jang was himself responsible. He re-inaugurated an era of force and fraud, and he and his successors were paid back in the same coin by others. He taught the lesson of ingrati-

Towards the commencement of the insurrection of Ali Vardi Khān Mahābat Jang, Nawāb Sarfarāz Khān had asked for help from Murshid Quli Khān, the Governor of Odisha (Orissa), who was his brother-in-law; but the latter, owing to personal spite which has been referred to before, had delayed to march to his help. Whilst Murshid Quli was occupied with despatching a body of troops in the shape of an auxiliary force, he suddenly received news of Sarfarāz Khān's fall and of Ali Vardi Khān's mastery over the Sūbah of Bengal. It was then that Murshid Quli Khān woke up from slumber, and was plunged into shame and sorrow.

General well-being follows mutual union,¹
General ruin follows disunion.

In short, from fear of Ali Vardi Khān, Murshid Quli Khān made preparations in self-defence, and exerted himself strenuously towards the mobilisation of an army, and deputed to Mirshidabād Mukhālis Ali Khān, son-in-law of Hājī Ahmad, who from before was in his company, in order to arrange the basis of a treaty of peace. After the latter's arrival, Ali Vardi Khān and Hājī Ahmad sending a reassuring and diplomatic message to Murshid Quli Khān, set him at ease,² and sent back Mukhālis Khān, in order to sow treason secretly amongst the Officers of Murshid Quli Khān's army. Mukhālis Khān presenting himself before Murshid Quli Khān outwardly tried to humour and reassure him, but covertly by offer of allurements and temptations sowed sedition in Murshid Quli's army, and sent an account of his success in this direction to Ali Vardi Khān Mahābat Jang. The latter, with a large army and an immense artillery, instantly marched towards the Province of Orissa. On receipt of this news, leaving his wife, Durdānah Begam, and his son, Yahyā Khān,

tude by his own treacherous conduct, and so others took their cue from him.

¹ The Persian couplet is:—

دولت مدد ز نقان خیزد
بدولتی از نقان خیزد

² Ali Vardi and his worthy Hājī brother could never lay down their favourite weapon of treachery, and well were they, through their children, repaid in the same coin by Mīr Ja'far and others.

with his treasures in the fort of Barahbāti,¹ Murshid Quli Khān with an efficient force and requisite war-paraphernalia, together with his two sons-in-law, named Mirzā Muḥammad Bāqir² Khān, a Prince of Persia, and Alāu-d-din Muḥammad Khān, marched out from Katak (Cuttack) in order to fight, and advanced to the port of Balisār (Balasore). At the ferry of Phulwār, from the rock of Tilgadhi³ to the river Jon,⁴ he threw up an entrenchment, and remained behind it waiting for the enemy.⁵ Unfortunately, Murshid Quli Khān was ignorant of the wiles of the traitor in his own camp in the person of Mukhālis Ali Khān, and had, therefore, failed to take any precautionary steps against that double-faced scoundrel, and had thus ignored the saying of Shaikh Sa'dī⁶:—

¹ “The construction of Fort Barabati has been assigned to various monarchs with various dates. Sterling thinks it was built by Rājah Anang Bhēm Deva in the fourteenth century. The stonework has been taken by the Public Works Department to build lighthouses and hospitals, and to pave roads. The ditch of the fort, however, still remains, and so does the gate, which is still approached by a causeway . . . Rājah Mukund Deo built a palace here with nine courts . . . The palace was in time abandoned by the Musalman Governors who preferred to live in the Lalbagh, on the south side of the city, (now Commissioner's Residence)—Wilson's Early Annals of the English in Bengal, Vol. I, p. 4, f. n.

² There is still a *mahalla* or quarter in Katak, called ‘Bakrabad,’ named so, probably, after Bāqir Khān

³ Tilgadhi in the text is apparently a mistake for the hill ‘Tahirmunda’ marked on the maps of Orissa, near Balasore.

⁴ ‘Jon’ in the text is also obviously a mistake; I do not find any river of that name near Balasore or in Orissa. It is a mistake probably for the river near Balasore, called ‘Nunisajuri,’ Balasore itself being situated on the Burabulung river.

⁵ In *Seiru-l-Mutakherin* (p. 497), it is stated Murshid Quli Khān passed through Balasore port, and encamped on the banks of its river, in the Mouza of Bhalwar. The encampment is described in the *Seir* as being flanked by dense forests on one side, and by deep rivulets on another. A ring with artillery was formed round this encampment. Ali Vardi Khān passing through Mednipur and Jilasore, took up a position on the north banks of the Burabulung river. The position taken up by Murshid Quli Khān is described as very impregnable, and he might not have been dislodged from it, but for the rash sally of his son-in-law, Mirza Baqir Ali Khān, and the treachery of his Afghan General, ‘Abid Khān, who deserted Murshid Quli Khān, his old master and benefactor, and joined with his Afghan contingent Mustafa Khān, the Afghan General of Ali Vardi Khān. The crafty Ali Vardi Khān had by means of bribes sown treason amongst the Afghan troops of Murshid Quli Khān (497 *Seir*).

⁶ The well-known Persian poet and moralist.

'If thy relative be thy enemy, treat him outwardly a thy friend,
 But never be heedless of his treachery.
 For inside his heart, wound festers from thy envy,
 Whenever he thinks of the love-shackles of kinship.'

Advancing from Bengal by forced marches with a large army, which numbered more than one *lak* cavalry and infantry, Ali Vārdi Khān reached Mednīpūr, secured the adhesion of the Zamindārs of that district by bestowing on them *Khila*'ts and gifts, and encamped at Jalisar (Jalasore), which was an Imperial outpost. On the banks of the river Sabaurikha,¹ at the ferry of Rājghāt, Rājah Jagardhar Bhanj, Zamīndār of Morbhanj,² had established a garrison of his Chawārs and Khandait, and had erected entrenchments. To cross, therefore, at the ferry of Rājghāt which was protected by dense jungles and thorny trees, was found to be a difficult operation, and therefore, Ali Vardi Khān had to ask for help from the Rājah. The Rājah, however, was haughty owing to his command of a large army, and did not care for Ali Vardi Khān. He refused to side with the latter, or to permit him to cross at the Rājghāt ferry. Ali Vardi Khān placing his artillery-waggons in front of the Rājghāt ferry, commenced bombarding it. The Rājah's army were unable to hold the ground in their entrenchment, and fled to the jungles. Ali Vardi Khān with troops and artillery crossed over at Rājghāt, and encamped at Rāmchandarpur which was at a distance of one and a half *karoh* from Murshid Quli Khān's encampment. Emissaries and envoys were busy for some days moving to and fro with messages of peace and war, and this sort of diplomatic parley lasted for one month. All this time Murshid Quli Khān³ did not advance across the ferry of Phulwār. Having

¹ This is an error in the text, or a misprint for 'Subarnarika' river, on which Jalesar or Jalasore is situated.

² This forms now one of the Tributary Mahals under the Commissioner of Orissa.

³ As another interesting and remarkable illustration of the potent influence in politics and society exercised by Musalman ladies in Bengal, even towards the middle of the eighteenth century, it may be noted that Murshid Quli Khān himself was averse to fight with Ali Vardi Khān, owing to a sense of feebleness, but that his brave wife, Durdanah Begam, encouraged and inspired him to fight, in order to avenge her brother Sarfarāz Khān's fall, and threat-

regard to the wasteful expenditure on account of a huge army thus locked up, and viewing the dearth of provisions, and apprehending the approach of the rainy season as well as the raids of Maharratta freebooters, Ali Vardi Khān thought it expedient to patch up peace, and return. But Muṣṭafā Khān, generalissimo of Ali Vardi's Afghān contingent, not acquiescing in peace, suggested entrenchments being thrown up during the rains. After a Council of War, it was decided after much deliberation to send a soothing message to Murshid Quli Khān through a trustworthy envoy, who was instructed to get back a reply in the following form:—"I shall not allow you authority or possession over the Śubah of Odisah," and then with this document to return to Bengal, and after the rainy season, again mobilising troops, to re-attempt Murshid Quli Khān's subjugation. Although 'Ābid Khān and other Afghān Generals, owing to the sedition sown amongst them by Mukhālīs Ali Khān, treacherously advised Mirzā Bāqir Khān, who commanded the vanguard of Murshid Quli Khān's army, to give battle by advancing out of the entrenchment, Murshid Quli Khān remained on the defensive, and dissuaded Mirza Bāqir from attempting a sally. But as the period of stay within entrenchments was tediously protracted, Mirzā Bāqir, carried by his youthful impulsiveness, sallied out with his contingent composed of Syeds of Barha, and arrayed himself in battle-rank. Murshid Quli was, therefore, obliged to array his troops in front of Ali Vardi Khān's army. On both sides, the battle opened with a cannonade, which was soon abandoned for a sword and spear-charge at close quarters. Murshid Quli Khān's generalissimo, Mir Abdul-l-'Aziz, who commanded the van, and his devoted contingent of three hundred knights consisting of Syeds of Barha spurred on their chargers, exhibited feats of heroism and hereditary gallantry, and with the flashing of their lightning swords ignited the life-harvests of all whose moment for death had arrived. Before this gallant charge, Ali Vardi Khān's soldiers, who had hitherto fancied themselves lions of the forest of bravery, fled like sheep from the battle-field, and met with a crushing defeat. The elephant on which Ali

ended that in case her husband failed to do so, she would supplant him from the Government of Orissa, and raise to the *gādī* her son-in-law, Mirza Bāqir Ali Khān, in his place. Thereon, Murshid Quli gave way to his wife's influence, and resolved to fight with Ali Vardi. (See *Seiru-l-Mutakherin*, Pers. text, p. 496).

Vardi Khān with his Begam¹ was mounted, was withdrawn half a *farsakh* away from the battle-field. At this crisis, Mukhālis Ali Khān and Abid Khān surnamed Farzand Ali Khān, upon whose loyalty Murshid Quli Khān reposed implicit confidence, together with Muqarrab Khān and other Afghan generals, exhibiting treachery which is the characteristic of the Afghan race, effaced from the tablets of their hearts all the alphabets of obligations that had been engraved thereon by many years of shelter and salt-eating, deserted the side of Murshid Quli Khān, and retired from the battle-field. At this juncture, Mānikchand,² Peshkār of the Rājah of Bardwān, who had arrived with an appropriate auxiliary force to serve under Ali Vardi Khān, reflecting that results of war were dubious, and speculating about the

¹ This is a remarkable incident illustrating that Musalman ladies in India had not yet all taken to the existing form of seclusion, nor ceased to take an active share in their husbands' burdens, both in peace and war. Indeed, it is interesting to note that Ali Vardi's Begam played the rôle of Supreme Political Officer, whilst her husband fought the battles with the Mahrattas. It is stated in the *Seiru-l-Mutakherin* (Pers. text, p. 550), that one day Ali Vardi at Patna after fighting with the Mahrattas under Raghoji Bhosla, entered the Begam's boudoir with an anxious look. The Begam enquired what the matter was, when Ali Vardi replied that this time he feared treachery from his own soldiers and officers. Thereon, the Begam on her own initiative and her own responsibility organised a political mission, and sent it to Raghoji's camp, to arrange for a treaty of peace. Raghoji fell in with the proposal; but his Chief Adviser, Mir Habib, dissuaded him, and advised him to make a dash for Murshidabad, holding out the prospect of loot. The Begam must have been a lady of keen judgment and uncommon sagacity to have been relied upon at such a crisis by her shrewd husband.

² Mānikchand who was afterwards left as Governor of Calcutta, when Siraju-d-daulah conquered it, was a shrewd and time-serving man, and regulated his loyalty by prudential considerations. He was a prototype of Nubokushen of later times, of whose loyal assistance to the English so much has of late been made by a recent writer, but who only followed Mānikchand in his loyal tactics, feeling his way cautiously, and keenly watching which way the tide of success turned, in order to adjust his individual position with an eye to self-aggrandisement. The *Seir* makes no mention of Mānikchand having taken any part in the battle, and ascribes Mushid Quli Khān's disaster to the treachery of his Afghan general 'Abid Khān, and to the rash sally of his son-in-law, Mirzā Bāqir Ali Khān. At this battle near Balasore, the Syeds of Barha fought bravely on the side of Murshid Quli Khān, and several of them, such as Mir Ali Akbar and Mir Mujtaha Ali fell, whilst Mirzā Bāqir Ali Khān himself was severely wounded. (See *Seir*, p. 497.)

future, covertly humoured Murshid Quli Khān, and asked for the latter's flag of truce, in order to join him and exhibit self-sacrifice and loyalty. From a side of the forest, towards the direction whence the force of Mirzā Bāqir Khān was marching in pursuit of Ali Vardi Khān, Mānikchand shewed himself, and displayed Murshid Quli Khān's flag. Inasmuch as the aforesaid Mirzā was unaware of his aim, he opposed his progress. Mānikchand was obliged to fight. Mirzā Bāqir's efficient soldiers were already exhausted by warfare, so they fought in broken lines, and by the vicissitudes of times, the corps of Mirzā Bāqir was defeated. Ali Vardi Khān, on being apprised of this, hurriedly collected his vanquished troops by use of persuasions, and a second time engaged in fighting. Mir Abdu-l-'Aziz and his corps, consisting of three hundred Syed knights, dismounting from their horses, and girding up their loins of bravery, marched to the battle-field, and one by one, all of them fell, being shot down by bullets fired by the Bhaliyah corps. Murshid Quli Khān being thus defeated retired¹ to the Port of Balisar (Balasore), and there embarking on a sloop which had been kept ready from before, he sailed for the Dakhin, and presented himself before Nawāb Aṣaf Jāh.² A providential victory thus fell to the good fortune of Ali Vardi Khān Mahābat Jang. The latter pursued the vanquished army up to the Port of Balasore. From there, he detached Mirzā Khairu-l-lah Beg, Faqiru-l-lah Beg,

¹ It is stated in the *Sew* that after his defeat at the battle of Balasore, Murshid Quli Khān together with his son-in-law, Mirzā Bāqir Ali Khān, withdrew to the town of Balasore, with two or three thousand troops. Apprehending treachery from the latter, he gave out that he would entrench himself in the town, told them off to some distance to guard the roads leading to the town, whilst he himself with Mirzā Bāqir Ali moved towards the sea-shore. At this time it so happened that a friend of his, Hāji Mohsin, a merchant of Surat, had his mercantile ship in the port, and also a pinnace. Murshid Quli Khān got into the pinnace along with Mirzā Bāqir Ali and Hāji Mohsin and some servants, embarked on board the ship, which sailed down to Masulipatam. From Masulipatam, Murshid Quli Khān sent Mirzā Bāqir Ali towards Sikakul and Ganjam, to bring away Durdanah Begam and her daughter from Katak (Cuttack).

² Nizamu-l-Mulk Asaf Jah was Viceroy of the Dakhin under Emperor Muḥammad Shah, at this time. He had made himself semi-independent there, owing to the feebleness of the Central Government at Delhi. See note *ante*.

and Nūru-l-lah Beg to capture Yahyā Khān¹ and Murshid Quli's Begam, and also to seize his treasures and chattels. Ali Vardi instructed them to proceed by forced marches, whilst he himself followed them on horse-back. When news of this affair and of Mushid Quli Khān's retreat to the Dakhin reached Katak (Cuttack), Mūrad Khān, the generalissimo of the Rājah² of Parsūtam (Puri), who had been detailed for guarding Yahyā Khān and the Begam in the Fort of Barahbāti, planned to send instantly the Begam and Yahyā Khān together with all their chattels and treasures to the Dakhin, by way of Sikākūl.³ Baggages and equipages were kept ready, and jewelleries, gold coins, treasures, and other precious things were loaded on elephants, camels, and waggons, when all of a sudden the army of Ali Vardi Khān made its appearance. The elephant and camel-drivers, &c., leaving behind the loaded treasures and chattels with their baggages, fled, and all those treasures fell into the hands of the aforesaid Mirzās, who divided the precious jewelleries,

¹ Murshid Quli Khān had left his wife Durdanah Begām and his son Yahya Khān, together with his treasures, in the Fort of Barahbati at Katak, whilst advancing to Balasore.

² The Rajah was Hafiz Qadir, a Muhammadan. See n. 3 below and *Seiru-l-Mutakkein*, Pers. text, p. 498.

³ Sekakul or Ghicacole is a place in the Ganjam district, over 100 miles south-west of Puri. The land-route from Orissa to the Dakhin lay in olden days via Sekakul or Ghicacole across the Ghilka lake. It is stated in the *Sew* that after arrival at Masulipatam, Murshid Quli Khān sent his son-in-law, Mirzā Bāqir Ali Khān, towards Sekakul and Ganjam, to proceed to the relief of Durdanah Begām and her daughter. In the meantime, on hearing of Murshid Quli Khān's defeat, Murshid Quli's friend, Hafiz Qadir, Rajah of Ratipuri, Khurdāh, who was Superintendent of the temple of Jagannath, (*Note by Translato*:—This is an interesting and remarkable fact shewing that a Musalman was once at the head of this Hindu Temple. See *Sew*, Pers. text, p. 498) of his own motion had sent his general, Muhammad Murad, with a force to guard and relieve Durdanah Begām and her daughter. Murād succeeded in bringing away the Begams and their daughter with their treasures and effects to Inchapur, which is in the Ganjam district Auwārū-dīn Khān, Governor of Inchapur, treated the Begams very hospitably. At this time, Mirzā Bāqir Ali Khān reached Inchapur, and proceeded from there with the Begams and their treasures to Masulipatam, whence Mushid Quli Khān, Mirzā Bāqir Ali Khān and the Begams, together with the treasures and effects, proceeded to the Dakhin and took shelter with Asif Jah, its ruler. (See *Seiru-l-Mutakkein*, Pers. text, p. 498).

treasures, and other valuable wares amongst themselves.¹ Since Ali Vardi Khan also followed up subsequently, he captured the remaining treasures, and also confiscated other treasures of the adherents of Murshid Quli Khan. Issuing proclamations of peace and security, and employing reassurances and persuasions, Ali Vardi Khan won over to his side the Collectors, Zamindars and Officers of Orissa, and set about making settlement of the revenue, *nazar*, and tribute, as well as of the Jägirs. And in the course of one month, having finished the organisation and settlement of the Sübah of Oissa, he entrusted the charge of that Province to Said Ahmad Khan, his nephew, who had previously served as the Faujdär of Rangpur, procuring for him from the Emperor the title of Naṣiru-l-Mulk Said Ahmad Khan Bahādur Saulat Jang. Ali Vardi Khan also left Gujar Khan, a Rohilla general, together with a contingent of three thousand cavalry and four thousand infantry, to be in attendance on Said Ahmad Khan at Katak (Cuttack). Ali Vardi Khan then returned, triumphant and victorious, to Bengal.

Saulat Jang was of a churlish disposition and regulated himself by avarice. For effecting retrenchment in the military expenditure, he took into his service Salim Khan, Darvesh Khan, Nia'mat Khan, Mir A'zizul-lah and other generals, and sent back Gujar Khan² to Murshidabad, on the plea of smallness of the revenue of

¹ It would appear the account in the *Seh u-l-Mutakherin*, as regards the fate of the Begams and their treasure is somewhat different from that in the *Riyaz*, which states that the Begams' treasures and effects were captured by Ali Vardi Khan's officers. The *Riyaz* is, however, strangely silent as to the fate of the Begams who were with the treasures. Obviously, the account in the *Riyaz* is incomplete and halting, whilst that of the *Seh* is more consistent and comprehensive and, therefore, more acceptable.

² The account in the *Seh* is somewhat different from that in the *Riyaz*. In the *Seh*, it is stated, in pursuance of a policy of economy, Saulat Jang wanted to reduce the pay of his soldiers. This reduction in pay was resented by the Murshidabad troops and officers who in consequence were disbanded, whilst the soldiers and officers domiciled in Orissa accepted this reduced pay, and in consequence were enlisted in the army in large numbers. Saulat Jang subsequently, at the instigation of one Shah Yahya indulged in debaucheries and ill-treated the men and women of Katak, who all in consequence were disgusted with him. This state of affairs at Katak came to the notice of Mirza Baqir Ali, who was in the Dakhiu. The latter asked Murshid Quli Khan to invade Oissa, but Murshid Quli demurred. Thereon, Mirza Baqir Ali himself invaded Oissa, first persuading the soldiers and residents of Katak

Katak. The aforesaid generals who were anxious to avenge the fall of their old master, Murshid Quli Khān, finding now an opportunity, broke out into revolt. Saulat Jang sent to them Qāsim Beg, Superintendent of the Artillery, and Shaikh Hidātu-l-lah, Faujdār (Magistrate) of Katak, for effecting the basis of a reconciliation. The Generals, who were seeking for an opportunity, finding the above two emissaries unescorted, slew Qāsim Beg, whilst Hidātu-l-lah, after receiving some wounds, made his escape. The citizens and soldiers *en masse* broke out into revolt, and under cover of the darkness of night they besieged Saulat Jang, took him prisoner along with his followers and relations, and looted his treasures and effects. Then inviting over Mirza Baqir Khān, son-in-law of Murshid Quli Khān, from Sikakūl across the Chilkah lake, they placed him on the *masnad* of the Nizāmat of Orissa, and advancing with their forces they conquered Mednipūr and Hijli.

The news of the approach of the Katak army threw Bengal into commotion. Ali Vardi Khān, on the occurrence of this disaster, mobilised an immense army equipped with a battering artillery, and then set out for Katak, in order to relieve Saulat Jang and re-conquer Orissa. By forced marches, scouring through Bardwān, he encamped on the outskirts of Mednipūr. On receiving news of the approach of Makābat Jang, the Katak army,¹ which was spread at Hijli and Mednipūr, concentrated at Mednipūr and Jalisar, next crossed over at the ferries of Rājgṛāt and Phulwar, and then encamped² at the Port of Balasore. The soldiers of Mirza Baqir,

to break out into revolt. The latter revolted, killed Gujar Khān, the general, when Baqir Ali marched swiftly to Katak, imprisoned Saulat Jang, together with his wife and children in the Fort of Barabati, and installed himself on the *gadi* of Orissa. (See *Sirru-l-Mutakheen*, Pers. text, p. 502.)

¹ The Editor of the printed Persian text has inserted, *افراج کنک*, after *افراج*, though he says in his MSS. text, *ج* occurs. I consider, makes the text unintelligible, and *ج* of the MSS. text is correct. According to the latter reading, I have translated the text.

² See the account in the *Sir* (Pers. text pp. 503-505) of Ali Vardi's expedition to Katak, to relieve Saulat Jang. It is stated in the *Sir* that Ali Vardi Khān apprehending that Mirza Baqir Ali Khān was being helped by Asif Jah from the Dakhin, marched to Katak with a huge army, consisting of twenty thousand soldiers, led by picked generals and officers, such as Muṣṭafa Khān, Shamshūr Khān, Umar Khān, Atān-l-lah Khān, Haidar Ali Khān, Faqīrul-lah Beg Khān, Mīr Jafar, Mīr Sharfu-d-dīn, Shaikh Muhammād M'asūm.

who had previously received arrow-shots at the hands of the Bhaliahs, suddenly lost heart, and sending all their baggages to Sikākul remained unencumbered. When Mirza Baqir came to know of the disloyalty and cowardice of his soldiers, ostensibly he gave out that he contemplated advancing against the enemy, but in reality he planned to withdraw to the Dakhin. Whilst completing his arrangements for withdrawal to the Dakhin, he detached a force to Chaprah¹ ghat, which is the ferry of the river Mahāndī and is situate midway the town of Katak. And he himself with Saulat Jang, &c., and a number of other captives together with tents, &c., crossed the river Katjuri. Mahābat Jang was encamped on the banks of the river Kamhariah,² at a distance of forty *Karoh* from Katak, and there at midnight messengers brought him news of Mirza Baqir's flight. Immediately summoning Mir Muhammad Ja'far the generalissimo, Mustafā Khān, Shamshir Khān, Sardār Khān, 'Umar Khān, Buland Khān, Sirāndāz Khān, Balisar Khān and other Afghān generals, and holding a Council of War, Ali Vardi that very night with their concurrence despatched them expeditiously under the command of Mir Ja'far Khān to pursue Mirza Baqir Khān. Soon after, Ali Vardi Khān himself with the remainder of his army set out. When the aforesaid generals with their army arrived five *karoh* from Katak, Mirza Baqir Khān being apprised placed Saulat Jang in a fringed *Rath*, placed in it Hāji Muhammad Amin, brother of Murshid Quli Khān, with a drawn dagger, to be his companion and attendant, and also set two armed horsemen on two sides of the *Rath*, with

Amanat Khān, Mir Kazim Khān, Bahadur Ali Khān. Ali Vardi reached with his army the northern banks of the Mahanadi river opposite to Katak town, whilst Mirza Baqir Ali was encamped with his troops on the southern banks of the same river. Seeing Ali Vardi's huge army, Mirza Baqir Ali's soldiers fled, and dispersed in all directions, whilst Ali Vardi's troops plunged into the river, quickly crossed over to Katak town (at the Jobra Ghat, as would appear from the *Riyas*), and rescued Saulat Jang who was encaged in a *Rath* (a four-wheeled carriage) covered over with a white sheet tied round it with white strings. Saulat Jang's escape from certain death was almost miraculous.

1 "Chaprah" of the text is known locally as 'Jobrah' ghat. It is situate midway the town of Katak, alongside the Mahanadi river. Close to the ghat, there is an old mausoleum.

² "Kamhariah" river of the text is probably a misprint or misreading for "Dhumra" river, down Jaipur, which would be about 40 *Kroh* from Katak.

instructions that should the army of Mahābat Jang overtake them, they should instantly hack up Saulat Jang with daggers and spears and on no account should let the latter escape. And Mirza Baqir himself mounted a horse, and along with the *Rath* containing Saulat Jang he left the *La'l Bāgh*¹ Palace situate in the city of Katak, and arrived at Malisār.² At this time, Balisar *Khān* with fifteen horsemen, who were his comrades, came up. The flags carried by the cavalry were visible in the forest. By chance, at that time, from the excessive heat of summer, Saulat Jang changing his seat inside the *Rath* sat in the place where Hāji Muhammad Amin had hitherto sat, and gave his own seat to the Hāji. At the very sight of the flags of Balisar *Khān*'s cavalry, the two armed horsemen who rode alongside the *Rath* thrust their spears through the *Rath*-screen, wounded Hāji Muhammad Amin whom they mistook for Saulat Jang, and fled. As fate would have it, as soon as the spear-thrust pierced the Hāji's hand and shoulder, the Hāji's dagger fell from his hand, and shouting out, "you have killed me; you have killed me," the Hāji³ tumbled down inside the *Rath*. Saulat Jang, the cup of whose life was not yet full to the brim, remained unscathed. When the Afghān troops were busy looting the vanquished, Mir Muhammad Ja'far *Khān* Bahādur and Muhammad Amin⁴ *Khān* Bahādur, with a few men fell in with the runaways, and moved in every direction in quest of Sa'id Ahmad *Khān* Bahādur Saulat Jang; but Saulat Jang fearing lest some enemy might be searching for him,

¹ Lal Bagh, on the banks of the Katjuri, now forms the residence of the Commissioner of the Orissa Division. It was built by Musalman Governors of Orissa for their residence, in preference to Fort Barabati on the banks of the Mahanadi.

² Malisar is apparently a mistake for Mukamasar, a place across the Katjuri, about 2 miles distant from the Lal Bagh, on the Puri road.

³ As the sequence of the story would indicate, the Hāji was to some extent shamming death, and was a sly fox, for quickly after he got up, and nimbly scampered off, mounting another man's horse.

⁴ Mir Muhammad Amin was a step-brother of Ali Vardi *Khān*, surnamed Mahabat Jang, and brother-in-law of Mir Jafar, the latter having married an uterine sister of Mir Muhammad Amin. Neither Ali Vardi nor his father was a Syed; they were Mirzas; and therefore, Muhammad Amin (Ali Vardi's step-brother) could not have been a Syed or Mir from his father's side, he was so probably from his mother's side. It is common amongst Muhammadans (and the usage has the sanction of authority) to call themselves Syeds, if their mothers are Syedas.

held his breath quietly. When Muḥammad Amin Khān came up quite close, Šaulat Jang, recognising his voice, answered him. The aforesaid Khān, on hearing the response, immediately tearing the screen of the *Rath*, and cutting up the tent-ropes brought out Šaulat Jang, and dismounting from his horse embraced him. And Mir Muḥammad Ja'far Khān also coming up, they embraced each other, and after offering thanks to Providence for the safety of Šaulat Jang's life, they indulged in jubilations. At the time when they were busy with embracings and hand-shakings, Hāji Muḥammad Āmin, finding an opportunity, nimbly got out of the *Rath*, and mounting the horse of Muḥammad Amin Khān fled to the jungle and vanished. When after enquiries into the condition of Šaulat Jang they mounted their own horses, Muḥammad Amin Khān was confounded at the disappearance of his own horse. On subsequently ascertaining the secret, they were all sorry.¹ When the Afghān soldiery, after finishing their work of plunder and sack, rallied round Mir Muḥammad Ja'far Khān, they sent Šaulat Jang to Mahābat Jang, whilst they themselves set out in pursuit of Mirzā Muḥammad Bāqir. Finding the chance of his escape to be slender, the Mirzā became desperate, and opened the battle by shooting rockets and arrows and firing muskets. When the fighting was about to turn to a charge with spears and swords, Murād Khān, the generalissimo of the Rajah of Puri,² who with a large contingent of troops supported Mirzā Bāqir, seizing the rein of the Mirzā's horse, and by use of great persuasion, pulled him back from the battle-field. Becoming his guide, Murād Khān led the Mirzā by a route across the forest towards the Dakhin. Ali Vardi Khān, after holding a thanksgiving service for meeting Šaulat Jang and obtaining victory, allowed Šaulat Jang to retire to the city of Katak for rest, whilst he himself, after resting some time and being freed from all anxiety on account of the enemy, entered Katak triumphantly. And after chastising fully the adherents and friends of Mirzā Bāqir, Ali Vardi confiscated all the branded³ horses of Mirzā

¹ If Mir Ja'far and his friends were capable of appreciating a practical joke, instead of being *sorry*, they might have enjoyed a hearty laugh.

² This was Hafiz Qadir, Rājah of Ratipur, Khurdah, and master or Superintendent of the Jagannath Temple. (See *Siru-l-Mutakherin*, Pers. text, p. 498, and note *ante*.)

³ That is, the horses which were supplied to, or had to be kept by military

Bāqir, appointed Shaikh Ma'sum,¹ who was an able General, to the office of Deputy Nāzim of the Sūbah of Odisah (Orissa), and after finishing the administrative arrangements of that Province returned to Bengal.

Inasmuch as Jagat Isar, Rājah of Morbhanj, had taken sides with Mirzā Bāqir, and had not submitted to the authority of Mahābat Jang, the latter was in anxiety owing to his insolence. Therefore, on arrival at the port of Balasore, he girded up his loins in order to chastise the Rājah. The latter was at Harihar-pur which contained his mansion, and was at the time plunged in pleasures and amusements. His knowledge of the denseness of the forests that surrounded him, coupled with his command of numerous hordes of Chawars² and Khandaitis, made him feel insolent, and so he did not pull out the cotton of heedlessness from the ear of sense, nor cared for the army of Ali Vardi Khān. Ali Vardi Khān's army stretching the hand of slaughter and rapine, set about looting and sacking the populations, swept the Rājah's dominion with the broom of spoliation, captured the women and children of the Khandatis and Chawars, and sowed dissensions amongst them. The Rājah, seeing the superiority of Ali Vardi Khān's army, with his effects, followers and dependants, fled to the top of a hill, and hid himself in a secret fastness, beyond the ken of discovery. Ali Vardi Khān then subjugated the tract of Morbhanj, shewed no quarter, and mercilessly carried fire and sword through its limits.

Mir Habib,³ the Generalissimo of Murshid Quli Khān, after the

commanders for military purposes after being branded. See *An-i-Atbari*, Vol. I, p. 255, Blochmann's translation for the *Dagh* or branding regulations.

¹ The *Sav* states that his name was "Shaikh Muḥammad Maṣūm, Pani Patt." He was appointed Deputy Governor of Orissa, in the place of Šaukat Jang, on the recommendation of Ali Vardi's Afgān general, Mustafa Khān, who now got the upper hand in all political affairs. The Shaikh is described as a veteran and brave general. (See *Sav*, Pers. text, p. 505).

² I am told 'Chawars' is a mistake for "Chowans" who are Khetris by caste. 'Khandaitis' are also mixed Khetris; they are to be found in large numbers throughout Orissa.

³ This story shews that one of the most prominent Musalman leaders and pillars of the State in Bengal, towards the middle of the eighteenth century, in order to avenge Ali Vardi's overthrow of his master Murshid Quli Khān from the Orissa Government, and to gratify personal vindictiveness, ignored ties of religious obligations and national interest, and joined hands with

latter's defeat, had gone to Raghoji Bhoslah, and persuaded the latter to undertake the conquest of Bengal. At this time, Raghoji Bhoslah, nephew of the Rājah of the Dakhin, was Governor of the Sūbah of Berar. Taking advantage of the circumstance that Mahābat Jang was occupied with the affairs of Orissa, and finding that the whole extent of Bengal was denuded of troops, Raghoji Bhoslah detached his generalissimo, Diwan Bhāskar Pandit, and Ali Qarawāl, who was an able general, with a contingent of sixty thousand Mahratta cavalry from Nāgpur, in the company of Mir Habib, by the route across the forest, in order to invade and pillage Bengal. On receiving news of the approach of Mahratta freebooters, Mahābat Jang abandoned the pursuit of the Morbhanj Rājah, and withdrew towards Bengal.

As yet Ali Vardi Khān had not passed through the forests of Morbhanj, when the army of Mahratta freebooters swooped down from the direction of the *chaklah* of Bardwān.¹ Mahābat Jang, with the celerity of lightning and wind, marching swiftly by night and day, reached the inn of Ujalar adjoining to Bardwān. The armies of Mahratta freebooters, concentrating from different directions, commenced looting baggages and tents. The Bengal army, which was ignorant of the tactics of Mahratta freebooters, but which had heard tales about their barbarity and ravages, stood motionless from fear like an army of statues, and were hemmed in and attacked by the freebooters. Their baggages were looted, and their food-supplies were cutoff. Horses, elephants, and camels of the Bengal army were captured, and carried off by the freebooters. The army of Mahābat Jang, being tired out by the devastating onslaughts and sieges of the freebooters, broke in disorder. The Mahrattas at once hemming in attacked the

Mahratta freebooters, in order to place the Moslem Satrapy in Bengal under Mahratta heels. The story is an object-lesson, and illustrates the intellectual and moral desolation that had seized Musalmans in Bengal at the time.

¹ It is related in the *Seiru-l-Mutahherin* (Pers. text, p. 507), whose author's father, Syed Hedait Ali Khān, was at the time employed as Fanjdar of Magha in Behar, and was on an expedition to the hill-passes of Ramgarh, that the Mahratta cavalry numbering 40,000 led by Bhāskar Paṇḍit, general of Raghoji Bhoslah, swooped down through the above passes, cut through Pachit and Morbhanj, and appeared near the outskirts of Mednipur. Raghoji Bhoslah (mis-called in the Pers. printed text of the *Riyaz*, Raghojī Ghoslah) was a nephew of Rajah Saho and Makasdar (probably Governor or Chief) of the Sūbah of Berar, and his capital was at Nagpur in the Central Provinces.

elephant *Landāh* on which Mahābat Jang's Begam¹ was mounted, and capturing the elephant dragged it towards their own camp. Muṣāhib Khān Mohmand,² son of U'mar Khān the General, having his Hindustāni courage aroused in him, attacked the freebooters, and advancing his feet of valour and gallantry, by means of valorous onslaughts and Rustam-like onsets, rescued the elephant together with its fair rider from the clutches of the freebooters. In consequence, however, of numerous mortal and ghastly wounds that they received, Muṣāhib Khān and a large number of his comrades and kinsmen drew the red paint of martyrdom on the face, and on that very spot of slaughter were buried. And when the freebooters from impudence and insolence made onslaughts from all sides, Mahābat Jang, of necessity, opened leatheren bags of coins, and scattered them on the field.³

¹ It is interesting to note that we saw Ali Vardi Khān's Begam moving beside her husband on an elephant at the battle of Balasore, and we find her again by the side of her husband at this battle with the Mahrattas, near Bardwān. She must have been a lady not only of nerve, but of wisdom, to have been retained by his side as a companion by Ali Vardi at such critical junctures. We saw also that that iron-man Ali Vardi in his usurpation of the Bengal Nizamat, bended himself before Nafisah Khānam and sued for pardon from her. From such incidents, the inference is not without warrant that Musalman ladies in Bengal even towards the middle of the eighteenth century occupied a different position from what they occupy now, took an active part in the wider concerns of their husbands, and exercised a powerful and beneficent influence both in the domains of politics and Society.

² His name would indicate he was an Afghān belonging to the Mohmand tribe.

³ The *Seiru-l-Mutakherin* (Pers. text, pp. 507-518) gives a very graphic description of this first Mahratta invasion of Bengal (1155 A.H.), and of the causes which rendered it possible. The first cause was the instigation of Asif Jah (of Mir Habib, according to the *Riyas* which seems more probable; for Asif Jah was too high-minded to set loose Mahratta freebooters on a Musalman satrapy); the second cause was the discontent of Ali Vardi Khān's Afghān troops and officers, notably of Muṣṭafa Khān, as Ali Vardi Khān had disbanded many Afghān levies after the Katāk expedition to rescue Šaulat Jang; the third cause was the treacherous assassination by Ali Vardi of the Rūjāh of Morbhānj, whose cause was espoused by Muṣṭafa Khān. The *Sew* further states that when Bhaskar Pāṇḍit reached near Bardwān via Pachit with 25,000 cavalry (given out as 40,000 cavalry), Ali Vardi Khān was on his way back from Orissa at Midnapur, with only 4 or 5,000 cavalry and 4 or 5,000 infantry, the latter having ordered back all his other troops to Murshidābād with Šaulat Jang. Ali Vardi reached Bardwān with this small army. Bhas-

Thus diverting the freebooters with the work of picking up coins, Mahābat Jang seized this respite, and with the celerity of lightning and wind riding out at full gallop arrived at Bardwān. The hungry troops, who for three days and nights had not seen the face of food-stuffs, quenched the fire of their hunger with the stores of Bardwān. The army of Mahratta freebooters followed up in pursuit. Sacking villages and towns of the surrounding tracts, and engaging in slaughters and captures, they set fire to granaries, and spared no vestige of fertility. And when the stores and granaries of Bardwān were exhausted, and the supply of imported grains was also completely cut off, to avert death by starvation, human beings ate plantain-roots, whilst animals were fed on the leaves of trees. Even these gradually ceased to be available. For breakfasts and suppers, nothing except the discs of the sun and the moon feasted their eyes. And for nights and days together, being constantly mounted on their high saddles, they did not even dream of sleep. The Afghān and Bhaliyah troops becoming desperate, determined to die hard. Mahābat Jang, seeing signs of defeat, owing to the exhausted condition of his soldiery, held a Council of War. It was at last decided to place the artillery round the army, and to put baggages in the centre, and in this form to march out expeditiously from Bardwān to Katwāh, where food and fodder would be either procurable, or could be imported by waterways or highways from the environs of Murshidābād, to relieve the distressed soldiery. In short, in pursuance of

kar Pandit having heard of Ali Vardi's bravery, proposed to the latter to give him ten *laks* of rupees by way of his entertainment expense, in which case he would return to his own country. Ali Vardi received this suggestion with disdain. For some time he was hard-pressed by the Mahrattas, especially owing to the defection of his Afghān officers and troops. Ali Vardi then with Sirāju-d-daulah waited on his Afghān General-in-Chief, Maṣṭafa Khān, told him to kill him with his grand-son, or else to give him his support, in order to oppose this Mahratta invasion. Mustafa Khān, together with other Afghān officers now fought bravely against heavy odds with the Mahrattas, and Ali Vardi succeeded in returing to Katwāh, where provisions with reinforcement came up under Saulat Jang from Murshidābād. At Katwāh, Mustafa Khān inflicted a severe defeat on Bhaskar Pandit, who now seriously thought of returning to his own country via Birbhum; but his chief adviser, Mir Habib, dissuaded him and brought him back from Birbhum to Katwāh, holding out prospects of loot, and making himself responsible for the Mahratta conquest of Bengal.

this plan, setting out at night from Bardwān, Mahābat Jang's army marched towards Katwāh, and in a short interval by forced marches reached Katwāh. The light Mahratta cavalry, however, covered forty *kāroh* a day, and thus before Mahābat Jang's arrival at Katwāh, they had already burnt down its fields, farms, and granaries, and reduced them to ashes. The army of Mahābat Jang now being in a state of utter despair, sent up to the skies wails, similar to the following :—

We never get relief from distress ;
To whatever country we roam,
We see the sky alone.

However, Hāji Ahmad collecting the bakers of Murshidābād got breads prepared, and sent these together with other eatables and food-stuffs on boats to Katwāh. Other provisions and food-grains were also similarly conveyed gradually and in large quantities. At last, Mahābat Jang's army were saved from starvation, and their cattle also received a grateful supply of fodder and grass. Mahābat Jang's soldiers, whose houses were in Murshidābād, felt home-sick, and gradually drifted away towards their homes.

As Mir Shaiif, brother of Mir Habib, together with the family treasures, dependants and children, was at Murshidābad, Mir Habib with seven hundred Mahratta cavalry swooped down on Murshidābad, in order to relieve his brother. Marching expeditiously, night and day, early at day-break, Mir Habib reached Dihpārah and Ganj Muhammad Khān,¹ to which he set fire. And opposite to the Citadel, crossing the river Bhāgirati, Mir Habib reached his residence, and taking out Mir Sharif, together with his treasures, effects, followers, and dependants, he kept them in his company. Sweeping clean the houses of numerous residents of the City with the broom of plunder, and looting as much gold and silver coins as he could from the houses of Jagat Set, and capturing Murād Ali Khān,² a son-in-law of Sarfarāz Khān, and Rājah Dūlabh Rām³ and Mir Shujāu-d-din, Superintendent of the

¹ These would seem to have been suburbs of Murshidābād.

² He was a son of Nafissah Begam, sister of Sarfarāz Khān, and subsequently became the latter's son-in-law, and in Sarfarāz Khān's time held the office of Deputy Governor of Jahangirnagar. See n. ante.

³ Dūlabh Rām was a son of Rājah Janokiram Peshkar, and was appointed by

Bājutrah Sāv duties, he encamped at Tiratkonah, which was to the west of the City, at a distance of one *farsakh*. Hājī Ahmād, Nawāzish Ahmād Khān and Ḫusain Quli Khān, who were in the City, at the very sight of the Mahratta cavalry, firing their guns once or twice, and closing the avenues to the City as well as the gates of the Citadel, entrenched themselves, but found it impossible to fight and disperse the enemy, or to defend the City. On the next day, Mahābat Jang, with his army marching night and day, entered Murshidābād. Then the Mahrattas abandoned the idea of assaulting the City, and after desolating the surrounding tracts across the river returned to Katwāh. The rainy season now set in. In view of the tumultuousness of the river, the Mahrattas now suspended their fighting, established their quarters at Katwāh, and from there commenced making administrative arrangements. Giving Mir Ḥabib a free hand in all affairs, Bhaskar Pāndit himself remained at Katwāh, and sent out detachments in all directions for raid and plunder. Similarly, Mahābat Jang, in view of giving rest to his army, did not move out of the City.

As in his earlier years, Mir Ḥabib had lived at Hugli, the latter place still abounded with many of his kinsmen and friends. Their headman, Mir Abu-l-Ḥasan Sarkhil, now laid plans to surprise Hugli. He won over many of the *Mughals* to his side, and held secret correspondence with Mir Ḥabib. Mir Muhammad Rizā, the Deputy Faujdār of Hugli,¹ used to treat Mir Abū-l-Ḥasan as his right-hand in all affairs.

Mahābat Jang Subadar of Orissa, in place of Abdul Rasul Khān who was recalled. Dulāb Rām had been before Peshkar in Orissa. Dulāb Rām exhibited great cowardice when the Mahrattas invaded Orissa. The Mahrattas captured him, and he was released on payment of a heavy ransom after a year. He was very superstitious, and spent his time mostly in the company of Sanasis, who turned out to be Mahratta spies. See *Sirru-l-Mutakherin*, p. 545 (Pers. text).

¹ In the *Sirru-l-Mutakherin* (Pers. text, p. 514) it is stated that Muhammad Yar Khān, a step-brother of Ali Vardī Khān, was at the time Governor of the Port of Hugli, and that Mir Abū-l-Ḥasan and Mir Abu-l-Qasim, who were intimate with the above Governor, conspired with Mir Ḥabib, and induced the Governor by their treacherous assurances to admit Mir Ḥabib into the Fort of Hugli. After thus treacherously seizing Hugli, Mir Ḥabib installed as its Governor Sis Rāo, a Mahratta, whilst he himself played the rôle of the Chief Administrator of Mahratta affairs in Bengal, and divided his residence between Hugli and Katwāh.

In blissful ignorance of the fact that he had a traitor in his camp, the Deputy Faujdār passed nights and days in carousals. At length, at the instigation of Mir Abū-l-Hasan, Mir Ḥabib with a detachment of two thousand cavalry commanded by Sis Rāo advanced to Hugli, and at midnight arriving at the gate of its Fort announced his arrival to Mir Abū-l-Hasan. Whilst Muḥammad Rizā, arranging a feast of revelry, was quite absorbed in watching the dancing of some pretty women, Mir Abū-l-Hasan said to the former: "Mir Ḥabib has come alone to visit you, and is waiting at the gate of the fort." Under the influence of liquor, the Deputy Faujdār unhesitatingly ordered the gate of the Fort to be thrown open and to admit Mir Ḥabib. Entering the Fort, Mir Ḥabib with the concurrence of Mir Abū-l-Hasan placed Muḥammad Rizā and Mirzā Piran under surveillance, established himself inside the Fort, and posted his own guards at its gate. The noblemen and residents of the town that very night fled to Chūchrah (Chinsurah) and other places, and took refuge in the houses of the Dutch and French. Next morning, Sis Rāo with his detachment of cavalry entered the Fort. Many of the Mughal residents who were Mir Ḥabib's acquaintances were introduced to Sis Rāo by Mir Ḥabib. The Rāo treated them courteously and deferentially, reassured every one of them, and issuing proclamations of peace and security forbade the Mahrattas from looting or sacking the town. He persuaded the Zamindārs to assess and collect the revenue, and appointing as usual Qāzīs, Muhtasibs and other officers to administer justice, he bestowed the office of Faujdār on Mir Abū-l-Hasan. Mir Ḥabib, carrying off some guns and ammunitions together with a flotilla of sloops from Hugli, rejoined Bhāskar Paṇḍit at Katwāh.

As it was the rainy season, Mir Ḥabib deputed Mir Miḥdī with a detachment of musketeers on boats for collecting revenue from the mahals across the Ganges. But Mir Miḥdī, from fear of Mahābat Jang, did not land. The agents of the Zamindārs proceeded to Mir Ḥabib, and paying him large sums obtained guards for the immunity of their tracts from the ravages and loot of Mahratta freebooters. The wealthy nobility and gentry, to save their family honour, quitted their homes, and migrated across the Ganges.¹ The whole tract from Akbarnagar (Rajmahal)

¹ That is to say, there was a general exodus of the Musalman nobility and gentry from the western side of the Ganges (that is, from Southern and West-

to Mednipur and Jalisar (Jalasore) came into the possession of the Mahattas. Those murderous freebooters drowned in the rivers a large number of the people, after cutting off their ears, noses and hands. Tying sacks of dirt to the mouths of others, they mangled and burnt them with indescribable tortures. Thus they desolated and dishonoured the family and children of a whole world. Mahabat Jang, making strenuous efforts towards the chastisement and expulsion of the insolent enemy, set about collecting troops and armaments. Requisitioning to Murshidabad a large flotilla of boats from the neighbourhood of Jahangirnagar (Dacca), from the Jilengi, from Maldah, and Akbarnagar (Rajmahal), &c., he constructed a road leading to Ktwâh. From the eastern bank of the Bhagirathi he detached for bridge-making twelve thousand pioneers and sappers on boats, and attended to the comforts of the army. Collecting paraphernalia, horses, elephants, and swords, and winning the hearts of his soldiery by bestowing on them gifts and increments in pay, he encouraged and incited them to fight. Finding the enemy absorbed in political affairs relating to Zamindars, Revenue-Collectors and Administrators, Mahabat Jang seized this op-

ern Bengal) to its Eastern and Northern sides (that is, Eastern and Northern Bengal) which were immune from Mahratta raids. Those who are at pains to account for the comparatively large Musalman population in Eastern and Northern Bengal and are ready to put forward more or less fanciful theories, might perhaps take into consideration the above circumstance, and also the following facts which I summarise from the *Seiru-l-Mutakkerin* (a contemporary account). The *Seir* states that in this wave of Mahratta invasion of Bengal, the whole of the Chaklahe of Bardwan, Mednipur, Balasore, Katak, Birbhum, some pargannahs of Rajshahi (probably those on the south side of the river) Akbarnagar (Rajmahal) were overwhelmed, whilst only Murshidabad and the countries on the other side (that is, Eastern and Northern sides) of the Ganges remained peacefully in possession of Ali Vardi Khan, that in the rainy season, even the populations of Murshidabad, apprehending Mahratta raids, migrated en masse on boats to the other sides (that is, Eastern and Northern sides) of the Ganges, such as Jahangirnagar or Dacca, Maldah, Rampore Beaulah, &c., and that even Nawab Shahamat Jang (Ali Vardi's son-in-law) with his family and children moved across the river to Godagari, a place close to Rampore Beaulah, on the north bank of the Ganges or Poda. These historical facts occurring as they did only in the middle of the eighteenth century, would sufficiently explain why the Musalman populations in Western Bengal and even near Murshidabad (the latest Musalman capital in Bengal) are numerically much less than those in Eastern or Northern Bengal (See *Seiru-l-Mutakkerin*, Pers. text, pp. 564 and 514).

portunity, and held a Council of War with his Afghān and Bhaliyah Generals in view of delivering a night-attack. In pursuance of this plan, Mahābat Jang marched expeditiously with a large and efficient army, and by forced marches, at midnight, reached a place just opposite to Katwāh. In the cover of the night's darkness, he instantly floated a bridge of boats that had been kept ready from before, and with a large army commenced crossing the river. Whilst he with the officers and some veteran soldiers had crossed the river, the bridge suddenly gave way under the heavy weight of a large army. Some of the boats sank, whilst a large number of Afghāns and Bhaliyahs were drowned in the river. Mahābat Jang, on learning about this mishap, was engulfed in a sea of confusion. His mind was racked with anxiety. He realised that the entire army from the eastern bank of the river had been unable to cross over, and that he alone with a handful of troops was on the western bank face to face with the enemy. In consequence, he apprehended that in the event of the enemy getting scent of his movement, he would meet with a terrible disaster. He, therefore, put out the torches, and gave directions for immediately repairing the broken portions of the bridge. After the bridge was repaired, he ordered the whole army to cross over and join him. As the enemy was heedless and negligent, everything ended well. Kishwar Khān, the Deputy Faujdār, and Mānkant, the commandant of the pioneers and sappers, quickly rendered the damaged boats water tight by plastering their cracks and rends with mud and bits of wood, and thus displayed *Luqmān*-like skill. An army, waving like the sea, swiftly crossed the bridge, rallied round Mahābat Jang and his Generals, and quickly unsheathing their swords, in a solid and clamorous phalanx, like some heavenly disaster, swooped down on the enemy. Shouts rose up on every side.

True, the night was dark, but the sword flashed,
So as amidst the dusky clouds, lightning flashes.
From profuse shedding of blood on that battle-field,
Earth's face turned crimson.
Heaps of corpses crashed on heaps of corpses,
Aye, formed veritable mounds on every side.

Overwhelmed with disaster, and unable to stand their ground, Mir Habib and Bhāskar Pāndit with other Mahrattā officers fled

from the battle-field, leaving their army to their fate, just as a cow is left to the tender mercies of a butcher. A crushing defeat¹ was inflicted on the Mahratta army, which was triumphantly chased to some distance. Bhāskar and other Mahratta Generals fell back to Rāmgadh, from where with common consent they marched with celerity across jungles, to invade and ravage the Śubah of Orissa.

Shaikh Muhammad Ma'sūm, the Deputy Nazim of Orissa, in order to resist the enemy, advanced from Katak, and opposed the enemy's march. When the two armies encountered each other, the fire of conflict flared up once again. Although the Zamindārs had deserted his side, with a small band numbering five thousand cavalry and infantry, Shaikh Muhammad Ma'sūm stood his ground dauntlessly on the field. The Mahratta army, which was more numerous than ants and locusts, surrounded Shaikh Ma'sūm from all sides like a circle, and slaughtered him together with his comrades. The Śubah of Odisah (Orissa), together with the Fort of Barabāti and the citadel of the City of Katak, fell once again into the hands of the enemy.

Nawāb Mahābat Jang, on hearing of the above disaster, marched swiftly to Bardwān. He paid to each soldier two months' pay and also other gifts on account of the victory of Katwāh, advanced to Katak, and repeatedly assaulting the Mahratta troops drove them from Katak, and victoriously entered its citadel. Leaving General Abdu-r-Rasūl Khān, who was a second Muṣṭafā Khān, and

¹ This defeat of the Mahrattas at Katwāh took place in 1155 A.H. The few states that after his defeat at Katwāh, Bhāskar Pandit, the Mahratta General, fled through the hill-passes of Pachit into a forest, but losing his way, and not succeeding in making his retreat to his own country (Nagpur), under the guidance of Mir Habib, came back to the jungles of Bishanpur, passed through them to the jungles of Ghandrakonah, emerged at Midnapur, and made for Katak, fought with and killed Shaikh Ma'sūm, Subādar of Orissa. Mahābat Jang hotly chased Bhāskar Pandit up to the confines of the Chilka Lake, but Bhāskar succeeded in effecting his retreat into the Dakhin. Then Mahābat Jang returned to Katak, where he installed Abdul Nabi Khān (nephew of Shaikh Ma'sūm) as Subādar of Orissa, and left Dulab Ram (son of Rajāh Janaki Ram) as Peshkar under the latter, and then returned to Murshidabad (p. 519, *Seru-l-Mutakkerin*, Pers. text).

There is a village called Masūmpur about 11 miles north from Katak. It is a colony of respectable Muhammadans, and is probably named so after the above Shaikh Ma'sūm Panipati. Six miles from Masūmpur, is another colony of respectable Musalmans at Sahipur.

who was also the latter's nephew, as the Deputy Nazim of Orissa, together with a contingent of six thousand cavalry and infantry, Mahābat Jang returned to the Sūbah of Bengal.

On receiving news of the defeat of Bhāskar Pandit, Sis Rāo evacuating the fort of Hugli retreated to Bishanpūr. Other Mahratta officers, who were posted at different places for the collection of revenue, also fled. The Collectors and Faujdārs of Mahābat Jang entered the ravaged tracts, and again set about to re-settle them.

But Bhāskar Paṇḍit, after his defeat, sent *Bairagi* dacoits towards Akbarnagar (Rajmahal), Bhāgalpūr, and Behār. Mahābat Jang, who had not yet breathed freely, again set out from Bengal for those places. He had not yet reached the Sūbah of Behār, when the *Bairagis* retreating from those parts swooped down on Muṣhidābād. Mahābat Jang fell back from Behar, and pursued them. These *Bairagi* freebooters were busy with looting Balūchar, when the music of the drum and tambourine of Mahābat Jang's vanguard rang in the ears of those maniacs. Losing all courage, and leaving behind bags of booty, they fled from Balūchar. Mahābat Jang chased them up to Rāmgadh, from where he returned.

In short, this sort of guerilla warfare lasted three years. Victories on both sides were mingled with defeats, and it was hard to decide which side eventually came off the best. Nawāb Mahābat Jang, following the saying that "war is made up of fraud," diplomatically established friendly relations with Ali Qarawāl, who was one of the Mahratta leaders that had embraced the Muhammadan faith, and was surnamed Ali Bhāi. From considerations of expediency, Mahābat Jang invited him over. Receiving him kindly and courteously, using dissimulation and artfulness, and professing friendship and benignity, he made him consent to arrange an interview between himself and Bhāskar Pandit with other Mahratta Generals. Heedless of the duplicity of the times, that simpleton was taken in, and arrived at Diknagar. He induced Bhāskar and other Mahratta Generals to meet Mahābat Jang, by conveying to them the assurances and avowals of Mahābat Jang with reference to the settlement of the *Chauth* and the establishment of friendly relations. And these, in accordance with the saying;— "One perceiveth according to the length¹ of his sight," placing

¹ The Arabic saying is :

إذا جاء القمر بطل البصر

the finger of acceptance on their blind eyes, summoned to their presence Rājah Jānaki Rām and Mustafā Khān for fixing the basis of a treaty, and for ratifying it by protestations and oaths. These going over to Bhāskar made vows and oaths, according to the forms of their respective religions and creeds. Muṣṭafā Khān had with him, under a cover, a brick instead of the *Qoran*, and holding it he repeated oaths. Falling into the trap laid by Mahābat Jang, and reiterating the vows of peace, Ali Bhāi and Bhāskar with other Mahratta Generals promised to meet Mahābat Jang at a place called Mankarah,¹ and permitted Mustafā Khān and Rājah Jānaki Rām to return. These going to Mahābat Jang assured him of the success of their mission, and related the mutual promises and vows that had taken place Expressing his satisfaction, Mahābat Jang ostensibly set about collecting valuable *khillats* and jwelleries, together with elephants, horses, and other rare and precious presents for presentation to the aforesaid Mahratta Generals. Announcing to the general public news of the approaching peace, Mahābat Jang covertly laid a plot of treachery, and took into confidence his own Generals towards its development. He picked out veteran and brave soldiers from his army, and caused long and wide tents, capable of holding large detachments with horses and elephants, to be pitched at Mankarah. Himself going into one of the tents, he arranged a grand party of friends and comrades. He secreted in battle-array inside the tents a battalion of picked men, and sent a message to Ali Bhāi to bring over Bhāskar with all the Mahratta Generals. In short, Bhāskar, leaving all his troops in camp, came to Ali Vardi's tent, together with Ali Bhāi and twenty-one other Mahratta Generals. The tent-pitchers following the signal dropped down the screens of the pavilion, tied them strongly with tent-ropes, and cut off the ingress and egress of friends and foes. Mahābat Jang, at the very sight of Bhāskar, said to his comrades who were waiting for the signal : "Kill these heathen sinners."² Instantly, swords sprang up from every side on the Mahrattas.

¹ In *Seir* (p. 529) Mankara is described as lying on the banks of the Bhagirathi. How the wily Ali Vardi Khān treacherously inveigled Bhāskar Pandit and other Mahratta Generals into his tent, is lucidly described in the *Seru-l-Mutakkīm* (p 529). In this game of treachery, Ali Vardi Khān's principal coadjutors were Muṣṭafā Khān and Rājah Janaki Ram, the Peshkar. It must, however, be added that the Mahrattas were well paid back in their own coin.

² The expression given in the *Seir* (p. 530) is : "Kill this enemy."

The clamour of assault rose up to the skies,
Breasts were pierced through by swords.

Bhāskar and twenty-one other Mahratta Generals were butchered. In the midst of this carnage, Mahābat Jang mounting an elephant ordered the music of victory to be struck up, and ordered his select battalion to charge the Mahratta army with their swords. On seeing this, one¹ of the Mahratta Generals, who was posted outside the pavilion with ten thousand cavalry, fled together with his force. Mahābat Jang's soldiers pouncing like fighting lions on this flock of sheep fiercely attacked the Mahratta troops, and slaughtered them, right and left, raising human shambles, and captured those who escaped the sword. On hearing of this disaster, other Mahratta detachments which were encamped at Bardwān and Dīknagar,² &c., or patrolled the tracts between Mednipūr and Akbarnagar (Rājmahal) fled to Nāgpūr.

When news of this disaster reached the ear of Raghojī Bhoslah,

He knitted his brow, from fury of rage,
And coiled, like a serpent, from anxiety of lost treasures.
He kindled such a fire of wrath in his heart,
That he scorched himself from head to foot.

After the rainy season was over, Raghojī Bhoslah³ mobilised a large force, and marched towards Bengal, to avenge the

¹ His name was Ragho Gaekwar (See *Sewr*, p. 531) Muṣṭafā Khān tried hard to inveigle him also into Ali Vardi's tent, but this Mahratta General appears to have been an uncommonly shrewd man, and said he would wait on Ali Vardi Khān on the following day, after Bhaskar Panḍit and Ali Bhai had returned from their interview with Ali Vardi

² In the printed Pers. text 'Dīknagar,' which place I cannot locate.

³ The *Sewru-l-Mutaherīn* (Pers. text, pp 545-548) gives a very lucid account of this second Mahratta invasion of Bengal by Raghojī Bhoslah. It appears that important affairs transpired in the meantime in the Bengal Satrapy, which made for this second Mahratta invasion. In the first place, Muṣṭafā Khān, the Afghan General-in-Chief and the chief pillar of the State of Ali Vardi Khān, fell out with the latter, and was locked up in fighting against Ali Vardi's son-in-law, Zain-d-din Khān, Subādar of Azimabad (Patna). Whilst hardpressed by the well-formed battalions of Zain-d-din Khān, Muṣṭafā Khān, like Mir Habib, took the unusual step to invite over to Bengal Raghojī Bhoslah, who seized the invitation with avidity and marched with Mir Habib (the implacable foe of Ali Vardi and the inspiring genius of the Mahrattas), towards Katak. At this time at Katak, a cowardly person ruled as Ali

slaughter of Bhāskar and other Mahratta Generals, and engaging on massacres, captures, and plunders, tortured many of his cap-

Vardi's Subādar in Orissa. His name was Dulab Ram, and he was a son of Rajah Janoki Ram, Ali Vardi's Peshkar. Ali Vardi had appointed Dulab Ram as Subādar, in the place of Abdul Rasul Khān (son of Abdul Nabi Khān) who had resigned his office and joined Muṣṭafā at Patna. Dulab Ram was not only cowardly, but superstitious, and most probably, also treacherous (as his subsequent conduct towards Ali Vardi's grandson indicates). He associated at Katak with the Sanyasis, most of whom were spies in the employ of Raghoji Bhoslah. As soon as Dulab Ram heard of the approach of the Mahrattas, he attempted to run away, but was soon after captured by the Mahrattas. At this time, a small band of Syeds, under the command of Mir Abdul Aziz, bravely held out for over a month in the Fort of Barabati. The heroic stand against heavy odds made by this small beleaguered garrison and its unflinching loyalty, once more relieves the darkness of the moral chaos that had seized the times. When cajoled and threatened by Raghoji Bhoslah's friend, Mir Habib, and entreated by Dulab Ram and by his own brother to join Raghoji's side, Mir Abdul Aziz returned the following gallant and loyal answer: "I own no brother nor any other master; I acknowledge only one master, namely, Mahābat Jang; true, some cowards have joined you; but from regard for the salt I have eaten, I will, by God, stand by this Fort, so long as there is breath in my life." (*Serū, p. 546*). As however, no reinforcements came up, though over a month had elapsed, and as all provisions had run out, this noble band of beleaguered garrison had at length to capitulate on honourable terms to Raghoji Bhoslah, who made himself master of the Fort Barabati and also of the whole of Orissa province, as well as of Mednīpūr, Hughli and Bardwān. Ali Vardi was occupied at this time in Patna in crushing out the Afghan revolt under Muṣṭafā Khān. When Muṣṭafā Khān was slain and the Afghan revolt was crushed, Ali Vardi hastened back to Bengal. At this time, Raghoji was encamped at Birbhumi. Meanwhile the Afghan comrades of the late Muṣṭafā Khān, who lay in a death-trap in the Jungles of Tikari asked Raghoji to help them, and promised him their adhesion. Raghoji marched to Tikari to their rescue via the jungles of Birbhumi and Kharakpur, looting en route the villages of Shnikpura and Tikari, &c. Mahābat Jang followed quickly in their heels and moved to Patna. From Patna, Raghoji (on the advice of Mir Habib, who was the inspiring genius of the Mahrattas, also in this second Marhatta invasion) turned towards Murshidābād, pursued closely by Ali Vardi, whose pursuit was hot and unslacking. At Katwāh, another battle was fought, in which the Mahrattas were worsted. Finding that victory was out of the question, and hearing of some troubles in his own country, Raghoji now prudently withdrew to his own country at Nagpur, leaving in Bengal his friend, guide, and philosopher, Mir Habib, with 3,000 Mahratta and 7,000 Afghan troops. (See *Serū-l-Mutakherin*, Pers. text, p. 551). It would seem a despicable moral chaos had at this time seized the country, in which neither religious ties

tives. Ali Vardi Khan with a large army again advanced to encounter the enemy. At this juncture, Balaji Rao,¹ son of Baji Rao Pandit, Peshwa and generalissimo of Rajah Sahu, who was young, and had enmity with Raghoji, under orders of Emperor Muhammad Shah, came from the Imperial Capital (Dihli) to Bengal with sixty thousand Mahratta cavalry, to re-inforce Ali Vardi Khan. Mahabat Jang, finding floods of disaster approaching Bengal from two sides, shewed firmness and foresight. He deputed experienced envoys with presents to Balaji Rao, won him over to his side by display of courtesy and sincerity, met him at Birbhumi, established friendly relations with him, and both unitedly resolved to drive out Raghoji Bhoslah. Raghoji finding it impracticable to accomplish the object of his mission withdrew to his own country, without gaining his end. Being somewhat relieved of his anxiety by the withdrawal of Raghoji Bhoslah, Mahabat Jang presented a large amount of cash to Balaji Rao, and thus sent him out of Bengal in a contented and thankful mood, whilst he himself returned to Bengal. Being inwardly in anxiety as to the demand of Raghoji for Chauth, Mahabat Jang set about mobilising troops.

At this moment, a rupture occurred between Ali Vardi Khan and

nor national sentiments were held of any account. One finds now Musalman Afghans (at the instigation of two Musalman leaders, Mir Habib and Muṣṭafā Khan), fighting the battles of Hindu Mahratta freebooters against a Musalman power in Bengal. The event is a dark land-mark in Moslem history of Bengal, and marks the sad disintegration and moral paralysis that had now seized the Musalman race in Bengal or, for the matter of that, in India. (See *Seir*, Pers. text, pp. 556-566).

¹ Balaji Rao (the generalissimo of the Imperial Army in the Dakhin) and Safdar Jang, son-in-law of Burhanu-l-Mulk, the Subadar of Oudh, were ordered by Emperor Muhammad Shah, to help Ali Vardi against the Mahrattas under Baghoji. Whilst seeking Imperial assistance, Ali Vardi wrote the following pregnant and prophetic words to the Emperor :—"Should Bengal which is the financial mainstay of the Empire fall, your Majesty's Empire will be shorn of all lustre." (See *Seir*, p. 516, Pers. text). These words had reference to the fact that Bengal had ever been the best milch-cow of the Empire. Safdar Jang did not pull on with Ali Vardi, and so was recalled by the Emperor, whilst Balaji Rao (whose designs were also suspected by the shrewd Ali Vardi) who had come to Mankar by way of Patna, was courteously shewn out of Bengal by the latter. (See *Seir*, pp. 522 and 524). In this connection, the *Seir* (p. 524) gives the story of a Musalman amazon in the person of the widow of the late Muhammad Ghans Khan who resided at Bhagalpur, and who held out bravely against Balaji Rao.

Mustafā Khān, the Afghān General, and it was so far accentuated that all the Afghāns combining with the latter, broke out into revolt, and set out with a large force for Azimābād (Patna), in order to storm that City, and to capture Hājī Ahmad and Zainu-d-din Ahmad Khān. On reaching Mungir (Monghyr), Mustafā Khān besieged the Fort of Monghyr. The Commandant of the Fort prepared to fight. Abdu-r-rasūl Khan,¹ a cousin of Mustafā Khān, advancing in the inebriation of the wine of valour and daring, wanted to storm the Fort, by battering down its gate. The guards of the Fort hurled down a huge stone on his head. From the blow of that heavy stone, his head was smashed to atoms. Mustafā Khān, viewing this disaster to be a bad omen, abandoned the siege of Monghyr, marched with celerity to Azimābād, (Patna), engaged in besieging the latter City, and commenced fighting with Zainu-d-din Ahmad Khān. Most of the detachments of Zainu-d-din Khān, not being able to stand their ground in the face of the onslaughts of the Afghāns, retreated to the citadel, but Zainu-d-din Khān himself with a small squadron of cavalry, artillery, and Bhalīah musketeers remained out in the open to encounter the enemy. At this moment, the Afghāns fell to plundering and pillaging the tents of Zainu-d-din's troops who had retreated. Seeing Mustafā Khān now left with a small force, Zainu-d-din Ahmad Khān formed a van-guard of artillerymen and Bhalīah musketeers, and commenced an assault.² The shells of guns and bullets of muskets now commenced showering like hail. Most of Mustafā Khān's comrades tasted the bitter potion of death; whilst one bullet, hitting Mustafā Khān on the socket, blinded one of his eyes. Then Zainu-d-din's other troops who had retreated to the citadel also rushed out, attacked the Afghāns, and put them to the sword. Mustafā Khān on being defeated retreated to Jagdishpūr.³ Becoming victorious and triumphant, Zainu-d-din Khān struck up the band of victory, made his State entry into the Fort, and next engaged on chasing the enemy. Mustafā Khān now sent a message to Raghoji Bhoslah,⁴ and asked for help.

¹ He was Subādar of Orissa before Dulab Ram. See note ante.

² The whole thing would seem to have been a well-planned tactical move on the part of Zainu-d-din Khān, who was a good General, strong in tactics.

³ The printed Persian text of the *Riyaz* has throughout "Raghoji Ghoslah." "Ghoslah" is obviously a misreading or misprint for "Bhoslah."

⁴ "Jagdishpūr" or "Jagdispur," is mentioned in the *Ain-i-Akbarī* (Vol I

Raghoji, who was waiting for such an opportunity, was delighted, and prepared to despatch reinforcements. But Mahābat Jang, on being apprised of this news, swiftly marched to Azimābād (Patna). The Bengal and Azimābād (Patna) armies forming a junction combined to attack Muṣṭafā Khān. After much fighting, Muṣṭafā Khān, finding it impossible to hold his own, retreated in a hapless condition across the frontier of Azimābad to Ghāzipūr; whilst Mahābat Jang becoming victorious and triumphant returned to Murshidābād. Muṣṭafā Khān again collected a large force of cavalry and infantry, and again invaded Azimābād. Zainu-d-din Ahmad Khān, according to the adage "One who is beaten once can be beaten twice," with his victorious troops encountered him, and after much efforts and countless exertions, and after much slaughters and fightings, became victorious, whilst Muṣṭafā Khān, as a retribution for his disloyalty, was slain on the battle-field. Zainu-d-din Khān cutting off the head of that wretch from his body tied his corpse to the feet of an elephant which was patrolled round the city to serve as a warning, and also suspended his head at the City Gate.

At this juncture, Raghoji Bhoslah despatched to Bengal a Mahratta army under the command of his son Rājah Jānoji, his adopted son, Mohan Singh, and the miscreant Mir Habib, in order to demand the *Chauth*.¹ A large number of Muṣṭafā Khān's Afghan ad-

pp. 400 and 498, Blochmann's Tr.) It was the "stronghold in Akbar's time of Rajah 'Gajpate' or 'Kachite,' who was the greatest Zamindar in Behar at the time." In the 16th year of Akbar's reign, Akbar's General, Shahbaz Khān-i-Kambu, operated against this Rajah who fled, and Shahbaz then conquered Jagdispur, when the whole family of the Rajah was captured. Shahbaz then conquered Shergadh, which was held by Sri Ram, Gajpati's son, and about the same time took possession of Rohtas.

¹ This third Mahratta invasion of Bengal under Janoji, son of Raghoji Bhoslah (with him being of course the inevitable Mir Habib as the Chief Adviser and as guide, friend and philosopher of the Mahrattas), is also lucidly narrated in the *Sewru-l Mutakkerin* (Pers. text, pp. 555-592). Janoji came to Katak, whilst Ali Vardi's newly-nominated Deputy Subadar of Orissa, Mir Jafar, was still at Mednipur, on his way to Katak. On hearing of the Mahratta incursion, Mir Jafar (who secretly was conspiring against Ali Vardi) retired to Bardwan. The Mahrattas then advanced to Bardwan. After some indecisive skirmishing, Janoji made for Murshidābād, and after doing some looting in its neighbourhood retreated to Mednipur, pursued by Ali Vardi Khān. In the meantime, Janoji's principal adviser, Mir Habib, had opened treacherous negotiations with the late Muṣṭafā Khān's Afghan adherents

herents also joined them, and the market of fight and slaughter once again became warm in the conflict between Mahābat Jang and the Marhattas. The Sūbah of Orissa fell into the hands of Janoji, whilst weakness set in in the Province of Bengal. Mir Habib opened negotiations for the settlement of the *Chauth* of Bengal. Nawāzish Ahmad Khān, Ahsan Quli Khān,¹ Jagat Set, and the Rai-Rāiān² exerted themselves strenuously on the side of peace. But

in Darbhanga and its neighbourhood, and these had effected a sanguinary revolution by treacherously killing at a Darbar Zainu-d-dīn Khān, Subādār of Patna. Now Janoji moved to Patna (with him being Mir Habib), and Ali Vardi also proceeded to Patna. Ali Vardi now rose to the height of his generalship, and succeeded in crushing and routing his united Afghan and Marhatta foes in a great battle near Barh. (See the spirited description of this battle in the *Seir*, p. 566) Janoji, now receiving news of his mother's death, retreated to Nagpur, leaving Mir Habib towards Katak and Mednipur with some Mahratta and Afghan troops (*Seir*, p. 576). Shortly after, Raghoji sent to Mir Habib another Mahratta reinforcement under Manaji, younger brother of Janoji [Mohan Singh of the text is obviously a mistake or misprint for Manaji] Ali Vardi marched out with his army from Murshidabad and passed through Katwah, Bardwan, Mednipur, Bhadrak, and Jajpur, whilst Mir Habib with his Mahratta and Afghan troops fell back from Mednipur towards Katak. Ali Vardi triumphantly entered once more the City of Katak, and recaptured the Fort of Barabati, after killing its commandants, Serandaz Khān, Syed Nur, and Dharan Dass (p. 578, *Seir*), Pers text. This re-conquest, however, proved abortive, for whilst Ali Vardi was still at Balasore on his way towards Murshidabad, Mir Habib with his light Mahratta and Afghan cavalry swooped down on Katak, and killed Shaikh Abdus Subhan, who had been left there as Deputy Governor by Ali Vardi (See pp. 579-580 of the *Seir*, which also gives a good description of the Katak City). The Mahrattas, it would seem, always moved with light and mobile cavalry, whilst Ali Vardi's army was not equally light or mobile. Ali Vardi had, therefore (despite the fact that next to Asafjah, he was the first General of the time in India) to encounter the same difficulties in encountering Mahratta troops, that the British had in encountering the Boers in the late South African War. In the end, it is true, Ali Vardi triumphed, but the price that he had to pay for his apparent victory was too much, nor did he survive it long enough to reap its benefit.

¹ In a former part of the text, he is named "Husain Quli Khān," which appears to be correct (See *Seir*, Vol. II, Pers text, p. 495). Husain Quli Khān was Naib or Deputy of Nawazish Muhammad Khan, son-in-law of Ali Vardi Khān, and Governor of Chakla Jahangirnagar (Dacca), including Silhat and Chittagong.

² Nawazish Muhammad Khan was Governor of Jahangirnagar, and also held the portfolio of Supreme Diwan of Bengal under Ali Vardi Khān, the Deputy Diwanship being held by Chin Rai (who had been Peshkar under Alam-

Mahābat Jang, considering the acceptance of *Chauth* to be humiliating, refused to conclude peace, and with his army prepared to fight and drive out the Mahrattas. Mahābat Jang suspected treachery from Sham Sher Khān, Sardār Khān, Mu'ād Sher Khān, Hājat Khān, and other Afghan Generals of Dārbhāngā, who, during the late insurrection, had sided with Muṣṭafā Khān. And, as a matter of fact, these Afghan Generals had opened at this time treasonable correspondence with Mir Habib and his Mahrattas. These Afghan Generals, following the example of Muṣṭafā Khān, now broke out into open revolt on the pretext of demand of pay. Mahābat Jang, having lost all confidence in them, paid them up, and disbanded them. These reaching Dārbhāngā, after a short time, leagued amongst themselves in pursuance of designs of treachery, and made offers of service to Zainu-d-din Ahmad Khān. As Zainu-d-din Khān was a friend of soldiers, he conciliated them, accepted their offers of service with the approval of Nawāb Mahābat Jang, and invited them to a *Darbar*. Shām Sher Khān and Murād Sher Khān with a corps of Afghans arrived at Hājipūr, and encamped on the banks of the river. According to the order of Zainu-d-din Ahmad Khān, they left behind all their soldiers, and crossing the river came to Azīmābād (Patna) attended only by three hundred cavalry, consisting of kinsmen and comrades who were all of one heart for the purpose of waiting on Zainu-d-din Ahmad Khān. On obtaining an audience, they observed all the points of etiquette, and sat in the *Chihil satūn* Palace, ranged on the right and left of Zainu-d-din. Zainu-d-din Ahmad Khān reclining against pillows on a *Masnad*, made polite enquiries regarding each. Murād Sher Khān, nephew of Sham Sher Khān, finding Zainu-d-din off his guard, pulled out a dagger from his waist, hit the latter so hard with it on the stomach, that his intestines came out. By that single blow, Zainu-d-din was killed¹. The traitors, lifting

chand, Deputy Diwan of Shajau-d-din Khān). (See *Seir*, Vol II, Pers. text, p. 495). See also note ante Ghīn Rai, on death, was succeeded in his office by Bhīrun Dutt, who again was followed by Kirat chand (son of Alam chand) and by Umed Rai (See *Seir*).

¹ It would appear from the account given in the *Seiru-l-Mutakherin* (p. 566), alluded to before, that the Afghan adherents of the late Muṣṭafā Khān were in secret conspiracy with Mir Habib, the inspiring genius, and the guide, friend and philosopher of the Mahrattas, and that in consequence of Mir Habib's instigation, they had enacted this cruel tragedy at Patna.

A very lucid account of this tragedy is given in the *Seiru-l-Mutakherin*

up their swords, cut down Zainu-d-din's companions, looted all his treasures and effects, captured the *Begam*¹ with her daughter and also Hājī Ahmad. They suspended the Hājī² to a tripod with his head downwards, and by torturing him made him give up large treasures, and slew him. They carried off the ladies of the *Harem* together with numerous treasures as booty. And similarly, they swept the houses of other nobles of the City with the broom of *Aspina*. These Rohilah Afghans sacked the City and its suburbs, looted treasures, dishonoured women and children, and desolated a whole world.³ A great consternation seized those regions. "Protect me, O Lord, from the wickedness of infidels and from the wrath of Thine." Sham Sher Khān collecting one hundred thousand cavalry and infantry was not contented with the subjugation of Azimābād, and he further cherished visions of conquering Bengal. Mahābat Jang, who was at this time encamped at Amāniganj⁴ on some important business connected with the Mahratta

(Pers. text, p 559). Zainu-d-din (son-in-law of Ali Vardi Khān and Subādār at Patna), was holding a *Darbar* for the reception of the Darbhāngā Afghān Generals who were adherents and connexions of the late Muṣṭafā Khān. The *Darbar* function was nearly over, and Zainu-d-din Khān was handing betels with his own hand to the Chief Afghān Generals, when one of these, Abdur Rashid Khān, whilst receiving a betel, treacherously gave Zainu-d-din Khān a dagger-thrust in the abdomen. This thrust, however, was not quite effective, as Abdur Rashid's hand faltered. Then another cowardly assassin, Murad Sher Khān, quickly gave another sword-cut to Zainu-d-din Khān, and instantly killed him. The Afghāns shewed ferocious barbarities in their conduct towards the ladies and children of Zainu-d-din's household. The *Seir* (p 561), notes commencement of Ahmad Shāh Abdali's invasions of India at this time.

¹ Her name was Amena Begam. She was a daughter of Ali Vardi, and wife of Zainu-d-din Khān.

² The Hājī after all met with his desert, for his black ingratitude to his benefactor's (Shujau-d-din Khān's) memory, and for his dark treachery towards his benefactor's son, Nawab Sarfaraz Khān.

³ See description of this loot and carnage in the *Seir* (pp 560-561).

Happening as it did towards the middle of the 18th century, this fact would explain in a great measure the smallness of Musalman population in Behar, compared with that in Northern Bengal and Eastern Bengal, which in modern times were never or seldom the scenes of such carnage, which were immune from Mahratta raids, and which would, therefore, naturally afford an asylum for Musalman refugees not only from the disturbed parts of Western and Southern Bengal, but also from Behar.

⁴ The *Seir* (Pers. text, p. 563) states that at this time, which was towards the month of winter, Ali Vardi Khān was encamped at Amanigauj, in order

freebooters, suddenly received the terrible intelligence of the slaughter of Zainu-d-din Ahmad Khān and Hāji Ahmad, and of the hostile advance of the Afghans. In consequence, an indescribable agony seized him, and his family and kindred. From excessive depression and agony, he wanted to isolate himself from all intercourse with the world, and to abandon the City with its Bāzār to the Mahratta freebooters. His generals employing various consolations and assurances recited passages inculcating fortitude, and tied the girdle of courage in pursuit of revenge in the waist of their hearts. But when for accomplishing this avenging mission, they applied for the payment of the soldiers, Mahābat Jang pleaded he had no money. Then Nawāzish Muhammad Khān Shahāmat Jang, standing surety for the expenses of the soldiery, paid to the soldiers eighty *laks* of rupees in cash from his own treasury, and made them agree to undertake the avenging expedition. Mahābat Jang, being somewhat now relieved from anxiety, left Nawāzish Muhammad Khān Shahāmat Jang at Murshidābād, and himself marched to Azimābād with a large army.¹ Mir Habib, at the instigation of Sham Sher Khān, with hordes of Mahratta freebooters, pursued Mahābat Jang from the rear, tracking jungles and setting fire, right and left, to the villages, with their granaries. Mir Habib looted Mahābat Jang's baggages and tents, and did not allow Mahābat Jang's army a breathing interval either for sleep or for food, nor suffered a single day to pass without skir-

to march out against the Mahrattas under Mir Habib and Janoji. There in camp, Ali Vardī received this terrible news of the slaughter of his son-in-law, and of the imprisonment of his brother and daughter and grand-children. He summoned his officers to a *Darbar*, and broke to them the news of the great calamity in the following solemn strain :—" Gentlemen, a stone has fallen on me, and that, too, a heavy one ; my son-in-law has been killed, and my brother and children are in the disgrace of capture. Life is now a trash to me ; I have resolved to kill and to be killed. What is your intention, gentlemen ? Who amongst you, my comrades and friends, shall join me in my avenging expedition ? " All who were present cheerfully responded to Ali Vardī Khān's appeal, and resolved to fight and fall with him.

¹ The account in the *Sew* (p. 565), shews that Mir Habib with his Mahratta friends opposed ineffectually Ali Vardī's march on the banks of the Champanagar stream, and then dispersed to the jungles, whilst Ali Vardī moved on to the Monghyr Fort, where he halted some days. Then Rajah Sundar Singh, Zamindār of Tikari, and Kamgar Khān Muīn, Zamindār of Tirkut, came to pay homage to Ali Vardi. A saint, Maulana Mir Muhammad Ali, also visited Ali Vardi at this time at Monghyr.

mishes with swords and spears, till they passed beyond Bārh. At Baikantpur¹ an engagement took place with the army of Sham Sher Khān. Rājah Sundar Singh, Zamindār of Tikari, with a powerful corps, joined Ali Vardi. And when on both sides, the fire of slaughter flared up, the army of Mahratta freebooters, who, like the shadow, always followed Mahābat Jang's army, attacked its rear. Afghan troops from front and Mahratta freebooters from the rear attacked and hemmed in the army of Mahābat Jang. The heroes of Mahābat Jang's army, perceiving the approaching inrush of calamity towards them from both sides, prepared to die hard, and fought despeately. In that victory lies with God, by a stroke of good luck, Sham Sher Khān, Sardār Khān, Murād Sher Khān, and other Afghan Generals were hit by bullets of guns, in retribution for their disloyalty, and were killed, whilst other Afghan troops cowardly fled. The soldiers of Mahābat Jang, by brave onslaughts, routed the enemy's army, charging them with swords, spears, arrows, muskets and rockets, killed those wretches, and raised hecatombs of the slain. The Mahratta army, on seeing Ali Vardi's glorious victory, retreated, and dispersed like the constellation of the bear. Mahābat Jang after prostrating himself in thanksgiving to God, triumphantly entered Azimābād, and rescuing the family and children of Zainu-d-din Ahmad Khān and Hāji Ahmad from the rack of those outragers of honour, captured the wives and daughters of those treacherous wretches.

Time itself with the sword in hand is always after retribution ;
What need is there for anyone to seek for retaliation ?

Nawab Mahābat Jang, shewing considerateness,² paid travel-

¹ The *Seir* (p. 567), which gives a very lucid account of this battle, states that Ali Vardi who in generalship was next only to Asaf Jah, took up a position on an isle, in front of Barh, having on one side the river Ganges and on another the old bed of the same river. This place is called in the *Seir* " Sarai Rani," 4 kroh to the west of Barh, on the side of the river Ganges.

It would also appear from the *Seir* (p. 566), that Mir Habib and the Mahrattas held a conference with the Afghan rebels, Sham Sher Khān and Sardār Khān, in order to concert measures for attacking Ali Vardi Khān. The Afghans and Mahrattas under Mir Habib now made a common cause against Ali Vardi who, however, crushingly defeated both, owing to his superior generalship (See *Seir* p. 568).

² It reflects credit on Ali Vardi that he treated honourably the women and children of Sham Sher Khān and other Afghans. He not only generously

ling expenses to the Afghan ladies, and allowed them to depart honourably to Dārbhāngā, and followed the adage "Turn Evil by Good." Appointing Sirāju-d-daulah, son of Zainu-d-dīn Ahmad Khān, to be Śubdār of Azimābād, in succession to his father, and leaving Rājah Janaki Rām as Sirāju-d-daulah's Deputy there, and finishing the administrative arrangements of that Śubah, Mahābat Jang returned to Bengal, in order to drive out the Mahratta freebooters.

About this time, the office of Faujdār of the tract of Purniah was vacant, owing to the flight to the Imperial Capital of the Khān Bahādur,¹ son of Nawāb Saif Khān. Ali Vardi Khān conferred the above Faujdārship on Said Ahmad Khān Saulat Jang, in whose heart ambition for the Nizāmat of Bengal lurked, and in whose head visions of ruling over Bengal existed. At the time when Mahābat Jang was engaged in fighting with Sham Sher Khān, Siāju-d-daulah shewed his temper to Nawāb Izazu-d-daulah Atāu-l-lah Khān Sābit Jang, a son-in-law of Hāji Ahmad, who held the office of Faujdār of Akbarnagar (Rajmahal). Knowing Atāu-l-lah Khān² to be brave and popular with the army, and ambitious and sound-headed, Sirāju-d-daulah set to work his ruin, and plying Ali Vardi Khān with his suspicions gained over the latter, and induced him to send a message to Atāu-l-lah to quit the country, or else to prepare for death. The aforesaid Khān, after

forgave them, and set them at liberty, but bestowed properties at Darbhāngā for their maintenance. (See p. 570, *Sev*). He never addressed the Afghan ladies except as 'Madams' or 'Bibis.' He studiously maintained the sanctity of their seclusion, and this, too, after the gross provocation he had received at the hands of Sham Sher Khān and other Afghans. Ali Vardi's chivalry towards women seems to have been remarkable, and his forbearance after victory is also commendable. A vaulting ambition that faltered not to break all ties of gratitude, nor scrupled to use all weapons of treachery in the realisation of that ambition—casts a dark and sombre hue on his otherwise great and remarkable personality.

¹ His name was Fakhru-d-dīn Husain Khān. He succeeded his father, Nawab Saif Khān, in the Faujdārship of Purniah. Ali Vardi Khān got him dismissed, and kept him under surveillance for some time at Murshidābād. Through the help of Mir Habib and his Mahrattas, Fakhru-d-dīn managed to make good his escape to Delhi, where he died after a short time. (See *Sev*, Vol. II, p. 582, Pers. text)

² He was a son-in-law of Hāji Ahmad, brother of Ali Vardi Khān. He was Faujdār of Rajmahal or Akbarnagar during Ali Vardi's regime.

fighting some time in self-defence, set out at length for the Imperial Capital, remained in the company of Nawab Vaziru-l-mulk Ṣafdar Jang,¹ and then joining Rājah Nul Rai² in the Rohilla Afghan war was killed at Farrukhābād.

As in consequence of the insurrection at Azimābād, the Mahratta freebooters had taken possession of the Śubah of Orissa, Mahābat Jang, not halting in Bengal, set out for that Śubah. Expelling the Mahratta freebooters from that Śubah, Mahābat Jang put to death Syēd Nūr, Sarāndāz Khān, and other officers, who were adherents of the Mahratta freebooters, and who were entrenched in the fort of Barahbāti, by drawing them out of their entrenched position by use of diplomatic assurances.³ And capturing the horses and armaments of their comrades, and expelling them all from Katak, Mahābat Jang returned to Bengal.

As Mir Habib was the root of all the mischiefs and troubles, Mahābat Jang hatched a plan for his destruction. He sent to his name a letter, purporting falsely to be a reply to his message, to the following effect: "The letter sent by you has been received, what you have written in respect of your plan to extirpate the Mahratta freebooters, has met with my approval. It is a very good idea: you from that side, and I from this side, will be on the alert and wait. By every means possible, try and induce them to come this side, and then what is now in the minds of us both will come to pass." Mahābat Jang sent this message through a courier, in-

¹ Ṣafdar Jang was appointed Subādār of Oude by Emperor Muḥammad Shāh, and in the reign of Emperor Ahmad Shāh became Chief Vizier of the Empire, on the death of Qamru-d-din Khān. At this time, Ahmad Shāh Abdali invaded India several times, and the Rohilla Afghans of Farrukhābād and Moradībād became a power in the land. Ṣafdar Jang appointed as his Deputy in Oude a Kyest, named Rājah Nul Rai. (See *Serru-l-Mutakherin*, Vol. II, Pers. text, pp. 874-875).

² Rājah Nul Rai was a Kyesth. At first he was an obscure servant of Nawab-Vizier Ṣafdar Jang, but subsequently rose to the office of Deputy Subadar of Oude under the latter. He resided at Kanauj, twenty kroh from Farrukhābād, the Rohilla stronghold. Nul Rai ill-treated the Rohillas of Farrukhābād, who combined and attacked Nul Rai who was killed. Atau-l-lah Khān (son-in-law of Hāji Ahmad) who fought in this war on the side of Nul Rai, was also killed. The reinforcements sent by Nawab-Vizier Ṣafdar Jang to support his Deputy in Oude, Nul Rai, were also routed by the Rohillas. (See *Serru-l-Mutakherin*, Vol. II, p. 876, Pers. text).

³ See the account of the capture of the Fort of Barabati in *Serr*, Vol. II, p. 578, Pers. text.

structing the latter to proceed by such a route, that he might be intercepted by the Mahrattas and the letter might fall into their hands. This *ruse* proved a complete success, and the Mahrattas suspecting Mir Habib slew him.¹

To sum up, for twelve long years the fires of war and slaughter kindled between the Mahrattas and Mahābat Jang, and the Mahrattas did not retire without levying the *Chauth*. And owing to Hāji Ahmad and Zainu-d-din Ahmad Khān having fallen, the power of Mahābat Jang was weakened, whilst old age and infirmity told on his physical vigour. Of necessity, in view of expediency, and in compliance with the entreaties of Nawāzish Muhammad Khān Shah̄mat Jang, Mahābat Jang at last concluded a peace with the Mahratta freebooters, agreeing to pay the latter *Chauth* for the three Sūbahs, and through the medium of Maslīhu-d-din Muhammad Khān, nephew of Mir Habib, and Sadru-l-Haq Khān, fixed the basis for the terms of peace and the settlement of the *Chauth*. In lieu of the payment of the *Chauth*, he assigned the revenue of Sūbah of Orissa to the Mahrattas, and appointed Sadru-l-Haq to be its Administrator and Governor.² After settling this important affair with the Mahrattas, Mahābat Jang regained peace

¹ Mir Habib, the inspiring genius of the Mahrattas, and their 'guide, friend, and philosopher' for over a decade,—was at last butchered by Janozi, son of Raghooji Bhosla. But after all, however blameless his initial motive might be, it cannot be denied that he met with his desert for his narrow-minded imprudence in fraternising with the Mahratta freebooters, regardless of all religious and national ties. The account as to how Mir Habib was inveigled into a house by Janozi, and there treacherously murdered in 1166 A.H., is detailed in the *Sew*, Vol. II, p 593, Pers. text. The *Sew* (p. 592), also states that after a treaty of peace was concluded between Mahābat Jang and the Mahrattas, Mir Habib ruled over Orissa as Governor, on behalf of Mahābat Jang, whilst a Mahratta contingent of troops under a Mahratta officer was stationed at Katak. Mir Habib was succeeded in the office of Governor by Maslīhu-d-din Muhammad Khān, who, however, enjoyed less prestige, and regarded himself as a servant of the Mahrattas (*Sew*, p. 593, Vol. II, Pers. text).

² There is some difference between the account here and the account in the *Sew*. From *Sew*'s account (p 592), it would appear Mir Habib was the first person who held the office that is assigned to Sadra-l-Haq in the text, after the conclusion of the peace. The details of this treaty of peace in 1165 A.H. are given in the *Sew* (pp. 590-591). The *Sew* states that overtures for peace came from the side of the Mahrattas (represented by Mir Habib) who had first been defeated again in 1164 A.H. at Mednīpūr. As Mahābat Jang was

of mind, and took to travelling and hunting. After ruling for sixteen years, he died of dropsy on Saturday, 9th Rajab, 1169 A.H., corresponding to the second year of the accession of Emperor Alamgir II, and was buried in the Khush Bāgh.¹ Sirāju-d-daulah, who was his heir, then mounted the *mashad* of Nizāmat.

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now 75 years old, and physical ailment and infirmity had seized him, and as the war between him and Mahrattas had been protracted to ten years, and as the chief Afghan pillars of his State had revolted against him, and as the people had suffered indescribable miseries during this long struggle, Mahābat Jang accepted the overtures of peace, which was concluded through the intervention of Mirza Salih (on behalf of Mīr Ḥabib and the Mahrattas) and Mir Jāfar (on behalf of Mahābat Jang). The terms of peace were : (1). Mīr Ḥabib becoming a servant of Mahābat Jang should on behalf of the latter rule as Deputy Governor over Orissa (2). The revenue of Orissa should be assigned by Mīr Ḥabib for the pay of Raghoji Bhosla's Mahratta army of occupation. (3). That over and above the revenues of Orissa, twelve laks of rupees should be annually paid by Mīr Ḥabib to Raghoji Bhosla (presumably from the revenues of other provinces), on condition that Raghoji's troops should not raid the dominions of Mahābat Jang. (4) The river Sunamukhia (or Subarnarikha) near Jaligar (Jalasore), was to form the demarcation-line of the boundaries of Orissa and Bengal ; Mednipur at this time being separated from Orissa and annexed to Bengal.

¹ The author of the *Ser* (who was a connexion of Mahābat Jang) praises up the memory of Mahābat Jang (See *Ser*, Vol II, pp 609-611). He states that Mahābat Jang abstained from pleasures, was regular in his prayers, abstemious in habits, and methodic in business. He slept little, and passed most of his time in attending to State affairs, or in the company of scholars and savants whom he held in high esteem. He had only one wife, to whom he was greatly devoted. He was a splendid general and a far-sighted statesman. When Muṣṭafā Khān, his Afghan General, and his relatives, Shahamat Jang and Ṣanlat Jang used to press Mahābat Jang to fight and drive out the English from Calcutta, Mahābat Jang used to reply "Muṣṭafā Khān is a military man, and therefore he is always eager for war, that I may be constantly in need of his services. What evil have the English done to me, that I should wish evil to them ? The (Mahratta) fire on land is not yet extinguished ; and if the fire is extended to the sea, who will quench it ?" (*Ser*, p. 611, Vol II, Pers. text). Despite the *Ser*'s panegyric, it seems to me that Ali Vardī must forfeit his claim to be regarded as a far-sighted statesman, in view of the fact that his treacherous and violent conduct towards his past masters and benefactors inaugurated in Bengal an era of violent treachery and serious disintegration, and that his example quickly reacted on others who paid him and his grandson back in the same coin. In this connection, one may read an interesting old little work in Persian, called *Ibrat-i-Arbab Baṣr* (meaning 'a Moral for people with eyes') each sentence of which contains

NIZAMAT OF NAWAB SIRAJU-D-DAULAH.

When Nawâb Ali Vardi Khân Mahâbat Jang passed to the regions of eternity, Nawâb Sirâju-d-daulah, son of Zainu-d-din Ahmad Khân Haibat Jang, and maternal grandson of Ali Vardi, who from before had been declared heir-apparent by Ali Vardi Khân, and whom Ali Vardi Khân had in his life-time placed on the cushion of the Nizâmat, and to whom Ali Vardi with all the grandees of the court had paid homage and offered presents—ascended the *masnad* of the rulership over Bengal, Behâr, and Orissa. Sirâju-d-daulah exhibited insolence and arrogance, which are the worst of attributes, and are displeasing to God. At that time, owing to certain reasons, Ghasiti Begam, widow of Nawâzish Ahmad Khân Shahâmat Jaug, who resided at Mutijhil, resolving to oppose Sirâju-d-daulah, appointed Mir Nazar Ali, who was her servant and was bound to her by ties of various favours and obligations, to be the commander of her vanguard, and Nawâb Bairâm Khân to be generalissimo of her army. Then the Begam of Mahâbat Jang, and Jagat Set, as an emissary of Sirâju-d-daulah, went to Ghasiti Begam and gave her assurances; and so the latter refrained from hostility, whilst Nazar Ali fled, and Bairâm Khân taking refuge with one of the generals fell into disgrace. Sirâju-d-daulah's army arriving captured Ghasiti Begam, together with all her effects. The Begam saw what she had never seen, and heard what she had never heard. Sirâju-d-daulah's army rased to the ground her buildings and her palace, and unearthing her buried treasures carried them to Mansûrganj. Owing to Sirâju-d-daulah's harshness of temper and indulgence in violent language, fear and terror had settled on the hearts of everyone to such an extent, that no one amongst the generals of the army or the noblemen of the City was free from anxiety. Amongst his officers, whoever went to wait on Sirâju-d-daulah despaired of life and honour, and whoever returned without being disgraced and ill-treated offered thanks to God. Sirâju-d-daulah treated all the noblemen and generals of Mahâbat Jang with ridicule and drollery, and bestowed on each some contemptuous nick-name that ill-suited any of them.¹ And whatever harsh expressions and abusive letters which added give 1170¹ (the date of Sirâju-d-daulah's murder by Mir Jafar and his son Miran). The *Ibâat* seems to have been written by some adherent of Nawab Sarfaraz Khân.

¹ The *Sew* (Vol. II, p. 621), mentions that Sirâju-d-daulah, on accession, ap-

epithets came to his lips, Sirāju-d-daulah uttered them unhesitatingly in the face of everyone, and no one had the boldness to breathe freely in his presence. Appointing a Kyeth, named Mohanlal, to be the minister and controller of all affairs, Sirāju-d-daulah bestowed on him the title of Mahārajah Mohanlal¹ Bahādur, gave him a large bodyguard of cavalry and infantry, and ordered all his generals and nobles to pay respect to him. All did so, except Mir Muhammad Jāfar Khān, a brother-in-law of Nawāb Mahābat Jang, and the generalissimo of the army, who refused to pay respect to Mohanlal, and for some time ceased to pay respect even to Sirāju-d-daulah. But Rājah Mohanlal, coiling himself round the brain and skin of Sirāju-d-daulah, forgot himself so far that he fancied nobody else existed, appointed his own kith and kin to posts connected with the Crown-Domains and also to other revenue offices, and dismissed the old officers. For instance, Rājah Mohanlal sent a message to Nawāb Ghulām Husain Khān Bahādur² that if he accepted a pay of Rs. 200 a month, he might stay on, otherwise he should quit the country. The latter, of necessity, on the plea of visiting the Kabah, set out for Hūgli.

Inasmuch as before Mahābat Jang's death, in the beginning of that year, on the 13th of Rabīu-l-Awāl, Nawāb Nawāzish Ahmād Khān Shahāmat Jang,³ who held the office of Diwān of Ben-

pointed a Kyeth named Mohanlal as his Supreme Diwan. This elevation of an obscure Hindu to the highest civil appointment naturally caused great offence to the old nobility, and especially to Mir Jāfar, who conspired with other officers of the late Mahābat Jang in order to bring about a Revolution to destroy Sirāju-d-daulah's power, and to place himself on the masnad of Bengal.

¹ The *Seir*, the *Ibāt-i-Arbab-i-Baṣr*, and the *Riyaz* all condemn Sirāju-d-daulah for appointing this obscure and insolent Hindu, Mohanlal, as his Supreme Minister, and mention the disgust it caused amongst the old nobility, who chafed under this indignity, and were therefore anxious to throw off Sirāju-d-daulah's yoke. (See *Ibrat-i-Arbab-i-Baṣr*, p. 26, *Seir-i-Mutakherin* p. 621, Vol. II.)

² He was author of the splendid Persian History of India entitled *Seir-i-Mutakherin*. He was a partisan of Mir Jafar and the English East India Company. Sirāju-d-daulah had ordered his banishment from the country.

³ He held the office of Deputy Governor of Jahangirnagar (Dacca) under Ali Vardi Khān, whose son-in-law he was. He also held nominally the office of Diwan of Bengal, though the practical work of Diwan was actually performed by Hindu Deputy Diwans. Shahāmat Jang had also at Jahangirnagar

gal, had died, Sirāju-d-daulah arrested Rājah Rājballab, Peshkār of Shahāmat Jang, on the plea that he should render up his accounts. Although Rājballab tried hard to pay up some cash and to compromise the demands, Sirāju-d-daulah did not consent, and kept him under surveillance¹. Rājballab sent his family and children to Calcutta, to take shelter with the English. Sirāju-d-daulah desired to arrest Rājballab's family also, and ordered Rājah Rām, head of his spies, to proceed to Calcutta, arrest Rājballab's family, and bring them over Mahābat Jang, whilst on sick-bed, had dissuaded Sirāju-d-daulah, and directed him to postpone the matter, and urged that after recovery he (Mahābat

a Deputy Diwan in the person of Rājballab, in respect of the Chakla of Jahan-girnagar or Dacca, of which he (Shahāmat Jang) was Deputy Governor.

¹ The *Sewr*, the *Ibrat-i-Abab-i-Basr* and the *Riyaz* mention that the new Nawab, Sirāju-d-daulah, inaugurated his regime by (1) the plunder of Ghasiti Begam, (2) the dismissal of Mir Jafar and the appointment of a Hindu, Mohan-lal, as the Supreme Minister, &c., (3) imprisonment of Rājballab, (4) the conquest of Calcutta, and (5) conquest of Purniah. When dispassionately viewed, the particular measures noted above (excepting one, namely the appointment of Mohanlal) do not appear to have been unjustified, though they were impolitic. Ghasiti Begam had no right to take away and appropriate the State treasures held in trust by her late husband, Shahāmat Jang, Ali Vardi's Diwan, and Sirāju-d-daulah who h'd lawfully succeeded Ali Vardi was, therefore, justified in recovering them from her. Mir Jafar had proved unfaithful and treacherous even in the lifetime of Ali Vardi Khān in the struggle with the Mahrattas (See the *Sewr*), and Sirāju-d-daulah was, therefore, not unjustified in suspecting him and dismissing him from the responsible office of generalissimo of the army. Rājballab's surveillance was a necessary political measure, as this crafty man, the Deputy Diwan or Peshkār of Jahangirnagar or Dacca under the late Shahāmat Jang (Deputy Governor of Dacca) had failed to render his accounts, and as Sirāju-d-daulah had reasons to believe he (Rājballab) had misappropriated a large part of the Public Funds in his charge. And when Rājballab's son, Kishan Das, fled with the State treasures to Calcutta, the Nawāb was obliged to advance against Calcutta, to recover the State treasures and chastise his rebel subject, Kishan Das, though had Sirāju-d-daulah been less impulsive and more prudent, it is possible he might have effected his object by opening diplomatic correspondence with the English. But it must be remembered the Nawāb was yet quite a boy, and had no good or reliable advisers about him. As for the conquest of Purniah, it was a necessary political measure in self-defence, as Shaukat Jang, at Mir Jafar's instigation, had publicly avowed his pretensions to the *gadī* of Bengal. The only unwise measure was the elevation of an obscure Hindu, named Mohanlal, to the highest civil State office. This measure caused great disgust to the old nobility, who chafed under the insolence of this upstart.

Jang) would himself summon them. At this time, Sirāju-d-daulah ordered Rājah Rām, head of his spies, to proceed to Calcutta and arrest and bring over Rājballab's family and children, and himself in the month of Shābān, on the plea of touring, proceeded towards Akbarnagar (Rājmahal). Whilst Sirāju-d-daulah reaching Dūnahpūr had encamped on the bank of the river Kālā-pāni, he received news that the English Chiefs in Calcutta had offered opposition, and prevented the arrest of Rājballab's family and children. On the very receipt of this news, the fire of Sirāju-d-daulah's rage kindled, and he summoned the officers of his army, and said : " I intend proceeding on an expedition against Calcutta. It is necessary that none of you should go back to Murshidābād, but that all should proceed straight from here to Chunakhali and encamp there." Next morning, setting out, Sirāju-d-daulah reached Chunakhali, and from there proceeding by forced marches invaded Calcutta. In the month of Ramzān, fighting with the English, Sirāju-d-daulah became victorious and triumphant, and the English Chief¹ embarking on a boat fled. Sweeping the town of Calcutta with the broom of plunder², and naming it Alinagar, Sirāju-d-daulah left Rājah Manikchand with a large detachment as Governor of Calcutta. Posting strong garrisons at Makhūah and Bajbjāia (Budge-Budge) and other fords for the crossing and passage of English ships, Sirāju-d-daulah at the end of the above month returned to Murshidābād.

Saulat Jang, Faujdār of Purniah, that year, previous to Mahābat Jang's death, in the month of Jamādi-l-Awāl, had died, and

¹ Both the *Seir* and the *Ibrat-i-Abab-i-Bafr* give his name as Mr. Drake.

² That Sirāju-d-daulah plundered Calcutta, is also mentioned in the *Ibrat-i-Abab-i-Bafr*, (p 29), as well as in the *Seir* (p 622, Vol. II); but none of these more or less contemporary Musalman accounts make any mention of the 'Black Hole' incident, generally associated with Sirāju-d-daulah's conquest of Calcutta.

The *Seir* states that Mr. Drake, the English Chief in Calcutta, with a small number of English officers fled on a ship, whilst other English residents remained behind in Calcutta, and fought to the last, so long as their powder and shot were not exhausted. Many of the English fell in this fight, whilst a number of their comrades were captured. In this connection, the *Seir* also mentions the fact that some English ladies who were captured in this fight were well-treated by a Muhammadan nobleman, Mirza Amir Beg, who escorted them honourably to Mr. Drake's ship and received Mr. Drake's and other English officers' thanks for his humane and chivalrous conduct. (See *Seir*, Vol. II, p. 622, Pera. text).

his son, Shankat Jang, who was a cousin of Siraju-d-daulah, had succeeded his father. At this time, Siraju-d-daulah desiring to displace Shaukat Jang demanded the revenue of Purniah.¹ Shaukat Jang replied. " You are lord of three Subahs (Provinces), whilst I am fallen in this corner, and am content with a bit of bread. Now it does not become your high aspiration to set the teeth of your avarice on this bit of bread." Siraju-d-daulah, on receipt of

¹ The account in the *Seir* (Pers. text, Vol. II, pp. 624-632), is quite different, and is more reliable, as its author was attached at the time as a Chief Adviser to Shankat Jang. It would appear from the *Seir* that Mir Jafar, in pursuance of his conspiracy to effect a Revolution, had written a letter to Shaukat Jang requesting the latter to place himself at the head of the revolutionary party in view of the prospect of succeeding to the Nawabi of Bengal. Shaukat Jang was a vain fool, and on receipt of Mir Jafar's letter he openly talked in *Darbar* of his wild ambition to extend his empire to Ghazni and Kandahar, and to conquer Bengal. Siraju-d-daulah hearing of the disloyalty that was brewing in the Purniah Court, deputed Rai Ras Behary (a son of Raja Janoki Ram and brother of Dulab Ram) to Purniah, with a letter to Shaukat Jang, calling upon the latter to make over the *Jagers* of Gondwarah and Birnagar (which pertained to the Bengal Nizamat) to Rai Ras Behary. When this letter was received, the author of the *Seir* (who was then Shaukat Jang's principal adviser) being consulted advised Shaukat Jang to temporise, to treat Rai Ras Behary with outward courtesy, to mobilise troops, and to pass in this wise till the rainy season was over, when it was expected by the author of the *Seir* (who appears to have been in the confidence of the English) the English would also fight against Siraju-d-daulah and that then Shaukat Jang's turn would come to join the winning party. However that may be, Shaukat did not adopt the above advice, and sent an insolent reply to Siraju-d-daulah, adding that he (Shaukat Jang) had received *sanad* of the *Subadar* of Bengal, Behar, and Orissa, that Siraju-d-daulah had forfeited his head by his disloyalty, but that as an act of grace he would be permitted to settle down quietly in some corner of Jahangirnagar or Dacca. Siraju-d-daulah answered the above insolent reply by at once advancing with his army to Manihari, together with his Diwan Mohanlal. Ramnaran from Patna was also ordered to join Siraju-d-daulah with the Patna army. In this battle which took place between Manihari and Nawabganj, Shaukat Jang was killed, through his folly in leaving his entrenched position and marching through marshy swamps. Siraju-d-daulah appointed Mohanlal to the office of Faujdar of Purniah, and the latter left his son as Deputy Faujdar there.

I have given the above details from the *Seir*, in order to shew that the war with Shaukat Jang was not of Siraju-d-daulah's seeking, that it formed a part of the conspiracy hatched by Mir Jafar, in order to bring about a revolution to destroy Siraju-d-daulah's authority, and that Siraju-d-daulah had no alternative but to fight in self-defence.

this reply, which did not satisfy his designs, despatched Diwān Mohanlal, together with other Generals such as Dost Muhammād Khān, Shaikh Dīn Muhammād, Mir Muhammād, and Jafar Khān, &c., with a large army, to fight with Shaukāt Jang, and he also wrote to Rāmnarāin, the Shūbahdār of Azimābād, to march quickly to Purniah. From the other side, Shankāt Jang detailed for fighting Shaikh Jahān Yār and Kārguzār Khān, the generalissimo, and Mir Murād Ali and others, and subsequently he himself set out and assaulting and sacking and burning Haiātpūrgolah returned to Purniah. On arrival at Manihari, Sirāju-d-daulah's army encamped, whilst Shankāt Jang's army at a distance of one Kāroh at Nawābganj entrenched itself. On the next day, Shaukāt Jang also arrived and joined his army; and on the same day, Rājāh Rāmnarāin, the Shūbahdār of Azimābād, with his contingent of troops, joined Sirāju-d-daulah's army. On the morning of the following day, Rājāh Mohanlal advanced with his force in order to fight, and unfurled his flag carrying the ensignia of the Māhi Order which he held. Shaukāt Jang, on seeing the ensignia of the Māhi Order, fancied that Sirāju-d-daulah himself had joined his army, and was marching up for fight, and so Shaukāt Jang advanced also with his army. Shaikh Jahān Yār dissuaded Shaukat Jang, saying:—"To-day the moment for fighting is not auspicious, if it pleases God, to-morrow early in the morning we shall fight, and whatever is decreed by Providence shall take place." Shaukāt Jang, paying no heed to this dissuasion, marched up to the battle-field. Shaikh Jahān Yār was also obliged to advance with his corps, and whilst fighting bravely he received a gun-shot. Shaikh Abdu-r Rashid, his brother, and Shaikh Qudratu-l-lah, his son-in-law, together with Shaikh Jhahan Yār, his nephew, as well as his other kinsmen were slain on the battle-field, and earned present and future glory. At this time of strife, a sword fell on the neck of the horse of Shaikh Jahān Yār, and cut asunder its rein, and the horse furiously galloped away with its rider from the field. As he had already received several mortal wounds, by the time of his arrival at Birnagar, he expired. At that crisis, Shaukāt Jang, himself joining in the fight, advanced, discharging arrows, and came in front of Dost Muhammād Khān. The aforesaid Khān said, "Come on my elephant, as you will find security then." Shaukāt Jang not consenting fixed a sharp arrow in his teeth, and shattered his front-

tooth. At this time, besides two horsemen, one of whom was Habib Beg, no one else was with Shaukāt Jang. Habib Beg dismounting from his horse stood in front of his elephant on the field. As decreed by fate, a bullet from the gun of a servant of Dost Muhammad Khān hit Shaukāt Jang on the forehead, and the bird of his soul flew away, and nestled on the branches of annihilation. And Kāguzār Khān, the generalissimo Shaikh Bahādur Narnuti, Abū Tu'āb Khān, Muīād Sher Khān, nephew of Shaikh Jahān Yār, Shaikh Murād Ali, disciple of Nawāb Saif Khān, Mir Sultān Khalil, the archer, Lohā Singh Hāzārī, and Mir Jafaru-l-jo, &c., displayed gallant bravery, and tasted the potion of death on the battle-field. Sirāju-d-daulah had advanced to Akbarnagar (Rājmahal), when the tidings of victory arrived; and he ordered the music of victory to strike up. He also caused the adherents of Shaukāt Jang, such as were captured, to be punished in various forms. Rājah Mohanlal confiscating fifty-one elephants, and horses, and camels, and other treasures of Shaukāt Jang, and leaving his own son as Deputy Governor of the Faujdāri of Purniah, returned.

When Sirāju-d-daulah, after the fall of his cousin, arrived in Murshidābād, the chess-board of time presented a new game. Of the English, who had been routed by Sirāju-d-daulah in Calcutta, and whose treasures worth several *laks* had been plundered, some escaped and fled to an island.¹ Thence they sent messages to Eng-

¹ The *Sen* (Vol II, p 6331, Pers. text), states that after his flight, Mr. Drake, the Chief of the English factory in Calcutta, together with a number of other English officers, proceeded to Madras, in Arcot Province of the Dakhin. Then Clive had just retired after fighting against the French on behalf of Salabāt Jang (son of the late Asif Jah), Nazim of the Dakhin, who had bestowed on him many favours and also the title of Ṣabat Jang. Then Mr. Drake, with other Englishmen, who had fled from Calcutta held a conference with the Englishmen in Madras factory, and it was decided that Clive, together with the English refugees from Bengal, "should proceed to Calcutta and by every means that they thought desirable, should try to renew the foundation of the Factory in Calcutta. If by negotiations and by payment of money this object could be attained, well and good; if not, force might be resorted to." Then Clive, together with other Englishmen, embarked on a ship from Madras, and reached at the mouth of the river Hūgli. As the English Chiefs were very wise, brave, well-informed, and experienced, they made overtures of peace to Sirāju-d-daulah, begged that Mr. Drake's offence might be pardoned by the Nawab, and offered to pay the Nawab several *laks* of rupees, in case the latter granted them permission to re-build their Factory as before in Calcutta. Sirā-

Isād and other ports, and in a short time obtained reinforcements. After some months, the English chiefs, under the command of Sābit Jang (Clive), with thirty thousand men, arrived on ships of war, obliged the garrisons of the Nawab's outposts to take to their heels, and fought with Rājah Mānikchānd. The Rājah suffered a heavy defeat. The English advancing to Hūgli, rased its fortifications with the cannonade of their artillery, and the Faujdār of that Fort fled. Sirāju-d-daulah, on getting news of the English victory, set out for Calcutta from Murshidābād, and encamped in the garden of Karhati, in the suburbs of Calcutta. The English made a night-attack. The next day, Sirāju-d-daulah not having the boldness to advance, and outwardly proclaiming the conclusion of peace, marched back anxiously to Murshidābād. After arrival in Murshidābād, Sirāju-d-daulah found that all the Nobles and Generals were disaffected. Foremost amongst them was Mir Muhammād Jafar Khān Bahādur, from whom the office of generalissimo had been transferred to Khwājah Hādi Ali Khān, and who had shut himself up in his house. Sirāju-d-daulah placing large batteries in front of Mir Jafar's palace was ready to blow him up, and ordered him to quit the City. Mir Jafar tendering excuses and apologies, secretly set about making warlike preparations in self-defence, and tampering with the Bhaliāh Generals and Commanders and with Jagat Set.¹ Ratifying their conspiracy by mutual oaths and promises, Mir Jafar sent secretly Amir Bēg, who was one of his confidential adherents, with letters

to Sirāju-d-daulah who was very foolish, and whose courtiers were still more foolish, was unaware of the bravery and wisdom of the English race; so that no one from fear of incurring the Nawab's displeasure, communicated to the Nawab the English message containing overtures of peace. Matters being thus delayed, and being in the meantime apprised of the discontent amongst the Bengal nobles, Clive resolved to fight, and fought against Manikchānd, Nawab's Governor of Calcutta, who fled."

¹ Besides Mir Jafar who was the soul of this conspiracy, some other prominent persons, like Dulab Ram (son of Janoki Ram) Jagat Set and Ghasiti Begam (widow of Nawazish Muhammad Khān, son-in-law of Ali Vardi Khān), were active colleagues of Mir Jafar in this conspiracy. Ghasiti Begam helped Mir Jafar with the State treasures that she had secreted. One may understand the resentment of Mir Jafar (who had been disgraced and dismissed from the office of generalissimo) and of Ghasiti Begam (who had been obliged to disgorge a portion of the State treasures that she had hidden), but the disloyal conduct of Dulab Ram, Jagat Set, Ram Narain, Rajabllab and other Hindus

to Calcutta, asking the English troops to be sent *Amir Beg*,¹ by indulging in various assurances, induced the English Chiefs to

seems to be a riddle, in view of the fact that in the distribution of State Patronage, Sirāju-d-daulah had adopted an extremely pro-Hindu policy, and that it was Sirāju-d-daulah's elevation of an obscure Hindu, named Mohanlal, to the highest civil State office that to a great extent alienated from the Nawab the sympathies of his Musalman adherents, who would have perhaps otherwise stood by him in this crisis (See *Ibrat-i-Abab-i-Bair*, p 26)

1 This Amir Beg is mentioned in the *Sar* as having conducted some English ladies honourably to Mr Drake's ship, after Sirāju-d-daulah's capture of Calcutta. Amir Beg, in consequence, enjoyed the confidence of the English. See note ante On Mons. Las's departure, Mir Jafar worked more vigorously in pursuance of his conspiracy, and induced the English to give Mir Jafar their support, and to fight on his side To instigate the English to join his conspiracy, Mir Jafar sent to Clive his agent, Mirza Amir Beg. Mir Jafar also sent to Clive through the above Mirza a Manifesto, purporting to bear the seals of some noblemen and officers of Bengal, recounting their grievances, real or fancied, against Sirāju-d-daulah, and inviting the English to deliver them from the Nawab Jaget Set instructed his Calcutta Agent, Amin (known popularly as Omchand), to work in the same direction, whilst Duleb Ram also instructed his agent to influence the English in the same direction. Mir Jafar wrote to Clive that the latter had only to make a move with his English troops, when all the fighting would be done by Mir Jafar and his fellow-conspirators, whilst three crores of rupees would be presented to Clive for this service. Clive yielded to Mir Jafar's importunities and advanced towards Palāsi (Piassey). (See *Seiru-l-Mutaharrin*, Vol. II, p 637). In regard to these events, *Tarikh-i-Mansuri* may also be referred to. Professor Blochmann gives some notes from the *Tarikh-i-Mansuri* in Journal of the Asiatic Society, Part I, No. II, of 1867. These notes mention that "Chandernagore fell into the hands of Clive and Watson through the treachery of a French officer, named Tarraneau, who harboured a grudge against the French Governor of Chandernagore, named M Renault (p 88, J A S referred to above) and that after the fall of Chandernagore, Mons Las, a French officer, became an attendant at the Court of the Nawab Sirāju-d-daulah, for whom he fitted out a detachment by the name of Telenga To this the English objected, saying that according to the recent treaty of peace, the friends and enemies of the English were to be regarded as friends and enemies of the Nawab, and the friends and enemies of the Nawab were to be regarded as friends and enemies of the English After some correspondence, the Nawab sent away from Murshidābād Mons. Las to humour Clive. At this time (1757), Clive built the present Fort William and a Mint in Calcutta, without waiting for permission of the Nawab A few letters written by Sirāju-d-daulah to M Bussy, in the *Dakkhin*, had been intercepted by the English, and Sirāju-d-daulah was accused of breach of faith. The wrath of the Nawab at the crooked dealings and slow but steady advance of these foreigners increased daily. Mr.

set out from Calcutta and to march to Palāsi (Plassey). When the moment for action had passed, Sirāju-d-daulah on hearing the

Watts, the English Resident at Murshidābād, was threatened. The Nawab went so far as to tear up a letter which Col. Clive had written to him. Soon after, however, from fear of his false courtiers and want of confidence in his own army, he tried to pacify Mr. Watts by a *Khilat*, and wrote an excuse to Clive. But Clive had already flung himself into the conspiracy headed by Mīr Jafar, to dethrone Sirāju-d-daulah. According to the *Tarikh-i-Mansuri*, the conspiracy was planned by Mir Muhammad Jafar, Aminchand Raura (generally called Omichand) and Khwajah Vizier, but according to the *Sevūl-Mutakherīn*, by Mir Muhammad Jafar, Rajah Dilab Ram and Jagat Set, who had each their agents in Calcutta (See quotation from *Sen* given by me already in this note) Clive treated with the conspirators through Mr. Watts. The author then gives a description of Clive's double dealings with Aminchand (Omichand) as given in all histories of Bengal."

"Early in June 1757, Clive left Calcutta, reached on the 17th the small town of Katwah, south of Plassey, and took possession of the fort of that place.

On the 21st June, 4 p.m., Clive left Katwah, crossed the Hugli, and pitched his tents on the morning of the 23rd, in the fields of Plassey. The Nawab's army was now in sight. A cannonade commenced. The English attacked the tents of Sirāju-d-daulah, but were vigorously opposed by Mir Madan (called Moodum Khan in Thornton, Vol. I, p. 240), one of the Nawab's faithful amirs. About 12 o'clock Mir Madan was struck by a cannon-ball and carried to Sirāju-d-daulah's tent, where he died. The fighting was, however, continued, Mohanlal having taken Mir Madan's place. But nothing decisive was done. Afraid of a conspiracy Sirāju-d-daulah sent for Mir Jafar, who had taken no part in the fight. After most earnest solicitations on the part of the Nawab, Mir Jafar promised to fight the next day, on condition that Mohanlal should be at once ordered to withdraw from the fight. Sirāju-d-daulah agreed, and Mohanlal returned to his tents. But no sooner did the troops see their General had left the field than they became hopeless and began to flee. Before evening, the army of the Nawab had dispersed. This is the battle in which India was lost for Islam." See Blochmann's notes from the *Tarikh-i-Mansuri* referred to above.

The *Sevūl-Mutakherīn*'s explanation regarding (p. 687, Vol. II), Clive's breach of the treaty with Sirāju-d-daulah is apologetic in tone. The *Sevūl* states that the English had joined Mir Jafar's conspiracy, but as this wise race do not, without some substantial reason, engage in hostilities, or break treaties, they must have entered into some correspondence with the Nawab, and advanced some good reason (of which the author was not aware) for breaking the treaty of peace. Possibly the reason was found in the delay in the payment of the Nawab's indemnity on account of the losses sustained by the English during the capture of Calcutta by Sirāju-d-daulah.

I will now summarise the description of the battle of Plassey from the

news of the advance of the English troops, marched out of the City. Now taking out the cotton of recklessness from the ear,

Sirru-l-Mutakherin (Vol II, p 638). On hearing of Clive's movement, Sirāju-d-daulah tried to conciliate his disaffected officers, who outwardly professed loyalty to him, but inwardly plotted his ruin. Sirāju-d-daulah sent Rajah Dulab Ram (the traitor) ahead to Plassey, to supervise the construction of redoubts and entrenchments, and shortly after moved up there himself, with his faithful officers, Mir Madan and Mohanlal and with the traitor, Mir Jafar. Clive also moved to Plassey with a small number of English Telengti troops, numbering about 2,000 in all. Clive commenced the battle with a brisk cannonade, whilst Mir Jafar stood by at a distance and watched the game. Mir Madan fought bravely till about 3 P.M., and steadily advanced with Mohanlal close to Clive's position. Seeing Mir Madan's gallantry, Clive, it is said, was dispirited and reproached Omichand for having falsely assured him that everyone was disaffected against the Nawab, and that no one would fight for the latter. As luck would however have it, at this time Mir Madan was hit by a cannon-ball and was removed to Sirāju-d-daulah's tent, where he died. Sirāju-d-daulah now becoming anxious sent for Mir Jafar, beseeched the latter to fight on his behalf, and even placed his turban before the latter, and addressed this arch-traitor as follows : "I now repent of my deeds, and in the name of relationship that you bear to me, and in the name of the bounties that you received from my grandfather, Mahābat Jang, I entreat you to defend my life and honour." The pathetic appeal did not move the heart of this arch-traitor who still harboured his treacherous designs under the mask of friendship and who returned the following false answer : "To-day is at its close, and the time for further fighting to-day is over. To-day, order the battle to cease; to-morrow I will fight for you with the whole army." Sirāju-d-daulah fell into Mir Jafar's trap, and sent a message to his Diwan, Mohanlal, who was continuing the fight after Mir Madan's fall, to return. Mohanlal said there was no time to return now, as he was in the thick of the fight, which would finally decide the fate. Sirāju-d-daulah consulted Mir Jafar, who cunningly repeated his former treacherous advice, and in consequence Mohanlal was summoned back. Mohanlal's return had a disastrous effect on Sirāju-d-daulah's army, who dispersed in all directions. Sirāju-d-daulah then returned swiftly to Murshidābād, halted for some time at Mansurganj, but found he was surrounded on all sides by false courtiers and traitors. So he left with his Begums and gold for Bhagwāngolāh, whence on boats he sailed for Azimabad sending at the same time a letter to Mons. Las to join him. Before Las's arrival, Sirāju-d-daulah was on his way to Patna. Owing to his Begums and children having had no food for some days, Sirāju-d-daulah, whom misfortune was dogging, landed at Rājmahal, went to the house of a *fakeer* named Dānā Shah, who undertook ostensibly to prepare *Khāchri* for him, but who inwardly harboured resentment against the Nawab, owing to previous ill-treatment. This *fakeer* promptly sent news of Sirāju-d-daulah's arrival to Mir Dāūd (brother of Mir Jafar), who was at Rājmahal. Mir Dāūd and Mir Qasim Khān

he displayed towards the aforesaid Khān (Mir Jafar) flattery and endearment, and sending the Begam of Mahābat Jang to Mir Jafar opened the gates of apology for his past shortcomings Mir Jafar did not listen to them, as he had no reliance on Sirāju-d-daulah's assurances and actions. After this, when Sirāju-d-daulah advanced from Chunahkhali, the aforesaid Khān (Mir Jafar) also marching encamped at a distance of half a *farsakh* from the army of Sirāju-d-daulah. Mir Madan, Superintendent of the Artillery, told Sirāju-d-daulah that the English were coming at the instigation of Mir Muhammad Jafar, and that it was, therefore, expedient to finish first Mir Muhammad Jafar, and that after the latter was killed, the English would not have the daring to approach this side. In that the arrow of Fate cannot be parried by the shield of Effort, and in that God's decree had already been passed another way,

To the advice of that wise sage,
That light-hearted man (Sirāju-d-daulah) was deaf.

When next day, Sirāju-d-daulah reached Dāūdpur, tidings came

(son-in-law of Mir Jafar), came and captured Sirāju-d-daulah, carried him to Murshidābād where he was murdered by Mir Jafar and his son Mīrān. Sirāju-d-daulah's corpse was placed on an elephant and paraded The *Seir* winds up its account of this tragic murder of Sirāju-d-daulah with the following pathetic lines:—

چین سو گردیدن روزگار * او مرد هشیار دنیا خس است
سبک سیر و نه عهد و ناپایدار * که هرمدست جای دیگر کمن است
منه بو چهان دل که بیگانه ایست * نکوئی کن امروز چون ده تراست
چو مطرب هر روز در خانه ایست * که سال دگر دیگرے ده خداست
نه لابق بود عیش با دلبـری * اگر گنج قارون نهست آزوی
که هر نامداش بود شرـهـری * نهاد مگر آنچه بخشـی خورـی

I have already quoted the moral which the author of the *Ibrat-i-Abab-i-Bafr* draws from this tragic event. See n. ante

This account compiled from *Sev-u-l-Mutakherin*, *Riyazu-s-Salatin*, *Ibrat-i-Abab-i-Bafr*, and Professor Blochmann's notes from *Tarikh-i-Mansuri* may profitably be compared with the accounts in Orme's History of the Military Transactions of the English, Mill's British India, and Thornton's British India (as suggested by Professor Blochmann in J.A.S., Part I, No. 2, 1867, p. 86).

to the effect that the English had set fire to Katwāh. At that time Mohanlal reproached Sirāju-d-daulah, and said : " You have ruined me, and rendered my children orphans. If you had not removed Mir Muḥammad Jafar Khān and Dullab Ram from the Katwāh outpost, things would not have taken this turn." In short, on the morning following that day, which was 5th Shawāl of the 3rd year of the reign of Emperor Alamgir II, the English army from Palāsi (Plassey) on one side, and Sirāju-d-daulah from Dāsūdpūr on the other encountered each other, and opened the battle with a cannonade. Mir Muḥammad Jafar Khān, with his detachment, stood at a distance towards the left from the main army ; and although Sirāju-d-daulah summoned him to his side, Mir Jafar did not move from his position. In the thick of the fighting, and in the heat of the work of carnage, whilst victory and triumph were visible on the side of the army of Sirāju-d-daulah, all of a sudden Mir Madan, commander of the Artillery, fell on being hit with a cannon-ball. At the sight of this, the aspect of Sirāju-d-daulah's army changed, and the artillerymen with the corpse of Mir Madan moved into tents. It was now midday, when the people of the tents fled. As yet Nawāb Sirāju-d-daulah was busy fighting and slaughtering, when the camp-followers decamping from Dāsūdpūr went the other side, and gradually the soldiers also took to their heels. Two hours before sun-set, flight occurred in Sirāju-d-daulah's army, and Sirāju-d-daulah also being unable to stand his ground any longer fled. On arrival at Mansūrganj, which had been founded by him, he opened the Treasury gates and distributed money to the army. But owing to grave anxieties, being unable to halt there, the Nawāb abandoning his treasures and effects, at nightfall, with his wives and children, got into a boat, carrying with himself a lot of precious jelleries and gold coins, and sailed towards Purnia and Azīmābād. After Sirāju-d-daulah's defeat, Mir Muḥammad Jafar entered his camp, in the night held a conference with the English Chiefs, and early next morning marched in pursuit of Sirāju-d-daulah, and arrived in Murshidābād. Finding the sky propitious towards his views, Mir Jafar entered the citadel, struck up the music announcing his accession to the masnad of Bengal, issued proclamations of peace and security in the City, and unfurled the standard of Sūbahdāri. Mir Jafar then detailed his son-in-law, Mir Muḥammad Qāsim with a corps to capture Sirāju-d-daulah, and quartered the Eng-

ish army at Babniyah.¹ But Sirāju-d-daulah, travelling in the night, had sailed swiftly from below Māldah, and reached Babiāl. When news reached him that the mouth of Nāzīrpūr was unnavigable and boats could not pass by that way, he was obliged to disembark, and went to the house of Dān Shāh Pirzādah, whose house was at that place. Dān Shāh who previous to this had suffered some injury at the hands of Sirāju-d-daulah, finding the latter in his power, and seeing the times favourable, by giving assurances and consolations, detained Sirāju-d-daulah in his house, and ostensibly engaging on preparing food, sent information to Mir Dāud Ali Khān, Faujdār of Akbārnāgar (Rājmahal), who was brother of Mir Muhammād Jafar Khān. The spies of Dāud Ali Khān who were searching for Sirāju-d-daulah, fancying it to be a grand victory, swiftly arrived, and capturing Sirāju-d-daulah carried him from the house of Dān Shāh² to Akbārnāgar, from whence the spies of Dāud Ali Khān and Mir Muhammād Qāsim Khān carried him in their company to Murshidābād. Mir Muhammād Jafar Khān threw Sirāju-d-daulah into prison that day. On the next day, with the advice of the English Chiefs, and on the importunity and insistence of Jagat Set, he slew him, and suspending the corpse of that victim of oppression to a *howdah* on an elephant's back, sent it round the City, and then buried it in Khosh Bāgh in the Mausoleum of Nawāb Mahabat Jang. After some days, Mir Jafar killed also Mirzā Mihdi Ali Khān, the younger brother of Sirāju-d-daulah, by stretching him on an instrument of torture, and buried his body by the side of his brother's grave. The Nizāmat of Nawāb Sirāju-d-daulah³ lasted

¹ I am not sure if this word is correctly printed in the Pers. text.

² In *Ser*, Dāna Shāh.

³ I have noticed in a previous note the principal measures of Sirāju-d-daulah's administration.

The *Ibrat-i-Arbab-i-Baṣr* (p. 26) characterises Sirāju-d-daulah as 'light-hearted, unsparing, self-willed, petulant, short-tempered and sharp-tongued.' The *Seiru-l-Mutakherin* (vol. II, p. 621) states in condemnation of Sirāju-d-daulah that Sirāju-d-daulah's 'harsh and uncouth utterances, his derision and jesting in respect of the officers of his Government caused resentment in their hearts.' If this be what constituted the head and front of his offending, —if this be what exhausts the catalogue of his sins, then one has to materially modify the generally current view of Sirāju-d-daulah.

The explanation accounting for the tragic fate of Sirāju-d-daulah is, however, attempted by the author of the *Ibrat-i-Arbab-i-Baṣr* (p. 32). This author

one year and four months, and he was slain at the end of the month of Shawāl 1170 A.H.

—o—

NIZĀMAT OF SHUJAU-L-MULK JAFAR ALI KHĀN.

When Jafar Ali Khān ascended¹ the *masnad* of the Nizāmat of Bengal, Bihār, and Orissa, he set himself to the conciliation of the states, in effect, that Sirāju-d-daulah was a victim of intrigues and misfortunes left as a legacy by his grandfather, Ali Vardi Khān, who had inaugurated in Bengal an era of violent intrigues and dark treachery, by killing his own master, Nawab Sarfarāz Khān (son of Ali Vardi's benefactor, Nawab Shujau-d-din Khān), and who was, therefore, now punished by an Avenging Providence in the person of his grandson Sirāju-d-daulah, whom Ali Vardi had regarded as dearer than his own life. That Sirāju-d-daulah did not bring on the misfortunes on himself by his own incapacity, is proved by what the *Seir-u-l-Mutakkerin* (Vol. II, p. 633), states, namely, that 'Sirāju-d-daulah had attained the zenith of power and opulence, and that, therefore, a declension was inevitable according to the laws of nature'.

This Revolution in the history of Bengal which in effect supplanted Moslem Rule and made the English virtually supreme in this country, may also be viewed in another aspect as a wise Dispensation of Providence for the ultimate good of the people. At the time, it is abundantly clear, the people in Bengal were sunk in the abyss of moral debasement, and the cankers of dark ingratitude and treachery, untruthfulness and venality had crept deep into the vitals of their hearts. In the pursuit of the phantoms of individual self-aggrandisement and of personal ambitions, they had taken advantage of the youthful failings of their sovereign and of the interneéine jealousies that distracted his family, forgotten and forsaken all sentiments of gratitude and honour, and yielded to their instinct of intrigue by fraternising with the Nawab's disloyal relation, Mir Jafar. These, therefore, verily needed a Chastener—a Moses—to save them from further moral dissolution; and so Providence in His inscrutable wisdom sent to them One from across the seas in the person of the English, to scourge the vices of the land, to chasten the people, to purify and re-form them, and to once more, if possible, to rescue them from the sea of moral annihilation.

¹ See the account in the *Seir* (Vol. II, p. 640) After the battle of Plassey, Mir Jafar and Clive had a conference on the battlefield, and they together entered Murshidābad. Mir Jafar occupied the palace of Manṣūrganj, which was the residence of Sirāju-d-daulah, and then visited the Nigamat Treasury, in order to distribute the treasures between himself, Dulab Ram, and Clive, as had been agreed to mutually. Dulab Ram now became Mir Jafar's most influential colleague in the administration. Their friendship, however, did not last long, and shortly after Dulab Ram contemplated placing Sirāju-d-daulah's brother, Mirzā Mahdi, on the *masnad*. See *Seir*, Vol. II, Pers. text, p. 644).

army and the nobility, who had joined him in his conspiracy to destroy Sirāju-d-daulah. He appointed his nephew, Khādim Husain Khān,¹ to the office of Faujdār of Purniah, and conferred on Rāmnarāīn a robe of honour, confirming him in the Deputy-Governorship of the Sūbah of Azimābād (Patna).²

At this time Shāh Álam³ invaded the Sūbah of Azimābād.

¹ See *Seir* (Vol. II, p. 645), for an account of Khadem Hussain Khān. Khadem Hussain Khān's father, Syed Khadem Ali Khān, was husband of Mir Jafar's sister, but Khadem Hussain was not from this sister, but born of another wife of Khadem. Khadem Hussain was a boon companion of Mir Jafar, who was fond of pleasures and carousals (p. 645, Vol. II, *Seir*)

² Mir Jafar was quite incompetent for the office of Subadar of Bengal. As soon as he ascended the *masnad* of the Nizamat, he flung himself into pleasures, neglected State affairs, and left them in the hands of his son, Miran, and others. Jahangir Nagar or Dacca fell into the hands of Rājballab, Diwan of Miran; this Rājballab in the time of the late Shahamat Jang was peshkar of Shahamat Jang's Diwan, Hussain Quli Khān. Bardwān and some other districts were ceded to the English, in lieu of cash payment of a part of the Bengal revenue. Hugh was assigned to Mir Beg Khān, who had rendered good services to the English. Rajah Rāmnarāīn became supreme administrator of Bihār, whilst Purniah was bestowed on Khadem Hussain Khān (See *Seir*, Vol. II, p. 651). It is stated in the *Seir* that shortly after Mir Jafar's accession, people got tired of him and his son Miran, and sighed back for the old days of Sirāju-d-daulah, whom they regarded now as better in all respects than Mir Jafar (*Seiru-l-Mutakherin*, Vol. II, p. 656)

³ A detailed account of this will be found in the *Seiru-l-Mutakherin*, Vol. II, p. 656. It appears that many of the noblemen in Bihār and Bengal soon got into thorough disgust with Mir Jafar and his son, Miran, and opened correspondence with Muhammad Quli Khān, Subadar of Allahabad (a cousin of Shujau-d-daulah, and a nephew of Safdar Jang). Muhammad Quli Khān took counsel with his cousin, Shujau-d-daulah, Subadar of Oudh, who inwardly harboured ill-feeling towards his cousin and aimed at his ruin, gave him false advice, and encouraged him to invade Bihār and to carry with him Prince Ali Ganhar, surnamed Shāh Álam (who was heir of Emperor Alamgir II). Ali Gaphar was harassed at this time by Imadu-l-Mulk, and was staying with Najibu-d-daulah Najib Khān Afghan at Miranpur, Ghaturah. At first Rāmnarāīn, Deputy-Governor of Bihār, took counsel with Mr. Amytt, the Chief of the English Factory at Patna, enquired what course of action he should adopt, and suggested that the English should help him in opposing Prince Ali Gauhar's invasion. Mr. Amytt said he could give no decisive answer. Finding that no help was coming from the Nazim of Bengal, Mir Jafar, nor from the English, Rāmnarāīn became anxious, opened political courtesies with Prince Ganhar and Muhammad Quli Khān, waited on them in *Darbar*, and professed allegiance to the Prince. Both the Prince and Muhammad Quli

Rahim Khān and Qādirdād Khān, &c., sons of Umar Khān, and Ghulām Shāh and other commanders and generals in the service

Khān being thus re-assured, let Rāmnarāin return to the fort of Azimābād. Shortly after, on getting news of the approach of Miran and the English, Rāmnarāin threw off his mask of loyalty to the Prince and Muhammad Quli Khān. The latter pressed the siege of Patna, assaulted the Fort, and Rāmnarāin being hardpressed was about to surrender and run away. Then news arriving that Shujau-d-daulah by a foul trick had made himself master of the Fort of Allahabad, which was held by his cousin Muhammad Quli Khān, the latter together with Prince Ali Gauhar abandoned the siege of Patna, and withdrew towards Allahabad. (See p. 669, *Seir*, Vol. II.) At this time, Mons. Las met the Prince, persuaded the latter to attack again Patna, but the latter acknowledged his inability to do so, owing to want of funds. If, at this time, Shujau-d-daulah, instead of being meanly treacherous to his cousin, had supported him, the fate of Bihar might have been different. See Mons. Las's observations on the point quoted in the *Seir* (Vol. II, p. 670). At Benares, Muhammad Quli Khān's march was opposed under orders of Shujau-d-daulah, whilst Prince Ali Ganhar with Mons. Las was allowed to pass on via Mirzapur to Chattarpur towards Bundelkund. Muhammad Quli Khān was carried to Shujau-d-daulah who had the meanness to imprison him. In the meantime, Miran with Col. Clive came to Patna, and Rāmnarāin waited on them, whilst apparently amicable relations were opened between them and Prince Ali Ganhar, through the diplomatic correspondence of Ghulam Husain Khān, author of the *Seir* (See *Seir*, Vol. II, p. 674).

Shortly after, on the invitation of Diler Khān and Kamgar Khān, Zamindar of Tirhut Samai, Prince Ali Ganhar again invaded Patna. At this time, the English army under Captain Cockrane supported Rāmnarāin. Mr. Amytt was still the Chief of the English Factory at Patna, whilst Dr. Fullerton was attached to the Factory as the medical officer. The author of the *Seir* (Ghulam Husain Khān) was a friend of Dr. Fullerton, and was the latter's guest at the time. (See *Seir*, Vol. II, p. 676) At this time Emperor Alangir II was treacherously murdered under orders of Imadu-l-Mulk (See *Seir*, Vol. II, p. 676), and Ali Gauhar consulted Ghulam Husain Khān's father, who resided at the time in Husanabad in Bihār Province and proclaimed himself Emperor under the title of Shāh Alam in 1173 A.H., appointed Shujau-d-daulah as his Vizier, and Nejibu-d-daulah as his General. Then Kamgar Khān Muin and Asalat Khān and Diler Khān met the Emperor, and induced the latter to invade Bihār. At this time, Rāmnarāin was encamped on the banks of the river Dhanah. At this battle, Shāh Alam defeated Rāmnarāin, who was wounded. The English army who supported Rāmnarāin and were led by Captain Cockrane and Mr. Barwal, were also defeated and dispersed; and Patna fell into the hands of the Emperor (See *Seir*, Vol. II, p. 678) At this battle, Diler Khān and Asalat Khān, sons of Umar Khān, fought and fell heroically on the side of the Emperor. Shortly after, Miran, with the English troops under Colonel Clive arrived. On the side of the Emperor, Kam-

of Sirāju-d-daulah, whom Jafar Ali Khān had previously from policy shifted to the province of Bihār, now joined the Imperial Army. At Fatūhah, a battle took place between the Imperialists and Rāmnarāīn. Rāmnarāīn was wounded, and fled to the fort, and the Imperial troops laid siege to the fort. Nawāb Jafar Ali Khān, on getting this news, despatched to Bihār his son, Nawāb Nasiru-l-Mulk Ṣadiq Ali Khān Shahāmat Jang, surnamed Miran, with a detachment of English troops. On the banks of the river Adhūah, adjoining Bārh, a battle ensued with the Imperialists. On the side of the Imperialists, Qādirdād Khān and Kāmgār Khān displayed feats of bravery. Muhammad Amin Khān was wounded, whilst Rājballab fell back, and both contemplated flight. Qādirdād Khān, with others, by brave onslaughts, attacked the lines of artillery. A heavy gun, which required to be drawn by 400 bullocks, happened to lie in front of these. Those men got entangled amidst the bullocks, and failed to cut through as the bullocks hemmed them on all sides. At this juncture, the elephant-driver of Qādirdād Khān was shot by a bullet. Qādirdād

gar Khān, Qadirdad Khān, Ghulam Shāh were the Generals. Qadirdad Khān made a bold movement to the rear of Miran, heroically fought, killed Muhammad Amin Khān (maternal uncle of Miran), wounded Miran, and worked havoc in Miran's army. Miran fled. Then the English opened a brisk cannonade, and one cannon-ball hit Qadirdad Khān who was killed. Then the tide of victory turned in favour of Miran, whilst Kamgar Khān, with the Emperor, proceeded towards Bihār (*Sev*, Vol II, p 680). Now Kamgar Khān, with the Emperor, contemplated surprising Murshidabad, and proceeded to Bardwān. Mīr Jafar, with the English army and his own troops, proceeded to Bardwān. Kamgar Khān with the Emperor now turned back towards Azimabad, while Mons. Las also arrived (*Sev*, Vol II, p 680). At this time Khadim Hussain Khān and Dulab Ram (who had got sick of his old fellow-conspirator, Mīr Jafar) sent help secretly to the Emperor. The Emperor and Kamgar Khān with Mons Las and Zainu-d-din Khān now assaulted the fort of Patna. The assaults were vigorously repeated, and the fort was about to fall, when a company of English troops under Captain Knox brought timely reinforcement, and raised the siege. The Emperor with Kamgar Khān now went some distance from Patna, and was busy collecting revenue. In the meantime, Khadim Hussain, who bore an old grudge to Miran, moved to Hajipur with a large number of troops to attack Patna, but was defeated by Captain Knox who was supported by Shitab Rai (*Sev*, Vol. II, p. 685). Shortly after Miran, with Colonel Clive and another English army, arrived, and pursued Khadim Hussain Khān, who felt himself too weak to oppose their united forces, and retired towards Bitāh, where of a night Miran was killed by lightning, whilst sleeping in his tent. (See *Sev*, Vol. II, p. 688).

Khān spurred on his elephant with his feet, and shot arrows. Nawāb Ṣadiq Ali Khān received a wound, being hit by an arrow. At this moment, a big cannon-ball hit Qādirdād Khān on the left side of the chest, and finished him up. On seeing this mishap, Kāmgār Khān and others reining back their horses fell back to their own lines. The army of Ṣadiq Ali Khān, on ascertaining this, made a fresh onslaught, attacked the Imperialists, and struck up the music of victory. The Imperialists were defeated. Rahim Khān and Zainu-l-Abidin Khān, who had made a detour towards the rear of Ṣadiq Ali Khān's army, on hearing the music of victory, made a flank movement towards the right wing, and attacked it. But owing to the cannonade of the English artillery, they were unable to stand their ground, and were defeated. After defeat, the Imperialists retired towards Bardwān, and Sadiq Ali Khān, pursuing them, followed them up to Bardwān *via* Chakai,¹ Khanti,² and Birbhūm. From this side, Jafar Ali Khān also marched expeditiously to Bardwān, and on the banks of the river³ below the town of Bardwān, a battle commenced with a cannonade. The Imperialists not being able to hold their own there, marched back to Azimābād.

Jafar Ali Khān and Ṣadiq Ali Khān now set themselves to confiscate the treasures and effects of Nawāb Siāju-d-daulah and the Begams of Mahābat Jang, &c. Rendering the latter hard up for even a night's sustenance, they had already sent to Jahāngirnagar (Dacca), the Begam of Mahābat Jang with her two daughters, one named Amanah Begam,⁴ mother of Sirāju-d-daulah, and the other named Ghasitī Begam, widow of Shahāmat Jang, together with other ladies of Mahābat Jang's *harem*. Jafar Ali Khān and Ṣadiq Ali Khān now sent Bāqir Khān, the General, to Jahāngirnagar (Dacca) with a corps of one hundred cavalry, and wrote to Jasarat Khān, Faujdar of Jahāngirnagar, peremptorily directing the latter to capture and make over Ghasitī Begam and

¹ In the printed Persian text 'Jakai,' which would apparently seem to be a misreading or misprint for Chakai, in Monghyr district, which would be on the line of route

² 'Khanti' or Contai is in Midnapur district I think this must be a misprint or misreading in the Pers. printed text, as Khanti does not appear to lie on the line of route from Bihār to Bardwān; probably Kandi is meant

³ That is to say, Damudar river.

⁴ In *Seuru-l-Mutakherin*, 'Amanah Begam'

Aminah Begam to Bāqir Khān, as soon as the latter arrived. On the arrival of Bāqir Khān at Jahāngirnagar, Jasārat Khān¹ was obliged to pass the necessary orders. The Begams were placed on a boat, which was taken out some *karch* from Jahāngirnagar and there sunk in the river. It is said that when the Begams were taken out to the boat, and became aware of their fate, they repeated their prayers, held the Holy *Qorān* in their armpits, embraced each other, and then plunged into the river. O, Gracious God, what inhuman barbarity was this! But at length, Sadiq Ali Khān also suffered retribution for it in his own life-time.²

At this time a misunderstanding had set in between Sadiq Ali Khān and Khādim Husain Khān, on account of levy of revenue and also of other matters. Sadiq Ali Khān, resolving to expel and extinguish Khādim Husain Khān, planned an expedition to Purniah. Khādim Husain Khān advancing with his troops from Purniah, entrenched himself at Gandahgolah (Caragola) for fighting. Then, all of a sudden, news arrived that the Imperialists had besieged the fort of Azimābād (Patna), and were fighting with Rāmnārāin. Consequently, Sadiq Ali Khān, abandoning his contemplated expedition to Purniah, set out for Azimābād. Khādim Husain Khān, not considering himself a match for him, set out for the Imperial Capital. From this (i.e., the southern) side of the Ganges, the army of Sadiq Ali Khān, and from that (i.e., the northern) side of the Ganges, Khādim Husain Khān

1 To the credit of Jasārat Khān, Faujdar of Dacca or Jahāngirnagar, it is related in the *Sew* that he had declined to be a party to such a diabolical murder, and had offered to resign his post. It appears from the *Sew* Mir Jafar subsequently hoaxed Jasārat Khān, and induced the latter to make over to Bāqir Khān the two Begams, on the plea that they would be safely lodged at Murshidābād, now that Miran had left that place for Bihār.

2 That Mir Jafar and his son, Miran, were despicable tyrants, is sufficiently attested by this diabolical murder. There is nothing to match such inhuman barbarity in the record of the much-abused Sirāju-d-daulah. See *Sewru-l-Mutakherin*, Vol II, p 689. It appears Aminah Begam, before plunging into the river, prayed to God that Miran might meet with retribution and be killed by lightning for his barbarous inhumanity in causing her and her sister's death. It is further stated in the *Sew* that Miran was killed by lightning in his tent the same night that Ghasītī Begam and Aminah Begam (daughters of Ali Vardī Khān Mahābat Jang, and wives of Shahamat Jang and Haibat Jang respectively) met with a watery grave in the river below Dacca.

marched up. And when news of the approach of Sadiq Ali Khān spread at Azimābād, the Imperialists raising the siege of the fort of Patna retired by the highway towards Munir. Sadiq Ali Khān, thus finding himself at leisure, crossed the river, and marched in pursuit of Khādim Husain Khān. Khādim Husain Khān marched forward with the swiftness of lightning and wind, whilst Sadiq Ali Khān hotly pursued him from behind, making forced marches. At this juncture, a storm of wind and rain came on and disabled both the horsemen and the horses from action. Khādim Husain Khān reached the bank of a river,¹ to ford which was difficult, and to cross which without a ferry boat was impossible. The army of Khādim Husain Khān, like the Israelites of old, finding the river in front and the enemy in the rear, despaired of life. Finding all ways of escape cut off, Khādim Husain Khān of necessity flung his treasures and heavy baggages amongst his soldiers, and placing his trust in his God and looking up to the Infallible Artist, looked out for supernatural help. The army of Sadiq Ali Khān, having had to march through mud and clay and being drenched through by a heavy shower of rain, were rendered unfit for fighting, and halted that day at a distance of 2 *karch* from Khādim Husain Khān. In that the cup of the life of Khādim Husain Khān and his companions was yet not full to the brim, at midnight a lightning fell on Sadiq Ali Khān, and killed him and his personal attendant. This mishap occurred in 1173 A.H. Khādim Husain Khān, thus getting providentially rescued from the claws of certain death, marched away with the speed of lightning and wind, and went to the Sūbah of Audh (Oudh). Rājballab² and other comrades of Sadiq Ali Khān rubbed the ashes of sorrow and anguish on their heads, and together with the English army retired to Azimābād. There they directed their attention towards the Imperial army, including the Emperor's Mahratta Contingent, who were encamped at Hilsah, and commenced warfare. The Imperialists were again defeated, and the French General³ who was in the company of

¹ This was the river Gandak, as would appear from the description in the *Seir*.

² Rājballab, a native of Dacca, was Peshkar of Husain Quli Khān, whilst the latter was Diwān of Shahamat Jang in Dacca. After Husain Quli Khān's death, Rājballab rose to be Diwān of Shahamat Jang. He was continued in the same office under Miran.

³ This was Mons. Las, as would appear from the *Seir*.

the Emperor was captured, whilst Rājballab¹ followed up to Bihār. When the Imperialists marched towards Gya-Manpūr and Kām-gār Khān fled to the hills, Rājballab thought of returning. But at this moment, news arrived to the effect that Nawāb Jafar Ali Khān was a prisoner, and that Nawāb Qāsim Ali Khān¹ had acquired the Sūbah of Bengal, as will be related hereafter. The period of the Nizāmat of Nawab Mir Muhammed Jafar Ali Khān lasted about three years.

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NIZĀMAT OF ALIJĀH NAŠIRU-L-MULK IMTIĀZU-D-DAULAH QĀSIM ALI KHĀN BAHADUR NAŠRAT JANG.

Nawāb Jafar Ali Khān had sent to Calcutta his kinsman, Mir Muhammed Qāsim,² who was a son of Nawab Imtiāz Khān, surnamed Khālis, to represent him at the Conference regarding the Administration and settlement of the apportionment of 10 annas of the revenue to Jafar Ali Khān and six annas to the English, and regarding the enjoyment of the office of Diwān by Jafar Ali Khān. On the death of Sadiq Ali Khān, the Army demanding their pay which had fallen into arrear for some years mutinied in a body, besieged the Nawāb in the *Chihil Satūn* Palace, and cut off supplies of food and water. In consequence, the Nawāb wrote to Mir Muhammed Qāsim Khān to the effect that the army had reduced him to straits for demand of arrear pay. Mir Muhammed Qāsim Khān, in concert with Jagat Set, conspired with the English Chiefs, and induced the latter to write to Nawāb Jafar Ali Khān to the effect that the mutiny of the army for

¹ Mir Qāsim was a son-in-law of Mir Jafar, who had conferred on the former the Faujdari of Purniah in addition to that of Rangpur. Mir Qāsim went on some State business to Calcutta, and there made an impression on Mr. Vansittart, who had now succeeded Clive as Governor of Calcutta. At this time, the pay of the army being in arrear, the latter besieged Mir Jafar in his palace. With the help of the English Council in Calcutta, Mir Qāsim now became Nazim of Bengal, Bihār, and Orissa, in supercession of Mir Jafar, who had proved himself an incapable ruler. (See *Seir*, Vol. II, p. 695). Mir Qāsim owed his installation chiefly to Mr. Vansittart, the Governor of Calcutta, and his colleague in the Council, Mr. Hastings, both of whom went for the purpose to Murshidābād. Mir Jafar came to Calcutta and remained there under surveillance.

² In the *Seir*, it is stated Mir Qāsim was a son of Syed Muntaza, who was a son of Imtiāz Khān, surnamed Khālis.

demand of pay was a very serious matter, and that it was advisable that the Nawāb abandoning the Fort should come down to Calcutta, entrusting the Fort and the Subah to Mir Muḥammad Qāsim Khān.¹ Mir Muḥammad Qāsim with full self-confidence, on attaining his aim, returned to Murshidābād. The English Chiefs leaguing with Mir Muḥammad Qāsim Khān brought out Nawāb Jafar Khān from the Fort, placed him on a boat, and sent him down to Calcutta. Mir Qāsim Khān entered the Fort, mounted the *masnad* of Nizāmat, and issued proclamations of peace and security in his own name. He sent a message to Rājballab² to bring back the Emperor to Azimābād, whilst he himself afterwards set out for Azimābād, in order to wait on the Emperor, after attending to and reassuring his army, and making some settlement in regard to their arrears of pay. Leaving his uncle, Mir Turāb Ali Khān, as Deputy Nāzīm in Murshidābād, Mir Qāsim carried with himself all his effects, requisites, elephants, horses, and treasures comprising cash and jelleries of the *harem*, and even gold and silver decorations of the Imāmbāra, amounting to several *laks* in value, and bade farewell to the country of Bengal. After arriving at Monghyr, and attending to the work of strengthening its fortifications,³ he marched to

¹ Mir Jafar proved himself thoroughly incapable. In whatever light his character is viewed, he appears to have been much worse than the much-abused Sirāju-d-daulah. Though much older than the latter, Mir Jafar was unquestionably inferior to the latter in qualities both of head and heart. As a general or an administrator, Sirāju-d-daulah was superior to him, whilst as a man, Sirāju-d-daulah was much better than Mir Jafar or his infamous son, Mirān. The *Seur* states that shortly after the Revolution, even Mir Jafar's old adherents sighed back for the days of Sirāju-d-daulah. Mir Jafar was even incapable of retaining the friendships or attachments of his fellow-conspirators, Dulab Ram and Jagat Set. After ascending the *masnad* of Nizamat, Mir Jafar gave himself up to pleasures and debantries, though he was an elderly man, and neglected State affairs which fell into confusion. Mr. Vansittart and Mr. Hastings contemplated at first that Mir Jafar should be allowed to retain his titles and privileges as the Nazīm of Bengal, whilst Mir Qāsim should act as Administrator-General or Regent on his behalf. In this arrangement, Mir Jafar refused to acquiesce, and so he was brought down a prisoner to Calcutta, whilst Mir Qāsim was proclaimed Nawāb Nazīm of Bengal, Bihār, and Orissa. (See *Seur*, Vol II, p. 695.)

² Rājballab was at this time in Patna in charge of Mirān's army, as Mirān had been killed by lightning.

³ From the *Seur*, Vol. II, Pers. text, p. 711, it appears that Mir Qāsim went

Azimābād (Patna), in order to wait on the Emperor. Before Mir Qāsim's arrival at Azimābād, the Emperor had returned to that place, and the English going forward to receive him had accommodated His Majesty in their own Factory.¹ Subsequently, Qāsim Ali Khān also arrived, had the honour of an audience with the Emperor, and received from the latter the title of Nawāb Ali Jāh Naṣiru-l-mulk Imtiāzu-d-daulah Qāsim Ali Khān Naṣrat Jang. But the officers of the Emperor marking some change in the conduct of Qāsim Ali Khān marched back with the Emperor to Banāras, without giving any intimation thereof to the aforesaid Khān.² Nawāb Qāsim Ali Khān followed

to Monghyr and resided there in 1175 A.H., after having finished his expeditions to Tīrhut, Shāhābad, and Azimābād, and after having left Rājāh Naubat Rai as Deputy Subadar of Patna, in place of Rāmnarāī and Rājballab who were imprisoned. (See *Seir*, Vol II, p. 711). Two days every week, the Nawāb dispensed justice, attended personally to every State affair, and listened patiently to the complaints and grievances of everyone, however humble his position, and did not permit corruption or bribery to thwart the course of justice. He paid assiduous attention to the happiness of his people and to the comfort of his army, which he placed in a highly efficient state. He was, however, a terror to enemies and wrong-doers, and his vigorous personality pervaded all affairs of the State. Friends and foes alike respected him, and even the English regarded him as a real power in the land, and not as a shadow like Mir Jafar. He respected learning and the learned, and appreciated the company of scholars, savants, and saints. The one fatal mistake that he made was that he trusted implicitly the Armenian cut-throat, Gurgan Khān, who was the generalissimo of his Army and who was secretly bent on ruining him, and this one fatal mistake which embroiled him in a quarrel with the English subsequently proved disastrous to his power. See *Seir-u-l-Mutakherin*, Vol. II, p. 712.

¹ It appears the English General, Major Carnac, concluded a truce with the Emperor, established amicable relations with him, and induced the latter to come to Patna. At this time, the moves of the pawns on the political chess-board of India were quick and strange and inconsistent. Everyone was after his game of self-interest, regardless of traditions and of sentiments. (See *Seir*, Vol. II, pp 700, 703-704). At this time Ahmad Shāh Abdali had again invaded India, defeated the Mahrattas, and instructed Shujau-d-daulah, Najibu-d-daulah and other Afghans to show allegiance to Emperor Shāh Alam who was his brother-in-law. (See *Seir*, Vol II, p 706)

² There does not appear to be any authority for this statement. It would appear that agreeably to the instruction left by Ahmad Shāh Abdali who had inflicted a crushing defeat on the Mahrattas, Shujau-d-daulah, Subadar of Oudh, had come at the time to the borders of Oudh, to receive the Emperor

them up to the confines of Baksar and Jagadishpur, and after pillaging those places returned to Azimabad, halted at the residence of Rāmnarāin, and set himself to the work of administration of the affairs of that place.¹

When Qāsim Ali Khān demanded from the English duties on their trade-goods, the latter refused to pay the same, and carried on their trade duty-free.² Nawāb Qāsim Ali Khān Shāh Alam and to escort him to Delhi, to instal him on his ancestral throne. See *Seirul-Mutakherin*, Vol. II, pp. 705-706.

¹ Important administrative changes transpired at this time. Nawāb Mir Qāsim called for accounts from Rāmnarāin, who was Deputy Subadar of Behar. Finding that Rāmnarāin had been guilty of malversation in respect of large amounts of the public revenues, the Nawāb dismissed him from office and threw him into prison, at the same time confiscating all his treasures. Shītab Rai, who was Rāmnarāin's colleague, was also suspected, and dismissed by the Nawāb, who took into his own hands the direct administration of Behar, retaining, however, Rājballab as his Deputy there. See *Sev*, Vol. II, p. 707. Subsequently Rājballab was thrown into prison, his office being given to Rājah Naubat Rai, who was replaced shortly after by Mir Mehdi Khān. Gurgan Khān, an Armenian, was placed at the head of the Artillery, and the Nawāb placed implicit confidence in him. But as later events would shew, this Armenian proved a traitor. The Nawāb employed a large number of spies, and thus kept himself well informed of everything that transpired. He also appointed Mir Mehdi Khān as Faujdar of Tirhut, and Muhammad Taqi Khān as Faujdar of Birbhum.

² This was the beginning and ostensible cause of the rupture between Nawāb Qāsim Ali and the English. The *Sev* (Vol II, p. 715), details these important events. In 1776 A.H., Mr. Henry Vansittart, then acting as Governor of the English East India Company in Calcutta, visited the Nawāb at Monghyr, and held a conference with him on various matters. The Nawāb then told Mr. Vansittart that much trade passed through the country duty-free, as it was given out that it was on behalf of the English, that in consequence the State suffered a heavy loss, and that it was proper that duty should be levied on all such goods, except those particularly belonging to the English East India Company. Mr. Vansittart informed the Nawāb not to do anything in the matter in haste, but to wait till his return to Calcutta, when proper orders on the subject would be passed by him and communicated to the Nawāb. The Nawāb on the strength of this felt sanguine that his request would be complied with, and in the meantime wrote to his Collectors (Amils), directing them to be vigilant in regard to permitting goods to pass duty-free, and adding that full orders would be communicated to them hereafter. These Amils in some cases exceeded their authority by stopping goods, with the result that several of them were imprisoned by Mr. Ellison, of the Patna Factory, and by Mr. Batteson, of the Dacca Factory, and sent to Calcutta. The Nawāb, on hearing this, directed reprisals, and ordered the arrest of the *gomash-*

remitted thereupon the duties leviable from all the traders of Bengal and Behār, and declared that so long as he failed to levy duties from the rich, he would hold back his hand from doing so, in the case of the poor. Owing to this cause, and owing to some other matters, a misunderstanding set in between him and the English chiefs. The Nawāb now hatched plans for exterminating them.¹ At length, he formed the resolution of putting them all to the sword on one day. In pursuance of this plan, he sent despatches to his Deputies and Faujdārs in Bengal to the effect that on a certain fixed date everywhere, they should by means of treachery or violence massacre all the English residents. And after personally giving peremptory injunctions to the Generals of his army to kill and cantre and pillage and plunder the English, he returned to Monghyr. And when on the day fixed, the army of Qāsim Ali Khān prepared to discharge their commissioned task, a battle

was of the English, and remitted duties on all goods, explaining that when the goods of richer traders were to be exempt from duties, it would be inequitable to levy duties on goods of poorer traders who contributed only a fraction to the State revenue. The Council in Calcutta sent Mr. Amytt as their envoy to the Nawāb to Monghyr to settle matters (p. 720, *Seir*, Vol. II). Mr. Vansittart also sent a friendly letter to the Nawāb requesting the latter to concede the demand of the Council. The Nawāb consulted his general, the Armenian Gurgan Khān, who advised the Nawāb not to listen to Mr. Vansittart's advice (p. 760, *Seir*, Vol. II). In the meantime, Gurgan Khān had caused the flower of the Nawāb's Army to perish in a fruitless expedition for the conquest of Nepal (p. 717, Vol. II, *Seir*). The Nawāb now solicited aid from Nawāb Vizier Shujau-daulah and the Emperor, in order to repel the encroachments of the English (p. 718, *Seir*, Vol. II). The Nawāb also wrote to his capable and loyal Faujdar of Birbhum, Muhammed Taqi Khān, to send Jagat Set Mahtab Rai and his brother, Maharaja Surupchand, grandsons of Jagat Set Fatehchand, from Murshidābād to Monghyr under proper escort, and Muhammed Taqi Khān accordingly sent them to Monghyr, where they were ordered to reside under surveillance (p. 721, *Seir*, Vol. II). On hearing that Mr. Amytt was coming to Monghyr, the Nawāb sent Mir Abdullah and Ghulam Hussain Khān (author of the *Seir*), who were intimate with Mr. Amytt, to go and receive him, and to enquire into the object of his mission (See *Seir*, Vol II, p. 712). Mr. Amytt's mission proved a failure (See *Seir*, Vol II, p. 742).

¹ The *Riyas*'s account is not quite accurate. What actually happened is detailed in the *Seir*, the author of which was an actor in these scenes. (See *Seir*, Vol. II, p. 725). It appears that before the Council in Calcutta had decided anything, on Mr. Amytt's return, Mr. Amytt on his own responsibility had written from Monghyr to Mr. Ellison, Chief of the Patna Factory, to

ensued with the English army¹. At length after successive onslaughts, Nawab Qāsim Ali Khān's army triumphed,² and engaging

prepare for war, and the latter, without waiting for any declaration of war by the Council, quietly concentrated all the available English regiments in his Factory, and suddenly attacked the Fort at Patna. The Nawāb's garrison who were quite unprepared for such an attack, were surprised, and the Fort fell partially into the hands of the English, whose troops plundered the houses in the Fort (See *Seir*, Vol. II, p. 726). From Monghyr, reinforcements were hurried up by the Nawāb, and with these reinforcements Mir Mehdi Khān, Nawāb's Deputy Subadar of Patna, vigorously assaulted the Fort, recaptured it, also captured the English Factory, when Mr. Ellison with Dr. Fullerton and other Englishmen and their troops fled to Chapra and thence to the Sarju, when they were taken prisoners by the Bengalee Ram Nidhi, Faujdar of Saran, and Sumroo the Frenchman, and brought to Monghyr, where they were thrown into prison. It was then (See *Seir*, Vol. II, p. 727), that the Nawāb sent despatches to all his Faujdars and generals, apprising them of the outbreak of hostilities between him and the English, and directing them to put to the sword the English, wherever found. Mr. Amyt was killed at Murshidābād, in pursuance of the above order (See *Seir*, Vol. II, p. 727). The *Riyas'* statement that the Nawāb fixed a 'particular day' for the massacre of the English, or that he instructed his officers to kill Englishmen by treachery—does not accord with the *Seir's* version, which is more authentic and reliable.

¹ It is not clear to which battle the *Riyaz* refers here. As would appear from the note *ante*, the first battle in which the Nawāb's army triumphed was fought, in order to re-capture the Fort of Patna after the English had suddenly surprised it. It does not appear from the *Seir's* account that on this victory, the Nawāb slew "all the Englishmen," but what he did was that he apprised his officers of the outbreak of hostilities between him and the English, and directed the former to put the English to the sword wherever found. (See *Seir*, Vol. II, p. 727). In pursuance of the above general order, Mr. Amyt was put to the sword at Murshidābād, and the Qasimbazar factory was looted. (See *Seir*, Vol. II, pp. 727-728). Then the English Council assembled in Calcutta, and decided on war against the Nawāb, and also proclaimed Mir Jafar (who was in surveillance in Calcutta) as the Nawāb Nazim of Bengal (See *Seir*, Vol. II, pp. 768-769). In the meantime, the Nawāb had directed his Faujdar of Birbhum (Muhammad Taqi Khān) to prepare for fighting with the English, and had sent his officers, Jafar Khān, Alam Khān and Shaikh Haibatu-l-lah with others to re-inforce Muhammad Taqi Khān. The above three officers proceeded to Murshidabad, took ammunitions and armaments from Syed Muhammad Khān, who was Deputy Nazim of Murshidabad at the time, and encamped at Plassey and Katwah, whilst Muhammad Taqi Khān, with his army, proceeded from Birbhum to Katwah. (See *Seir*, Vol. II, p. 728).

² The only real victory that Mir Qāsim appears to have achieved over the English, was in his re-capture of the Fort of Patna. The *Riyaz's*

in capturing and killing slew all the English, and plundered their factories. But Sadru-l-Haq Khān, Faujdār of Dīnājpūr, and the Rājah of Bardwān held back their hands from this wretched work.

account of these events is neither so detailed nor so lucid as that of the *Seru-l-Mutakkerin*, whose author Ghulam Husain Khān was an actor in, or actual spectator of, most of these scenes. From the *Ser*, it appears that after the re-capture of Patna, the next battle between the English and the Nawāb's troops was fought at Katwah. The Nawāb's Faujdar of Birbhumi, Muhammad Taqi Khān, fought at this battle most gallantly, but his gallantry was of no avail, as Syed Muhammad Khān, Deputy Nazim of Murshidābād, failed, owing to jealousy that he bore, to support him, and prevented Jafar Khān, Alam Khān, and Shaikh Haibatu-l-lah also from re-inforcing him. (See *Ser*, Vol. II, pp. 729 to 731). After this, the English with Mir Jafar entered Murshidābād (*Ser*, Vol. II, p. 731). The news of the fall of his brave officer, Muhammad Taqi Khān, disconcerted the Nawāb, who hurried up re-inforcements under Sumoo, Malkar Armenian, and Assadullah, and directed them to concentrate at Suti with the vanquished troops of Katwah. Major Adams commanded the English army. At the battle of Suti, the Nawāb's troops were defeated, and the English won the victory (See *Ser*, Vol. II, pp. 732-733).

On hearing of the defeat at Suti, the Nawāb sent his Begams and children to the fort of Rohtas, whilst he himself set out with his general, the Armenian Gurgin Khān, to re-inforce his army that was now concentrated on the banks of the Adhwa *nalla*, a stream taking its rise from the hills north of Rajmahal and flowing to the Ganges. This position was considered to be of strategic importance and impregnable, as it was accessible by only one secret passage. (See *Ser*, Vol. II, p. 734). On 24th Muharram in 1177 A.H., in the night, the Nawāb marched out from the Monghyr Fort. Suspecting treachery from his officers as well as from his prisoners, and his suspicion being fanned by the Armenian Gurgin Khān, the Nawāb before leaving Monghyr killed his prisoners, namely, Rājah Rāmnārain, the quondam Naib Subadar of Behar, Rājah Rājballah, the quondam Diwan of Nawāb Shahamat Jang, Rai Raiyan Umed Ram, Rājah Fateh Singh, Rājah Buniyad Singh (zamindar of Tikari), Shaikh Abdullah, as well as others. The Nawāb caused Rāmnārain to be thrown into the river below Monghyr fort with a pitcher filled with sand tied to his neck. Gurgin Khān, not satisfied with this work of butchery, incited the Nawāb to kill also his English prisoners, consisting of Mr Ellison and Dr. Fullerton and others of the Patna Factory. The Nawāb, however, refused to kill them and placed extra guard on them. Kamgar Khān Muin also joined the Nawāb, who was encamped at the Champanagar *nalla*, but was sent away to Birbhumi by the traitor, Gurgin Khān. (*Ser*, Vol. II, p. 735). At this time, Mir Ruju-d-din, son of the late Nawāb Saif Khān of Purniah, deserted Mir Qāsim's army, proceeded to Purniah, and made himself its master, and opened correspondence with Mir Jafar Khān and the English (*Ser*, Vol. II, p. 736). At Adhwa, the Nawāb's troops

When Nawab Qāsim Ali Khān made his entry into Monghyr, he summoned to his presence all the officers of the Nizāmat of

were wont for some time to sally out in the night by the secret passage, and to do havoc amongst English troops. Once they went so far as to attack Mir Jafar Khān's Camp, Mir Jafar Khān having come to Adhua with the English army. Mir Jafar was about to run away, when the English army re-inforced him. The English were thrown into consternation by these destructive night-attacks, and were at a loss to find out the passage by which the Nawāb's troops approached the English entrenchments. At this time, an English soldier who had long ago left the English army and taken service under the Nawāb, informed the English army of the secret passage (*Sew*, Vol. II, p 737), and undertook to guide them to the Nawāb's entrenchments at Adhua. With the help of this man, Colonel Goddard, with an English regiment, moved to the Nawāb's entrenchment in the night. The Nawāb's army were in a false sense of security, fancying the position impregnable, and thinking that the secret passage to it was unknown to the English. The Nawāb's army under Asadullah Khān, the Frenchman Samroo, the Armenians, Malkar and Antony, were surprised by this night-attack of the English and defeated (*Sew*, Vol. II, p. 738), and dispersed on 26th Safar, 1177 A.H. On the second or third day, the news of this disaster reached the Nawāb, who now moved to the Monghyr Fort. After halting there two or three days, he left that place with Gurgin Khān and others, placing the Fort in charge of one Arab Ali Khān, a protege and creature of Gurgin Khān, and reached the Rohua nalla. At this time, a leading nobleman named Ali Ibrahim Khān counselled the Nawāb to release the English prisoners, named Messrs Elison, Gee, and Lushington and others, or at least to send their wives by boat to Major Adams. The Nawāb referred Ali Ibrahim Khān to Gurgin Khān, the Armenian evil genius of the Nawāb. The Armenian said no boats were available, and refused to listen to the humane counsel of Ali Ibrahim Khān. On the way, Gurgin Khān was hacked to pieces with the sword by some horseman, whose pay was in arrear. The Nawāb moved from Rohua nalla to Bah, where Jagat Set and his brother Sarupchand were put to the sword under Nawāb's orders. From there the Nawāb moved to Patna, where he received news that Arab Ali Khān, commandant of the Monghyr Fort, and a creature of Gurgin Khān, had accepted a bribe from the English, and treacherously made over the Fort to the latter. (*Sew*, Vol. II, p 741). The Nawāb was exasperated, he was filled with suspicion, and his annoyance knew no bounds. He ordered the Frenchman, Sumroo, to kill the English prisoners. This Sumroo, though of one religion with the English prisoners, willingly accepted this murderous errand, and on the night of the last day of Rabi-al-Awal, 1177 A.H., he shot down the English prisoners, who were lodged at the time in the house of the late Haji Ahmad, brother of Mabbat Jang. That house has since become the English burial-ground in Patna. (See *Sew*, Vol. II, p. 739). None escaped except Dr. Fullerton (*Sew*, Vol. II, p 740). The Nawab accused Dr. Fullerton of treachery, which the latter

Bengal, and set himself to the work of administering the several disavowed. The Nawâb then spared his life Dr. Fullerton subsequently escaped to Hajipur and joined the English army there (*Seir*, Vol. II, p 741) The English next invaded Patna, and stormed the fort there (*Seir*, Vol II, p. 742). The Nawâb now crossed the Karamnassa river, and entered the territory of Nawâb-Vizier Shujau-d-daulah (*Seir*, p. 743). The Nawâb (Mir Qâsim) now met the Nawâb-Vizier Shujau-d-daulah and the Emperor near Allahabad, and induced them to help him in driving out the English from the Subahs of Behar and Bengal (*Seir*, Vol II, p 745) The Emperor, the Nawâb-Vizier and the Nawâb now marched to Benares where they encamped for some time, in order to invade Behar (p 746 *Seir*) Dreading the approach of the Nawâb-Vizier Shujau-d-daulah, the English with Mir Jafar, who had gone in pursuit of Mir Qâsim, now retired from Baksar towards Patna Shujau-d-daulah with his huge army and with Mir Qâsim now overtook the English near Phulwari (p 749, *Seir*, Vol II) There were skirmishes followed by a battle in which the English army reeled, but the result was indecisive, owing to absence of concerted action between Mir Qâsim and Shujau-d-daulah (pp. 749-750, *Seir*, Vol II) At the same time, Mir Mehdi Khân, who had before fought so bravely for Mir Qâsim and re-captured the Patna Fort from the English, now deserted his old master, Mir Qâsim, and joined the English (p. 750, *Seir*, Vol. II).

The Nawâb-Vizier with Mir Qâsim now retired to Baksar (*Seir* pp 751). At this time, from the English side, Dr Fullerton used Ghulam Husain Khân, the author of the *Seir*, as a spy, and wrote to him to induce the Emperor to give his support to the English, and to withhold his support of the Nawâb-Vizier (p. 751, *Seir*, Vol II). Ghulam Husain Khân and his father Hedait Ali Khân, who held jagirs at Husainabad in Monghyr district, held a peculiar position at the time. They professed friendship both for Dr. Fullerton and the English, and also for Mir Qâsim and the Nawâb-Vizier. They were all things to all men, and enjoyed friendship and influence amongst both the hostile parties. They opened secret correspondence with the Emperor, and induced the latter to give his moral support to the English (p 751, *Seir*, Vol II). A conference was now held between Ghulam Husain Khân who now played the role of an English spy and between Major Carnac, Dr Fullerton and Mir Jafar, and a reply was sent through Ghulam Hosain Khân and other spies to the Emperor. In the meantime, Shujau-d-daulah fell out with Mir Qâsim (p. 752). Mir Qâsim now assumed the garb of a *fâqîr*, but was shortly after induced to give it up, at the entreaties of Shujau-d-daulah who found his honour was at stake. Shortly after, Mir Qâsim's French officer, Sumroo, the infamous perpetrator of the Patna massacre, mutinied against Mir Qâsim, and was paid up and discharged by the latter. Then this infamous Frenchman took service under Shujau-d-daulah with all the guns and ammunition of his old master, Mir Qâsim (p 755, Vol II, *Seir*). The Nawâb-Vizier shamelessly imprisoned his refugee Mi: Qâsim; all people deserted the latter, except his one old brave and loyal officer, Ali Ibrahim Khân, who clung to his old master with a fidelity uncommon in those treacherous days. When Shujau-

Provinces. And summoning to Monghyr, one by one, the Rai d-daulah spoke ill of Mir Qāsim, and wondered why Ali Ibrahim Khān clung to Mir Qāsim, in spite of the latter speaking ill of Ali Ibrahim, the latter returned a manly and dignified answer which brought tears even to the eyes of the mean Nawāb-Vizier. Ali Ibrahim said 'To my knowledge, I have not been guilty of any dereliction in duty to my master (Mir Qāsim), except that after the events at Patna, whilst his other officers counselled him to go to the Dakhin, and secure support of the Mahrattas, I alone insisted on Mir Qāsim to seek shelter with you, the Nawāb-Vizier, and with the Emperor!' (p. 757, Vol. II, *Seir.*) At this time, Major Munro, commander of the English army in Patna, wrote through Dr. Fullerton to Ghulam Husain Khān, the author of the *Seir*, to use his influence in acquiring the Fort of Rohtas for the English. Ghulam Husain Khān tampered with Mir Qāsim's commandant Rājah Sahmel, and induced the latter to make over the Fort of Rohtas to Captain Goddard of the English army (p 758, *Seir*, Vol. II). Mir Jafar now returned to Murshidābād, where he died (*Seir*, Vol II, pp 758 759), on 14th Shaban, 1178. Mir Jafar before setting out for Calcutta had left his brother, Mir Muḥammad Kazim Khān, as Deputy Nazim of Patna, with Dhiraj Narain (Rāmnāīn's brother) as Diwan under the latter. Mir Jafar appointed Nando Kumar as his Diwan (p 759, *Seir*, Vol. II), and imprisoned Muḥammad Riza Khān, Deputy Nazim of Dacca (Jahangirnagar), who was son-in-law of Rabia Begam and Ataullah Khān Sabat Jang. From fear of the prestige and power of Shujā-d-daulah and from fear of the odium they would incur by engaging in a war with the Emperor, both Mir Jafar and the English seriously contemplated patching up a peace with the Nawāb-Vizier and the Emperor, leaving to them the Behar Provinces, and stipulating to pay them a fixed revenue for Bengal (p 760, Vol. II, *Seir*). Thus was, however, not to be, owing to the Nawāb-Vizier's ambition which would accept of no compromise, but aimed at an exclusive domination over the whole Empire. Whilst Mir Jafar was yet alive in Calcutta, Major Munro succeeded Major Carnac in the command of the English army, and was ordered in Safar 1178 A H., to proceed to Baksar to fight with the Nawāb-Vizier Shujā-d-daulah, who was offensive in his correspondence with the English Council in Calcutta.

The Nawāb-Vizier and his army were in a sense of false security and were immersed in pleasures, frivolities and amusements, as if they had come for a picnic. On Major Munro's arrival, the Nawāb-Vizier with his army hurriedly took up a position on the north-west of a *jhil* or marshy sheet of water. The English army rested on the south-east of the *jhil*. The Nawāb-Vizier posted Sumroo and Madak with eight guns and eight regiments of Mir Qāsim to cover his front. The Nawāb-Vizier's army was composed of three wings. The right wing was commanded by the Nawāb-Vizier himself, his centre was commanded by Shuja Quli Khān with six thousand Mughal troops, and his left wing was under the command of Rājah Beni Bahadur, Nawāb-Vizier's Deputy Subadar in Oudh and Allahabad. The left flank of the left wing rested on the banks of the Ganges. The battle opened with a cannonade, which was buskily kept up on both sides, and which did its destructive work

Rāīān Umid Rāī, his son, Kālī Parshād, Rāmkishor, Rājballab, on both sides. Then the Nawāb-Vizier with his Mughal and Duranian troops made a flanking sally from towards the right of his own artillery, assaulted Major Munro's cavalry and camp, and worked havoc in the English army. From the brisk cannonade kept up by Madak and Sumroo, and from the repeated assaults of the Nawāb-Vizier, the English army was hard-pressed. Major Munro grasping the crisis and finding a frontal attack impossible, owing to the muddy *jhil* lying in front of him, quickly detached a corps under Captain Nan to make a flanking movement from the side of the river, in order to attack the Nawāb-Vizier's left wing, commanded by Rājah Beni Bahadur. This corps approached slowly, and reached the plain of the ruins amidst which Rājah Beni Bahadur's troops lay. Shaikh Ghulam Qadir and other Shaikh Zadas of Lucknow who formed the van of Rājah Beni Bahadur's army, stood with guns behind a wall amidst those ruins. The English regiments slowly and circumspectly, without disclosing themselves, crept up to the summit of the wall, and it was only when they rolled down stones on the heads of the Rājah's troops that rested behind the wall at its foot, that these woke up from their slumber. It was only then that Shaikh Ghulam Qadir and his kinsmen and followers came to know of the arrival of the English regiment, and rose up to fight. Before, however, these Shaikhs could arrange their force in fighting array, the English regiment commenced firing their muskets, and killed Ghulam Qadir and his kinsmen, whilst others fled. At this time, Rājah Beni Bahadur asked Ghahib Khān, a notable of Delhi, what course he was to follow. Ghahib Khan answered that if the Rājah cared for his honour, he must die fighting, or else must run away. Then for a time the Rājah engaged in fighting, but shortly after changing his mind, and preferring not to die, ran away. In the meantime, hearing the booming of cannons by the English regiment on the heads of Shaikh Ghulam Qadir and Rājah Beni Bahadur, Shuja Quli Khān's jealousy was aroused, and fancying that the booming proceeded from the Rājah's army, and that the Rājah would soon achieve the honour of a victory, without stopping to enquire into the matter, he forthwith sallied out of his position, advanced across Sumroo and Madak, who in consequence had to suspend their cannonade, and waded across the *jhil* full of mud. The English artillery from front now quickened their cannonade, and Shuja Quli Khān and his soldiers uselessly sacrificed their lives, having lost the cover of their own artillery. The British regiment now penetrated through the entrenchments of Rājah Beni Bahadur who had fled, and attacked the wing of the Nawāb-Vizier, as the ground between was already cleared by the foolish and disastrous forward movement of Shuja Quli Khān. Then the Nawāb-Vizier's army reeled and broke, the Nawāb-Vizier himself stood the ground for some time, but seeing himself deserted by his troops, retreated to Allahabad, whilst his Mughal and Duranian troops as well as English troops, commenced plundering his tents. Mir Qāsim who was a prisoner in the hands of the Nawāb-Vizier had been released one day before this battle, and after the battle fled to Benares. (See *Seir*, Vol. II, pp. 761-763).

Jagat Set Mahtab Rai, Rajah Sarup Ghand (Jagat Set's brother), the Zamindars of Dinajpur, Nadiah, Khirahpur,¹ Birbhûm, and Rajshahi, &c., and Dulal Rai, Diwan of Bhujpuri, Fatih Singh, the Rajah of Tikari, son of Rajah Sundar, and Ramnarain, Deputy Governor of the Subah of Azimabad, Muhammad Masum, and Munshi Jagat Rai and others, the Nawab threw them into prison. And after strengthening the Fort of Monghyr, the Nawab sent a large army to Bengal. In the vicinity of Rajmahal, on the banks of the river Adhuhur, he reviewed his army, and sent despatches to the Faujdars and the Deputy Nazim of Bengal, directing and instructing them peremptorily to fight with the English. Amongst them, Shaikh Hidayatu-l-lah,² Deputy Faujdar of Nadiah with a large army, Jafar Khan, and Alam Khan, Commandant of the Turkish bodyguard of the Nawab, swiftly advanced to Katwah, to fight. From the other side, the English army proclaiming Nawab Jafar Ali Khan as Subadar of Bengal, and taking him in their company advanced to fight, and at a distance of two *ka'oh* entrenched itself at Dainhat.³ On the 3rd of the month of Muharram, both the armies arraying themselves for battle kindled the fire of warfare. The army of Qasim Ali Khan, after the fall of a number of men whose moment for death had arrived, being defeated, fled to Palasi (Plassey) to Muhammad Taqi Khan, Faujdar of Birbhûm. After two or three days, when the army of Bengal had collected together, the English Generals arrived pursuing them.

This decisive victory at Baksar in 1764 (more than the battle of Plassey) gave the English a firm foothold in Bengal, as a Ruling Power. It was soon followed by the Emperor Shah Alam's grant of the Diwani of Bengal, Behar, and Orissa to the English in 1765. (See *Sew*, Vol. II, p. 778).

The English stipulated to pay annually twenty-four *lakhs* to the Emperor on account of the Revenue of the above three Subahs.

In this note, I have thought fit to summarise the events as narrated in the *Sevru-l-Mutakherin*, a contemporary record, the author whereof was either an actor in, or a spectator of, the many scenes enacted in those times. The note is long, but I have thought fit to give it, in order to follow the development of the many important and stirring events that at length culminated in the transfer of the Ruling Power in Bengal from Moslem into English hand.

¹ Probably a misreading or misprint in the printed Persian text for Kharakpur.

² In the *Sew*, his name is mentioned as Shaikh Haibatu-l-lah. (See *Sew*, Vol. II, p. 728, and *n. ante*).

³ This must be the name of a market-place in Katwah itself.

Muhammad Taqi Khan, with a large army, advanced to fight, but fell on being wounded with a gun-shot. His army being defeated, retired to Murshidabad. Syed Muhammad Khan, who held the office of Deputy Nazim of Bengal after the departure of Mir Turab Ali Khan for Monghyr, came out of the City of Murshidabad with the troops at hand, and entrenched himself at Chuna-Khali. But when the news of the approach of the English army arrived, his troops (many of whom had already received wounds in their fightings with the English) without engaging in battle and without firing their guns and muskets abandoned their entrenchments, and fled to Suti. The army of Qasim Ali Khan arrived at Suti, where Sumroo the Frenchman, with other Generals and troops, was already from before. But the English not abandoning their pursuit followed them up, and a great battle ensued at Suti. In that the star of Nawab Qasim Ali Khan's luck was waning, and the fortune of the English was in the ascendant, after severe fighting, in this battle also the English triumphed. The army of Nawab Qasim Ali Khan, unable to stand the cannonade of the English artillery, were defeated, and retired to the banks of the Adhuhur nalla, which was their camping ground from before. There all the troops of the Nawab collected together, and renewed fighting. At length, many of the Generals of Nawab Qasim Ali Khan's army, including Gurgin Khan, Commander of the Nawab's Artillery corps, as well as others, conspired with the English. The English, thus freed from anxiety, made a night-attack, and broke the Nawab's army, which fled. A severe defeat was thus sustained by the Nawab. The defeated army in a worsted condition retreated to Monghyr. Nawab Qasim Ali Khan, on receiving news of this defeat, lost heart, and was thrown into consternation. In view of the disloyalty and treachery of the traitors who had eaten his salt, the Nawab felt himself unequal for a contest, and abandoning all ideas of warfare he set out in an anxious mood for Azimabad. The Nawab now killed Gurgin Khan on account of his treachery, and also slew Jagat Set and his brother, who were the plotters of this treacherous conspiracy, and who had sent out secret messages inviting Jafar Ali Khan and the Christian English, and whose treasonable correspondence had been intercepted. The Nawab also killed other Zamindars, &c., who from before were in prison, and each of whom was unrivalled in his day for hatching plots and intrigues. After arrival at

Azimābād, there, too, not finding himself secure, the Nawab sent his Begams to the Fort of Rohtas, whilst he himself proceeded to the Sūbah of Oudh to the Vazirul-Mulk Nawāb Shujāu-d-daulah Bahādur. There also he fell out with the Nawāb-Vizier, who confiscated much of his treasures. From thence departing, the Nawab retired to the hills, and in those tracts he lingered some years in various mishaps, and at length died¹

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NIZĀMAT FOR THE SECOND TIME OF JAFAR ALI
KHĀN BAHĀDUR.

After Qāsim Ali Khān's defeat, the English Chiefs again placed Nawāb Jafar Ali Khān on the *masnad* of the Nizāmat of Bengal. Ten annas of the revenue of the Provinces were allotted to the English for their service as Diwān, whilst six annas of the same were held by Nawāb Jafar Ali Khān. This time also for a period of three years, after displaying great feebleness in his Nizāmat, in the year 1178 A.H., Nawāb Jafar Ali Khān died. The English Chiefs placed on the *masnad* of Nizāmat his son, Najmu-d-daulah,² and appointed Nawāb Muḥammad Rizā Khān Bahādur Muẓaffar Jang to the office of Nāib Nāzīm (Deputy Nāzīm). Najmu-d-daulah, after sitting on the *masnad* of Nizāmat for two years, passed to the regions of eternity. After Najmu-d-daulah's death, his younger brother, Saifu-d-daulah³ succeeded to the *masnad* of Nizāmat, whilst Nawāb Muẓaffar Jang continued to hold the office of Nāib Nāzīm. Saifu-d-daulah after holding the Nizāmat for two years died of small-pox; and another brother of his, Mubārikud-daulah, succeeded to the *masnad* of Nizāmat. The English Chiefs removing Nawāb Muḥammad Rizā Khān Muẓaffar Jang from the office of Deputy Nāzīm, have fixed sixteen *lakhs*⁴ of rupees as an annual allowance for the Nāzīm. This amount the English pay each year. The English have now acquired domination over the

¹ For some time, Mir Qāsim stayed in the Rohilla country, subsequently left Uterchāndi (the Afghan tract) and proceeded to the country of the Rāna Gahad, whence he proceeded to Rājputana, whence again he moved to the tract between Agra and Delhi, where he died in distress. See *Seiru-l-Mutakheen*, Vol III, p 933

² See *Seiru-l-Mutakheen*, Vol. II, p. 771.

³ See *Seiru-l-Mutakheen* Vol. II, p 775

⁴ In the *Sew*, "twenty-four lakhs," *Sew* Vol. II, p. 781.

three Subahs, and have appointed *Zilādārs*¹ (District Officers) at various places. They have established in Calcutta the *Khālīṣah Kachari* (the Court for Crown-lands), make assessments and collections of revenue, administer justice, appoint and dismiss Amils (Collectors of revenue), and also perform other functions of the Nizāmat. And up to the date of the completion of this History, namely 1202² A.H., corresponding to the thirty-first year of the reign of Emperor Shāh Ḥamad, the sway and authority of the English prevail over all the three Subahs of Bengal, Behar, and Orissa.

¹ The English divided the country into six *Zillahs*, viz. (1) Zillah Calcutta, (2) Zillah Bardwan; (3) Zillah Rajshahye-Murshidabād, (4) Zillah Jahangūnagar (or Dacca), (5) Zillah Dinajpur, (6) Zillah Azimabad (or Patna), and appointed English Zillahdars to each Zillah with a Council. See *Seir*, Vol II, pp 782-783.

² That is, 1788 A.C.



CHAPTER IV

DESCRIBING THE DOMINATION OF THE ENGLISH CHRISTIANS IN THE PROVINCES OF THE DAKHIN AND BENGAL, AND CONTAINING TWO SECTIONS.

SECTION I.—DESCRIPTIVE OF THE ARRIVAL OF THE PORTUGUESE AND FRENCH CHRISTIANS, &c., IN THE DAKHIN AND IN BENGAL.

Be it not hidden from the bright hearts of the bankers of the treasure of History and the appraisers of the jewel of Chronicles, that the Jewish and Christian communities, before the advent of Islām, used to come to many ports of the Dakhin, like Malabar, &c., for trading purpose by the sea-route, and after acquiring familiarity with the people of that country, they settled down in some of the towns, erected houses with gardens, and in this manner dwelt there several long years. When the planet of the Muslim faith rose, and the bright effulgence of the Muslim sun shone on the East and the West, gradually, the countries of Hindustān and the Dakhin were recipient of the rays of the moon of the Muhammadan faith, and Muslims commenced visiting those countries. Many of the kings and rulers of those parts embraced the Islamic religion, whilst the Rājahs of the ports of Goa, Dābil, and Jabūl, &c., like Muhammadan rulers, gave Musalman emigrants from Arabia quarters on the sea-shores, and treated them with honour and respect.¹ In consequence, the Jews and the

¹ See Hunter's History of British India, Vol. I, p. 29. Writes Dr. Hunter: "The Saracen Arabs who under the conquering impulse of Islām next seized the counties of the Indo-Syrian route (632-651 A.D.) soon realised its value. They were a trading not less than a fighting race, and Bussorah and Baghdad under the Caliphs became the opulent headquarters of the Indian trade." The Saracens conquered Egypt, Syria, and Persia, 632-651 A.D. In a footnote to p. 28 of the above History, Dr. Hunter refers the reader for

Christians burnt in the fire of envy and malice. And when the Kingdoms of the Dakhin and Gujrāt became subject to the Musalman Emperors of Dehli,¹ and Islām became powerful in the kingdom of the Dakhin, the Jews and the Christians placed the seal of silence on the door of their tongues, and ceased to utter words of enmity and hatred. Subsequently in the year 900 A.H., weakness² and decay set in in the kingdom of the Dakhin. At that time, the Portuguese Christians, on behalf of the king of their own country, were directed to build forts on the sea-shores of India.

an account of the Jewish trade with the East to an article on 'The Jews under Rome' by Lieut.-Col Conder. Again says Dr. Hunter (p. 45): "The trading colony of Arabs at Canton included at the beginning of the 7th century A.D., an uncle of Muhammad the Prophet." Again in p 46, says Dr. Hunter: "It was a commercial dispute that brought about the first Musalman conquest of an Indian Province In 711 A.D., Kasim led a naval expedition against Sindh, to claim damages for the ill-treatment of Arab merchantmen and pilgrims near the mouth of the Indus in their voyage from Ceylon. During the following centuries the Indian Ocean became an oulying domain of Islām. The Arab geographers mapped the course from the Persian Gulf to China into 'seven seas,' each having a name of its own, and with the Arab-Chinese harbour of Gampua on their eastern limit Abul Feda, the princely geographer of the fourteenth century (1273-1331) mentions Malacca as the most important trading place between Arabia and China, the common resort of Moslems, Persians, Hindus, and the Chinese Colonies of Arabs and Jews settled in an early century of our era on the southern Bombay coast, where their descendants form distinct communities at the present day. The voyages of Sinbad the Sailor are a popular romance of the Indian trade under the Caliphs of Baghdad, probably in the ninth century A.D." From the above it is clear that India, including Bengal, was within the sphere of the commercial influence of the Saracen Arabs, from about the very dawn of Islām.

¹ The first Musalman conquests in the Dakhin were made in the reign of Jallain-d-din Khilji, Emperor of Dehli, through the military genius of his nephew, Alan-d-din Khilji. See Tarikh-i-Firuz Shahi, p. 170, and n 2, *ante*, p. 90.

² "In 1564, Vijayanagar finally went down before the Moslems in the field of Talikot after an existence of 4½ centuries. The Bahmani dynasty formed from the coalition of the Musalman adventurers in the fourteenth century, began to break up in 1489, and by 1525, its disintegration was complete. The Portuguese arrived just as this once powerful kingdom was evolving itself through interneccine war into the Five Musalman states of Southern India. At the time (1498, when Vasco da Gama landed in India) the Afghan sovereignty in Northern India was dwindling to a vanishing point." See Dr. Hunter's History of British India, Vol. I, pp. 101-102.

In the year 904 A.H., four ships of the Portuguese Christians¹ came to the ports of Qandrinah² and Kālikot, and the Portuguese after ascertaining thoroughly the state of affairs³ of the sea-board sailed back. And the next year, six Portuguese ships arrived at Kālikot,⁴ and the Portuguese disembarked, and made a prayer to the ruler of that place, who was called Samri, to prevent the Musalmans from trading with Arabia, urging that they (the Portuguese) would yield him more profit than the Musalmans. The Samri did not listen to their prayer. But the Christians commenced molesting the Musalmans in mercantile business, so that the Samri⁵ becoming enraged ordered the former's slaughter and massacre. Seventy leading Christians were slain; whilst the rest getting into sloops sailed out to save themselves, and alighted near the town of Kuchin,⁶ the ruler whereof was on terms of hostility with the

¹ Covilham, the first Portuguese explorer in India, stayed some time on the Malabar coast (having come there from Aden on an Arab ship), in 1487. Vasco da Gama reached Calicut on May 20th, 1498. See Dr. Hunter's History, Vol. I, pp. 87-88.

² The European form of Qandrinah is, I guess, Conlon or Calicoulan. For Conlon, Calicoulan, Cochin, Calicut, see the map at p. 96, of the above History. Ibn-i-Batutah (1304-1377) mentions Quilon and Calicut amongst the five chief ports that he had seen. See p. 48, n. 2 of the above History.

³ Dr. Hunter states that at the time the Malabar chiefs were tolerant of the religions of the many nations who traded at their ports. Abu Zaid when mentioning the foreign colonies records that the king allows each sect to follow its own religion (Abu Zaidu-l-Hasan of Siraf translated in Sir Henry Elliot's History of India) Manichaeans, Musalmans, Jews, and Christians were alike welcome at the Malabar ports. Not only Jews from the earlier times (from 6th century B.C.) and 'St. Thomas Christians,' from 68 A.D., but also Arab traders (Moplahs) both in pre-Islamic and Islamic times were settled on the Malabar coasts. (See Dr. Hunter's History, Vol. I, pp. 98-100).

⁴ The Zamorin of Calicut received the Portuguese graciously. But the foreign Arab merchants, then the most powerful community at his port, perceived that the new ocean-route must imperil their ancient monopoly by way of the Red Sea. They accordingly instigated the court officials to intrigues which nearly ended in a treacherous massacre, p. 108, Hunter's History, Vol. I. The Riyaz's account would however shew that the provocation came from the side of the Portuguese, who came with a crusading spirit. (See p. 101, *ibid*).

⁵ In English histories, he is called the 'Zamorin,' which is the European form of the Tamil *Samri*, meaning 'son of the Sea.' See Hunter's History of British India, Vol. I, p. 95, n. 1.

⁶ Or Cochin. From Hunter's History, Vol. I, p. 103, it would appear Da Gama despatched from Calicut, and for some time stopped at Cannanore.

Samri. There they obtained permission to build a fort, and within a short time they erected quickly a small fort, and dismantling a mosque which stood on the sea-shore they built on its site a church.¹ And this was the first fort which the Christians erected in India. In the meanwhile, the inhabitants of the port of Kanor also leagued with them. The Christians erected a fort also there. Being freed from anxiety, the Christians commenced a trade in pepper and ginger, and obstructed² others from trading therein. Consequently, the Samri advancing with his forces slew the son of the king of Kuchin, and ravaging that province returned. The successors of the slain ruler collecting again a force raised the standard of sovereignty, re-populated the province, and under the advice of the Ferengis³ placed a flotilla of galleys in the sea. And the ruler of Kanor also similarly fitted out a flotilla of boats. The Samri, getting enraged at this, bestowing all his treasures on the army, twice or thrice advanced with his forces against Kuchin.⁴ At every time, the Portuguese helped Kuchin,

¹ In 1500 King Emmanuel of Portugal sent a fleet of thirteen ships under Pedro Alvarez Caleral, who was well received by the Zamorin, and established a factory on shore at Calicut for purchase of spices. He captured an Arab vessel and a Moslem vessel. The Arab merchants were roused to indignation, and sacked the Portuguese factory at Calicut, slaying the chief agent and fifty-three of his men. Caleral retaliated by burning ten Arab ships, and sailed down to Cochin, burning two more Calicut vessels on his way. Caleral concluded a friendly treaty with the Rājah of Cochin, promising to make him some day Zamorin of Calicut, and established a factory at Cochin. Friendly overtures were also received by him from the Rājah of Quilon and Cannanor. See Hunter's History, Vol. I, p. 107. The fanatical vandalism of the Portuguese Christians in demolishing a Moslem Mosque, is in sad contrast to the toleration and scrupulous regard for the sanctity of the Christian Church shewn by the early Moslem Arabs under Omar, after the latter had conquered Palestine and visited Jerusalem.—See Sir William Muir's 'Annals of the Early Caliphate,' p. 210

² Animated by a crusading spirit the aim of the Portuguese Government was to destroy the Arab commerce, and to establish an armed monopoly. See Hunter's History, Vol. I, p. 108.

³ I.e., the Portuguese Christians. For the origin and significance of the term *Ferengis*, see Dr. Hunter's F¹story of British India, Vol. I, p 184. Says Dr. Hunter: "The ravenous hordes thus let loose in India, made the race-name of Christian (Ferengi) a word of terror until the strong rule of the Mughal Empire turned it into one of contempt." See also n 2, *ibid.*

⁴ In 1502 Vasco da Gama a: Portuguese Admiral of the Indian Seas came to India for the second time, with a fleet of twenty vessels. He bombarded Calicut

so that the Samri did not succeed in subduing it, and without attaining his object retired. Becoming powerless, he sent envoys to the rulers of Egypt, Jiddah, the Dakhin and Gujrāt. Complaining of the malpractices of the Christians, he asked for help, and sending out narratives of the oppressions practised by the Christians over the Musalmāns, he stirred up the veins of their zeal and rage. At length, Sultān Qabsūr Ghuri¹ despatched to the

and destroyed its Arab merchant-fleet. At Cochin, Cannanore, Quilon, and Batica, he established factories. Da Gama's successes were stained by revolting cruelties never to be forgotten. For a gruesome detail of those barbarous cruelties, see Hunter's History, Vol. I, pp. 109, 139, 140 and 141. Da Gama now (1503) returned to Lisbon. The Zamorin and the Arab merchants burned to avenge the tortures and outrages inflicted by this Christian fanatic. They attacked the Cochin Raja, seized his capital, and demanded surrender of the Portuguese factors left under his protection. The Cochin chief bravely held out until relieved by arrival of the next Portuguese fleet in September, 1503 Hunter's History, Vol. I, p. 110. This fleet operated against India under Alfonso de Albuquerque and his cousin Francisco de Albuquerque. In India, the two Albuquerques built a fort at Cochin, established a factory at Quilon, and severely punished the Zamorin. Alfonso returned to Lisbon in 1504, whilst his cousin was lost on his way home together with his squadron.' See Hunter's History, Vol. I, p. 111.

The next expedition was sent in 1504 under Lopo Soarez da Albergaria. 'He continued the policy of unsparing destruction against the ports in which Arab influence prevailed; laid part of Calicut in ruins, and burned Cranganor. Soarez broke the Arab supremacy on the Malabar coast. In 1505, King Emmanuel of Portugal sent Don Francisco da Almeida as the Portuguese Viceroy in India. His principal duty was to coerce the Malabar sea-coast chiefs who might be friendly to the Arab merchants, to strengthen the Portuguese factorites on shore, and thirdly, to break the Moslem Naval supremacy, including the armed Arab merchantmen of Calicut and the regular Navy of the Mameluke Sultan of Egypt, who menaced the existence of Portugal in the East. This was the third and last act in the long conflict between Mediaeval Christendom and Islam. In four years (1505-1509), Almeida overthrew the power of the Moslem Arabs at the Malabar ports, defeated the Zamorin and destroyed his fleet of 84 ships and 120 galleys, and slew 3,000 Musalmāns.' See Hunter's History, Vol. I, p. 116.

¹ "The Mameluke Sultan of Egypt sent forth in 1508 a great expedition under Admiral Amir Husain, who effected a coalition with the Moslem fleet of the northern Bombay coast, and was aiming to effect also a junction with the southern Calicut squadron. Lourenco Almeida, son of the Portuguese Viceroy, attempted to oppose this junction, but was shot down. The Moslem victors chivalrously gave him honourable burial, and respectfully congratulated Almeida on a son who at the age of twenty-two had covered himself with

Indian coasts a General, named Amir Husain, with a fleet of thirteen war-vessels, containing a naval force with armaments. Sultān Mahmūd of Gujrāt and Sultān Mahmūd Bahmāni of the Dakhin also fitted out numerous ships from the ports of Deo, Sūrat, Kolah, Dabil and Jabūl, in order to fight with the Portuguese. First, the ships from Egypt arrived in the port of Deo, and uniting with the ships of Gujrāt set out for Jabūl, which was the rendezvous of the Portuguese. And some ships of the Samrī and some ships of Goa and Dabil having also joined them, they kindled the fire of war; but suddenly, one warship full of the Portuguese quietly sailed up from the rear. The Portuguese commenced a cannonade, and converted the sea into a zone of fire. Malik Ayāz, ruler of Deo, and Amir Husain were obliged to fight with them, but failed to effect anything. Some Egyptian galleys were captured, and the Musalmāns drank the potion of martyrdom, whilst the Portuguese triumphantly steered back to their own ports. Inasmuch as at that period, Sultān Salīm, *Khaqan*¹ of Rūm (Turkey), defeated the Ghoriyah Sultān² of Egypt, and the empire of the latter came to an end, the Samrī who was the promoter of this war lost heart, and the Portuguese acquired complete domination. In the month of Ramzān, 915 A.H., the Portuguese proceeded to Kālikot, set fire to the Cathedral Mosque, and swept the town with the broom of plunder. But on the following day, the Malabarese collecting together attacked imperishable glory. In 1509, Almeida, the senior, defeated the combined Moslem fleets off Diu, and slew 3,000 of their men. The aggressions of the Turks upon Egypt gave the Mameluke Sultān, of Cairo, work nearer home, and disabled him from sending further expeditions to India.

[The Turks wrested Egypt from the Mameluke Sultān in 1517].

Almeida's victory over Moslems off Diu on February 2nd, 1509, secured to Christendom the Naval supremacy in Asia, and turned the Indian Ocean for the next century into a Portuguese sea." See Hunter's History of British India, Vol. I, pp. 117-118.

"The first five years of annual expeditions from 1500 to 1505 had given the Portuguese the upper hand in the armed commerce of the Malabar coast. The following four years under Almeida (1505-1509) left them masters of the Indian Ocean. The next six years (1509-1515) were under Alfonso de Albuquerque to see them grow into a territorial power on the Indian continent." See *ibid.*, p. 119.

¹ In the printed Persian text, *Khanqan* is obviously a misprint or misreading for *Khaqan*, which is a title held by Sultans of Turkey.

² I.e., the Mameluke Sultāns of Egypt.

the Christians, killed five hundred leading Portuguese, and drowned many of them in the sea. Those who escaped the sword fled to the port of Kolam,¹ and intriguing with the Chief of that place, at a distance of half a *faisakh* from that town, erected a small fort, and entrenched themselves there. And in the same year, they wrested the fort of Gonh from the possession of Yusaf Adil Shāh,² but the latter shortly after amicably got it back from their hands. But after a short period, the Portuguese offering a large sum of money to the ruler of that place re-acquired possession of it, and establishing their Capital at that port, which was very strong, fortified it further. And the Samrī, from the humiliation and sorrow consequent on this, died in the year 921 A.H., and his brother succeeding him ceased hostility, and establishing peaceful relations with the Portuguese, gave the latter permission to erect a fort near the town of Kālikot, obtaining from them a stipulation to the effect that he would send yearly four ships of pepper and ginger to the ports of Arabia. For a short while, the Portuguese kept their promise and word, but when the fort was completed, they prevented his trading in the aforesaid articles, and commenced various malpractices and oppressions on the Musalmāns. And similarly, the Jews who were at Kadatklor,⁴ being informed of the weakness of the Samrī, transgressed the limits of propriety, and caused many Musalmāns to drink the syrup of martyrdom. The Samrī, repenting of his past policy, first proceeded to Kadatklor, and completely extinguished

¹ Perhaps 'Coulan.'

² Albuquerque (1509-1515) succeeded Almeida as the Portuguese Viceroy in India.

³ Yusaf Adil Shāh was king of Bijapur, which was one of the five Musalmān States formed in Southern India out of the old Bahmani kingdom.

The fort of Goa was seized by the Portuguese in 1510.

"The pirate chief Timoja proposed to Albuquerque that as the lord of Goa was dead (in reality absent) they should seize the place. This they easily did in March, 1510. But the rightful sovereign, a son of the Ottoman Sultan Amurad II, whose romantic adventures had ended with his carving for himself the kingdom of Bijapur in southern India, hurried back to Goa, and drove out the Portuguese in May. The king being again called away by disturbances in the interior, the Portuguese recaptured Goa with the help of the pirate Timoja in November, 1510. Its rightful sovereign, Yusaf Adil Shāh the king of Bijapur, died in the following month (December). His son was a minor." See Hunter's History, Vol. I, pp. 152-153.

⁴ That is, 'Cranganor.' (See map in Hunter's History, Vol. I, p. 96.)]

the Jews, so that no trace of them remained there. After this, with the support of all the Musalmāns of Malabar, he advanced to Kālikot, besieged the fort of the Portuguese, and fighting bravely defeated the latter, and stormed their fort. In consequence, the power and prestige of the Malabarese Musalmans grew, and without any pass from the Portuguese they despatched on their own behalf vessels loaded with pepper and ginger to the ports of Arabia. In the year 938 A.H., the Portuguese erected a fort at Jalat, which is six *kānch* from Kālikot, and the passage of ships from Malabar was thereby rendered difficult. Similarly, the Christians¹ in those years, during the reign of Buīhān Nizām Shāh, erecting a fort at Raikūndah close to the port of Jabūl, settled down there. In the year 943 A.H., erecting a fort also at Kadatklor, the Christians acquired much power. At this time, Sultān Sulaimān, son of Sultān Salim of Turkey,² planned

¹ The word لَوْجِي means both 'a Christian,' as well as a 'fire-worshipper.' In the latter sense, it would imply the 'Parsees.'

² In 1538, Solyman the Magnificent, Emperor of Turkey, captured Aden (Hunter's History, Vol II, p 147). Constantinople, the capital of the old Eastern Roman Empire, is still known amongst Musalmāns in India as 'Rūm.'

"To the 'martyr's blood' of the Portuguese, the Moslems opposed their Holy Fleet. First the Arabs of the Indian ports supplied the fighters for the faith. Then the Mameluke Sultān of Cairo sent armaments. Finally entered on the scene the mighty power of the Turkish Empire, which deemed its subjugation of Egypt incomplete as long as the Portuguese threatened the Red Sea. The Arabs of the Indian ports quickly succumbed to the cavaliers of the Cross. The Mameluke Sultān of Egypt, hard-pushed by the Ottommas from the north, could make no headway against the Portuguese in the east. But the Turks or 'Rumis' turned back the tide of Christian conquest in Asia. 'The cry, the Rumis are coming' which afflicted Albuquerque, for ever resounded in the ears of his successors. When the Portuguese closed the Malabar shore route to the Moslem world, the Arab ships struck boldly across the Indian Ocean for Aden to south of Ceylon, passing through the Maldive Island or far out at sea. When the Portuguese secured the strong position of Diu at the north entrance to Indian waters, the Turks constantly harassed that station and tried to outflank it by menacing the Portuguese factories westward on the Persian Gulf. When the Portuguese sought the enemy in the Red Sea, they were often repulsed, and their momentary successes at Aden ended in lasting failure. In vain the Lisbon Court tried to make a few years' arrangement with the Turks, offering in 1541 to supply pepper in exchange for wheat, and passes for Moslem ships in Indian waters in return for free entrance to Aden and the Arabian ports of the Red Sea. The unholy project came to nought. Four years later, in 1545, the Turks boldly attacked

to turn out the Portuguese from the ports of India, and to take possession thereof himself. Accordingly, in the year 944 A.H., he sent his Vazir, Sulaimān Pāshā, with a fleet of one hundred warships to the port of Aden, in order to take it first, as it formed the key to the maritime position of India, and then to proceed to the ports of India. Sulaimān Pāshā in that year wresting the port of Aden from Shaikh Dāud, and slaying the latter, sailed out for the port of Deo, and commenced warfare. He had nearly stormed it, when his provisions and treasures ran short. Therefore, without accomplishing his mission, he sailed back to Turkey. And in the year 963 A.H., the Portuguese became dominant over the ports of Harmuz¹ and Muscat, over Sumatra, Malacca,² Milāfor, Nāk, Fatan, Nashkūr, Ceylon, and over Bengal to the confines of China, and laid the foundations of forts at many places. But Sultān Ali Akhī stormed the fort of Sumatra; and the ruler of Ceylon also defeating the Portuguese, put a stop to their molestation over his country. And the Samrī, ruler of Kālikot, being hard-pressed, sent envoys to Ali Adil Shāh, and persuaded the latter to fight with the Portuguese, and to expel them from his kingdom. And in the year 979 A.H., the Samrī besieged and stormed the fort of Jaliat, whilst Nāzim Shāh and Adil Shāh pushed on to Rāikandāh and Goah.³ The Samrī, by the prowess of his men of bravery and heroism, captured the fort of Jaliat, but Nāzim Shāh and Adil Shāh, owing to the venality of their disloyal officers who suffered themselves to be taken in by the bribes offered them by the Portuguese, had to retire without achieving their objects. From that time forward, the Portuguese

the Portuguese Din; in 1547, their janissaries appeared before Portuguese Malacca, in 1551, and again in 1581, their galleys sacked Portuguese Muscat. My present object is merely to bring into view the struggle between Islam and Christendom for the Indian Ocean in the century preceding the appearance of the English on the scene. I dare not expand these preliminary chapters by the deeds of heroism and chivalrous devotion on both sides.⁴ See Dr. Hunter's History of British India, Vol. I, pp. 130-132.

¹ I.e., Ormuz.

² Malacca was taken by the Portuguese under Albuquerque in 1511. See Dr. Hunter's History, Vol. I, p. 127.

³ On the Portuguese seizing Goa in 1510, the Portuguese naval supremacy along the South-Western Indian coast was thoroughly established, and no Musalmān ship could safely trade in Malabar waters without a pass from the Christians. See Dr. Hunter's History of British India, Vol. I, p. 126.

Christians, adopting a settled policy¹ of molesting and oppressing the Musalmāns, perpetrated much highhandedness. Whilst some ships of Emperor Jälalu-d-din Muhammad Akbar, which without a pass from the Portuguese had proceeded to Makkah, were returning from the port of Jiddah, they looted them, and inflicted various molestations and humiliations on the Musalmāns, and set fire to the ports of Adlābād and Farabin which belonged to Adil Shāh, and ravaged them completely. And coming under the guise of traders to the port of Dabil, the Portuguese schemed by means of fraud and treachery to get hold of it also. But the Governor of that place, Khwajah Aliu-l-Mulk, a merchant of Shirāz, becoming apprised of their intention, killed one hundred and fifty principal Portuguese, and quenched the fire of their disturbance.

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SECTION II.—DESCRIPTIVE OF THE DOMINATION OF THE ENGLISH CHRISTIANS OVER THE DOMINIONS OF BENGAL, AND THE DAKHIN, &c.

Be it known to the minds of enlightened researchers, that from the date that the ships of Jälalu-d-din Muhammad Akbar Pādshāh² were captured at the hands of the Portuguese Christians, the sending of ships to the ports of Arabia and Ajam was totally suspended, inasmuch as the Emperor viewed the acceptance of passes from the Portuguese to be derogatory, whilst to send the ships without such passes was attended with danger to the lives of passengers, and with peril to their property. But the Emperor's Umarā, like Nawāb Abdu-r-Rahim Khan Khan-i-

¹ "From the time of Albuquerque the inexorable issue between Catholicism and Islam in Asia stands forth. Each side firmly believed itself fighting the battles of its God. 'I trust in the passion of Jesus Christ in whom I place all confidence,' Albuquerque declared in 1507 before entering on his governorship, 'to break the spirit of the Moors (Musalmāns).' 'We desire nought else but to be close to God' ran the Moslem summons in 1539. It denounced the aggressions 'of the Christians of Portugal,' and warned an Indian prince that if he held back, his soul would descend into hell.' (Sulaiman Pāshā to the ruler of Cambay, May 7th, 1539.) See Hunter's History, Vol. I, pp. 129-180.

² Akbar the Great, Emperor of India, born 1542, reigned 1556-1605, and was the contemporary of Queen Elizabeth.

Khānān¹ &c., taking passes from the Portuguese Christians, sent out ships to the ports. And for some time the state of things continued in this wise. When Emperor Nuru-d-din Muhammad Jahāngir ascended the throne of Dēhli, he permitted the English Christians, who, in their articles of faith, totally differ from the Christian Portuguese and the Christian French, &c., and who thirst for the latter's blood, and are in hostility with the latter, to settle down in the tract of Surat,² which pertained to the Province of Gujrāt.³ This was the first place amongst the Indian sea-ports, where the English Christians settled down. Before this, the English Christians used to bring their trading ships to

¹ Abdur Rahim, Khān-i-Khanan, was a son of Bairam Khān, and was born at Lahore, 964 A.H. In 984, he was appointed to Gujrāt. He conquered for Akbar Gujrāt, and defeated Sultān Muzaffar, King of Gujrāt, at the battle of Sarki. His great deeds were the conquests of Gujrāt and Sindh, and the defeat of Suhal Khān of Bijapur. (See Blochmann's Translation of *Ain-i-Akbari*, Vol. I., p. 334).

² In 1607 Captain William Hawkins landed at Surat with a letter from James I. to the Mughal Emperor (Emperor Jahangir reigned 1605-1627), and proceeded to the Court at Agra. In 1611 Sir Henry Middleton landed at Swally. In 1612 Captain Best routed the Portuguese squadron near Surat, and obtained congratulations of the Mughal Governor, who allowed the English to settle at Surat in 1613. Downton's sea fight in 1615 established English supremacy over the Portuguese. In 1615, Sir Thomas Roe was sent by James I. to be 'ambassador to the Great Mogul.' Surat was the chief starting place for Mecca, and the Portuguese squadron had troubled the ocean path of pilgrimage. The Imperial Court, too happy that one infidel fleet should destroy another, granted to Sir Thomas Roe an 'order' for trade. Roe obtained a 'permit' in 1616 for the English to reside at Surat and to travel freely into the interior, and also a similar 'grant' in 1618 from Prince Khurram (afterwards Emperor Shāh Jahan) who was then Mughal Viceroy of Gujrāt. The English by their good conduct gradually acquired the position of a useful sea-police, and as patrol of the Moslem pilgrim-ocean-route, and as a 'sure source of revenue,' under the Great Mughal. In 1657 the English Company decided that there should be one 'presidency' in India, that being at Surat. See Hunter's History of British India, Vol. II, Chap. II.

³ Akbar conquered and re-conquered Gujrāt and the province on the shore of the Gulf of Cambay between 1572-1592; and these were finally annexed to the Mughal Empire in 1593. Surat was the Capital of Gujrāt and the Chief Mughal port on the western coast for the embarkation of pilgrims to Mecca. Surat is the modern representative of the ancient province of Surashtra which included not only Gujrāt but part of Kathiawar. See Dr. Hunter's History, Vol. II, p. 47, and his reference to Cunningham's *Ancient Geography of India*.

the ports of India, and after sale of their cargoes used to sail back to their own country. After they settled down at Surat, the trading factories of the English Christians, like those of the Christian Portuguese and the French, &c., gradually sprang up at different centres both in the Dakhin¹ and in Bengal,² and they paid

¹ For the first English settlements on the Madras Coast (1611-1658), see Dr Hunter's History of British India, Vol. II, Chap. III. Their first settlement under Captain Hippes was in 1611 at Masulipatam, the chief sea-port of the Moslem Golconda Kingdom (founded in 1512 under Kutab Shahi line on the breaking-up of the Musalman Bahmani Dynasty, and not subdued by the Mughal Empire until 1687). In 1632, the English received the 'Golden Phermaund' (farman) of the Golconda King for their settlement at Masulipatam. In 1639, the English under Francis Day built a factory at Madras. In 1645, the Moslem King of Golconda confirmed the grant of Madras for an English settlement. In 1653, Madras was raised to an independent 'presidency,' and in 1658, the English Company declared all its settlements in Bengal and the Coromandel Coast subordinate to Fort St George.

² For an account of the English settlements in Bengal (bet. 1633-1658), see Hunter's History of 'British India,' Vol. II, Chap. IV, and Wilson's 'Early Annals of the English in Bengal,' Vol I.

In 1632, by order of Emperor Shāh Jahan, Qasim Khān destroyed the Portuguese settlement at Hugli, and expelled the Portuguese who had been ill-treating the Moslems. The English Company's agent at the Masulipatam factory seized the occasion, and sent out in 1633, on a country boat, eight Englishmen to try and open up trade with the fertile provinces at the mouth of the Ganges. These headed by Ralph Cartwright reached Harishpur in Orissa, and then quietly crept up to the court of Malcandy, in Fort Barabati, in Cuttack, where resided a Mughal Deputy-Governor for Orissa, named Agha Muhammad Zuman. This polite Persian—the Deputy-Governor of Orissa—'received the Englishmen in his Audience-hall, affably inclined his head to Mr Cartwright, then slipping off his sandal offered his foot to the English merchant to kiss, which he twice refused to do, but at last was fain to do it.' (Hunter's History, Vol. II, p. 89). The Deputy-Governor on May 5th, 1633, sealed an order giving the English ample license to trade (See text of order in Wilson's *Early Annals of the English in Bengal*, Vol. I, pp. 11-12). The beginning of the English trade with Orissa is usually ascribed to a *farman* granted to the English in 1634 by Emperor Shāh Jahan, confining them to Pipili near an old mouth of the Subarnarukha river. On May 6th, 1633, the English built a house of business at Hariharpur, near Jagatsingpur in the Cuttack district, this being the first English factory in the present Lieutenant-Governorship of Bengal. In June, 1633, Cartwright founded a factory at Balasore. In 1650, the English founded a factory at Hugli. Gabriel Boughton, an English Surgeon, who was in 1650 Surgeon to Shāh Shuja (Mughal Viceroy of Bengal who resided at Rajmahal), used his influence in the Vice-regal Court, in getting favour extended to the English, who received in 1650

customs-duties like others. During the reign of Emperor Aurangzeb Alamgir, the English rendered loyal services to the Emperor, and were, therefore, granted an Imperial *Farman*,¹ permitting them to erect trading factories in the Imperial dominions generally, and in Bengal especially, and also remitting customs-duties on the ships of the English Company, in consideration of an annual payment by the latter of three thousand rupees, as has already been mentioned in connection with the foundation of Calcutta. From that time, the English acquired much prestige in Bengal.

In the year 1162 A.H., Nawāb Muzaffar Jang, maternal grandson of Nizāmu-l-Mulk Asaf Jāh, at the instigation of Ḥusain Dost *alias* Chānd, who was one of the leading men of Arkat (Arcot), allied himself with the Christian French, and attacked Anwāru-d-din Khān Shahāmat Jang Gopāmani, who was Nāzim of Arkat from the time of Nawāb Nizāmu-l-Mulk Asaf Jāh, in order to wrest the province of Arkat. A great battle was fought, and Nawāb Shahāmat Jang, on the battle-field, displaying bravery and heroism, was killed. Nawāb Nizāmu-d-daulah, second son of Nawāb Asaf Jāh, who, on the death of his father, had succeeded to the *masnad* of the Viceroyalty of the Dakhin, on hearing of the hostility of his maternal nephew, with a force of seventy thousand cavalry and one hundred thousand infantry, set out to chastise Muzaffar Jang. Arriving at the port of Būlcharī (Pondichery) on the 26th Rabi'-l-awāl 1163 A.H., Nizāmu-d-daulah fought a battle, in which he triumphed, whilst Muzaffar Jang was captured. Nizāmu-d-daulah spent the rainy season at Arkat. The Christians of Būlcharī (Pondichery) conspired with Himmat Khān and other Afghān generals of Karnātik, who were servants of Nizāmu-d-daulah, and deceiving them by holding out temptations of lands and treasures, blinded their sense of obliga-

a 'nishan' or 'permit' from Shah Shuja to trade duty-free in Bengal on payment of Rs. 3,000.

¹ His Majesty Emperor Aurangzeb on 27th February, 1690, granted a *farman* to the English. The *farman* sets forth that 'all the English having made a most humble, submissive petition that the ill-crimes they have done may be pardoned,' and promised to pay a fine of Rs 150,000, to restore all plundered goods and behave themselves no more in such a shameful manner, the Emperor accepts their submission and grants them a new license for trade, on condition that 'Mr. Child, who did the disgrace, be turned out and expelled.' (See Hunter's History, Vol II, p. 266). In 1690, Charnock returned from Madras, and for the third time anchored at Calcutta.

tions. Those traitors tied up the waist of mutiny and treachery, and conspiring with the Christians of Bülchari (Pondichery), on the night of the sixteenth Muharram, 1174 A.H., delivered a night-attack, and killed Nawāb Nizāmu-d-daulah. After the fall of Nawāb Nizāmu-d-daulah, the Afghāns and the Christians (the French) placed Nawāb Mużaffar Jang on the *mamad*. Mużaffar Jang proceeded to Bülchari (Pondichery) with a contingent of the Afghāns, and taking a large number of Christian French in his service made them his confidants. In the same year, taking a large force consisting of Afghāns and Christians, he set out for Haidarābad, and crossing the confines of Arkat came to the Afghān tract. From the vicissitude of fortune, hostility broke out between Mużaffar Jang and the Afghāns, and it led to a fight. On the 17th Rabiul-awāl of the aforesaid year, both sides arranged themselves in battle-array. On one side were arrayed Mużaffar Jang and the Christian French, and on the other the Afghāns. Himmat Khan and other Afghan Generals, meeting with their deserts for disloyalty, were killed, whilst Mużaffar Jang from an arrow-shot which pierced the pupil of his eye was also killed. After this, the Christian French entered the service of Amīru-l-Mumālik Salābat Jang, third son of Asaf Jāh, received as *jāgīra* Sikakūl and Rējbandari, &c., and acquired so much influence, that their orders became current in the Dakhin. No Musalman ruler had before this taken into employ the Christian French, though from a long period they used to frequent the ports of the Dakhin. It was Mużaffar Jang who taking the Christian French into his service, introduced them into the Moslem dominions. When the Christian French acquired so much influence, the Christian English, who thirsted for the blood of the French, also cherished ambition to meddle with the Imperial dominions, acquired possession of some tracts in the Dakhin, brought the fort of Sūrat into their own possession, and established fortified factories in Bengal. In that the French slaying Nawāb Anwāru-d-din Khan Gopamani, the Śubahdār of Arkat, and nominally installing another person at its head, had become dominant in the Dakhin, Nawāb Muhammad Āli Khan, son of Nawāb Anwāru-d-din Khan, entered into an alliance with the English Chiefs. The latter advancing to the assistance of Nawāb Muhammad Ali Khan spared no measure to help him, and exerted themselves strenuously to exterminate the French. In 1174 A.H., the English besieged

the fort of Bülchari (Pondichery), and wresting it from the hands of the French rased it, whilst Sikakūl, Rajbandari, and other *Jagirs* were unexpectedly abandoned by the French. Nawāb Muhammad Ali Khān, with the support of the English, succeeded his father on the throne of the Vice-royalty of Arkat (Arcot), under the surname of Wālājāh Amīru-l-Hind Muhammad Ali Khān Manṣūr Jang, subordinated himself to the English Chiefs, and passed his life in ease and pleasure. Now the province of Arkat (Arcot), like Bengal, is under the domination of the English Chiefs.

And as has been related before, when Nawab Sirāju-d-daulah, Nāzim of Bengal, owing to his inexperience, flung the stone into the hornet's nest, he suffered of necessity the sting. And Nawāb Jāfar Ali Khān, treating the English as his confidants and colleagues in the Nizāmat of Bengal, suffered them to acquire control over administrative affairs. Inasmuch as complete disintegration had overtaken the Moslem Empire of Delhi, in every Sūbah the Provincial Governors acquiring authority grew into semi-independent Feudatories. Now, since a period of thirty years, the Provinces of Bengal, Bihār, and Orissa have come into the possession and authority of the English Chiefs. An English Chief, styled the Governor-General, coming from England, resides in Calcutta, and selecting Deputies for the collection of the revenue and for administration of civil and criminal justice, and for trading business, sends them out to every place. And establishing the Khālisah Kachīri¹ (the Court of Crown-lands) in Calcutta, the English Governor settles on his own behalf the assessment of the revenue of each Zila (District). And the Deputies and the Ziladārs (District Officers) collecting revenues, remit them to Calcutta.

In the year 1178 A.H., when the English became victorious² over Nawāb Vaziru-l-Mulk Shujāu-d-daulah, Nāzim of the Sūbah of Audh and Ilahābād (Allahabad), a treaty was entered into, and the English left to the Nawab Vazir his country. From that time, they have acquired influence over that Sūbah also, and seizing the district of Banāras have separated it from that Sūbah. And their soldiers quartering themselves in the dominions of the Nawab-Vazir, as the

¹ That is, the Board of Revenue or the 'Sudder Board'

² For this victory and the treaty that followed, see note ante and *Seir-ul-Mutahārin*.

latter's servants, exercise influence over all affairs. Heaven knows what would be the eventual upshot of this state of things.

Similarly, in the Dakhin, the English have got in the fort of Madras an old factory and a large army. They have also acquired possession of the Province of Arkat. They hold, as *jägūs* under Nizām Ali Khān, the towns of Ganjām, Barampur, Ichapur, Sikakūl, Ishāqpatan, the fort of Qasim kotah, Rājbandar, Ilor (Ellore), Machlibandar (Masullipatam), Bājwārah, and the fort of Kondbali, &c., and the Zamindārs of those places appearing before them pay in revenue. And whenever Nizām Ali Khān needs auxiliaries, they furnish him with strong contingents, and outwardly do not disobey his orders.

But the English Christians¹ are embellished with the ornaments of wisdom and tact, and adorned with the garments of considerateness and courtesy. They are matchless in the firmness of their resolutions, in the perfectness of their alertness, in the organisation of battles, and in the arrangement of feasts. They are also unrivalled in their laws for the administration of justice, for the safety of their subjects, for extermination of tyranny, and for protection of the weak. Their adherence to their promises is so great that even if they risk their lives, they do not deviate from their words, nor do they admit liars to their society. They are liberal, faithful, forbearing, and honourable. They have not learnt the letters of deceit, nor have they read the book of crookedness. And notwithstanding their difference in creed, they do not interfere with the faith, laws, and religion of Musalmans.

All wranglings between Christianity and Islam, after all, lead to the same place :

The dream (of empire) is one and the same, only its interpretations vary.

¹ The author of the *Riyaz* appears to be remarkably liberal and catholic in his views, as the concluding lines of his History would indicate. Compare this picture of the 'new English rulers' with that in the *Seir-ul-Mutakkerin*.



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