CHAPTER ONE

TAJ-UL-MAATHIR (C 602 A.H / 1206 A.D.)

SECTION-A: LIFE OF THE AUTHOR

The biography of the author of Taj-ul-Maathir is very scantily known to us, the only source of information regarding his life being his book Taj-ul-Maathir. In Taj-ul-Maathir also, only that portion of his life is illuminated which deals with his decision to migrate to India, the account of his journey and the composition of Taj-ul-Maathir. Opinions differ in regard to the name of the author. The title page of the m/s in collection of the British Museum (1) gives the name as Taj-ul-Din Hasan b. Nizami. In the Encyclopaedia of Islam his full name has been recorded as Sadr-al-Din Md. b. Hasan. (2) Zia Barani in his Tarikh-i-Firuz Shahi calls him Khwajah Sadr Nizami. (3) Abul Fazi styles him as Sadr-al-Din Md. in his Ain-i-Akbari. (4) Mir Khawand and Haji Khalifah call him Sadruddin Md. bin Hasan Nizami. (5) There is nothing known about his parentage but Khalique Ahmad Nizami mentions him according to others, that he was the son of Nizami Uruzi Samarqandi. (6)

Hasan Nizami according to his Taj-ul-Maathir wherein he mentions his name as such, was born in Neshapur and had never been out of his native place before his journey to India. In

(1) M/s No. Add 24, 951 (B.M).
(3) Tarikh-i-Firuz Shahi (Bib Ind) P.14.
(6) Nizami K.A. Salatin-i-Dehli, P. 95.
those days Khurasan was the centre of political disturbances, which made the author mentally disturbed and this was one of the reasons for his migration to India. Besides, he did not enjoy due respect and honour in his country as is the custom that the wise and learned men are not esteemed and appreciated in their mother-land. He quotes the following quatrains in support of his view:

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\begin{align*}
\text{Q1:} & \quad \text{درب سفر میں سرد ر انہیں میں} \\
\text{Q2:} & \quad \text{میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں ر غیر میں R}
\end{align*}
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Tr: A man's worth is known when he undertakes a journey. His home is an obstacle (in his way). As long as the gem is (hidden) in the mine. Who knows it's value?

The author, therefore, made up his mind to leave his country but he could not carry out his plan. Sometimes the hazards of a journey chained his feet and sometimes love for his motherland kept him bound to Khurasan. In this state of hesitation a considerable period passed. The author did not forsake hope that the day would come which bring to the learned men, their due share of honour and respect and the sun of prosperity would unveil its shining face on the dark horizon of misery. And the obscure lives of the men of letters would be illumined by the rays of this brilliant sun. But alas ! all his hopes and expectations where shattered to pieces; and the political condition of Khurasan became worse and worse day by day. The political up-heavals in

1. Taj, i. 80.
the country compelled him to leave. His friends did not appreciate his decision and argued that it was not wise to leave the country at a time when it was in peril. But Hasan Nizami ignored their suggestions and, according to the advice and guidance of Mohd. Kuf, a religious divine whom the author recalls with great respect and quotes the following couplet in his praise, he left for India:

(1) The description of his illness is spread over ff. 20a - 30a.   
(2) Taj, Fol. 23b.   
(3) Ibid, Fol. 26a.   

Tr: He possesses - the qualities possessed by the (Holy) Prophet.
The soul of the (Holy) Prophet is pleased with him.

On the way he met, for a short time, Sheikh Md. Shirazi and Sadr-e-Ali Majdul Mulk who were very kind to him. His arduous journey made him ill, weak and feeble. (1) At last, the silver lining appeared while the dark clouds of misery drifted as he himself says in his Taj. (2) After his recovery, accompanied by a group of learned men for some distance, names not recorded, he resumed his journey, till he reached Delhi, "the land of bounties and blessings" (3), the detailed account of which speaks of the valleys, the deserts, the hot weather of India, the big lions and elephants in the forests which were so dense and the branches of the trees so intertwined that "even the wind..."
could not pass through it". (1) In the caves he saw large venomous snakes whose "breaths darkened the brightness of the day". (2) Many superstitions and ill-thoughts invaded his mind during his journey by boat over the river Jamuna. The description of dangerous river shows that he travelled by water also. At last he reached Delhi where due to fatigue and exhaustion of the journey, he fell sick. When he recovered, he met Sadr-i-Ali Sharaf-ul-Mulk who gave him a fatherly treatment. He met many savants and great men of the time at Delhi, but unfortunately he does not mention their names or ranks. Thereafter some of his friends suggested that if a book in Persian were written by him with an encomium to the king therein, it would be a commendable work for many. After such brooding over this point, he made up his mind and when a royal farman was issued in his name, he began writing the Taj-ul-Maathir which records its date of compilation as 602 A.H / 1206 A.D. (3) There is nothing known about the author after this. Whether he stayed in Delhi till his death or migrated to some other place is a matter of conjecture. E. Brethels, in the Encyclopaedia of Islam says that he was appointed court historian to the reigning Sultan. (4) This may be correct. As he himself mentions in the introduction of the book that he was ordered by the King to write a history of the time. (5)

There is very little information as to how he spent his life in Delhi. In the opinion of Khalique Ahmed Nizami he was

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(1) Taj, Fol. 27b.
(2) Ibid, Fol. 28b.
(3) Ibid, Fol. 37b.
(5) Taj, f. 36b.
not content with his lot in India. His merit was not duly recognised.

Nizami refers to the following sentence in Taj-ul-Maathir, as the basis of his opinion. (1)

Tr: From this it is evident that proficiency in learning is a farce and worthless document in this age.

The observation made by Hasan Nizami holds good even to day. Many a flower blossoms unseen and many a pearl remains beneath ocean never to see the face of the glittering world, and worthless but cunning people reap a good harvest.

(1) Salatin-i-Dehli, P. 96
SECTION-B

DESCRIPTION OF THE BOOK

The book begins with the praise of God. From the very beginning the reader feels that its language is very ornate and difficult and makes fanciful reading. There are frequent quotations from both Persian and Arabic verse. The following lines quoted in praise of God are products of a master mind. (1)

Who kindled this mirror like candle?
Who illuminated this vindictive dome (of sky)?
Who illuminated it with the torches of stars?
And fixed them with black pegs thereon?
Who put fire into the bosom of stone?
Who flowed fountains out of the hard stones?
Who made (beautiful) faces from mud and water?
Who bridled the wind (controlled the wind)?
Who created minerals in hard stones?
Who put the efficacy of medicine in (grass) and straw?
Who created musk out of blood in the navel of deer?

(1) Taj-ul-Maathir, M/s. No. 176, Asiatic Society of Bengal, Fol. 4b.

(2) Az Samak ta Samak-Samak is a fish on which the earth is supposed to rest. Samak is a solitary star at the topmost point of sky. Vide Steingass, Anglo-Persian Dictionary, P. 697.
Tr: Who turned the Saliva (refuse) of bees into antidote (sweet-honey)?
Except the Lord, the divine dispenser of justice.
Only his order prevails between heaven and earth.

The praise of God ending with Fol. 4b, the praise of the Prophet begins,\(^{(1)}\) and ends at Fol. 7b. Then the introduction begins with the title \(\text{مختصر الفصح} \) (Beginning of the discourse).

The author makes an emphasis on the principles of maintaining power and statesmanship for the establishment of a well-founded government. He says that the wise and learned people agree on the point that without power it is difficult to maintain a sound and healthy administration. According to him, affairs of state cannot be managed without the help of pen and sword which are great means of power. In a weak state chaotic condition would prevail. He quotes the following couplet in support of his views:

\[
\text{مختصر الفصح} \quad \text{شروع راه نزول خير در}
\]

\(\text{(2)}\)

Tr: If you want to bring stability in your state, you must have a strong army.

According to the author, state and religion are correlated and each of them seems to be essential to maintain law and order.

In the following verses the author expresses his opinion

\((1)\) Taj, Fol. 5a.
\((2)\) Ibid, Fol. 8a.
in regard to the qualification for kingship:—

Know ye O wise man!
Kingship and religion are twins. Neither religion can thrive without power. Nor kingship can stay without religion. These are two silken garments stitched together. They are displayed bright by men of wisdom. Neither religion can prove effective without a king. Nor a king can enjoy glory without religion.

After this, the author pays glowing tribute to Mohd. Ghori and Qutubuddin Aibak by appending with their names long Perso-Arabic decorative titles. (1)

The author explains the circumstances in which he made up his mind to compose this book. (2) On Fol. 39a the introduction comes to an end and on account of Sultan Mohammed Ghori's conquest, in India begins under the following title:

The author begins his account from one of the most important events in Indian history which was the first step in founding the muslim rule in India; (3) gives the date of march of Md. Ghori to Ajmer as 587 A.H/1191 A.D. According to him, Rukunuddin Hamza, Sadr-i-Kabir Qewamul-Mulk (Prime Minister) was sent to Raja of Ajmer with a letter from Shihabuddin Md. Ghori demanding his submission. (4) The Raja did not pay heed to Ruknuddin

and Md. Ghori had to wage war with the Raja. The author gives a description of various weapons and war-instruments. These weapons included arrows, bows, swords, daggers and spears etc. Under the heading "بہت واس" he praises the horses used in the war and compares them to the cloud flying on the wings of air. (1) Under the heading "متعلقہ کرداراں", the arrangements of the army and the militarismanship of the generals of the royal army have been discussed. (2) The author mentions the Hindus, the native people of India, but not in a complimentary tone. He calls the Hindus as "ہندو" or crow-faced i.e. black complexioned Hindus. The author observes under the title "بہت چیز" that the bows were shooting in such a manner as if hail and rain were falling from the heavens. He mentions elephants under the title "ہندو" from which it appears that elephants were used in war. The war began and the army of Islam won the battle, while describing the spear "بہت چیز" the author says that it worked like the tongue of a snake. Finally the war was concluded in the victory of the royal army. According to the author a hundred thousand soldiers of the enemy were killed. It appears that the author has made an exaggeration in mentioning the number of the dead soldiers. The king was liberal to his enemies, and the prisoners of war in the hands of royal army were treated mercifully and forgiven. (3) The Raja of Ajmer agreed to pay tribute in terms of money. So his life was spared. March of royal army towards Ajmer begins. On the way

(1) Taj, f. 41b
(2) Ibid, f. 42b.
(3) Taj, f. 41a.
they passed through a desert. (1) There is a description of hot winds and dry weather of Ajmer. When the Royal army reached Ajmer, valuable presentation of wealth and treasury was made to the king. The author gives the description of a rivulet in Ajmer under the title " and says that the water of this river came from the stream in heaven and it possessed the qualities of "water of life" ( ). He appreciates the gardens, flowers and mountains in Ajmer. He admires the beauty of lilies ( ), narcissuses ( ) and the flowers of pomegranate ( ). Under the title and the gardens and the birds have been admired. (2) After much unnecessary elaboration on these description the author reverts to the account of Ajmer and says that the tumultous condition of war subsided and peace and tranquility prevailed in the region. (3)

But the Raja of Ajmer (Pithora) who had earlier submitted and showed outward surrender to the king, proved to be defiant. The king came to know of his deceiful attitude and ordered his head to be struck off. (4) Thus the land of Ajmer was made clear of the enemies. The governorship of Ajmer was granted to Kola the son of Pithora, the Raja of Ajmer.

Royal army marched from Ajmer to Delhi which according to the author was 'one of the premier cities of India' ( ), and besieged the fort of Delhi. A severe fighting took place.

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(1) For description of the desert see Taj, f. 47b.
(2) Ibid, ff 48a - 50b.
(3) Ibid, f 51a.
(5) Taj, Fol. 53b.
Raja of Delhi accepted the sovereignty of the King and agreed
to pay tribute. Now the victorious army marched back to Ghazna.
The governorship of Kahram and Samana was granted to Qutubuddin
Aibak by Md. Ghori. The author hints at the principle of equality
which Islam taught. (1) This is notable that the king treated the
conquered people very kindly and royal house was so considerate to
the nobles and dignitaries of India that there seemed no distinction
between the conquerors and the conquered.

As the king was victorious, the celebration of the victory
was ordered and a feast of enjoyment suitable to the occasion was
arranged. The author gives the description of the feast under the
title (2) The descriptions of the cup-bearers, cups,
celebrations, and wine, have been given under the headings
(3) The author says under the title
that the nobles and dignitaries of the court joined the feast. But
unfortunately he does not mention their names. The victory cele-
bration included a hunting excursion. The horse, the eagle and the
dog, used in this connection, have been described. (4) In the
forest they observed a tiger which the author mentions under the
title (5)

The author's keen sense of observation is remarkable. He
mentions not only the kings, courtiers and the warfare but gives
minute descriptions of insignificant objects, for example dog.

(1) Taj, f. 58a.
(2) Ibid, f. 58b.
(3) Ibid, ff. 59a-60a.
(4) Ibid, ff. 62b - 63b.
(5) Ibid, f. 63a.
He thus shows his talent as a descriptive writer of powerful observation. The details of the feast give us an idea of the socio-cultural aspects of those times.

The narrative of the feast comes to an end and the account of defeat of Jatwan (1) has been given under the title:

The date of his defeat has been given as –

which means the month of Ramdhan in the year 588 A.H/1192 A.D.

Information was conveyed to Aibak that the insidious Jatwan turned a rebel against Nasruddin, the governor of Hansi. He gathered his army and besieged the fort of Hansi. The account of war begins. The i.e, spear used in the battle has been mentioned. (3) The author's observation is no keen that he does not forget to mention the hot climate of India under the title

However there ensued a severe fighting. The day was spent in combat and the night approached.

The descriptions of the constellation of Great Bear and the moon have been given under the title and (5)

(1) The leader of the Jats who besieged Hansi after taking Mirat towards the end of the year 588 A.H/1192 A.D. Vide Elliot & Dowson His of Ind. Vol.II. P. 217, f.n.1, Hodivala considers Jatwan to be a mistranscription of Chahwan. That is to say the insurgent was a Chauhan a member of the same tribe to which Prithivi Raja belonged. Elliot: His of Ind, Vol.II, (Alig: 1952), P. 665.
(2) Taj, f. 64b.
(3) Ibid, ff.66a-66b.
(4) Ibid, f. 66b.
(5) Ibid, ff. 67b-68b.
The author describes the morning under the heading "صمم صمم". The sun has been admired under the title "سمت فناتس". The account of the journey of the royal army in the desert begins under the title "سمت بلال". It has been described as very irksome and tedious journey. According to the author even the wind could not traverse this desert. However, they travelled 12 farsangs a day. A very clear picture of the flight of Jatwan has been given. Having heard of the arrival of the royal army, Jatwan ran away from the scene. But finding all roads to flight blocked, he was compelled to return and face the royal army. A pitched battle was fought. The descriptions of the trumpets and drums have been given. After this the descriptions of the scimitar and dagger follow. All weapons of war such as the mace, spear, and sword have been mentioned in this connection. These descriptions give us an idea of the instruments used in war in those days. During the battle Raja Jatwan was killed on the spot. The royal army took hold of immense booty. The author gives the description of these articles under the heading "سمت فناتس" and expresses his admiration for the sense of justice possessed by Aibak under the title "سمت جسس". A brief account of respects paid to the Ulema has been given. In short, the province became established and well-founded owing to the wisdom and good management of Aibak. Now it was the time for celebration of victory. After the

(1) Taj, f. 69a.
(2) Ibid, fol. 69b.
(3) Ibid.
(4) Farsang- A league or twelve thousand cubits, approximately 3.3/4 miles.
(5) Taj, f. 70a.
(6) Ibid, ff 74a-75b.
(7) Ibid, ff 74a-75b.
(8) Ibid, f. 76a.
(9) Ibid.
celebration the royal army marched towards Hansi and for
fortification of the city halted there for a few days. The news
of the victory spread far and wide. Md. Ghori was informed of the
events. During the autumn the state of affairs was managed and then
the royal army proceeded towards Meerut. According to the author,
the fort of Meerut was strongly built, but the iron like fortifica-
tion was no obstruction to the victory of the royal forces. The
fort was taken and many Hindus embraced Islam. Thereafter the
royal army marched from Meerut towards Delhi. The author calls
the expedition of Delhi '(1) The inhabitants of the
fort were determined to defend themselves. But their defence
proved to be a failure and the fort of Delhi was captured by the
royal forces (589 A.H/1193 A.D).

In this way with the conquest of Delhi the whole of India
came under the banner of Aibak and all the people accepted his
sovereignty. He granted general amnesty to all. The land of Delhi
was honoured by the auspicious arrival of Aibak. He treated Indian
nobles and dignitaries with great regard and honour. His remarks
about the sack religious acts seem to be exagge-rated. It was
probably done to feed the royal vanity. (2)

(1) Taj, f. 79a.
(2) Ibid, f. 81b.
It is further narrated that news reached from Ranthambor that Haraj, the brother of Raja Pithora of Ajmer, had raised the standard of rebellion, and had besieged the fort of Ranthambor putting the son of Pithora in great distress. When Aibak learnt this, he marched with imperial army towards Ranthambor. The management of the kingdom was put into the charge of Nasruddin Masud Ziad. The royal force was very strong. When Haraj learnt about the arrival of the royal army he took to heels. The son of Pithora, the former Raja of Ajmer, was restored to the throne. When all this was happening at Ajmer, the Raja of Delhi who had earlier fled away from the scene, made efforts to create trouble again with the help of a handful of rebellious people. The Raja was defeated and killed by royal order. His dead body was sent to Delhi. After this Qutubuddin proceeded to Delhi. Many Qasidas and "Fath Namas" (Victory felicitations) were written to sing the praise of the King. This victory took place in 589 A.H/1183 A.D.

The summer approached. The author describes the intolerable heat of India under the title After this the author mentions the twelve signs of zodiac under the title During the summer a farman reached from Ghazna in which Aibak was directed to proceed towards Ghazna. As soon as the farman reached, Aibak made arrangements for his journey. He started for Ghazna at the time when dark clouds spread all over the horizon. The description of the cloud has been given under the heading The author draws a very nice pen-picture of thunder and lighting by using metaphors.

(1) Shiraj or Hamir raised a rebellion in Ajmer in 591 A.H/1195 A.D. The real name is Hamiraja who was the brother of Prithivi Raja of Ajmer. Vide Elliot and Dowson: His of Ind. Vol.II, P.666.
(2) Taj, f 87a.
(3) Ibid.
(4) Qutubuddin was summoned to Ghazni by Muizzuddin Md. Sam in 592 A.H/1196 A.D. Vide Duff; The Chronology, P. 170.
(5) Taj, ff. 88a-89a.
After much elaboration on the qualities of horse, the author reverts to the actual account, and describes Aibak's arrival at Ghazna. He stayed in the house of Ziaul Mulk who was the minister of Md. Ghori. The house has been described under the title (2) It was the season of autumn. The author gives descriptions of various fruits such as apples, citrons and oranges etc. Aibak stayed at Ghazna for sometimes till winter came. (3) The description of lightning, cold season, snow, and chilly winds of Ghazna have been given in this connection. (4) The author has noted every thing in detail but unfortunately his mention of historical event has not been made satisfactorily. As for example, he gives an exaustive account of the seasons, autumn, spring and winter but no details have been given of the military campaigns.

He mentions fire in the connection of cold winds under the title (5) All these descriptions are based on pure rhetoric. When winter changed into summer, it did not suit Aibak and he fell ill. The description of his illness has been given under The news of his ailments reached Md. Ghori and Aibak was transferred from the house, where he was staying, to royal palace. The author does not forget to mention even such minor things as calling for a physician.

However Qutubuddin Aibak recovered from illness. His recovery

(1) Taj, f 90a.
(2) Ibid.
(3) Ibid, f, 91ab.
(4) Ibid, ff. 92a-93b.
(5) Ibid., f 98b
(6) Ibid, f 95b.
has been described under the title A very nice
composition has been produced by the author:

Tr: The moon came out of the eclipse.
Auspiciousness returned to the world.
The star of fortune came out.
And the fortune of the world became august.
The prosperity of the empire was exhibited by its grandeur.
The people enjoyed colourful prosperity (due to peace).
Moses like happiness reigned the country.
And miseries had gone down deep with the Korah (2)
Joseph was rescued from the well.
And Jonah was extricated from the belly of fish.

After he regained health, Aibak expressed his desire for departure.
Expensive gifts were showered upon him. Aibak halted at the garden
of Kirman on the way, where he was welcomed and greeted by Tajuddin
Yalduz. (3)
The garden has been described under the heading -
(4). After this the author mentions Qutubuddin's matri-
monial alliance, but neither the name of the girl nor of her father
has been mentioned. However, from other sources we know that it
was the daughter of Tajuddin Yalduz who was married to Qutubuddin
Aibak in 592 A.H/1196 A.D. (5) A very elaborate banquet was arranged.
The description of the banquet, has been given under the

(1) Taj, f. 97a.
(2) Name of the son of the paternal uncle of Moses, the Korah of
the Old Testament, and proverbial for his wealth and avarice.
(3) Tajuddin Yalduz was a slave of Sultan Shihabuddin and was
favoured above the other slaves by the Sultan, who made him
Governor of the districts of Sanqaran and Kirman. After Sultan
Shihabuddin's death, he became the Sultan of Ghazni.
(4) Taj, f. 98a.
(5) Habib & Nizami. Comp. Hist of Ind. Vol.V, P. 202, See also Duff,
The Chronology, P. 170, Ahmed A., Political History &
Institutions, P. 99.
The descriptions of the planets follow under the title Poetical and fanciful descriptions of beautiful maidens, cup-bearers, tresses, ornaments, cheeks, eyes, lips, delicate forms, wine-cups, the bubbles in the cup, singers, musical instruments such as harp, lute, violin, flute and tamburine find place in the account.

It is worth-mentioning that the author takes note of all minor details of the feast, which give the readers some idea of the cultural trends of those times.

After banquet was over, Qutubuddin Aibak started for Delhi from Kirman. The descriptions of the morning following the feast and the sun have been given under the titles, respectively. Again the description of the planets has been given. When Aibak reached Delhi it was spring time. The description of spring under the title is spread over twelve pages. The description of the birds follows under the heading . The birds mentioned are nightingale , ringdove , patridge , peacock and hoopoe .

When the spring came to an end, Qutubuddin sent for the famous theologians and religious heads of the time. He consulted them and according to the author took steps to establish Islamic regulations. This has been described under the title .

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(1) Taj, f. 99a.
(2) Ibid, f. 99a.
(3) Ibid, ff 99b - 109b
(4) Taj, f. 110a.
(6) Ibid., f. 117a
(7) Ibid, f. 118a.
However the author does not give details of those steps that the king took for preserving the laws of Islam. There is only mention of a mosque built by the Delhi in 592 A.H/1196 A.D. The description of the mosque has been given under the title

(1)

The march towards Kol and Benaras has been mentioned under the following heading written in red:

The year of the march has been given 590 A.H/1194 A.D. The description of river given under the heading (2) shows that the king made the journey by boat to reach Kol and Benaras. The river might be Jamuna. The account of victory begins under the title (3) The author tells that the royal army arrived at the fort of Kol and found the enemy there ready for battle. The royal army was greater and mightier than the rival party but they had the iron-will to fight. The description of war has been given. (4) At last the fort of Kol, which according to the author was one of the strongest forts of India and its firmness and strength was famous in the Islamic world, was captured. Many inhabitants of the fort embraced Islam. A vast amount of booty came into the hands of the royal army. When the objects of war were secured, news of the arrival of Md. Ghori

(1) Taj, f. 118b.
(2) Ibid., f.120a(The mosque is popularly known as mosque of Quwwat-i-Islam).
(3) Ibid., f.120b.
from Ghazna reached. The description of the arrival of the king has been given under the heading (1). Aibak proceeded to the place of arrival and had the honour of kissing his hands in 602 A.H/1205 A.D. He presented Md. Ghori with many elephants loaded with gold and silver and a hundred horses which were as fast as lightning. Our author's account lacks necessary details. He elaborately describes the portions which are not so important and neglects those which should have merited detailed descriptions. The account of the meeting of the two kings has been given with much elaboration. The king accepted those presentations.

The description of the war at Benaras has been given under the title (2). The name of the Raja of Benaras has been given as Jaichandra. The royal army consisted of 50,000 cavaliers. The king Md. b.Sam advised Aibak to start with 1,000 soldiers. The description of the march has been given as (3). Frequent references to the king show that the king himself was present in the battle-field and took an active part in the engagement. The author does not mention the name of the place where the battle was fought, nor does he give the date. A very fierce fighting took place. The defeat of the enemy and the victory of the royal army became evident. The description of war includes the names of those very traditional arms as mentioned before with exception, that the noose (4) has been mentioned for the first time.

The description of the defeat of the enemy and their fall has been mentioned. (5) The Raja of Benaras was defeated and Aibak

(1) Taj, f. 122b.
(2) Ibid, f. 124a.
(3) Ibid, f. 124b.
(4) or noose was an instrument used to catch a fugitive man or animal. Taj, f. 128b.
(5) Ibid, f. 130b.
became victorious. He gained a large amount of booty. Md. b. Sam treated him with affection and kindness, and granted him high honours and titles. As the army of Qutubuddin Aibak had shown much bravery and skill, the king employed some of them in his own service. Raja Jaichandra again prepared for battle. However, the army turned its attention towards Benaras to check the rebellious Raja. The Raja with a huge army advanced forward. His army proceeded on the back of elephants, which have been described under the title ( manpower ). Both the armies met each other on the plain of India, ( the description of the battle begins. The description of the sword has been given under the title ( ). This is followed by (the description of spear) and (bent of noose). The description of the soldiers, who shoted arrows, has been given under the heading ( ). Raja Jaichandra was struck by an arrow and fell dead from the back of his elephant. His head was brought before the king. The night approached. The description of the night has been given under the heading ( ). When the day broke, Aibak proceeded towards the fort. A large amount of booty came into his possession. The author does not give exact account of booty whether it was gold or silver or jewels. After this Aibak turned his attention towards Benaras. On reaching there, it is said, that mosques were built where temples stood, but on this point no historical evidence is available. The management of the state became firm and strong.

(1) Taj, f. 130b.
(2) Ibid, f.131a.
(3) Ibid, ff. 133b-134b.
(4) Ibid, f. 135a.
according to the right way of tradition of the Prophet. (1) People's welfare was looked into. The army was arranged in right order. The night of tyranny was over and a new morning of peace and prosperity broke through. The description has been under the title (2). Coins were struck in Aibak's name. The author describes the liberal attitude of the king towards his subject irrespective of caste and creed. (3) The governorship of the state of Benaras was entrusted to one of the nobles but unfortunately the name of the noble has not been given.

Dr. I.H. Qureshi rightly observes that "Hasan Nizami records matters of administrative interest."(4) The descriptions of the arrangement of the army, issuing of coins, Aibak's justice in regard to his subjects, and his care for the affairs of state are surely matters of historical interest.

The author mentions some secretaries under the heading (5) who recorded the account of the victory. But he does not mention the names of the secretaries or the records which were written by them. This shows that more accounts of the king's achievements in the battlefield were written but unfortunately they are not extant. The king Sultan Md. Ghori marched back to Ghazna after sometime. No date is mentioned.

Qutubuddin Aibak halted for a few days in the fort. After managing the affairs of the state, Aibak marched towards Kol, in 590 A.H/1194 A.D. which according to the author was one of the strongest forts

(1) Taj, f. 141b.
(2) Ibid, 142a.
(3) Ibid, 142b.
(4) Administration, p.12.
(5) Taj, f. 143a.
of India, and where some mischievous people had rebelled. The
description of the horse has been followed by the description of
the battle. **(1)** Aibak achieved victory and the province of Kol came
into his possession. The governorship of the district of Kol was
given to Husamuddin Ughlibak, one of the great nobles of the royal
court. **(2)** The author describes the administration of the state. **(3)**
He discusses the policy which in his opinion a king should adopt. **(4)**
The author relates that after the achievement of Kol, Qutubuddin
proceeded towards Delhi. On reaching Delhi he showered his favours
upon all. This has been described under the title **(5)**

Second battle of Ajmer has been described under the title **(6)**

The date has been given as 589 A.H. **(6)**

It so happened that news reached the royal court that Hafraj
had again raised the standard of rebellion and one named Jehtar **(7)**
had come upto the boundary of Delhi and had started massacring the
Muslims.

Qutubuddin Aibak marched towards Ajmer with a huge army during
the summer season. The description of summer has been given under the
heading **(8).** As Haraj foresaw his defeat, he fled
away and took shelter in the fort of Ajmer. Aibak besieged the fort.
Haraj burnt himself to death. The description of the fort has been
given as **(9).** The Royal army conquered the fort, which

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(1) Taj, f. 144b.
(2) Ibid, f. 145a.
(3) Ibid, f. 146a.
(4) Ibid, f. 149a.
(5) Ibid.,
(6) Ibid, f. 150b.
(7) The name stands for Jaitra Sinha a form which is frequently found
in the Dynastic list of Hindu nobility. Elliot and Dowson, His of Ind. Vol.II, P.668.
(8) Taj, f. 152b.
(9) Ibid, f.156a.
was surrounded by strong walls and deep ditches on all sides.
And thus the province of Ajmer came into royal possession. Under
the Kingship of Aibak peace and prosperity was maintained in Ajmer.
The broadmindedness and tolerance of the king have been described
under the heading. (1) The author throws light upon
the character of the king by describing his just attitude towards
the Hindus and Muslims alike. (2) Moreover he was a patron of men
of letters. He admired and appreciated the works of learned men. (3)
After all the affairs were settled down the king returned to Delhi,
the capital. The account of battle of Thangar (4) begins under
the title (8). After sometime Aibak again prepared for
another 'Jihad' (battle). In the meantime news of the arrival of
Md.b Sam reached Delhi. Aibak went up to Hansi to welcome the king.
In the year 592 A.H/1196 A.D. the royal army besieged the fort of
Thangar. A description of the fort has been given under the title
(6). It had high walls all around with deep ditches dug
on all sides. The fall of the fort has been given under the heading
(7). The Raja of Thangar who hid himself inside the
fort, was captured by the royal forces. He prayed for forgiveness
and safety of his life which was granted to him by the King. The
King managed the affairs of state in the right way and all obeyed
the king. The governorship of the state was granted to the chief

(1) Taj, f. 158b.
(2) Ibid.
(3) Ibid.
(4) The real name being 'Thanagarh', a fort lying about 15 miles
south of Bayana. The contemporary writer Fakhruddin Mubarak Shah
calls it Thakeri and says it was taken in 592 A.H. The local
pronunciation now seems to be 'Timangarh'. It appears in Oxford
School Atlas by J. Bartholomew. Vide Elliot & Dowson. His of Ind.
(5) Taj, f. 160b.
(7) Ibid, f. 163b.
of the army. Bahauddin Tughril. (1) The description of the victory of Gwalior begins under the title:

The date has been given as 592 A.H / 1196 A.D. (2)

The royal army besieged the fort of Gwalior. The Raja of Gwalior, whose name was Salkina Pal, shut himself in the fort. The Raja was defeated and asked for safety of his life. The governorship and management of the state was granted to him and he agreed to pay tribute. After this Md. Ghori returned to Ghazna and Aibak started for Delhi from Gwalior. To celebrate the victory a banquet was arranged. The description of the party is given under the heading (3). The details of the banquet, wine-drinking and cup-bearers follow. The author uses far-fetched similies and metaphors.

The account of the battle of Nahrwala, defeat of the Raja and the description of the insurgents has been given under the title (4). The date is given as 591 A.H / 1195 A.D. It so happened that when peace and tranquility prevailed all over Ajmer, under the governorship of Qutubuddin Aibak, a group of rebellious people planned some conspiracy in the State of Nahrwala and urged the people to join them so that they might be able to crush Aibak and his garrison who were few in number. Aibak came to know of this plan and started to suppress the enemy. The description of the war has been given under the title (5). The insurgents were joined by the army of Nahrwala. They were so great in number

(1) Malik Bahauddin Tughril was an old slave of Sultan Shihabuddin of Ghor. He founded the fort of Sultankot in the territory of Bayanah. When Sultan Shihabuddin captured the fort of Thankar, the place was made over to Bahauddin's charge in 1195 A.D. Vide Ahmed A, Political History and Institutions, P. 103.

(2) Taj, f. 166a.

(3) Ibid, f. 170a.

(4) Ibid, f. 173b.

(5) Ibid, f. 175b.
that many soldiers of the royal army were killed and Aibak became wounded but fortunately braved out the battle-field. (1)

They halted at a distance of one farsang from Ajmer and expected Aibak to surrender to them. But Aibak did not comply with their wishes. One of the nobles was sent to Ghazna to inform Md. Ghori, about the affairs and to ask help from him. The description of the enemies has been given under the title (2)

Md. Ghori sent a great army under the command of great warriors of the time such as Asad-al-din Arsalan Fath Nasruddin Hussain, Izzuddin the son of Muyyaduddin and Sharfuddin. In the year 593 A.H/1197 A.D. Aibak marched from Ajmer towards Nahrwala. The army sent by Md. Ghori reached in the meantime. The enemy took to flight. The description of the army and the fort has been given under the title (3) and Aibak was informed that a large number of army had gathered at the foot of Mount Abu and were bent on fighting. The aims and objects of the enemy have been described under the title (4). The account of war begins under the title and runs thus that on the night of 13th. Rabiul Awwal the royal army started and reached there, the following morning. (5) The enemies were defeated and took to flight. Many of them were made captives and about 50,000 opponents were killed. (6) 20,000 prisoners of war, 28,000 elephants and a huge number of cattle were captured. Thus the province of Nahrwala came under the royal banner. The account of the victory was rendered in black and

(1) Taj, f. 177b.
(2) Ibid, f. 178b.
(3) Ibid, f. 179b.
(5) Ibid, f. 181b.
(6) Ibid, f. 183b.
white by the dabirs. The qualities of the dabirs have been described under the title \((1)\). As soon as the battle was over, Aibak left Nahrwala and after making a halt in Ajmer for a few days reached Delhi. After some time Aibak turned his attention to the conquest of other forts of India. In the year 599 A.H. the royal army marched towards Kalinjar. \((2)\) Shamsuddin Iltutmish now appears on the scene. \((3)\) He accompanied Aibak in his expedition to Kalinjar. The author mentions Iltutmish with high-sounding titles. After this the praise of the two kings begins under the title \((4)\). The author calls Iltutmish, the right hand of Aibak and asserts that the state became more firm and strong due to his assistance. He calls Aibak and Iltutmish as the two shining stars on the tower of Kingship. The author pays a glowing tribute to both the kings and says that neither heaven nor earth ever witnessed a king like Iltutmish nor the ears of time heard a conqueror like Qutubuddin Aibak. \((4)\)

After the eulogies of the two kings and their swords, the author reverts to the account. Aibak and Iltutmish besieged the fort of Kalinjar and the war began. \((5)\) The Raja of Kalinjar had a large army. The description of the elephants has been given under the title \((6)\). Many soldiers of the army were killed and the Raja being defeated, fled away. The defeat has been described under the title \((7)\). The royal army's march towards the fort is described under the title .

The fort was very lofty and very strongly built. The Raja of Kalinjar surrendered and begged for pardon and safety of his life.

\((1)\) Taj, f. 186a.
\((2)\) Ibid, f. 188a.
\((3)\) Ibid, f. 88b.
\((4)\) Taj, ff. 189a-189b.
\((5)\) Ibid, f. 192b.
\((6)\) Ibid, f. 193a.
\((7)\) Ibid, f. 194a.
Aibak granted him amnesty in the same way as, according to the author, Sułtan Mahmood Ghazni had done before. But the Raja did not survive long and died after sometime. (1)

Mahta Awajelau, diwan of the Raja of Kalinjar, became rebellious. His evil designs have been described by the author. (2) The royal army besieged the fort. The streams around the fort became dry and the besieged people were almost dead with thirst, because these streams provided water to the inhabitants of the fort. Mahta became very restless and anxious. On Monday, the 20th Rajab, 589 A.H / 1193 A.D. the inhabitants of the fort surrendered to the king. Many people embraced Islam. (3) A large amount of booty came into the hands of the royal army. The governorship of the fort of Kalinjar was assigned to Hizabruddin Hasan under whose governorship peace and tranquility prevailed. (4)

He did justice to every one, whether he be a noble or a commoner. From Kalinjar Aibak marched to Badayun. After a short time, Ikhteyaruddin Md. Bakhtiar, who was one of the friends of the state, met Aibak and paid respects to him. From Badayun the king reached Delhi. His arrival is described under the title The description of his justice has been given under the heading. (5) The dabirs wrote the account of victory. It is noted that Hasan Nizami mentions in more than one place the secretary or dabir and says that the dabirs wrote

(1) Taj, f. 195b.
(2) Ibid, f. 196b
(3) Ibid, ff. 198ab.
(4) Ibid, f. 199a.
(5) Ibid, f. 200b.
(6) Ibid, f. 201a.
the account of victories of the king. From this statement it appears that Aibak's achievements were officially recorded. But unfortunately there is no trace of any other historical record of that time nor Hasan Nizami gives details in regard to the name or composition of the author. The author mentions the return of Md. Ghori from Khwarzm and his expedition to crush the khokhars (1) under the title:-

The date of the return of Md. Ghori from Khwarzm has been given as 600 A.H. / 1203 A.D. As the king was returning from Khwarzm and was within the border of Andkhund, the enemies showered arrows upon the king. Consequently, one of his eyes received slight injury. (2) One of the nobles seeing the king wounded, fled away to Multan, where he usurped the governorship by killing the governor of Multan, secretly. Nobody came to know of this hideous plan and all in Multan anticipated that the governor had been imprisoned by royal orders. Md. Ghori was also unaware of the fact. Observing this state of affairs, the Khokhars anticipated that king was not alive and so they became very insolent and evil designs entered their minds. They put their feet outside the circle of submission and obedience. In the place between river Jhelum and Sodra (3) they raised a revolt and started plundering the cities. The nobles of the Court such as Bahauddin Md. the Governor of Sakwan and his friends, who were in the vicinity of Multan, started to quell the disturbance.

(1) According to a late chronicle Raj Darshani (as cited by Habib & Nizami, Comp. His of Ind, Vol.V, P.158, f.n.9) the Khokhars were originally subjects of Jammu. They had withheld the payment of taxes and had allied themselves with Khusrau. Upon this the Rai invited Muizzuddin.

(2) Taj, f. 201b.

(3) River Sodra is the chinab so called from the old town of that name on its eastern bank, Elliot & Dowson, His of Ind. Vol. II, P. 231.
The bravery of the royal army has been described under the heading (1) . As the plunderers were great in numbers, the royal army could not suppress them. So Md. b. Sam Ghori made up his mind to go himself to quell the disturbances raised by the enemy. In the meantime Md. Ghori sent a noble, Serajuddin Abubakr (1) by name to the Court of Aibak and asked him to come to Ghazna and accompany him. Receiving the news, Aibak marched from Delhi. The autumn has been described under the title (2) . The description of the defeat of the enemy begins under the heading. (3) On the way Aibak hunted four lions. The description of the lions and elephants has been given under the title (4)

After crossing the river Sodra, the army of Qutubuddin Aibak met Md. Ghori's army. The descriptions of the horses, fight with the enemy and the personal qualities of Aibak have been given under the titles - (5), respectively. The sum total of is that Aibak showed such bravery and chivalry that his name was engraved on the pages of history for ever. (6) The qualities of the soldiers have been described under the title (7). At night-fall the battle began. The army of Islam showed considerable courage and chivalry.

(1) Serajuddin Abubakar held the post of Amir-Hajib i.e. the Chief Chamberlain in the Court of Aibak.
(2) Taj, f. 206a.
(3) Ibid, f. 207a.
(4) Ibid, f. 208a.
(5) Ibid, f. 208b.
(7) Ibid, f. 209b.
The author tells that the enemies were armed with usual traditional weapons of war. The battle has been described graphically under different heads in the same pattern as followed in the previous encounters. The fort was conquered. Large amount of booty fell into the royal hands. No date has been mentioned. The Rai of Koh-i-Jud who had rebelled earlier asked forgiveness and was granted with favour. Next day the royal flag was hoisted on the fort. Aibak accompanied Md. Sam to Lahore and from there marched back to Delhi. On the way to Ghazna the royal army halted in a garden within the boundary of Dhamek. The description of the sweet perfumes in the garden has been given under the title

The account of the death of the king (Md. Ghori) has been given under the following title:

It so happened that Md. Ghori came back from riding and did not feel well. So he stayed in his camp. As the king was performing 'Namaz' in his tent, some people suddenly entered the tent, attacked the king and struck him five or six blows. The king expired instantly (602 A.H / 1206 A.D.). The author laments the death of Mohd. Ghori and says that the shining star of the horizon of good fortune disappeared and the cruel storm of death ruined

(1) Taj, ff.210b.
(2) Ibid, f. 218a.
(3) Ibid.
(5) Dhamek or Damyak is a place on the bank of river Indus about seven miles from Ghazni, Vide Ghani, Pre-Moghul Persian, P.331.
(6) Taj, f.220b.
(7) Ibid, f.221a.
(8) Ibid, f.222b.
the beautiful garden of the world. He expresses his grief in the following lines:

\[
\text{فَلَوَّنَّى نُورُمُرَدُّ ِأَرْضَان}
\]

\[
	ext{كُرَمَلَ نُورُمُرَدُّ كَنْبَسُا أَمَامَ}
\]

\[
	ext{إِسْكُنَتُ وَأَهَََاثُ وَأَقَّاتُ دَا وَمَا}
\]

(1) Taj, f. 226a.

Tr: He was the mountain of clemency that was taken away from the world.

How foundation of the world can remain stable without the mountain?

Where is his sun-illuminating wisdom?

Where is his word as the world has put on the garb of anguish?

The people of the world are unfortunately devoid of his gentleness and piety.

One cries, 'O fire', other exclains, 'O dust'.

When the news of the death of Sultan Md. Ghori reached Qutubuddin Aibak, he was shocked with grief.

The state of Ghazna came into the hands of Aibak after the defeat and fall of Malik Tajuddin Yalduz, and according to the author, also the major part of India came into his hands. The boundary of his empire has been given in the following lines:

\[
\begin{align*}
\text{وُتُلْيَ كَنْبَسُا نَحْبَرُ ليَرَاءُمُكُرَمَا} \\
\text{دَرْكُا مَا أَمَامُ كَنْبَسُا أَمَامُ كَنْبَسُا} \\
\text{رَأَيْتُ نُورُمُرَدُّ كَنْبَسُا أَمَامُ كَنْبَسُا} \\
\text{كُرَمَلَ نُورُمُرَدُّ كَنْبَسُا أَمَامُ كَنْبَسُا}
\end{align*}
\]

\[
\text{i.e, from Dershwar to the banks of the Great River and from Siwistan to the boundary of China.}
\]

The states of India and Sind were consolidated and the governors of the provinces came under the power. (1) Khutba was read and coins were struck in the name of Aibak. The king, did justice to the people and peace prevailed in the state due to his good administration. He made Lahore his capital. The description of Lahore has been given under the title (2). According to the author, Lahore was the seat of learning and the house of learning and the house of learning.

(1) Taj, f. 226a.

(2) Ibid, f. 227a.
great theologians and ulemas. The qualities of the horse of Aibak has been given under the title (1). Then follows the description of the ball and polo-stick used in the game of Chowgan (Polo). The author tells about the death of Qutubuddin Aibak under the following heading:—

(1)

The account runs thus that while playing 'Chowgan' (Polo) Aibak fell down from the horse and instantly died. The date of his death has not been mentioned. He was buried in Lahore. The author laments the death of the king under the title .

In this connection he mentions the signs of zodiac and complains that all these signs became the enemy of the life of the king. He mentions the movement and position of planets in his attempt to prove that all of them were bent on taking the life of the king. The accession of Sultan Iltutmish has been narrated under the title.

The account of Qutubuddin Aibak comes to an abrupt end and that of Sultan Shamsuddin Iltutmish begins. The date of his accession has been given as 607 A.H.

The description of his justice has been given under the heading:—

(1)

The author says that the affairs of the world and religion are best managed by the sword and the stability of the administration rests on the pen. Sultan Shamsuddin Iltutmish had the support of both the men of swords and pen. The military, as well as the Ulema congratulated the king, on his accession, His kingship was accepted in Hind and Sind and his order prevailed over the east

(1) Taj., f. 228b.
(2) Ibid, f. 234a.
and west alike. The foundation of the kingdom became strong and the cause of religion was espoused. The author describes a group of mitineers who were Turks. The head of the rebellious people a Turk, the Chief of bodyguards, showed disobedience to the king and started massacring the people. The qualities of the horses and the weapons have been described in detail under different heads. The king issued the farman; in the names of great warriors like Mardan Shah, Hizabruddin Ahmed Sur, and Iftekharuddin Mohammed Omar, who were to lead the army. Under the title the author mentions the planets and compares the qualities of the soldiers to those of the planets. As for example, soldiers have been compared to the planet Jupiter in respect of the wisdom. (1) Tajuddin Farukh Shah who had earlier joined the enemy and had thus played foul with the king was amongst the enemy when a sword struck and killed him. The rebels were defeated and fled away. Those who fled from the battle field took refuge in the dense forest. The author describes under that in this way the land of India was cleared of the enemies of Islam. (2)

Again the planets have been mentioned under the title (3). The author says that the earth and heaven were the necklace of loyalty to the king who in the manner of the dove (A sign of zodiac) and the eagle (sign of zodiac) hunted the enemies of the state. Under the title (4) the author describes the justice of the king. The king not only had war achievements but also was great patron of knowledge and learning. He showered favour on the rich and poor alike. The victory of Gwalior begins under the heading (5)

(1) Taj, f.239a,
(2) Ibid, ff.239a-242a.
(3) Ibid, f.242b.
(5) Ibid, f.245a.
Hearing that the people of Gwalior had indulged in chaotic behaviour again, the king ordered his army to quell them with strong hand.

Great generals like Rukunuddin Hamza, Izzuddin Bakhtiyar, Nasruddin Mardan Shah, Nasiruddin Ali and Baqruddin led the army. The horses, the inaccessible desert, the death of water, hot winds, the natural vegetation, the fort of Gwalior—all have been described under separate heads with names as usual. (1) The fort being too strong to give way easily, the royal army besieged it and started shooting arrows at the inhabitants. Adisa, the Baja of Gwalior regretted his action and asked for royal forgiveness which was granted and magnanimous treatment was meted out to him. In the meantime, the two main pillars of the fort fell down and the fort was conquered. (2) One hundred camels and twenty horses were presented to the king. (3) In describing the horses, the author uses such words which peculiarly contain the letter "o" in each. As for example:

... and so on. The account of the king's march to Delhi begins, (4)

Figuratively the author says that, with the advent of the Muslim army the opponents took to heels. (5) The king treated both humble and great alike. The foundation of tyranny was uprooted, the sun of justice spread its rays all over, and victory kissed the king's feet wherever he went. (6)

(1) Taj, ff.245b-248a.
(2) Ibid, f.249b.
(3) Ibid, f.250a.
(4) Ibid, f.251a.
(5) Ibid, f.251b.
(6) Ibid, f.252a.
The account of war between Iltutmish and Tajuddin Yalduz of Ghazna begins under the following title:

(1)

It is related by the author that after the expedition of Gwalior peace and tranquility prevailed in the country. All the rebellious elements were suppressed. On the other hand the followers of Tajuddin Yalduz persistently flattered and incited him to march on towards India with a large army. Iltutmish's army on hearing the news, marched forward and on Monday, the 3rd Shawwal in the year 612 A.H. reached close to each other. (2).

It appears from the lines which are being quoted below that Iltutmish was supported by the Indian Rajas as well in his fight against Tajuddin Yalduz. Hence inspite of being a noble of the ruthless Muslim conquerer, Hasan Nizami has shown his large-heartedness in praising the arms of the Indian contingent:

(2)

Tr: The swords of the Indians are pointed like lily flowers (sharp-edged).

Torrents of red (blood) ensues.

It appears harmless like the myrtle leaf over the pomegranate flower.

Just as the pomegranate covered by its green leaves.

(Clearing out the rhetorical devices the quatrains means: The Indian soldiers seemed perfectly polite and gentle but were fierce fighters. Their swords hit the mark and gave the death-blow).

The author pays a glowing tribute to the royal army and its allies praising their swordsmanship and other feats of war-fare and concludes that Tajuddin Yalduz was arrested and his army was completely uprooted. (3)

Due to the salutary measures of the king, the country and its people enjoyed peace once again.\(^{(1)}\) Now we come to the conquest of Lahore.\(^{(2)}\) Muyyadul Mulk Md. Junaidi was prime-minister at this time.\(^{(3)}\) He was a great mah of letters and possessed many rare qualities of head and heart. The Prime minister was like a candle in the darkness, to the way-farer. He managed the affairs of the state with such ability that its fame spread throughout the world.\(^{(4)}\) Not a single instance of disturbance was reported in the country. He was exemplary for the world and was endowed with qualities which are found but in few people. It so happened that Malik Nasiruddin in of Lahore became defiant and organised rebellion against the central authority,\(^{(5)}\) whereupon Iltutmish set out for Lahore with a large army.\(^{(6)}\) When the enemies got the news of the arrival of the royal army they fled away and crossed the river like an animal running for life, under the heading the author compares them to various animals as for example ants, snakes, fishes, spiders, crows, eagles etc.\(^{(7)}\) The royal army proceeded with courage valor and chivalry and on 14th Shawwal, reached the bridge. When the enemy caught glimpse of the royal forces, they ran hither and thither for their lives. The king marched back to Lahore after the victory.\(^{(8)}\) Large amount of booty came into the hands of the king as never before had been recorded.\(^{(9)}\) The rebellious chief Malik Nasiruddin went to Uchch.

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\(^{(1)}\) Taj, ff. 265a.
\(^{(2)}\) Ibid,f. 265b.
\(^{(3)}\) Ibid,f. 265b.
\(^{(4)}\) Ibid,f. 266a.
\(^{(5)}\) Ibid,f. 267b.
\(^{(6)}\) Ibid,f. 268b.
\(^{(7)}\) Ibid,f. 270a.
\(^{(8)}\) Ibid,f. 271b.
\(^{(9)}\) Ibid,f. 272b.
In the whole province of Lahore, Khutba was read and coins were struck in the name of king Iltutmish. The king now marched to Delhi and the governorship of Lahore was granted to Nasiruddin, the son of King Iltutmish in the year 614 A.H. The author mentions Nasiruddin with long Arabic titles. Nasiruddin granted favours to each one of his attendants and servants according to merits. Everyone in the kingdom became pleased with the king.

The author refers to men of letters of those times who wrote books and presented them to the king. But unfortunately he does not mention any name in this connection. When all the affairs of state were settled skillfully, arrangement was made for a banquet to celebrate the occasion which has been described elaborately. After the banquet they marched for hunting towards the forest. The hunting excursion has been described in detail.

From f.286a - f.327b (5th line), the text is a repetition of previous accounts of the wards of Benaras and Kol, fought by Md. Sam, and the account of the victory of Thangar described in previous pages.

Under the title the author praises the king and dedicates his composition to him. Here the text begins with the following title:-

The author says that he brought his humble composition to the royal threshold with much expectations. That the study of wisdom and intelligence, possessed by the kings, and mentioned in this

(1) Taj, f.273a.
(2) Ibid, f.273b.
(3) Ibid, f.274a.
(4) Ibid, f.275b.
(6) Ibid, f. 327b.
Moreover study of rare qualities of kings would stimulate good instinct in them. According to the author the book would be a mine wherein the readers would find many valuable literary gems, and precious maxims. And the book would be a source of knowledge of glories and illustrious traces of the past. Under the title the author imagines the scope of literature as the field where polo is played; where men of letters display their skill. He appeals to the king to compare his book to the composition of any one of his contemporaries. He urges that the justice of the royal majesty would not find any work either ancient or modern parallel to his book. Under the title the author prophesises that in near future his composition would become popular and much sought after in the whole world. He says that he underwent great labours and took pains in carrying out the task of writing the book and asserts that he arranged the events in such a way that the reader would face no difficulty in comprehending it. Under the title he dedicates the book to the king. And that is the end of the book.

(1) Taj, f.328a.
(2) Ibid.f.328b.
(3) Ibid.f.329a.
(4) According to Elliot & Dowson the book was carried down to further twelve years from where it ends in all available m/ss, in support of his claim he mentions a valuable copy which carries the history down to 626 A.H. (1228-9 A.D). See : His of Ind. Vol. II. P. 210.
Almost all historians, dealing with the histories of medieval India, and men of letters interested in Persian studies are unanimous that Taj-ul-Maathir is written in a very high-flowing and ornamented style making the work inaccessible to ordinary readers where in grains are mingled with a mass of chaff.

According to C.A. Storey "Taj-ul-Maathir is a verbose, rhetorical, and uninformative account in prose and verse." (1)

Mr. I.H. Qureshi observes, that the "facts narrated in the Taj-ul-Maathir are correct" and according to him "the author has recorded at many places, the matters of administrative interest." (2)

E. Brethels, while describing the work as "very highly esteemed in the Muslim East as a model of elegant style", lays stress on the difficulty which readers face in extricating "historical facts from the medley of rhetoric" but admits its "undeniable value for the history of India and Afghanistan." (3)

Elliot and Dowson assign wide reputation to Taj-ul-Maathir "throughout the eastern Mohammedan World" not for the subject it deals with, but for the "peculiar mode of its treatment". The Taj-ul-Maathir according to them is exceedingly poor in historical details. In Elliot's opinion "It swelled out to this unnecessary magnitude by the introduction of tedious and meaningless descriptions and digressions." (4) Hammer remarks that Aibak would have sunk

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(1) Persian Literature, Sec.II, Fac.3, P. 494.
(2) Administration, P. 12.
(4) His of Ind. Vol. II, P.205.
into oblivion had not Hasan Nizami, the author of Taj-ul-Maathir attempted to write an account of him. (1)

There is no doubt that from the very beginning the readers feel the difficulty, complicacy of the style of Taj-ul-Maathir which makes fanciful reading. The author has given the descriptions of various objects under different headings. It should be noted that all such description are based on pure rhetoric and exaggeration. It is monotonous to read page after page the description of a spear (sword) or dagger (daggers). But these descriptions display flight of imagination, mastery over the language and skillful handling of the words. As for example, the author says that 'the birds in the garden were singing the praise of God'. From literary point of view this flight of imagination may raise admiration in the minds of the readers but it is quite alien to the language, which a historian should adopt. But as in those days under the influence of Persian tradition, it was the custom to write flowery language, the author adopted the same style although it did not suit very much to a book which bears historical account.

In the whole book the author has made unceasing effort to show his command over the language, his flight of fancy and power of rendering it into a beautiful language. From the study of the book it is evident that the author left no stone unturned in his attempts to make his composition as much colourful and decorative as possible. Frequent quotations from Arabic and Persian literature show that the author was, undoubtedly, a very well-read, erudite scholar and a lamed man.

(1) Hammer as cited by Elliot : His of Ind. Vol. II, P. 205.
The style of Taj-ul-Maathir is not devoid of wit and humour. In quite a few places, effective puns have been implied. Many new similies and metaphor have been used to display light-humour. The following sentence is a beautiful example. The author describes the rebels:-

(1) Taj, ff. 245a-246b

The unfortunate band of opponents, unmindful of futurity did not spare any means in displaying their hypocrisy and imposture, posing themselves at the same time simple as paper and ink. (As paper is white, the phrase 'saped-kari' or deceitful disposition is implied for hypocrisy. Inkpot in always black so 'siah-dili' or black heartedness of the insurgents has been compared to it).

The author displays his command over the language under the heading . He uses the word four or five times in a sentence and each giving a different sense. This style is carried on for about ten pages. Similarly while describing the horse he uses only such words which have letter . Thus, in the whole passage consisting of two or three pages we find no word which does not include the letter in its construction. (1)

A specimen of the text is given below:-

(1) Taj, ff. 245a-246b.
There are altogether more than 1500 Arabic pieces, both prose and verse, including a few Quranic verses scattered here and there. It would be fair to say that the book is written in Perso-Arabic.
style. The book is not at all prose in its strict sense. Rather it is semi-prose, - a sort of prose-poetry. Not a single word of Hindi origin is found in the text, though the books of later period like Tarikh-i-Firuz Shahi by Barani contain a good deal of Hindusthani influence. The reason may be that Taj-ul-Maathir was written in the early period of Mohammedan rule. And it was not long since Muslims had been rulers of India. Subsequent influence of the language of the conquerers on that of the conquered and vice versa was not significant, so the book does not contain any word of Hindi origin and has been written in chaste Persian.
Taj-ul-Maathir the first history written in India during Muslim rule is often not regarded as history. Some historians are of opinion that this work is not informative and according to them it is "exceedingly poor in historical details."(1) They consider it to be a mere play of words and imagination. But it is not so. It is only because of the high flowing ornate style of the work that some historians have under-estimated its historical value. Important informations have lost their significance in the mass of rhetoric jugglary and thus have escaped the attention of the readers. As Hodivals puts it, "Hasan Nizami is at times so intoxicated with the fumes of his own magniloquence that his speech is no more than a stutter, and Elliot appears to have been unable to make much sense out of his verbiage"(2). It would be sheer injustice to disregard and under-estimate the historical value of the book. It may be true that the language and style of the book is complicated and intended to show off the literary skill of the author. In this respect the book is quite contrary to Tarikh-i-Fakhruddin Mubarak Shahi which was written shortly after the compilation of Taj-ul-Maathir. While the book Taj-ul-Maathir abounds in fanciful expressions, literary magnificence and complicated Perso-Arabic sentences, Tarikh-i-Fakhruddin Mubarak Shah, is remarkably simple and deals mainly with historical affairs. Owing to above-mentioned qualities Taj-ul-Maathir may be called a literary masterpiece but these very qualities mar the historical background of the book. As far as the historical importance of the book is concerned, these qualities,  

(1) Elliot and Dowson: His of Ind. Vol.II, P. 205. 
(2) Hadivala : Studies, PP. 178-9.
which make the book a master-piece of literature, at the same time lessen its historical value. The historical account is interrupted by non-historical and poetic details. The links between the facts are broken and the reader is left to wander amongst the vast multitude of verbose and imaginary expressions. So the book has become mere medley of beautiful words, fanciful imagination and colourful sentences and the facts are eclipsed by the dazzling text. We should know that man is the production of his own environment and time. The style prevalent in those days has found full expression in Taj-ul-Maathir. Hence the adverse criticism on it, merits balanced assessment. Besides, history is not only the record of events, war and peace, but also that of socio-religious and geographical conditions. The expanding dimension of history today has accepted the norms of history-writing which was to a great extent followed by the author of Taj-ul-Maathir. From this point of view he deserves commendation. Though the language and style may not be suitable for a book meant to be history, yet its historical value can not be denied just because of its complicated and tedious language and high flowing style. It is the only book written in India during the early Muslim rule, which covers the reign of Qutubuddin Aibak. The achievement of Aibak, as the governor of Hindusthan, his accession to the throne after the assassination of Md. Ghori, his achievements as a king, his just and liberal attitude towards his subject irrespective of caste and creed have been described in the book. The author has also discussed the importance of the council of ministers in running the administrative machinery of state, which throw ample light on the role the ministers had to play in helping the monarch to take decisions on
vital issues. (1) It throws light on the period which was most important for the foundation of Muslim rule in India. All dates given by him are correct. The author gives minute details of war, instruments used in war, celebration of victory and deployment of army. These descriptions draw a pen-picture of war and depict the society and culture of the conquerers. The descriptions of the animal world, geographical conditions and climate of India undoubtedly give very useful details, that are not to be found elsewhere.

As the dark side of the picture there may be some shortcomings. Unfortunately the author omits some important details such as the life and condition of the native people and the dates of some events have been neglected. Taj-ul-Maathir lacks in systematic chronological arrangement of the events e.g. the author's narrative of the capture of Nahrwala by Qutubuddin in 591 A.H. is preceded by his account of the capture of Gwalior which occurred in 592 A.H. Notwithstanding the shortcomings the book stands out as the only first-hand source book for the history of the period concerned. In the light of above discussion conclusion may be made about the utility and importance of the book. The greatest importance of the work is that it is the earliest record of historical, geographical, social, and cultural conditions prevailing in the early Medieval India. It also gives us an insight into the character and minds of the invading Turks, who from far off Ghazna came and settled on the Indian soil as her own sons.

(1) Taj as cited by Nizami, Salatin Delhi, P.43, f.n.l.
II: TARIKH-I-FAKHRUDDIN MUBARAK SHAH