CHAPTER TWO
TARIKH-I-FAKHRUDDIN MUBARAK SHAH

Next important historical work produced in this period namely Tarikh-i-Fakhruddin Mubarak Shah is also an authentic source of information. The book starts with Muizzuddin Md. bin Sam popularly known as Md. Ghori in history, his invasion to India, wars, conquests, nomination of Qutubuddin, his administrative reforms, founding of madrasahs, khanqahs, mosques and land reforms, his chivalry and generosity, all have been dealt in details. Then the author speaks of Turkistan, its people, customs, manners, religion, agricultural and mineral products and the peculiarities of different stones, various language and dialects spoken in that part of the land.

Now let us come to a short sketch of the life of the author:-

SECTION-A: LIFE OF THE AUTHOR

The identity of Fakhr-i-Mudabbir, the author of Tarikh-i-Fakhruddin Mubarak Shah has been a point of controversy. Even learned scholars of Sir Dennison Ross Calibre have confused our author for his well-known name-sake, the famous poet Fakhruddin Mubarak Shah Al-Marvarudhi, the hot favourite of Ghyath-al-din Md. Bin Sam, who lived a life of ease and comfort at Ghazna, during his times. According to Minhaj-us-Siraj, Fakhruddin Mubarak Shah Al-Marvarudhi also wrote a book of geneological tables in verse, completed it during the period of Ghyath-al-din Md. b. Sam and dedicated it to the said ruler. (1) The author of Tarikh-i-Fakhruddin Mubarak Shah was Fakhruddin Mubarak Shah alias Fakhr-i-Mudabbir as confirmed by A. Sattar Khan and not Fakhruddin Mubarak Shah Al-Marvarudhi, the famous poet mentioned by the author of

(1) See Tabaqat, PP. 28-29.
Habib-us-Siyar, Minhajus Siraj, Ibnul Athir, and Aufi. (1) The author of Tarikh-i-Fakhruddin Mubarak Shah gives his name in the introduction of Kitab-al-Bahr-al-Ansab (as called by Sir D. Ross) or Kitab-Shajra-e-Ansab (as called by the author himself) as Mohammed bin Mansur bin Sayeed bin Abul Faraj bin Al Jalil bin Ahmed bin Abi Nasr bin Khalaf bin Ahmed bin Shwayb bin Talha bin Abdullah bin Abdur Rahman bin Abu Bakr, the second orthodox caliph. Thus he traces his lineage back to the Caliph Abu Bakr and also to Abu Muslim (2) On mother's side he claimed to be a descendant of Bulkatgin, the father-in-law of Mahmud Ghaznavi. His great grand father held respectable posts in the Courts of Ghorid Sultans. His great grand-father Abul Faraj held the post of treasurer in the court of Sultan Ibrahim bin Masud, and was appointed on twenty one different posts in the court of the same ruler. He had also suffered imprisonment with the Sultan in the Fort of Nae. He had been a class-mate and boon companion of the Sultan and was held in great esteem and confidence by the Sultan himself, who entrusted him with responsible tasks and was always pleased with his skill and sagacity.

As the author is almost silent over details of his personal life and does not provide any glimpse of his family back-ground except where is necessary, no more is known about his great-grand father or his grand-father Sayeed. Author's father Mansur, was one of the most learned men of the time and was well versed in more than twenty branches of learning. A large number of people thronged his house as his pupils and he himself had the honour of being taught

(1) Ic, 1938, PP. 396-404.
(2) Tarikh-i-Fakhruddin Mubarak Shah, edited by Sir E.D. Ross, PP. 69-70.
by forty great Imams who were the torch bearers of learning in those days.

This provides ample proof that his ancestors were highly learned and respectable men of their time and held important positions at the royal court. The author himself was attached to the courts of Sultan Khasrau Malik of Ghazna, Sultan Muizzuddin Md. bin Sam Ghori, Qutubuddin Aibak, and Sultan Iltutmish. He is silent about the date and place of his birth. His ancestors migrated from Ghazna to Lahore during Ghuzz invasions. 547 A.H / 1153 A.D. (1)

The author does not provide any clue to his age at the time of migration. Whether he was born in India after the family's migration is also obscure. He mentions his family genealogy which was left behind at Ghazna and nobody had courage enough to travel to Ghazna and procure it, till Lahore was captured by Muizzuddin Md. b. Sam in 583 A.H / 1187 A.D. and Khusrau Malik who held Lahore, was defeated and made prisoner. After the victory the author went to the Court at Lahore and presented a petition to the Sultan for the return of his ancestral property at Ghazna which was however granted. Thereafter he went to Ghazna and brought the genealogy to Lahore. (2) The author then made up his mind to prepare the genealogy of the Holy Prophet (Peace Be on Him) and of his ten companions. When this task was over, he further compiled the genealogies of the companions of the Holy Prophet, both immigrants (Muhajirin) and helpers (Ansars). This took a long time and he had to consult many books on history, war poems (epics), anecdotes, diwans and various other materials. (3) After this the idea of

(2) T.F.M, P. 62. (3) T.F. M, P. 63.
collecting the geneologies of Quranic Prophets struck his mind. These compilations aroused his thirst for further knowledge and he arranged the geneologies of the Kings of Yemen, Syria, Hejaz, Iraq and Persia, as well as Pre-Islamic and Post-Islamic poets of Arabia. The author had to face many difficulties in compiling the geneologies of the kings of Persia. This task required greater time and labour than any of his previous compilations because a thousand years had elapsed and it was very difficult to recover it.

To this series of geneologies were included the geneologies of Umayyad caliphs, the Abbasids, those of Imam Abu Hanifa and Imam Shafi, of tribes of India, of Alexander the great, of Loqman the Philosopher, (1) of Balaam, (2) of the sons of Du'r (3) of the nobles of Umayyads, Abbasids, Tahirids, Saffarids Samanids, of the family of Sabuktagan, (4) and the Ghorids.

According to the author himself, he studied no less than one thousand books in the process of compilation and the gigantic task took a period of twelve years. Thereafter he spent another year in arranging it systematically and in appropriate order. When he showed the compilation to his father, he was greatly astonished and pleased to see such great work accomplished by his son. He appreciated the work and admired his talent. (5) In the year 602 A.H / 1205 A.D, on the arrival of Sultan Muizzuddin Md. Sam in Lahore, Fakhruddin Mubarak Shah made up his mind to present the book to him. But he could not do so owing to the

(1) A celebrated Eastern fabulist and Philosopher, sometimes identified with Aesop.
(2) In Old Testament, a contemporary of Moses.
(3) In Old Testament name of the Malik, the Khuzaite who drew Joseph from the well.
(4) Founder of the Ghaznavid dynasty.
(5) T.F.M., PP. 69-70.
departure of the Sultan and his subsequent assassination at Damyak. (1) After his death, Qutubuddin Aibak assumed power and came to Lahore. With the approval of two military Chiefs Mubarak-al-daula-wal-din Ulugh Dad Bak Tughril Tagin and Ahmed Ali Shah, Fakhr-i-Mudabbir, dedicated the work to Qutubuddin Aibak and presented it to him who appreciated it and showered great favour upon the author. He ordered fresh copy of it to be prepared for his royal library.

Fakhr-i-Mudabbir's another work of great importance is the book Kitab-i-Adab-al-Harb wa-l-Shujaat, also called, Adab-al-Muluk-wa-Kifayat-al-Muluk. It was dedicated to Sultan Iltutmish (607-633 A.H) to whom he vows his loyalty in the preface of the book. The work is a treatise on warfare and administration of state as it also includes instructions to the rulers on how to be a successful ruler and lays stress in their duties towards the subjects. In this book, Fakhr-i-Mudabbir gives useful informations in regard to the mode of war and equipments used in war, during those times. In this connection he gives useful details of Indian arms, ammunitions and various other information regarding India. He shows considerable acquaintance with the Hindusthani language and uses a few words of Indian origin. The date of his death is not known. But this is certain that he lived to see the reign of Iltutmish to whom he dedicated his later compilation namely Kitab-i-Adab-al Harb-wa-l-Shajat. (2)

(1) T.F.M. P. 72.
(2) The book has been published from Tehran edited by Ahmed Suhaili-Khwansari (1348)
DESCRIPTION OF THE BOOK

The book Tarikh-i-Fakhruddin Mubarak Shah is originally
the introduction to the more comprehensive work Shajra-e-Ansab or
Kitab-i-Bahr-i-Ansab, a book of genealogical tables compiled by
Fakhruddin Mubarak Shah or Fakhr-i-Mudabbir in 1206 A.D. (1) As the
introduction threw light upon some important milestones in the
foundation of Muslim rule in India, it was edited by the renowned
orientalist Sir E.D. Ross and published by the Royal Asiatic Society
of London in the year 1927, with the title of Tarikh-i-Fakhruddin
Mubarak Shah. It was edited from a unique manuscript dating back
to 15th Century in the possession of one Mr. A.G. Ellis of London
in the year 1912. The text according to Mr. Ross represents less than
half the number of folios contained in the unique manuscript from
which it was derived. The description of the contents is as follows:-

The book begins as was the practice of all muslim writers of that
time with the praise of God. The author praises God for his creations
and mentions the creation of seven climes and seven planets. Accord­
ing to the author heaven was divided into seven climes and seven
planets were created to adorn the seven climes. Each of these planets
was given different characteristics and different nature. Similarly
the earth was divided into seven continents. Each division of the
earth was called Iqlim and the seven iqlims or climes corresponded
to the seven planets mentioned earlier. There is a long list of
places mentioned under each iqlim. Some of the names are quite

(1) For details of Shajra-e-Ansab See E.D.Ross' article in
known to us while some are not. To name a few of them, first
iqlim consisted of the countries of Habsha, Zangbar, Nubeh, China,
Ceylon etc. Famous cities of Nahrwala, Kumbayat, Sommat, Mansura,
Medina, Mecca, Jeddah along with many other places were included in
the second iqlim. Third iqlim contained the cities of Tripoli,
Palestine, Jerusalem, Babel (Babylonia) Kufah, Qadessiyah, Abadan,
Basra, Madain, Baghdad and Andalus (Spain). In the same way Kashmir,
Kabul, Balkh, Jordon and many other places have been classified
under the remaining iqlims. The author describes the forests of
Lura in the seventh iqlim. The forests of Lura were inhabited by
wild and uncivilized people. (1) Then there was the land of
Saqlabiyān where Bulgharis went for trade and brought queer articles
from there. Minerals and precious stones were found in the mountains
and every stone was connected with a star and possessed peculiar
characteristics. The author does not give detailed information of
the characteristics and utilisation of these stones because "if the
details were mentioned the book will be voluminous which is not
within the scope of the original book." (2)

The prologue is continued. The author repeats the old
Biblical and Quranic legends about the creation of Adam and Eve, the
refusal of Satan to prostrate before Adam, subsequent events, and
the superiority of man over other creatures. God sent Prophets for
the guidance of men. Prophets held most revered position among men.
Next to Prophets, honest men, martyrs and learned men were highly

(1) Lura is said to be in Turkistan, Vide T.F.M, P. 39.
(2) T.F.M, Page 7.
esteemed learned men have been indispensable in all times. The
author quotes from the Prophet’s sayings to support his statement:-

(1)

Tr: Learned men are heirs to the Prophets.

The author quotes several sayings of the Prophet in favour of the
men of learning. As for example:-

(2)

Tr: A single learned man is more tough for the Satan than a
thousand pious men.

(3)

Tr: Blessed are the rich who go at the doors of learned men and
condemned are the learned men who throng the courts of rich.

After learned men come kings whose obedience is incumbent upon
his subject. It is the duty of the believers of God and his Prophet
to obey kings. The author quotes following verse from the Quran in
support of his statement:-

(4)

Tr: O men of faith, obey God and obey the Prophet and the
authorities of states.

He quotes the following saying of the Prophet in this connection.

(5)

Tr: The king is the shadow of God on earth and is the shelter
for the oppressed.

The duties of the kings and their prerogatives are elucidated by
the author. The author says that according to the shariat, kings
are entitled to some special prerogatives. These include recitation

(1) T.F.M, P.9.
(2) Ibid, P.10.
(3) Ibid, P.11.
(4) Ibid, P.12.
of his name in the Khutba, after Friday and Id Prayers, right to impose land tax (Khiraj) and the right to proclaim religious war (Jehad). Doing justice between the warring parties, defending the country from the invaders, maintaining armies, punishing the wrong doers are the duties assigned to the kings. In this connection Prophets saying has been quoted which is as follows:

(1)

Tr: One moment of justice is better than prayers of sixty years.

The king is also obliged to crush the tyrants, eradicate practices which are deemed unlawful in shariat, protect life, property and honour of the people from the oppressors and manage the fund of Baitulmal or public treasury in such a way as to reach the deserving people. According to the author, in the beginning of Islam, "Sadquats" or charities were distributed among eight kinds of people. One of these, were the people who had embraced Islam, owing to the fear of sword and were no more than mere hypocrites. (2) The Holy Prophet offered eighth part of the alms to them so that initially they stick to Islam for the sake of getting alms. And consequently when impressed by the qualities of Islam, they had become true lovers of Islam, it was withdrawn and included in the remaining shares.

The author describes the remaining seven kinds of people. Those were the poor, orphans, widows, and people who had forsaken the world. (3) Public welfare works such as building of wells, mosques, bridges, schools, inns, and forts were also to be undertaken at the expense of public treasury. (4)

(1) T.F.M, P.14.
(2) The author tells that there were thirteen men in this group. He gives their names. T.F.M. P.15.
(3) T.F.M. P.16.
(4) Ibid, P.17.
Justice according to the author is a great quality for a king and administering true justice makes a king immortal. Justice cannot be maintained without punishing the wrong-doers.

The author opens the account of Sultan Muizzuddin Md. bin Sam. (1) It was in the seventh century, when the world was a seat of turmoil and chaos, that king Md. b. Sam was born. This was the time when Ghuzz Turks had captured the empire of Ghaznin - Sultan Md. bin Sam came of the family of Zahhak, who is said to have ruled over Persia for a thousand years. (2) Md. bin Sam captured Ghaznin and made it his capital because it was one of the best cities of the world (3) and had been the seat of many a great kings and just rulers. His empire extended from the great river Tarmaz to the river Muhit. (4) He waged many wars against the unbelievers i.e. Qaramites and Mulahidas. (5) During his rule peace and prosperity prevailed in the state. Trade and commerce improved and many rare commodities were imported into the state and were sold freely in the markets. (6) Md. Ghori's sense of justice was such that nobody dared oppress the poor. Even the slaves enjoyed great favours and we find many slaves holding responsible posts in

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(1) T.F.M. P.19.
(2) Ibid, P.19,
(3) Ibid.
(4) Zahhak is a corrupted form of the primeval serpent "Aji-Dahak". In Persian legend Zahhak was the king who bore two hissing snakes on his shoulders. Two human brains were the daily food of these snakes. This led his people to revolt and kill him. Vide Rahman. M, Allusions and References, P. 274.
(5) Qaramatian is an offshoot of Ismailian sect, Mulahida is the wider term for Ismailians. For details of these sects, see Elliot & Dowson's His of Ind. Vol. II, Appendix. PP. 586-590.
(6) T.F.M. P. 20.
administrative, educational, civil, and military departments.
The great king himself had a slave whose name was Qutubuddin. The account of Qutubuddin begins. There had been no king like Qutubuddin, who himself had 1000,00 slaves. (1)

The author goes back to the days when Turkistan was captured by Muslims. In those days of turmoil and disorder, Qutubuddin was sold as a slave and happened to pass into the hands of Haji Fakhruddin Kufi of Nishapur. Haji Fakhruddin was a descendant of Imam Abu Hanifa and himself was a great learned man. Qutubuddin learnt to read the Holy Quran from that great man. While still in the house of the great Qazi, he had the privilege to visit the court of Md. Ghori. As the king observed good qualities and great wisdom in the slave, he entrusted him with the post of Chief of the army of Kahram. (2) In the year 588 A.H. he was granted the governorship of Kahram. In the same year Kola, the Raja of Ajmer was defeated and captured. In this war fourteen elephants came into the hands of the royal party. The forts of Ajmer and Delhi were taken in the same year. Four gold kettle-drums each weighing 300 mds, were captured by Qutubuddin. (3) Those four gold melons were sent to Md. Ghori who sent one of those to Ghyath-al-din. Ghyath-al-din ordered the dome of Adina Mosque to be built with it. (4)

(1) T.F.M, P. 21.
(2) Ibid, P.22.
(3) The word 'Kharpaza' has been used to mean kettle-drums or Nagaras shaped like melons. Minhaj speaks of them as Kos-i-Zarrin i.e. golden drums. A Kos is according to 'Ghyas-al-Lughat' a 'Naqqara-e-Buzurg' a great drum or Naqqara, Vide Hodivala, Studies, P. 180.
(4) T.F.M, P. 23.
In the year 590 A.H / 1194 A.D. Raja Jit Chand was defeated. A hundred elephants and a large amount of booty came into the hands of royal army. The author gives an year by year account of Qutubuddin's military exploits. In the year 591 A.H / 1195 A.D. Ajmer was captured. In 592 A.H / 1196 A.D. Qutubuddin accompanied Md. bin Sam to the expedition of Gwalior and captured Thakeri. (1)

In the year 593 A.H / 1197 A.D. Nahrwala was captured and a large amount of booty fell into the hands of the royal forces which was distributed among the army. Thirty mighty elephants were sent to Md. Ghori.

In the year 594 A.H / 1198 A.D. the fort of Badayun was conquered. In the year 595 A.H / 1199 A.D. Chantarwala and Qanauj were captured. The province of Sarwa was also taken. In the year 596 A.H / 1200 A.D. Malwa and its adjacent areas were conquered. In 597 A.H/1201 A.D. after the fall of Gwalior a large amount of spoils was seized from there. In the year 598 A.H/1202 A.D. Qutubuddin returned to Md. Ghori and expressed his desire to lead his forces to Khurasan. But Md. Ghori advised him not to embark on an expedition which would take a long span of time. And it was not wise for Qutubuddin to leave the newly conquered Indian territories in un-experienced hands. It was also possible that disturbances might raise their ugly heads in India during his absence, as Khurasan was very far from India. (2) In 599 A.H / 1203 A.D. Kalinjar was captured and large amount of booty fell into the hands of the royal army. In the year 600 A.H/1203 A.D. Bidur was captured.

(1) Thakeri or Jahangarh is now in the state of Karauli and lies 24 miles north of Karauli town.
(2) T.F.M. P. 24.
In the year 601 A.H / 1204 A.D. Qutubuddin paid a visit to Purshor to see Md. Ghori who had suffered from an injury of the eye in Khwarzm and had now recovered. After the meeting, Qutubuddin returned to India where he began the task of subjugating the unconquered provinces. His fame had spread far and wide. But the credit must go to his able military Chief Husamuddin Ahmed Ali Shah. The Chief was a very courageous and strong-willed man. Qutubuddin not only captured the cities of India but also built many mosques, khanqahs, and madrasahs. He was not only a conquerer but also an able administrator and a just ruler. Impressed by his noble disposition many Hindu men and women embraced Islam.

In the year 602 A.H / 1205 A.D. Md. Ghori came to India to suppress the rebel tribe of Khokhars. The military forces in India were at his beck and call and prepared for war against the tribes of Khokhars, Sihas, Jamtas, Harhars, Andahas, Rambalas and the inhabitants of Koh-i-Jud who since a long time were bent upon disobeying the government and showing disloyalty to the Sultan. They killed those who had embraced Islam and created mischief. People left their house for fear of their high handedness. They were at last defeated and more than 200,000 of the insurgents were killed in action. A large number of them were made captives and

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(1) T.F.M, P.25.
(3) According to a late chronicle Raj Darshani (as cited by Habib & Nizami, Comp. Hist 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 Raja had invited Muizzuddin.
a vast amount of booty came into the possession of the royal army. The booty consisted of gold, silver, precious commodities, horses, camels, cows, sheep, and goats. The spoil was distributed equally among the soldiers.

Md. Ghori made Qutubuddin Aibak his Viceroy in India and titled him Malik. After establishing Qutubuddin Aibak's viceroyalty in India, Md. Ghori set for Ghazni. Hardly did he reach the place of Daymak (Damyak) that he was assassinated. Qutubuddin was much aggrieved at the tragic happening and did not attend to the affairs of state for several days in mourning the death of the master.

The commencement of the journey of Qutubuddin Aibak to Lahore is described. In summer Qutubuddin Aibak set forth on a journey to Lahore. It was very hot and men and horses both faced great trouble due to acute shortage of water and fodder. On Tuesday the 11th Zilqaddah in the year 602 A.H / 1206 A.D. the royal army reached the village of Dadymuh near Lahore. They were welcomed and greeted by the people of the village.

On Tuesday in the same month Qutubuddin entered the city of Lahore, and, according to the wishes of the assassinated king, took the reins of government into his hands. His policy was of justice and equity. No member of his army dared exact forcibly smallest article from anybody. In those days land tax or Kharaj was fixed at the rate of 1/5th of the total property of a man. This was not in accordance with the shariat or Islamic law.

Qutubuddin Aibak cancelled the existing rate and fixed 1/10th. of

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(1) T.F.M, P.29.
(2) Ibid, P.31.
(3) Ibid.
(4) Ibid, P.33.
(5) Ibid.
the property and even 1/20th of the property in some cases. (1)
The order was put in black and white and properly sealed by the
Sultan, its' copies were despatched to villages, towns, provinces,
and were circulated well among the masses, so that they might be
aware of the new royal order and thus be safe from being cheated
by dishonest officials. (2)

Establishments and educational institutions were founded
for the welfare of the public. Khanqahs and mosques were set up
for the learned men and experts in Hadith and Quranic sciences.
The Sultan contributed generously to these institutions out of
his personal property. (3) A large amount of money was set aside for
the cause of poor, dervishes, widows and orphans.

The author eulogises the Turks, who possessed excellent
qualities of head and heart and always proved to be successful
rulers. (4) There was no nation on the globe but the Turks who
devoted their life to the service of Islam and never gave prece-
dence to their families and homes over the cause of Islam. Rather
many nations or tribes again returned to their old faith i.e.
 idolatory. Only the Turks were such people who embraced Islam
with all sincerity of heart and remained faithful to it. After
being absorbed in the Islamic creed, they never cared a grain for
their families, homes and relations. (5)

It was the rule of nature that every creature prospered
in the company of its own kind, and every man received respect
and honour in his home land. But the Turks were exception to the

(1) T.F.M, P.34.
(2) Ibid.
(3) Ibid, P.35.
(4) Ibid.
(5) Ibid, P.36.
rule, who, when bade farewell to their native land, were
honoured and respected in foreign lands. (1) To prove his state­
ment the author tells that it were the Turks who rose to the
position of Sultans from that of Slaves. According to the author,
Turks, held greater position than other Islamic nations as they
established the kingdom of Islam in far-off lands. The author
describes other peculiar characteristics of the Turks and claims
the territory of Turkistan to be the largest in the world. The
boundaries of Turkistan have been described. (2)

The author gives details of peculiar commodities and
animals to be found in Turkistan. Those rare commodities of Tur­
kistan were the following:— (1) Tartar Musk; (2) Tibetan Musk;
(3) Khotan Musk; (4) Rich clothes from China; (5) The sable;
(6) The fox; (7) Yilghari; (8) Bartasi (Fur); (9) Grey sable;
(10) Saghur, Saghre (the rump of a horse); (11) Qaqum (Ermine);
(12) Grey squirrels; (13) Tibetan Ox; (14) Poplar Tree;
(15) Tuz ( a tree ); (16) Horns; (17) Sagog; (18) Falcon;
(19) Eagle; (20) Agate; (21) Fine horses; (22) Bisrak Camels;
(23) Bukhti camels (24) Wild camels.

The list of commodities is followed by a discussion on
the provinces of Turkistan. The minerals and precious stones
found therein have also been mentioned. The author describes the
province of Tughuzghuz (Toghuz-O-Ghuz) in some detail. He also
mentions the forest of Lura and its inhabitants. He gives us
information of their queer customs and traditions. (3)

The inhabitants are said to be primitive people. They did not mix

(1) T.F.M, P.36.
(2) Ibid, P.37.
(3) For details, See T.F.M, PP.34-41.
with outsiders and transacted business with traders who went there, by the help of gestures and signs. There lived another group of people who also belonged to the primitive stock. They too, did not clothe themselves but grew their hair so long that their body was covered with it. There was another place, full of fruit-growing trees, where flowed a great river through the groves, Men lived on one bank of the river and women on the other. A night was fixed in a year when the women crossed the river and met the men. Everybody chose his own companion for the night. In the following morning the women crossed over to the other bank. (1) No man was allowed to go to that side. If some one committed such an offence, his flesh was torn into pieces and he was killed by the women. They subsisted on fruits and preserved fruits for winter.

Good geographical details of the place, the climate, and weather, the mode of living of the natives, their occupation, agricultural products have been given.

The peculiar qualities of some stones have been discussed. (2)

The life and customs of the Russians and Khazars their religion and ceremonies have been discussed. (3)

The people of Turkistan have been divided into four religious groups including Muslims. They were jews, christians, fire worshippers and idol-worshippers. The author gives a few vocabulary of the Turkish language, which he claims to be, after

(1) T.F.M, P.41.
(2) T.F.M, PP. 41-42.
(3) Khazars were people of uncertain origin. They were mostly jews, lived on agriculture. They migrated to cities in winter and passed summer in villages. For details , See Ency of Islam (Barthold), Vol.II, Pt.II, PP. 935-937.
Arabic, the most perfect language of the world. As the author mentions, the script of the Turkish language was divided into two dialects, soghdi and Tughuzghuzi. The details of the two scripts, and the alphabets have been given by the author. The Turks were well-versed in astronomy and were good poets. He reproduces a poem in Turkish language. (1) Khazars had their own script, similar to the Russian script. They had 21 letters. (2)

The author describes the tribes of Turkistan. According to him there were so many tribes in Turkistan that one could not easily keep them in mind. Only those which were best known have been named. They were sixty in number. The author tells us that he described the Turk-nation in such details in order to acquaint the ruling monarch of their qualities so that if his majesty willed they might be absorbed in suitable services. (3)

In praise of the bravery of the Sultan the author quotes following quatrain.

صظری که کند گردیده نارنبرد
علایق گیان بزرگار مادر ور
(4)
Tr: The arrow that Khusrau shoots in the dark night;
Plants on the bosom of an ant and the eye of a snake.
And if he wants to hit that very arrow;
He may hit at its notch by shooting another arrow.

The chivalry and bravery of the Sultan have been described in a very exaggerated manner. (5) While describing the generosity of the Turks, the author says that there has been no other king

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(1) T.F.M, PP.44-45.
(2) Ibid, P.46.
(3) Ibid, PP.48-49.
(4) Ibid, P.47.
(5) Ibid. PP.48-51.
who earned the little of 'Pil-Bakhsh' i.e. 'the bestower of elephants and 'Lak-Bakhsh' i.e. the bestower of lakhs of rupees except Sultan Mahmud Ghazna who pleased with the qasidah of Farrukhi, read on the capture of Sommat, granted him an elephant loaded with gold. With regard to the tolerance and clemency of the Turks, the author cites the example of Qutubuddin, who never shed human blood notwithstanding the seriousness of crime committed by the accused. (1) The author deals with the qualities, a king should possess. According to him a king should be clement. He should not be ill-tempered. He should not be incapable of forgiving. (2) A king should follow the ways of Orthodox Caliphs, while mentioning the generosity of the Caliph Abu Bakr, he quotes the following tradition of the Prophet:

(3) Tr: The generous person (after death) stays near God and I (the Prophet) am his friend. The miser goes to hell and his Companion is the Satan.

The author cites the example of the Caliph ‘Omer while mentioning the quality of justice. Several Arabic quotations have been given in favour of justice. (4) The life of Caliph Othman has been presented as perfect example of honesty and piety. The author tells us, how he was besieged by the miscreants. Though he had 900 slaves at his command who expressed their eagerness to fight against the offenders, he did not allow them to do so, and said that whosoever withdrew his hand from the sword, would be set free. All slaves left their swords and were set free. The Caliph

(1) T.F.M, P.53.
(2) Ibid, PP.50-51.
(3) Ibid, P.56.
did not tolerate shedding of human blood for his own sake. (1)
The Fourth Caliph Ali was perfect symbol of chivalry. Whosoever
fought for the cause of Islam, followed the footsteps of Caliph Ali.
The author praises the reigning king and prays for the longevity
of his reign. (2) He tells that a map of Turkistan followed next
but no trace of the map is found.

It appears from the statement of Sir E.D. Ross that the
author gave a map of Turkistan, China, and Transoxiana in his
original book, but the manuscript, Sir E.D. Ross had chance to see, contained only the heading "The country of China, map of
Turkistan and Transoxiana. (3) The preface to the original book
begins under the heading (4) The author traces
his geneology to Caliph Abu Bakr, and gives an account of circumstances leading to the Compilation of his work.

The author expresses his hope that the king would appreciate
his work. It appears from Sir E.D. Ross' statement that his was
followed by the geneological table of the Holy Prophet in the original
m/s, which is not given in the edited text. (5) Then the stories
of Adam and Eve, their sons and daughters, the building of Kaaba
by them, and an account of their descendants follow. (6)

That brings the end of the book, Tarikh-i-Fakhruddin Mubarak
Shah edited by Sir E.D. Ross which is only the preface to the original
book of geneologies. The 'Shajra-e-Ansab' or book of geneologies has
not been published so far and even the whereabouts of its only known
copy, which Sir Ross had chance to see, is not known.

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(1) T.F.M, P.60.
(2) Ibid, P.61.
(3) T.F.M, Editor's Summary of contents, P.XVI.
(4) T.F.M, P.62.
(5) Ibid, P.75
(6) Ibid, PP. 75-84.
SECTION-C.

LANGUAGE AND STYLE

As far as the literary importance of the book is concerned, the language is pleasantly elegant and fluid. It stands in sharp contrast to high-flowing style of Taj-ul-Maathir. Here and there Quranic verses and Arabic quotations are scattered but they do not interrupt the account. The author gives Persian translation of the verses and sayings of the Prophet which he quotes in several places. The style as Sir E.D. Ross puts it, represents "a half way house between the very simple language of Balamis' translation of Tabari and the fulsome hyperbole of the Tarikh-i-Wassaf." (1) There are of course some obscure names of people and places which require explanations. Following is a specimen extract from Tarikh-i-Fakhruddin Mubarak Shah:-

(1) T.F.M, Introduction, P. 111.
(2) T.F.M, PP. 60-61.
SECTION-D. CRITICAL ESTIMATE

Tarikh-i-Fakhruddin Mubarak Shah of Fakhr-i-Mudabbir is originally the introduction to his book of geneologies called Shajra-e-Ansab by the author and Kitab-al-Bahr-al-Ansab as titled by some orientalists. The said book of geneologies or Shajra-i-Ansab is a fine example of tabular form of history writing popular in Arabia since Pre-Islamic days. Since Arabs took great pride in their heritage they took pains to preserve their geneological trees which later helped much in tracing their histories. According to P. Hardy, Shajra-i-Ansab gives "universal history in the form of a geneology, a chronology of military events, an euology of the reigning sultans, furstenspeigel type maxims for pious rulers, and miscellaneous cosmological, geographical and ethnographical data". The above statement by the learned scholar is no doubt a perfect sum-total of what Shajra-i-Ansab presents, though some informations particularly about the geography, population, customs and languages seem to appear as P. Hardy puts it, "partly legendary".

From the historical point of view, importance of the work can not be denied as it sheds considerable light on the reign of Qutubuddin Aibak, for whose reign only one primary source 'Taj-ul-Maathir' is known. The dates of events furnished by the author are accurate. He gives an year by year account of Qutubuddin's exploits and conquests.

(1) P. Hardy's article in Phillips(ed), Historians of Ind, Pak and Ceylon, PP. 116-117.
It gives interesting accounts of the country of Turkistan, of the tribes, inhabiting its forests and their peculiar customs and rites. More civilised Turkish races have also been described. Their language and script, cultural advancement, chivalry and bravery, religion and faith, occupations and mode of living have been considerably illuminated. These informations provide great relief from the monotonous narration of the military achievements of kings, which was the fashion of the day. Anecdotes about the orthodox Caliphs, Biblical stories of Adam and Eve, their sons and descendents give refreshing flash-back into the past.