CHAPTER FOUR
TARIKH-I-ALAI OR KHAZAIN-UL-FUTUH
Khalji and Tughluq rule in India is marked for a new epoch in the history of Persian literature in India. This was the period when great historians such as Barani and Afif, and great poet of the stature of Khusrau, flourished.

The youngest son of Amir Saifuddin Mahmud, a noble of Iachin tribe of Turkey, in the court of Shamsuddin Iltutmish, Amir Khusrau, born at Patiali, in the district of Etah in Uttar Pradesh in A.D. 1253 was the prince of poets and unique of his age. Even as a child, he was gifted with the poetic inspiration and composed a short elegy on the death of his father when he was barely nine years old. Amir Saifuddin took great care in Khusrau's education and appointed learned teachers such as Qazi Saad-al-din for his instruction. As Khusrau himself narrates, even in those early years he had burning passion for the Muse and used to compose odes, while his teacher constantly tried to make a master of calligraphy out of him. For guidance he looked towards the poetical masterpieces of the time, and of his predecessors and drew inspiration from them. In the preface of Tuhfatus-Saghar he writes that this study strengthened the foundation of poetry and inspired him to such poetic excellence that the poets and men of letters of the time were astonished at his ingenuity.

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(1) Also called Mohan Abad or Mohanpur; See Amir Khusrau, Ahwal-o-Asar, (Delhi-1975), P.38.
(2) Preface, Tuhfatus-Saghar.
After his father’s death, Khusrau was entrusted to the care of his grand-father Imadul Mulk who had been one of the prominent nobles at Iltutmish's and Balban's Court, and had held the post of Ariz-i-Mamalik (Pay Master of the Empire) for thirty years. He was not only a guardian but also a close friend to Khusrau. Imadul Mulk did not allow Khusrau's education to be hampered in any way by the untimely death of Amir Mahmud and brought him up to become a colossal genius of all times.

Persian had been Khusrau's language from the father's side and his mother spoke Hindusthani. So he was well versed in both Persian and Hindusthani. In addition to these two languages, he also knew Arabic, Turkish and Sanskrit. Astronomy was his favourite subject as is apparent from frequent references to it in his works. He excelled in music too and was an expert in both Hindusthani Ragas and Persian Maqams (Rough equivalent of Hindusthani ragas). In fact, there was hardly any branch of knowledge which had not attracted Khusrau.

His first diwan (Compilation of Poetry) Tuhfatus-Sighar (671 A.H) saw light of day when he was merely at his twenty, where in he exhibited his talent by writing an elegy on the death of his grand-father. After Imadul Mulk's death Khusrau joined the Court of Malik Chhajju, a benevolent patron of men of letters. Hardly two years had elapsed in the service of Malik Chhajju when he incurred Malik's displeasure by accepting a reward from Prince Bughra Khan and had to leave the Court of Malik Chhajju to join Bughra Khan's Court at Samanah where he was received with great favours. When Bughra Khan came to Delhi with Balban, after the campaign of Lakhnauti, Khusrau also accompanied him where
he had the honour of meeting Prince Muhammed, the eldest son
of Balban who invited him at his court in Multan. Sultan Muhammed
extended his royal patronage at large to all men of letters. But
Khusrau was his main favourite. Though Khusrau basked under the
sun of royal favour throughout his life, but his five years at Multan
were the golden period of his literary career where he had the
opportunity to meet eminent literary stars of the age including
Hasan Sijzi, admirably called Saadi-e-Hindi. Khusrau was on very
intimate terms with Hasan and mentions him as "one of the eminent
poets of Hindusthan" in the preface of Ghurrat-ul-Kamal. His
attachment to Hasan attained deeper dimensions during his stay at
Multan which terminated at the sad event of the death of Sultan
Muhammed in a battle against the Mongols in the year 683 A.H. (1)
Khusrau was made captive but fortunately gained freedom with great
difficulty. Khusrau came back to Delhi and attached himself to
Amir Ali, the Chief of the bodyguards. In the meantime Balban
had died and his young grandson Kaiqubad succeeded to the throne.
The prince soon fell into luxuries and neglected the affairs of
the state. This led his father Bughra Khan to march to Delhi from
Lakhnauti. Due to the intervention of some notable Amirs that
possible clash was averted and the father and son were reconciled.
Amir Khusrau was present with Amir Ali on the Kaiqubad's side and
witnessed the whole episode. Later, when he joined Kaiqubad's
Court, he wrote the mathnavi Qiran-as-Sadain describing the event.

After Kaiqubad's death Jalaluddin Firuz Khalji who held
Khusrau in great esteem ascended the throne. He appointed Khusrau
(1) For details See Ashiqa (Dawal Rani Khizr Khan)
as Mashaf-dar on an annual salary of 12,000 Tankas. (1)

Khusrau wrote another mathanawi depicting Firuz's victory over Malik Alauddin Kiltu Khan. When Firuz Khalji was assassinated by his successor Alauddin Khalji and Alauddin became king, Khusrau composed numerous penegyrics in praise of Sultan Alauddin. Alauddin's reign saw the compilation of most of Khusrau's works. It was during this period that Ghurrat-ul-Kamal, Baqiyah Naqiyah, Khazrainul Futuh and Ijaz Khusrawi were completed. After the death of his mother and brother, Khusrau associated himself with the famous sufi saint Khwaja Nizamuddin Auliya who honoured him with the Kulah-chahar-gosha and a Khirqa (Sufi robe). This association yielded a profound effect on Khusrau bringing about a great spiritual change in him. His deep love and reverence for the Khwaja led him to compile a monograph, Afzal-al-Fawaid, comprising of the sayings of Hazrat Nizamuddin Auliya.

After Alauddin's death Khusrau served his son Qutubuddin Mubarak Shah for a short time and wrote the famous mathnawi Nuh-sipihr. Gyath-al-din who succeeded Alauddin held Khusrau in great favour and took him on an expedition to Tirhut. There he received the sad news of Hazrat Nizamuddin's death. Shocked with grief he returned to Delhi only to die shortly in A.D. 1325. The two Chronograms Adim-al-Mithal (the Unique) and the Tutiy-i-Shakkar Maqal (the sweet tongued parrot) inscribed on the tomb-stone of the poet give the date of his death. He was buried at the feet of

(1) Tankah is Indian word from the Sanskrit tanka - "a weight of silver". We find the word तंक (tankam) used as the Sanskrit-transliteration of dirham, in the inscription on Mahmud of Ghazna's silver coin struck at Mahmudpur (Lahore) in A.H. 418/ A.D. 1027. Thomas's Chronicles as cited by Wright H.N, The Sultans of Delhi, Preface, P.V.
Khwajah Nizamuddin Auliya at Delhi.

Khusrau's poetical career was very fertile and according to Amin Ahmed Razi, the author of Haft-Iqlim, he has as many as ninety-nine works on different subjects at his credit. Khusrau works according to Jami consist of more than four and less than five lacs of couplets. (1) As Prof. Habib puts it, "Khusrau's work fall into five groups" (2)

1. The miscellaneous pieces: Badiul Ajaib, Khaliq-i-Bari, Mathnavi Shahr Ashub, Chistan and the Hindi verses.
5. Two prose works, Ijaz-i-Khusrawi, and Khazainul Futuh (Tarikh-i-Alai) Daulat Shah mentions Manaqib-i-Hind and Tarikh-i-Delhi also, which are extinct. (3)

(1) See Nafhatul Uns, P. 548.
(3) For a detailed account of Khusrau's works "See Life & Works of Amir Khusrau by Wahid Mirza, Cal-1935."
Section-B DESCRIPTION OF THE WORK

The historical work (Khazain-al-Futuh), by Amir Khusrau comprises of short paragraphs called 'Nisbat' (1) with titles figuratively related to the matter presented in the paragraph. Following is a paragraphwise gist of the book, Khazainul-Futuh edited by Prof. Wahid Mirza and published by the Asiatic Society of Bengal in 1953.

On page 1 the author refers to the title and scope of the work in the following couplet:

The first paragraph or Nisbat is captioned:


The opening paragraph contains usual dexology and salutations to the holy Prophet, his companions and his descendants. After customary salutations to Sultan Alauddin Khalji, the author passes on to the second 'nisbat which is titled:-

2. In relation to the writing of the book. The work is dedicated to Sultan Alauddin Khalji whose favour is sought by the author.

3. In relation to the bride and her waiting maid. The author personifies his composition as a bride and his pen as the lady-in-waiting. The author implores royal favour by saying that he was not accustomed to writing prose and it was through poetry that he could best express himself yet he hoped that his prose would prove as effective as his poetry.

(1) W. Mirza in his introduction to Khazainul Futah' refers the Nisbats as paragraphs of unequal length.
4. In relation to Mirror, reflecting the thoughts.
The author considers the Sultan as the best judge of his merits and demerits. He says that the book has been titled Khazainul Futuh as it deals with the conquest of Deogir and Warangal. (1)

5. In relation to the Caliphs.
The author eulogises the Caliphs Al-Mustansir b. Allah and Al-Mustasim b. Allah.

6. In relation to Sultan's permission and prohibition.
The author utilises his oratory under this heading to impress that submission to the Sultan is inevitable for his subject.

7. In relation to spring which is more pleasant than spring itself.
With lavish use of rhetorical devices and ornamentation, the author mentions that Sultan Alauddin set out on an expedition to Deogir or Devangiri on Saturday the 19th, Rabi-ul-Aakhir in the year 695 A.H. Raja Ram Deo of Deogir faced the royal forces bravely but could not defend himself for long and was defeated Alauddin at the head of royal forces marched back to Kara Manakpur on 28th, Rayab 695 A.H, with enormous spoils including elephants loaded with gold ingots.

8. In relation to the date (of Alauddin's Succession).
Under this head the author mentions that Alauddin was proclaimed king with the support of Ulugh Khan on Wednesday.

(1) At this period two Hindu Kingdoms in the Deccan, Deogir ruled by Ram Chandra of Yadav dynasty in the West and Warangal or Telengana ruled by the widow of Ganpati, fifth Raja of Kakatiya dynasty in the East.
the 16th Ramadhan in the year 695 A.H. The author relates how Alauddin succeeded in winning the nobles to his side by making lavish gifts of gold and occupied the throne on Monday, the 22nd Zil-Hajja in the year 695 A.H. The author gives the following chronogram:

It was 22nd day in the month of Zil-hajja in the year 595 A.H.

9. In relation to the administration of state.

To rule and administer the state is more important than conquering new territories. Conquest is of no meaning if one cannot preserve or maintain the conquered territories. The author lays more stress on the maintenance of law and administration of the empire than mere conquests. Good administration is the solid foundation for the establishment of an empire.

10. In relation to gold and scale of gold.

The Sultan, according to the author showered lavish gifts of gold and cash upon the nobles. He ordered elephants to be weighed in gold and given in charity. He made gift of horses so common that soldiers, horse-trainers and even musicians availed themselves of the opportunity.

11. In relation to the taxes levied on tradesmen and professionals in the state.

The sultan exempted poor artisans from paying taxes and appointed officers who would regulate prices of commodities. They had to supervise the trade.

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(1) Haig, Camb. His of Ind. Vol. III, Alauddin was proclaimed King on 19th. July 1296 and occupied the throne on October 3, 1296.
made of iron instead of stone were introduced and specific weightage was duly stamped upon them. Violation of the principles of honesty was ruthlessly curbed.

12. In relation to justice and tolerance.
An official found guilty of accepting bribes and injustice was punished and chastised very strictly in order to enforce justice all over the country.

13. In relation to curb on corruption.
Wine was totally prohibited and girls who were found loitering here and there were married off.

14. In relation to establishment of peace and security
Law and order situation in the empire was so perfect that from River Indus to the Ocean nobody ever heard the name of the thief or robber. Highways were safe and thugs were completely eradicated.

16. In relation to magic and cannibals.
Sorcerers and those practising black magic were executed. Cannibals were also executed.

16. In relation to Ibahatiyas (1) and their persecution.
All members of Ibahatiya sect who practised immorality were executed after a thorough enquiry into their manners and customs.

17. In relation to crops, foodgrains and their prices.
Foodgrains were abundant and sold at very cheap prices. All that was left after consumption was stored for future use.

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18. In relation to closure and opening of the market.
A large store named Dar-al-Adl was set up and all kinds of commodities were sold therein.

19. In relation to clothes -
The market abounded in clothes of different kinds. The author gives the names of different clothes and their varieties.

20. In relation to ripe and sweet fruits.
All kinds of seasonal fruits were available in the market.

The author mentions buildings constructed by Alauddin. Some extra aisles were added to Jama-mosque. Mosques which needed repair were also renovated.

After the court-yard of Jama Masjid was completed, the sultan ordered the minaret of the mosque to be built double in height. Indian sculptors who were great experts in their task, with the help of the masons of Delhi, built the minaret with such skill that not a small breach was left between the stones. The following chronogram was inscribed on it:

i.e, The minaret was completed in 711 A.H.

23. In relation to building of surrounding wall.
The city wall around Delhi had greatly deteriorated.

(I) A store selling essential commodities.
24. In relation to building.
The Sultan ordered to rebuild the city wall which was 
done accordingly.

25. In relation to building.
Besides Delhi other city walls and forts all over the 
country which had been in a crumbled state due to humid 
weather, were repaired.

Many mosques which were in a ruined and deserted condition 
were renovated.

27. In relation to pure water reservoir.
The reservoir built by Sultan Iltutmish, known as Hauz-i- 
Shamsi had dried up and was choked with silt. So, Sultan 
Alauddin ordered the hauz (reservoir) to be cleaned and 
pure water began to spring forth in the said hauz. A dome 
was also constructed at the centre of the reservoir.

Under this head, the author compares the process of cleaning 
of the reservoir and water springing forth from it, to the 
story of splitting up of River Nile by Moses. Scarcity of 
water in Delhi, was eradicated after the construction of the 
reservoir.

29. In relation to building and forts.
Under his heading the author proceeds to describe the military 
campaigns and conquests of Alauddin Khalji in the coming 
chapters.

30&31. In relation to holywars and military campaigns.
When Sultan Alauddin Khalji made preparations to lead 
his forces to military adventures, his first target was 
Kadar, Chief of the Mongols who had come from Koh-i-Jud,
crosses the rivers Beas, Sutlej and Jheelum and killed many khokhars also called Ghakkars. (1) The Sultan appointed Ulugh Khan for suppressing the Mongols.

32. In relation to war equipments.

Ulugh Khan, wasting no time marched to the place of Jaran-Manur, the venue of battle on Thursday the 22nd Rabi-ul-Akhir in the year 697 A.H.

33. In relation to battle and slaughter.

Though Mongols were very large in number, they were defeated after a severe battle. In short, some twenty thousand men were killed and many more were captured alive.

34. In relation to victory celebration.

After the victory was achieved, great celebrations and rejoicings were made.

35. In relation to military campaigns and holy wars.

The account of the second battle with the Mongols reveals that three Mongol Chiefs Ali Beg, Turtaq and Taghi entered India via Turkistan. Seeing the royal forces Taghi stepped back but Ali Beg and Turtaq at the head of 50,000 soldiers marched forward and started revaging the hilly areas of Siwaliks. Sultan sent Malik Manek with 30,000 soldiers to crush the enemy. Mongols were defeated and Turtaq and Ali Beg surrendered.

36. In relation to the game of Chess.

The battle field is compared to the chess-board. Many horses were captured from the battle-field. Many Mongols

(1) Khokhars are distinct from the Ghakkars. These are two separate tribes, Prasad: His of Qaraunah Turks, P.20.
were killed and numerous were injured. Ali Beg and Turtaq expected forgiveness.

37. In relation to an increase in eye sight by being near (the Sultan).

Ali Beg and Turtaq were brought to the Sultan who forgave them, arrangements were made for their peaceful and honourable stay in Delhi where one of them died a natural death after a short time.

38. In relation to spring and autumn.

Under this heading the author describes the third invasion of the Mongols. Mongols entered India and crossing the Sindh desert took way to Nagor. They did not follow the usual route through Samanah and Kahram. The Sultan appointed Malik Izzuddin Kafur to suppress them.

39. In relation to flowing water.

Royal forces took over Kabak, the Mongol Chief at the bank of river Ali Wahan where a fierce battle took place. Kabak was defeated in the battle and was made a prisoner of war. In the meanwhile another reinforcement from the Mongols under the command of Iqbal and Taybu reached the site.

40. In relation to human limbs.

There was a heavy encounter between the Sultan's army and the newly arrived garrison. The two Chiefs were defeated and escaped through River Indus.

41. In relation to the day of resurrection.

A large number of Mongols were captured but Kabak the Mongol Chief, somehow, managed to escape along with his companions.
42. In relation to building.
   Many Mongols prisoners were ordered to be trodden by the elephants
   and others were beheaded. So many prisoners were killed that their
   heads a formed a tower.
43. In relation to stars.
   So many prisoners were killed that a minaret was formed of their
   heads.
44. In relation to river and rain.
   After the battle with Mongols was over, Sultan, on Wednesday the
   20th Jamadi-al-awwal in the year 698 A.H, ordered the royal forces
   to march towards Maabar in Gujrat. The Sultan appointed Ulugh
   Khan for this task.
45. In relation to the king and the bride.
   The royal army marched to Maabar and attained a victory (1297 A.D).
   There was great loss of human life.
46. In relation to circle and its centre.
   After the subjugation of Maabar, royal army turned towards
   the temple of Somnath and besieged it.
47. In relation to Kaaba and Khalil.
   The temple was taken over by the royal army. All idols were
   broken into pieces except a large idol which was sent to Delhi.
   Muslim prayers were conducted in the temple.
48. In relation to river.
   After Maabar, Nahrwala and Khanbayat were also captured.
49. In relation to sun and planets.
   After these expeditions the Sultan planned an expedition to
   Ranthambor. Ranthambor fort was famous for its strength all over
   India. The royal army laid a siege and the fort dwellers lit
   fire in each tower of the fort.

(1) Maabar. Literally meaning a crossing palace. Arabs gave the name
   to the Pandya chola country including a part of the Malabar coast from
   Quilon to Corpe Comorin. It enabled the traveller from Malabar to cross
   over to Ceylon in the south and to the main land of India in the north.
   Hence the name, It was said to be called the key of India. ( Vide
   Husain M: Tughluq Dynasty, P.600. For History of Maabar Please See
50. In relation to elements.
As the royal army could not scale the walls of the fort due to flames, they brought sand bags and arranged these all round the fort.

51. In relation to catapults.
The sand bags were arranged around the fort in such a manner that sand bags on the top reached parallel to the towers of the fort.

52. In relation to stars.
The dwellers of the fort successfully defended the fort. While they were busy in keeping the fire burning on the towers, some neo muslims, who had earlier sided with Mongols and joined hands with them, kept on shooting arrows on the royal army. The siege lasted for five months from Rajab to Dhil-Qaad (700 A.H).

53. In relation to catapults.
In the following month namely Shaaban the resistance by the inmates of the fort grew very strong. Women, as well as men, threw stones upon the invaders which were duly returned by the royal forces.

54. In relation to grains and rains.
While the exchange of arms continued, there fell an acute shortage of foodgrains in the fort.

55. In relation to Nauroz.
After Nauroz, the shortage of food and water became unbearable and the Raja no longer able to carry on the struggle, lit a big fire in which all his women folk jumped and gave their lives. (This is called "Jauhar"). Then Raja came
beside the wall formed of sand bags. A musician accompanied him. Night watchmen were roused by the music and they rushed upon the Raja and killed him instantly.

56. In relation to moon and stars.
The fort was taken by the royal army on Tuesday, the 3rd Zul-Qaddah in the year 700 A.H.

57. In relation to surrounding wall and mosque.
The fort was named Daarul-Islam. As soon as the royal army entered the fort, they demolished the idol house of Raja Bahar Deo.

58. In relation to an increase in the eye sight.
The conquest of Mandau is described under this heading.
In the south, Raja Mahlak Deo of Malwa and Kuka Pradhan, who had a force of thirty to forty thousand horsemen and innumerable foot soldiers, raised a rebellion. The Sultan sent a large force to crush the rebellion. Kuka Prodhan was captured in the ensuing battle and was sent to the capital. As Malwa was a trouble spot, it was wise to appoint a competent man as its administrator. So Ainul Mulk Multani was appointed its Governor. He was instructed to secure the surrender of the fort when Mahlak Deo had decamped. Ainul Mulk ventured on his task of reducing the fort of Mandau. The Raja faced the enemy bravely and during one of the skirmishes the son of Raja was killed. But Ainul Mulk was not satisfied with the tragedy and made up his mind to reduce the Raja to abjure submission and surrender. In the meanwhile a traitor from among the fort dwellers showed the way into the fort with a lighted torch in his mind. The arrival of the rival army
inside the fort sounded the death knell of the Raja. The date of the conquest of Mandau is given as the 5th Jamad II in the 705 A.H. Malik Ainul Mulk sent the news of the conquest to the Sultan who entrusted him with the governorship of the new territory. Tuesday the 8th Jamada II in the year 702 A.H. witnessed the march of Alauddin on an expedition to Chitor.

50. In relation to river and rainfall.
No sooner had the Sultan laid a siege to the fort than rainy season set in. But the Sultan was not deterred in his ambition.

60. In relation to catapults.
Though it was rainy season but the besiegers continued their vigorous attacks on the fort. The Sultan reviewed the position of his forces from the hill of Chitor and personally directed the working of catapults and other ammunitions.

61. In relation to the story of Solomon.
The author recalls the story of Solomon who had invaded the fort queen Sheba and compares it to Alauddin's expedition to Chitor. The royal forces continued the struggle and on Monday, the 11th Muharram 703 A.H. the fort was captured. The Raja was defeated and asked forgiveness from the Sultan, who spared his life.

62. In relation to various colours.
Though the Sultan forgave the Raja but he ordered the rebels and supporters of Raja to be killed, resulting in the execution of about 30,000 people. Prince Khizr Khan was appointed governor of Chitor and the fort was renamed Khizr Abad after
the name of the prince. The prince was honoured with royal parasol and staff.

63. In relation to ten days of rejoicing.
When rejoicement and merry-making was over Sultan Alauddin returned to Delhi.

64. In relation to saddle and horses.
Raja Ram Deo of Deogir, who had earlier submitted to the Sultan and Sultan had again reinstalled him rebelled. Sultan sent Malik Naeb Barbek with 30,000 soldiers to crush the insurgent. The Malik reached Deogir on Saturday, the 19th. Ramadan in the year 706 A.H. After a fierce battle Raja's army was completely uprooted. The son of the Raja was imprisoned and sent to Delhi. A large amount of spoils consisting of elephants precious stones, gold and silver fell into the hands of the royal army.

65. In relation to the gem-studded sword.
The author praises the sword which killed the insurgents and captured the Raja alive.

66. In relation to miracles of Jesus Christ.
The Sultan forgave all who were captured in the battle field and spared their lives.

67. In relation to mirror.
Raja Ram Deo was also forgiven by the Sultan and he stayed in Delhi.

68. In relation to sun and moon.
For six months the Raja stayed in Delhi and was treated very honourably by the Sultan. Then his Kingdom was returned to him. A red parasol sign of great honour was granted to him and he was sent back with all honours.
69. In relation to wild (animals) of the jungles.
After there military expeditions were over, the Sultan made up his mind to go on an hunting expedition. He set forth from Delhi on Wednesday, the 13th Muharram, 708 A.H.

70. In relation to birds.
As it was rare for the Sultan to proceed with his army and return without achieving any military victory, so he arranged his army to march from Delhi to Siwana which is at a distance of 100 farsangs from Delhi. The fort of Siwana was situated on a high mountain and Sital Deo, the Raja of Siwana was inside the fort on a look out for the enemy. The royal army besieged the fort.

71. In relation to animals to the forest.
The army was divided into left and right wings and operation of Catapults was assigned to Malik Kamaluddin Gurg. After scaling the wall the royal army attacked the fort-dwellers vigorously. The Raja and his followers fought ruthlessly, with daring courage. They did not turn their back even when every inch of their body was covered with wounds and fought till their last breath.

72. In relation to bird and return of the falcon.
Some dwellers of the fort wanted to take a flight to Jaliwar from the scene but either they were killed by the royal army or were injured.

73. In relation to wild and tame beasts.
A grim battle lasted till Monday, the 23rd Rabi-al-Awwal. Raja Sital Deo was killed in his effort to resist the invaders. The fort fell to the royal forces. Malik Kamaluddin Gurg in acknowledgement of his services was appointed governor of Siwana.
74. In relation to stars and other heavenly bodies.
On 25th Jamadi-al-awwal in the year 709 A.H, the Sultan made up his mind to attack Warangal. A strong force was sent to the fort. The royal army reached Masudpur which was named after the name of the Prince. Making a halt of Masudpur for a few days, the army restarted on Monday, the Jamal-al-awwal, 709 A.H.

75. In relation to uneven roads.
The royal army had to face difficulties in traversing uneven and unlevelled roads. In the course of six days they crossed five rivers Jamuna, Chambal, Kanwari, Banas and Bhuji. In Sultanpur otherwise called Irajpur they made a halt for four days.

76. In relation to stars and heavenly bodies.
On Sunday, the 19th Jamadi-al-awwal, the army took up the journey.

77. In relation to quadra-peds.
It was a very rough course of journey and they suffered greatly while passing through these routes:

78. In relation to Istiftah. (1)
On 13th of Rajab the army reached Khandar made a halt for fourteen days and celebrated Istiftah.

79. In relation to rivers and rivulets.
Next morning after Istiftah celebration, the army resumed its journey and after crossing many small rivulets including Narbada which was very tumultuous at that time. They reached Nilkanth after eight days.

(1) 'Istiftah' is the Celebration of the 15th of Rajab as the day when the doors of heaven is believed to be opened. Some hold view that Jesus first spoke on that day.
80. In relation to the story of Solomon.
Nilkanth was situated on the border of Deogir and Raja Ram Deo ruled over Nilkanth. Hence royal army was ordered to refrain from disturbing the place.

81. In relation to mountain, jungles, lands and routes.
On Tuesday, the 26th Rajab the army set out on its journey through hard and tedious routes till after sixteen days it caught a glimpse of Tilang.

82. In relation to the wires of the musical instruments.
The author compares the tedious routes to the wires of musical instruments as they were ill-lit, narrow and too complicated.

83. In relation to cloud, thunder and rainfall.
In the meanwhile heavy downpour accompanied by thunder and lightning occurred and gusty winds blew thus making the task before the royal army more difficult.

84. In relation to military campaigns and holywar.
Royal forces defied the obstacles and continued their journey.

85. In relation to sword.
When they reached Bijapur, it was informed that a diamond mine was located between the two rivers Baihar and Baroji. The army did not make a halt for exploring the mine.

86. In relation to reptiles.
From Bijapur they marched on to Sirbar, laid a siege to it and attacked the fort with full force.

87. In relation to the elegant fire.
Unable to offer resistance, the fort dwellers performed 'jauhar' and threw their families into fire. At this stage the royal army scaled the wall and entered the fort where they killed...
all. Anamiz, the brother of the Commander of the fort, was found wounded and was made a prisoner of war.

88. In relation to the branches of a tree.
On Saturday, the 10th Shaaban Malik Kafur marched to Kanarbal. The malik sent 1,000 horsemen to find some local people in order to obtain informations about the enemy. They reached Warangal and saw four natives. They killed one of them and sent his head to the Malik.

89. In relation to the sun and clouds.
When the army marched to Warangal, the fort was in sight, which was very strong and well-founded.

90. In relation to the fort and its siege.
The walls were very compact and solidly built. Even the Catapults could not bring it down. The forces of the Raja prepared for war.

91. In relation to stars and heavenly bodies.
Next day the royal forces encamped at Anumkunda. Malik inspected the fort a second time and reviewed his military position.

92. In relation to Shaaban.
Khwajah Nasirul Mulk Sirajul Daulat divided the army into different divisions and each division was sent to take its position around the fort and conduct the attack.
In relation to the military forces.
With these arrangements, the royal army besieged the fort, area around the fort consisted of 12,546 yards and each division covered 1200 yards.

In relation to carpentry.
It was ordered by Commander-in-chief that each division should build a wooden wall on the rear side of its camps. In this way a wooden shield was built all around the royal army.

In relation to lute, musical instruments and war.
When night fell about one thousand horsemen despatched by Manak Deo fell upon the besiegers.

In relation to aquatic animals.
The attackers were successfully repulsed by the royal forces. Some of them were killed on the spot while others returned to the fort.

In relation to steel mirrors.
After this incident royal forces became vigilant and kept a watch over the place. Meanwhile, information was conveyed that in Daghum, (a place situated at the distance of three fersangs from Tilang) three mighty elephants had been kept concealed. Three thousand men were despatched to capture the elephants.
98. In relation to Mir and Hajib playing Polo.  
Everyday royal horsemen went to hunt the supporters of Raja Laddar Deo and executed them.

99. In relation to catapults.  
Preparations for an attack on the fort were made.

100. In relation to preparations for opening the fort.  
Trenches all around the fort were filled with mud. Portion of the fort was so heavily stoned that it fell to pieces.

101. In relation to siege and battle.  
When the wall of the fort was completely battered with catapults, it was decided that a final attack should be made for a decisive battle.

102. In relation to the month of Ramazan.  
On Tuesday, the 11th Ramazan final attack was conducted.

103. In relation to the scalling ladder.  
Each military division was ordered to build a scaling ladder for their own use and bring it parallel to the wall of the fort, when war drum was sounded in the night.
104. In relation to the arrival of Ramazan.
Under the above heading, the approach of Ramazan's is described.

105. In relation to prayer.
All members of the royal forces prayed and hoped that the month would shower upon them the blessings of victory.

106. In relation to siege and battle.
The time arrived for the decisive battle.

107. In relation to siege and battle.
The battle started very fiercely. Arrows kept on raining on the fort. Outer mud wall around the fort was completely razed to the ground.

108. In relation to the siege.
Two days later, on 13th Ramazan, royal forces captured one portion of the fort (Rampart).

109. In relation to siege and battle.
The attack on the fort (Rampart) continued. Details of the attacks are given under this heading.

110. In relation to the music of battle.
After the outer mud wall was demolished completely, royal forces besieged the inner wall so closely that no inmate of the fort was able to escape.

111. In relation to siege.
The inner wall of the fort was made of stone and was very firmly built.

112. In relation to surrounding wall and trenches.
The most around the wall was filled with water but the royal forces swam across it.

113. In relation to wealth and quarry of precious stones.
Raja Laddar Deo, who was very greedy and could not partake
of even a small amount of gold, realised the weakness of his position and his inability to defend the fort. So he ordered an image of himself to be carved out in gold and put a golden chain around its neck. Then he sent reliable messengers with this image to Malik Kafur and thus conveyed his readiness to accept submission and to pay tribute. He moreover offered his whole-wealth to the Malik with the hope that he (Malik) would leave a portion of it (wealth) for him (Raja).

114. In relation to gems and pearls.
The Raja offered precious gems and stones which were unparalleled in the world.

115. In relation to horses in the stable.
The Raja offered 20,000 horses. These were of two kinds, i.e., those who could traverse the plains and those who could easily gallop in the mountains.

116. In relation to precious elephants.
A hundred elephants from Maabar were also presented.

117. In relation to the perfectness of the scale.
The Raja offered gold, gems, precious stones, horses and elephants in exchange of his life.

118. In relation to gems and quarries.
When the messengers conveyed the message of the Raja to the Malik, he refused to take the money and gold but agreed on second thoughts with the condition that Raja would himself come to offer submission. Only then a cease-fire would be affected. The messengers returned to the Raja with the message.
119. In relation to the stars.
The following night was spent by the Raja in arranging his wealth and next morning he sent all gold, precious gems, pearls, horses and elephants to the Malik. The Malik accepted them and exhibited them to the commanders and high military officials.

120. In relation to high breed of the elephants.
The heading is followed by the details of the elephants, their might and the beauty by their tusks.

121. In relation to precious stones and their qualities.
The elephants were loaded with boxes full of precious gems which were unparalleled in beauty. These included rubies, emeralds, diamonds and gold.

122. In relation to the qualities of the horses.
The heading is followed by the description of the horses sent by the Raja.

123. In relation to Science that astonishes wisdom.
The details of all these wealth were recorded in a register. The Malik was satisfied that the Raja had sent all his wealth and not a grain of gold was left in his possession.

124. In relation to the science of mathematics.
Then the Malik drew a peace treaty in favour of the Raja and imposed upon him to pay a sum of 100,000,000,00 annually as tribute. Preparations for the return journey followed this.

125. In relation to the Holy Kaaba.
The month of Dhil Hajj passed in travelling and on the 11th Muharram, in the year 710 A.H, they reached Delhi. On Tuesday, the 24th Muharram, the Sultan held a durbar in Chautira-e-Nasiri and all the war booties and spoils were exhibited before him.

126. In relation to victory.
The author describes the victory of Maabar under this heading. The Sultan having gained complete victory over the
local insurgents, and having checked the Mongol menace, made up his mind to send an expedition to Maabar. It was very far from Delhi and no king had earlier attempted an expedition to Maabar. The Sultan appointed Malik Naeb Barbek for carrying on the expedition.

127. In relation to the heavy burden.
Malik, being an obedient servant of the Sultan, accepted the tough task and being encouraged by his victory at Warangal proceeded towards Maabar in high spirits.

128. In relation to stars.
It was Tuesday, 24th Jamadi-al-Aakhir in the year 710 A.H. that the Malik proceeded on his journey.

129. In relation to sun and cloud.
The army marched along the bank of river Jamuna. They halted at Tankal and made fresh preparations for a long journey.

130. In relation to stars.
After fourteen days' halt at Tankal, they resumed their journey in the month of Rajab.

131. In relation to 'Shahnamah'.
Our author mentions high military officials and compares them to the characters in Firdousi's Shahnamah.

132. In relation to uneven roads.
After strenuous journey of twenty one days, the army reached Kaithun and in further seventeen days they reached at Khargaon. During the course of journey they had to cross dangerous ravines, deep valleys and high mountains.

133. In relation to the strength of people.
But the royal forces endured these hardships and continued their journey.
In relation to pure and clear water.
They had to cross three tumultuous rivers. One of these rivers was river Narbada.

After they had crossed these rivers, tribute from the Raja of Tilang consisting of twenty elephants was received.

In relation to the meeting and object of the meeting.
The army made a halt at Khargaon for twenty days and Malik considered the pros and cons of the expedition. He also collected necessary information about Maabar.

In relation to Friday Prayers.
On the 7th Ramzan which was Friday the army started from Khargaon.

In relation to running water and blowing winds.
They travelled from Khargaon with great speed until they crossed river Tawi or Tapati. In the course of their journey, they met several insurgent groups who were successfully dealt with.

In relation to disease and recovery.
Several small streams and rivulets were also crossed. Till they arrived at Deogir on Thursday, the 13th. of Ramazan.

In relation to giants and fairies.
Raja Ram Deo of Deogir welcomed the royal forces.

In relation to diplomacy and statesmanship.
The noble Raja helped the royal army in many respects and gave advices in respect of arrangement of the army.
141. In relation to Shahnamah.
The Raja issued orders to decorate the city in a grand manner in their honour and to fill the market with all kinds of useful commodities. Every soldier of the army had free access to all roads and markets.

142. In relation to the tree.
The market-places were decorated. The city wore a festive look. Beautiful and expensive clothes were displayed in the shops.

143. In relation to wearing apparels and fine silken clothes.
All varieties of clothes were sold to the soldiers at fair price.

144. In relation to stars.
The Raja even sent orders to his officials called 'Dalavi' in Dhur-Samundar to make arrangements to receive the royal army expected to reach there in a few days.

145. In relation to the military men.
Three days were spent in arranging the ranks of army.

146. In relation to the science of astronomy.
It was Tuesday the 17th. Ramazan.

147. In relation to arrow.
That the royal army started from Deogir.

148. In relation to pure water.
En-route to Dhur-Samundar, Dalavi was posted at Bandri, a place situated at a distance of five Kos from Deogir. During the journey of five kos, the royal forces had to cross three rivers namely Sini, Godavari and Pannur in
addition to some other rivulets. After overcoming these ordeals they met Paras Deo, the said Dalavi or Governor of the place.

149. In relation to sky.
The Dalavi welcomed the royal party and gave them necessary information. It appeared that a controversy had arisen between two Rajas of Maabar. It so happened that Sundar Pandiya, the younger Prince killed his father to usurp the throne. Bir Pandiya, the elder brother resented the action and with a few-thousand men attacked him. A large number of men from the villages accompanied Bir Pandiya and two villages were left unguarded. Raja Bilal Deo, the Raja of Dhur Samundar seizing the golden opportunity raided the undefended villages and plundered 'mahajans'. In the meanwhile, the bugles of the approaching royal forces were sounded and Bilal Deo left for his own territory.

150. In relation to ripe and fresh fruits.
The Malik at the head of royal forces marched forward to Dhur Samundar. The army consisted of ten thousand skilled militarymen.

151. In relation to uneven roads.
For twelve days they traversed high mountains and deep valleys.

152. In relation to the foundation of the fort.
On Thursday the 5th Shawwal, they reached Dhur-Samundar and laid siege to the fort which was surrounded on all sides by water.
In relation to aquatic animals.
The siege dampened the spirits of the inmates of the fort. Raja Bilal Deo was very much disturbed.

In relation to fire turned into flower-garden for Khalil.
Considering his weak position and limited resources, the Raja proposed to surrender but his associates dissen­ted the idea and refused to surrender without giving a fight.

In relation to intoxicating wine.
The siege lasted for a few more days. Small skirmishes between the royal forces and inmates of the fort followed.

In relation to infidelity (Kufr) and Islam.
The Raja soon realised that he could not hold the fort any longer. One dark night, he secretly sent his attendant Gisu Mall to spy on the royal army.

In relation to hair.
Gisu-mal examined the siege under the dark cover of night and described the conditions in such alarming fashion that Raja was more disturbed.

In relation to giants and fairies.
The Raja sent Balak Deo Naek to the Malik for opening fresh negotiations. Balak Deo came to the Malik with a request to spare the life of Raja Bilal Deo. He further assured the Malik, of Raja's loyalty to the Sultan and agreed on his behalf to pay tribute and provide elephants if Sultan was pleased to have them.
159. In relation to politics and statesmanship.
Malik in reply offered three alternatives to the Raja,
Raja should either accept Islam or agree to pay tribute.
In case he failed to accept either of the two proposals,
his should be prepared for embracing death.

160. In relation to straight-forwardness.
The message was conveyed to the Raja by the two messengers
of the Malik. Raja Belal Deo agreed to surrender and pay
tributes.

161. In relation to bow and bow-string.
When the messengers had ascertained themselves of the
loyalty of Raja, they returned to the Malik who hearing
this, ordered cease-fire. Next day the Raja sent Bal-
Mukhi Deo Naek, Baen Deo and Jetmal with few others to
the Malik. These messengers of the Raja conveyed his
willingness to surrender and pay tribute as fixed by the
Sultan. On the same day thirty six elephants were presented
to the Malik by the Raja.

162. In relation to elephants.
The description of the elephants is recorded under this
heading. The author gives details of each part of elephants' body.

163. In relation to elephants.
Appropriate arrangements were made for the grazing of
those elephants and food and water was provided to them.

164. In relation to horses.
Next day the Raja sent all horses to the royal stable.
Our author displays a lot of oratory in praise of the
horses.
165. In relation to the sublime jewels.
On the following day, Raja Belal Deo entered the royal camps and after paying a visit to the Malik he returned to the fort. Same night the Raja despatched all his treasures to the Malik who deposited them in the public treasury. After further twelve days stay in Dhur Samundar the army resumed its journey.

166. In relation to the storing of camels.
On Wednesday, the 18th Shawwal the army marched towards Maabar. The track was as difficult and tedious as before.

167. In relation to mountain and mountain pass.
After five days of strenuous journey on difficult hilly tracks, they came across the mountain located between the borders of Maabar and Dhur Samundar. They crossed the mountain through the two passes named Tilmahli and Tabar.

168. In relation to sword.
The title is followed by a paragraph in praise of the swords which eliminated idolatory from the place.

169. In relation to the trodden land.
The land had never witnessed the army of Islam before.

170. In relation to the river and the well.
In the month of Dhil-Qaddah the royal forces reached the bank of River Kanwari (River Cauvery) and from there marched towards Bir-Dhul. At the arrival of royal army in Bir-Dhul, the Raja was alarmed and intended to flee away by sea towards some safer place.
171. In relation to the colour of betel-leaf.
When the great Brahmins observed Raja's dampened spirit, they encouraged him and distributed betel leaves among the Rawats and Paeks. Raja also accepted the betel-leaf. This amounted to their oath to fight till their last breath.

172. In relation to the auspicious star.
Meanwhile the royal garrisons approached the suburbs of Bir Dhul. The Raja unable to defend himself, hastened to the city of Kubam with a small group of his followers. Having gathered necessary provisions from there he fled to Kandur. But not satisfied with his stay at Kandur, he fled into dense forests.

173. In relation to saddle and bridle.
Some Muslims who were in the service of the Raja surrendered to the royal forces.

The Malik spared their lives and sought their help in tracing the fugitive Raja.

175. In relation to pearl-laden clouds.
In the meantime rainy season started and it was almost impossible for the royal army to pursue the fleeing Raja and his associates. But the courageous army undaunted by adverse weather continued its hunt. Until they reached a village where some of Raja's followers had encamped. They were filled by the royal forces.

176. In relation to lost and found.
The royal forces marched upto Kundur but they found no trace of the Raja.
In relation to elephants laden with jewels.
In Kundur, one hundred and eight elephants were captured. Many Rawats were captured and were promptly executed.

In relation to water and fishes.
Finding no trace of the Raja in Kundur they anticipated that the Raja had fled to Jal-Kota. Some travellers also assured that the Raja had fled to the forests.

In relation to thorns and stones.
When Malik was sure that the Raja had fled to the forests and it was no use going after him, he ordered the army to march back to Kundur where they might utilise their time in capturing elephants.

In relation to elephants resembling clouds.
Malik received informations that in the city of Barmat Puri (Brahmast Puri) there was a temple made of gold where huge elephants were kept.

In relation to Islam and infidelity.
Malik led his army to the said city in order to capture the temple. The temple was beautifully constructed and was equal in magnificence to the 'lost paradise of Shaddad'.

In relation to high heaven.
The whole structure was made of pure gold and precious stones such as emerald and rubies were studded on its walls.

In relation to Kaaba and Idol-house.
Men of royal forces demolished the temple and levelled it to the ground.
184. In relation to excellent stones.
Gold bricks fell to the ground and plaster made of sandal wood was scattered all over the place.

185. In relation to idol and idol-worshippers.
Idols made of gold which were called 'Ling-Mahadeo' were broken into pieces.

186. In relation to gold and jewels.
After demolishing the temple huge amount of gold and countless gems were despatched to the public treasury. They resumed their return journey to Bir-Dhul.

187. In relation to light from the heavens.
In the month of Dhul-Qaad they returned to Bir Dhul and plundered temples, where they sieged a large amount of spoils. After ten days' halt they resumed their journey and on Thursday, the 17th. Dhul-Qaad passed through Kunam. After another march of five days they reached Mathura which was ruled by the brother of Sundar Pandya. He had left the palace along with his Banis and had left only two or three elephants in the temple of Jagnar. Being disappointed, the Malik set fire to the temple of Jagnar and sent the elephants to the camps.

188. In relation to mountain like mine of jewels.
The number of elephants collected so far was five hundred and twelve. Entire area occupied by the huge animals totalled to three farsangs.

189. In relation to elephants.
The author elaborates the size and grandeur of the elephants and compares them to various objects.
to

190. In relation to horses.
Under the heading the author praises the horses in verse-form. The elephants were five hundred in number and included animals of high breed such as Yamani, Shami etc.

191. In relation to gems.
Precious stones and valuable gems weighed to five hundred maunds. The stones included emeralds, gems, rubies and diamonds.

192. In relation to submission and surrender.
When submission and surrender had been extracted from all insurgent groups, the Malik decided to return to the capital.

193. In relation to heavenly objects.
On Sunday the 4th Dhul-Hajja Malik set for his return journey.

194. In relation to army and its grandeur.
The victorious army extending far and wide as a surging sea marched forward with countless elephants and affable treasurers. In their eagerness to reach the court, the strenuous and difficult track appeared smooth before their victorious eyes and they traversed the land and river with quite ease.

195. In relation to paying respects to the Sultan.
On Monday, the 4th Jumada II in the year 711 A.H, the victorious forces reached the royal threshold. Great Maliks, high-ranking nobles and Rajas paid tribute to the Sultan in appropriate manner.
196. In relation to precious gems.
The large amount of spoils which consisted of mighty elephants and precious stones was exhibited in the durbar before the Sultan, his amirs, nobles and common folk.

197. In connection with the composition.
Under this heading our author Hazrat Amir Khusrau states that he recorded in the fathnameh (the book under discussion) an account of the conquests of Sultan Alauddin Khalji so, that it might be known to posterity generation after generation. He further said that in order to decorate the book he included in it some verses and poetical pieces of his own composition as he thought it proper to add a tinge of Arabic and Persian poetry while writing prose. He hoped that the Sultan would honour him by accepting his humble presentation and would overlook his shortcomings.

198. In respect of Quranic verses.
Once again requesting forgiveness for any failing, the author concludes the book with the 'Kalima', declaring God as one and Prophet Mohammed as his Messenger.
"Among the extant prose works of Khusrau which are very few in number, Khazainul Futuh otherwise known as Tarikh-i-Alai holds a unique position."(1) One of its distinctive features is the ornate Persian in which the book has been written. Khusrau's style is a good specimen of the ornate persian, popular in those days. His wonderful command over different prose styles, his flight of fancy, introduction of novel ideas and fresh similies are indeed remarkable. Compared to his poetical works, we find Khusrau not as much effective in prose as in poetry. In the realm of poetry he takes to the wings of fancy as naturally as a bird flies in the air; while in prose he appears as a fish out of water. His prose displays artificiality of style, forced effort, and a show of literary skill. In the words of Prof. Habib, "we do not see Khusrau's prose in its natural dress. It is draped and disfigured into an immitation of Kabiruddin's extinct composition. For Amir Khusrau, if a scholar, was also a courtier and a courtier is a devotee to the fashion of the passing hour. The fashion had been set by Kabiruddin and Khusrau blindly followed it."(2)

The book has been divided into paragraphs of unequal length. Each paragraph is related to some animate or inanimate object which is called its 'Nisbat'. The similies and allusions appearing in the paragraph are derived from the same Nisbat. The paragraphs have been grouped under a number of main divisions. Each division deals with a different topic and is followed by a couplet. Each

(1) Mirza W. Introduction to Khazain, P. 1.
(2) Politics & Society during the early Medieval Period, P. 350.
paragraph itself is proceeded by a hemistich indicating its Nisbat, and concluded with a couplet in Persian or Arabic. This literary artifice commonly known as 'Mura-at-un-Nazir' has been very beautifully used by Khusrau. Without marring the 'clarity and lucidity of thought and expression'.

These literary artifices, in fact, add colour to the narrative and make pleasant reading. The account abounds in minute details. While describing the fall of Ranthambor Khusrau draws a pen-picture of the siege of the fort, resistance put by the Raja, his fall, the tragic scene of the Raja's womenfolk committing suicide, and the last scene depicting the Raja accompanied by a musician, embracing death in preference to dishonour. The reader cannot help being moved to tears by the effectiveness of Khusrau's pen. This is a literary miracle which no pen other than Khusrau's could perform.

Khusrau has employed chronograms very frequently. The style is Khusrau's own in invention. Chronograms originate from the author's desire to display his command over the language but serve a very useful purpose as the dates given in figures or words are difficult to remember but a couplet can easily be committed to memory. The dates in figures and words are liable to be altered by careless scribes while an altered couplet is easily detected when scanned. But these chronograms are very hard to be deciphered as it requires adding the numerical value assigned to each letter and thus is more complex and time-consuming. However Khusrau gives required dates in plain words also. This is further check on any kind of confusion or distortion of dates. These chronograms
also help to determine correct spellings of proper names.

Khusrau was an Indian and a lover of every thing Indian. We find frequent mention of Indian flora and fauna in his works. One of the distinctive features of Khusrau's prose is the use of words of Hindi origin quite frequently. We find following Hindi words in Khazinul Futuh:-

- Patra : a foil
- Katghar : a wooden polisade
- tikka : red vermillion mark on the forehead of a Hindu.
- Basith : a messenger
- achchua : gold ingots.
- Talwara : a cottage
- Mawasats : dens
- Ghati : ravine
- Mahajan : money lender.

There are stray words of Indian origin. As for example: Rawat (Gujrati) meaning a rider, Dalwi (Karnataki) meaning a governor and Paek meaning a messenger. There are references to 56 Quranic verses and 86 Arabic verses composed by Khusrau himself. Arabic verses have been rendered into Persian by Md. Wahid Mirza in his edition to Khazainul Futuh published in 1953 from the Asiatic Society of Bengal with an introduction and notes by the editor.

A specimen of the language follows:-
(1) Khazain, PP 67-68.
Khazainul Futuh compiled by Amir Khusrau in 1311 A.D. the reign of Alauddin Khalji "provides, indeed, a very detailed and accurate contemporary account of some of the most notable events of Sultan Alauddin Khalji's reign especially the South Indian campaigns of his Lieutenant Malik Kafur" (1) Khazainul Futuh manifests its distinctive character as the most distinguished prose work of Amir Khusrau. The work though short is the best specimen of ornate prose. In addition to these qualities, the book is the earliest authentic record of the first sixteen years of Alauddin's reign (from his accession to 711 A.H) and contains a very interesting and detailed account of Malik Kafur's Decam campaigns.

Though the ornate style of the book, judged from the modern standards may not be deemed suitable for a book of history, yet it is remarkable that unlike Taj-ul-Maathir the facts never get lost in the medley of puns, quips, and other rhetorical devices, and the historical value of the work is never diminished. As far as the style is concerned, it was trend of the time and more of a rule than exception. And if we can follow the very difficult language in which the work is written, it will prove to be a valuable mine of informations. Khusrau has given vivid details of the stages of war, duration of the journey undertaken by the royal forces, geographical details of the routes, the march and arrangement of the army, the techniques of siege, duration of the siege the battle field, and the steps taken to

maintain peace and order after the battle. Elliot and Dowson were first modern authors to use excerpts from Khazainul Futuh while compiling their monumental work "History of India as told by its own historians." Prof. S.K. Iyenagar has also utilized Khazainul Futuh and borrowed much for his "Southern India and Mohammedan Invaders".

Md. Wahid Mirza the authority on Amir Khusrau writes in his introduction to Khazainul Futuh, "The Khazainul Futuh appeals to us especially for three reasons. It is first a concise and complete work, a well-planned and well-knit-narrative which captures the readers' attention from the first time and holds it till the very end, secondly it supplies us with some of the best specimens of Khusrau's ornate prose wherein quips and puns though very beautiful, are never allowed to obscure the central idea, and finally it is the most exact and reliable history of the first sixteen years of Alauddin's reign." (1) Anil Banerjee comments, "the poet's general accuracy is beyond doubt. Although no modern historian can accept in full his estimate of the character and achievements of his great patron". (2) Though Amir Khusrau was not the court historian of Alauddin Khalji, he wanted his work to be an official record of Alauddin's reign. Thus in the words of Prof. Habibe, "Khazainul Futuh has, consequently all the merits and defects of a government publication. It credits Alauddin with every variety of virtue and power....... but,"Khusrau's exaggerated flattery neither deceived nor was intended to deceive, it was simply a current fashion and nobody attached any significance to the words used". (3)

Amir Khusrau does not utter a lie but he does not tell the whole story either. If the recording of a particular event brings

(1) Introduction to Khazain, (Cal. 1913), pp 1-2.
blemish to the fair name of his patron, he simply ignores the matter and prefers silence. The cold blooded murder of Jalaluddin Khalji by Alauddin is an example. Khusrau is silent over, the episode and attributes the succession of Alauddin to more convenient "Will of God". He never mentions the defeat of the royal forces at the hands of Mongols. His account of the victories gained by the royal forces lead the superficial reader to assume that Khusrau was a fanatic and a bigot. But a deep and critical study reveals his deep-seated sympathy for the vanquished nation, and distaste for blood-shed and plunder raging high; veiled under the hyperbolic expressions and high sounding phrases. We must not forget that Khusrau was attached to the court through-out his life and had no freedom of opinion. So he chose to say what he intended to say in the guise of exaggerated praise. When he draws a pen-picture of the gruesome massacre of the unbelievers, the devastations carried on the temples, the breaking of idols, he actually describes the tyranny and cruelty of the royal forces, their greed for wealth and the help-less-ness of the Rajas. While describing the siege of Ranthambor by Alauddin's forces, he portrays the resistance put up by Rajas's forces in an applauding tone and attributes the fall of Ranthambor not to the chivalry and bravery of the royal forces but to the scarcity of food and water in the fort. Further, he draws a pen-picture of the Raja's womenfolk jumping in the fire and of the chivalrous Raja embracing death in preference to submitting to the royal forces, in a very appreciative manner.

To sum up, in the words of Prof. Habib, Khazainul Futuh
is " for a critical student a book of solid worth. Amir Khusrau exaggerates and we can make allowances for his exaggeration 

Khusrau may be artificial in style but his merits are many. He is frank and fair in his treatment and speaks the truth, though in disguise. He is exact in details and accurate in dates. His narrative has the sincerity and observation of an eye-witness. His recordings of the Deccan expeditions are singularly important.

The details of the techniques of war give us an idea of the tactics of the battlefield, siege, military arrangements, and war equipments used in the medieval period in India. Hence the work 'Khazainul Futuh' or 'Tarikh-i-Alai' is an indispensable source book for the scholars and students of the history of early medieval period and forms a landmark in the Indian historical literature.