The family of Shaikh Salim Chishti of Fatehpur was also one of the important groups of nobles in the Mughal nobility. The rise of this family of Indian Muslims dates from the period of Akbar, but it attained really large mansabs only during the reign of Jahangir.

It seems necessary to identify the members of the family before going into other details. No attempt has been made so far to reconstruct a chart of Shaikh Salim Chishti’s family. In the contemporary sources, notably the Akbarnama, Fuzuki-i Jahangiri, Iqbalnama-i Jahangiri and a large collection of biographical notes of nobles and officials, the Zakhirot-ul Khawain of Shaikh Farid Bukhari (1650 A.D.), a large number of persons related Shaikh Salim Chishti are mentioned. On the basis of this evidence a genealogical chart has been prepared. In the chart all the members of Shaikh Salim’s family living during the reigns of Akbar and Jahangir and noticed in our sources are included.

1. After preparing this chart, I came across an excellent Urdu history of the family, Nawab Farid by Sultan Haider Josh, printed at Nisami Press, Badaun in 1917, which heavily draws on family traditions said to be preserved in MS. The genealogy reconstructed by me from contemporary sources is confirmed by this work. My chart is, however, much fuller.

2. See Appendix, ‘G’.
Shaikh Salim Chishti was the son of Shaikh Bahauddin and a descendant of Shaikh Farid Ganj-i Shakar. The family originally belonged to Delhi where Shaikh Salim was born in 1479 A.D. He visited various Muslim countries twice and was known as 'Shaikh-ul Hind'. After returning to India he settled at Sikri about 30 kms from Agra. Another branch of the family settled in Badaun. But the two branches continued to have close links and even the contemporary historians considered the two families as one. Qutubuddin Khan Koka, a foster brother of Jahangir, and later a high-ranking noble, belonged to the Badaun branch.¹

Shaikh Salim Chishti enjoyed a great reputation in his time. While he was in Fathpur he attracted Akbar's attention. As is well known Akbar sent his wives to Sikri to give birth to sons under the protection of the Shaikh. The first son so born was Salim, the later Jahangir.² The Shaikh died in 1570. But as Akbar had great regard for the Shaikh's family, the Shaikh's sons, grandsons and the sons-in-law were given offices by him. As the Shaikh's own daughter served as a foster mother to Prince Salim, her son Qutubuddin Khan Koka was recognised as Salim's foster brother.

---

¹ Akbarnama, II, 343-44; Muntakhab, II, 12; Akbar-ul Akhyar, 276-77. For more details of the early history of the family, see Nawab Farid, 10-12.

² Akbarnama, II, 343-45.
Shaikh Ahmad, a son of Shaikh Salim, is the first person known to have been appointed in Mughal service during the reign of Akbar. He held the mansab of 500 and served at the capital with his cousin Shaikh Ibrahim, son of Shaikh Musa, a brother of Shaikh Salim. Shaikh Ahmad died in 1577. Shaikh Ibrahim continued to serve and in 1577 held the charge of Fatehpur. After that he was despatched to Bengal and Bihar to serve under Mirza Asiz Koka. In 1586 he held the charge of Agra and died in 1590. The family now seems to have begun to entertain clear political ambitions.

In the closing years of Akbar's reign, Shaikh Bayazid (later Muazzam Khan) a grandson of Shaikh Salim, was granted a mansab of 2,000. Prince Salim patronised Shaikh Khubu (later Qutubuddin Khan), his foster brother, and Shaikh Kabir (later Shuja'at Khan). Both of them were his close associates at Allahabad. This shows when Akbar died the family had already established some position in the nobility.

4. Tuzuk, 12-13. The author of Nasab Farid, 54-55, adds that Qutubuddin Khan built a mosque in Badaun in 1601 A.D. The inscription on the mosque had the name of Salim Shah along with Emperor Akbar.
The later developments in the picture of this family may be viewed in the context of the political crisis that ensued following the illness and death of Akbar. One section of the old nobility led by Mirza Asis Koka and Raja Man Singh planned to enthrone Khusrav, the eldest son of Prince Salim. Although the plan failed, it created a great dislike in Jahangir for the old nobles. The result of this mistrust towards this section of nobles forced him to encourage a new group of nobles supposed to be completely faithful to him. As a result those persons, many of whom were personal servants of Prince Salim, were given rapid promotions so as to challenge the older nobility. To this new group of nobles the family of Shaikh Salim Chishti also belonged. At the death of Akbar the family held mansabs totalling 3200 sat. But after the accession of Jahangir, there came a marked increase in their mansabs. Soon after his accession, Shaikh Bayazid was given the title of Muazzam Khan and was promoted to the rank of 3000. He was also made governor of Delhi in 1606. Shaikh Alauddin 'Islam Khan' and Shaikh Kabir 'Shuja'at Khan' were also promoted.

1. For details of the conspiracy, see 'Conclusion'.

2. See chapters on 'The Family of Daulat Khan Lodi', 'The Family of Mahabat Khan' and 'The Family of Barha Sayyid'.

3. The following nobles of the family held mansabs at the death of Akbar.

(1) Shaikh Bayazid 2000 sat (iii) Shaikh Khubu 500 sat
(2) Shaikh Kabir 500 sat (iv) Shaikh Alauddin 200 sat.

4. Tabuk, 32, 37; 2.K. (MS), 94ab; Ma'asir-ul Usmar, III, 365-66.
to the ranks of 2000 and 1000 respectively. Qutubuddin Khan the foster
brother of Jahangir was given the very high rank of 5000/5000 and appointed
governor of Bengal and Orissa. His son Shaikh Ibrahim was also given the
rank of 1000/300.

As a result of these promotions, the proportion of the rise
in the mansab was remarkable. In 1606 the total mansab held in the family
came to 12500 sat and 6000 sawar.

Qutubuddin Khan remained governor of Bengal for a very brief
period. In the second regnal year he was ordered to send Sher Afghan to
the court as 'it was not right to leave such a mischievous person there'.
Qutubuddin Khan immediately proceeded to Burdwan, which was Sher Afghan's
 jagir and summoned him to an interview. As he entered the camp, Qutubuddin
Khan ordered him surrounded. Sher Afghan grew suspicious and is said to
have remarked, 'What proceeding is this of thine'? When Qutubuddin
advanced to explain the matter, Sher Afghan who was already suspicious

1. Tuzuk, 12-13; Iqbalnama, 24, 38; Z.K. (MS), 79a-80a.
2. Tuzuk, 55, 81; Ma'asir-ul Umara, I, 483-84.
3. Tuzuk, 36; Z.K. (MS), 76a.
4. The following nobles were promoted:

   (i) Kuazzam Khan  3000  (Tuzuk, 32)
   (ii) Qutubuddin Khan  5000/5000  (Ibid., 37, 68)
   (iii) Islam Khan  2000  (Ibid., 13)
   (iv) Shuja'at Khan  1500/700  (Ibid., 54)
   (v) Kishwar Khan  1000/300  (Ibid., 36).
drew his sword and struck down the governor. At this a struggle started in which Amha Khan Kashmiri, a relation of Qutubuddin Khan, and Sher Afghan were cut to pieces and Qutubuddin Khan succumbed to his injuries shortly afterwards. 1

European travellers, apparently conveying a view that gained Jahangir popular currency later, held responsible for the murder of Sher Afghan; the Persian sources gloss over the matter. Beni Prasad relying upon them rejects the travellers' suspicions and rules out any conspiracy against Sher Afghan. 2 But the manner in which Qutubuddin Khan started the proceeding against Sher Afghan without any provocation, as related by the author of Iqbalnama-i Jahangiri and Jahangir himself in his memoirs, 3 creates some suspicion and leads one to think that there was some foul play in the incident.

Qutubuddin Khan's death greatly affected Jahangir. Jahangir in his memoirs writes: "What can I say of this unpleasantness. How grieved and troubled I became! Qutubuddin Khan was to me in place of a dear son, a kind brother and congenial friend. What can one do with the decree of

1. Tuzuk, 54-55; Iqbalnama, 24-25.
3. op. cit.
God. Bowing to destiny I adopt an attitude of resignation. After the departure of the late King (Akbar) and the death of that honoured one, no two misfortunes had happened to me like the death of the mother of Qutubuddin and his own martyrdom. 1

Qutubuddin Khan's family was summoned to the court after his death and his two minor sons Sheikh Fathuddin and Sheikh Farid were kept under the care of the ladies of the harem. Kishwar Khan (Sheikh Ibrahim) another son of his was made incharge of the fort of Rohtas. 2

In 1607, Islam Khan grandson of Shaikh Salim was appointed governor of Bihar in place of Jahangir Quli Khan who was transferred to Bengal after the death of Qutubuddin Khan. He was also promoted to the rank of 4000/3000. Upon the death of Jahangir Quli in 1608, Islam Khan was made governor of Bengal and atalqa of Prince Jahandar. 3 Jahangir writes that when he was appointed to this duty 'most of the servants of the state made remarks on his youth and want of experience'. But Jahangir ignored the opposition of the nobles. 4 He was also promoted to the rank of 5000/5000 in the following year. 5

1. Tuzuk, 55.
2. Ibid., 60; Nawab Farid, 68-69, gives the information about the arrival of Qutubuddin's family to the court.
3. Tuzuk, 68; Iqbalnama, 38; Z.K. (MS), 79a-80a.
4. Tuzuk, 68-69, Iqbalnama, 64.
5. Tuzuk, 76.
The author of the modern work *Nawab Farid*, Sultan Haider, gives a different version of the circumstances that led to his appointment as governor of Bengal. According to Sultan Haider, the family of Shaikh Salim had become quite powerful after the accession of Jahangir. They had a large clan group and Jahangir had great love and respect for them. Besides, Islam Khan had raised a contingent of 20,000 Shaikhzada retainers under him. Hence the growing power of the family group became a great hurdle in the way of the growth of Nur Jahan's family. Nur Jahan, therefore, conspired to get him appointed as governor of Bengal. Although it was an important appointment, the main purpose behind this move was to send him away from the court. Moreover, as the Afghans were still offering great resistance to the imperial forces, the strength of the family was expected to suffer in the struggle against them. Sultan Haider adds that Nur Jahan actually succeeded in her mission; although Islam Khan defeated Usman Khan Afghan, in the course of his wars against him (Usman) a large number of his relations and Shaikhzada retainers were killed. Consequently the influence and power of the family declined. He further says that the members of the family came to know of the Nur Jahan's conspiracy when Shaikh Fathuddin son of Qutubuddin Khan suddenly died in the harem. They complained that Shaikh Fathuddin was poisoned at the instance of Nur Jahan and requested that Shaikh Farid the other son who was still in the harem might be permitted to go to Badaun. Jahangir refused to
permit him to go to Badaun but he was taken out from the harem and given into the care of Itimad Khan, brother of Nur Jahan.¹

This information is not corroborated by any other contemporary or near contemporary sources except for the fact that Islam Khan has indeed been credited with possessing 20,000 retainers under him.² But at the same time the Tuzuk and Iqbalnama-i Jahangiri give very little information about his activities in Bengal.³ The author of the Baharistan-i Chaibi, Mirza Nathan who served under Islam Khan gives ample information to prove that during his tenure of office in Bengal he behaved very autocratically and his relations with the court were not very friendly. Mirza Nathan speaks of Islam Khan's arrogant conduct with the officers posted in Bengal. He specifically mentions his hostility towards Itimad Khan and Bahadur Qalmaq. At one stage the situation became unbearable and Mirza Nathan said 'Let me have the men of the army and fleet with me and I shall go and teach a lesson to Islam Khan so that he will never dare behave unpleasantly again.'⁴ On another occasion Itimad Khan remarked 'I am also not inferior to you. Every one of us is the slave of the master.'⁵

¹. Nawab Farid, 67-69.
². Z.K., II 191-93.
⁵. Ibid., 115-17.
In spite of that, Islam Khan had become so powerful that he used to enjoy full control over the governor of Orissa also. When Shujaat Khan was sent to help him, he appointed him governor of Orissa in place of Raja Kalyan without the prior permission of the imperial Court. He also gave orders that no one should be allowed to enter Bengal from 'Hindustan' or vice versa without his permission. He rigorously enforced this order and an imperial officers Sheikh Hussain who was on way to meet the governor was detained by Sheikh Ahmad at Akbarnagar. Sheikh Hussain was permitted to continue his journey only after approval from Islam. Similarly, Raja Kalyan the governor of Orissa who was proceeding to the court was detained at Akbarnagar. Not only that when these incidents were reported to the Emperor, and Sheikh Ahmad's mansab and jagir were confiscated and he was summoned to the court, Islam Khan did not send him back.

Islam Khan also assumed certain royal prerogatives. Mirza Nathan says, 'He prepared a high platform higher than the height of two men and constructed a small house on it. It was named sharokha. The great officers who could not attend to pay respect at chauki, were ordered to depute one of their sons or near relations in their place and they were

2. Ibid., 132-33.
3. Ibid., 144-45.
ordered to pass their nights at the royal guard house. The other officers were directed to make obeisance standing at the queue standard.\(^1\) Shaikh Husain the imperial officer who came to him from the court, was also not spared and was forced to make kornish.\(^2\)

Regarding Islam Khan's war with Usman Afghan, Mirza Nathan states that for a long time no progress could be made in this affair, and nobles at the court questioned Islam Khan's competence. When Jahangir too became worried and wrote to Islam Khan in this connection, he requested that if Shuja'at Khan along with his brothers and relations were sent to his help, Usman could easily be defeated. Jahangir agreed and Shuja'at Khan who was serving in the Deccan was summoned and sent to Bengal, along with his brothers.\(^3\) Kishwar Khan from Rohtas and Qasim Khan, brother of Islam Khan, from Mungher were also ordered to proceed to his help. Mukarram Khan along with his brothers and Shaikh Achhay a relation of Islam Khan also accompanied Shuja'at Khan.\(^4\) Islam Khan appointed Shuja'at Khan as governor of Orissa after dismissing Raja Kalyan in order to encourage Shuja'at Khan. Shuja'at Khan in turn despatched Shaikh Qutub his son as his deputy and himself proceeded on the campaign against Usman.\(^5\)

---

2. Ibid., 132-33.
3. Ibid., 157-59.
4. Ibid., 158-59.
5. Ibid., 160, 219.
After the victory over Usman, Shuja'at Khan was given the title of Rustam-i Zaman and promoted to the rank of 6000/6000 Sh-3h. He was also appointed governor of Bengal in place of Islam Khan. Islam Khan was given the option of remaining in Bengal under Shuja'at Khan or coming back to the court. 1 About the same time Sheikh Husain arrived at the court and informed the Emperor about Islam Khan's highhandedness, and the manner in which he was enjoying certain royal prerogatives. On this, an ordinance containing seventeen points of admonition was issued to the subadars and particularly to Islam Khan, to be observed without the slightest deviation from them. 2 Islam Khan's mansab was also reduced to 3000/3000 (previously he held the rank of 5000/5000), on the charge that he had not accompanied Shuja'at Khan against Usman and had sent Kishwar Khan son of Qutubuddin, who died in this campaign. But despite these punishments, Islam Khan continued the practice of sitting in the jaharkha. 3

These details from Baharistan-i Chaibi, about Islam Khan's activity in Bengal too are not fully corroborated by either Tuzuk-i Jahangiri or the Iqbalnami-i Jahangiri, 4 but a close examination supports the view that Nathan's account contains much truth. Although the Tuzuk-i Jahangiri states

1. Baharistan-i Chaibi, I, 211.
2. Ibid., 213-14.
4. Cf. Tuzuk, 101-04, and Iqbalnama, 60-63, where the campaign against Usman has been discussed.
that Islam Khan overthrew Usman Afghan, it also records the fact that
Islam Khan had not led the campaign and the victory was achieved by
Shuja'at Khan who was given title of Rustam-i Zaman and promoted to the
rank of 3000/2500. However, Islam Khan was praised for this victory and
promoted to the rank of 6000/6000.1

The ordinance containing seventeen points of admonition is
also reproduced in the Tuzuk. The only difference is this that it was a
general order for the governors of bordering provinces whereas the Baharistan-
i-Ch交替 refers to Islam Khan as its particular recipient.2 The time of
issue of the ordinance is the same in both the sources (end of the 6th r.y.).

1. Tuzuk, 102-04.
2. Ibid.
3. Following seventeen regulations were issued by Jahangir.

I. No imperial officer should deviate from the right principle in his
food and drink and in giving the people their rightful due. As what-
ever remains after them ceases to belong to them, why should they
carry on their shoulders the burden of denying the people their law-
ful rights and thus make their burden (of sin) heavier on the Day
of Judgment?

II. They should not hold any review. They must live according to their
own status. As it is said:-

Even if the King shows his unlimited favour,
The slave must know his own limit.
then why should one sit on the ḍharokha and perform similar other
acts?

III. No subadar should sit on a place higher than half a human height
above the ground.

IV. No man, beginning from the nobles down to the lowest servant is to
be compelled to salute and make obeisance (salam and taslim).

V. The imperial officers must not be made to remain standing on foot.

VI. No man should be flayed alive for any offence.

VII. The eyes of a man are to be pulled out under no circumstances
whatsoever.

contd...
But the appointment of Shuja’at Khan as governor of Bengal, his promotion to the rank of 6000/6000 2h-3h and curtailment of Islam Khan’s

(foot-note continued from previous page).....

VIII. The subadar must not set up their standards (qur) and compel officers to bow down to them.

IX. They must not beat kettle-drums at the time of setting out on a journey.

X. They must not play the kettle-drum before them after the manner of the Emperor when they go out riding.

XI. For the welfare of the Emperor, they must act equitably with their friends and foes. Personal grudge must not come in.

XII. The services rendered by devoted officers must not be suppressed. These must be faithfully reported to the Emperor.

XIII. They must not engage in any undertaking without permission.

XIV. When a horse is presented to any officer, he should not be made to make obeisance (to the subadar) by placing the rein on his neck.

XV. The great imperial officers must not be compelled to follow the officers of their own (i.e. of the subadar).

XVI. If it is desire to report on the merit of the officers, they should send the imperial officers by one direction and their own warriors by another (to serve in expeditions).

XVII. They must take pains to see that all the officers, appointed in their respective subas, work honestly and faithfully and discharge their duties strictly in accordance with imperial regulations.

(Reharistan-i Ghaiib, I, 213-14).
msaab and his dismissal from the governorship are not corroborated at all by the Tuzuk. However, the sudden accidental death of Shuja'at Khan is intriguing and one may think that there is some connection with this accidental death of Shuja'at Khan and Islam Khan's dismissal. The Baharistan-i Chaibi writes that Islam Khan was very much upset about his dismissal and wrote to Shuja'at Khan after coming to know about his appointment. He writes, 'May you be happy with dignities and the gifts of the Emperor. But as you with your forefathers were the disciples of our family, so it is expected that you should go under some plea towards Orissa and putting on the robe of honour of the governorship of Bengal at Rajmahal you should start by boat. I shall hasten to the imperial court by land and thus we will meet each other. You should uphold my prestige to this extent so that I may be saved leaving Jahangirnagar in your presence'.

When Jahangir came to know of the death of Shuja'at Khan, Islam Khan was reinstated. But he too died in the following year. Upon his death Jahangir ordered that till the appointment of a new governor the seniormost officer of Bengal should take over the administration of the suba;

1. Tuzuk, 110-11, the incident leading to the death of Shuja'at Khan is recorded in the Tuzuk itself creates doubt.

2. Baharistan-i Chaibi, I, 211. It is significant to note that Shuja'at Khan died on his way to Orissa. Cf. Tuzuk, 110-11.

if an officer of that status was not present, the governor of Bihar should take charge for the time being. It is interesting to note that when Zafar Khan, the governor of Bihar, reached Bengal, Hushang, son of Islam Khan, did not allow him to take charge of the suba on the plea that he had not received the imperial order. Shortly afterwards Qasim Khan, brother of Islam Khan was made governor and promoted to the rank of 5000/4000.¹

On the appointment of Qasim Khan, Hushang appears to have been unhappy. He left Bengal without the permission of the new governor. Qasim Khan sent his son Sheikh Farid to detain him, but he avoided a meeting and proceeded to the court. Qasim Khan took into his custody a number of his servants and tortured them. He also seized Rs.20,000 belonging to Islam Khan. When the Emperor came to know of Hushang's departure from Bengal, he was ordered to stay there. But he paid no heed and continued his journey. When he reached the court 'the Emperor in consideration of the prestige of the family of Sheikh Salim did not take exception to this wrong action and granted him an interview'.² In 1615, he was raised to the rank of 1500/700 and made faujdar of Fatehpur.³

---
¹ Baharistan-i Isha'i, I, 258; Tuzuk, 136 states that he was given rank of 4000/4000.
² Baharistan-i Isha'i, I, 268-69.
³ Tuzuk, 145; Z.K. (MS), 94b.
Qasim Khan also behaved in the same manner as his brother. He completely sealed the frontiers of the subah; even the reports of the Vaqa-i Navis were not permitted to go without his approval and scrutiny. He was also accused of misbehaving with his subordinates. On account of this he was once reprimanded but pardoned in consideration of the services of the Chishti family and advised to behave with all the officers of the state according to their status in a friendly manner. But he could not improve his behaviour, and ultimately he was dismissed and summoned to the court.

Qasim Khan started from Bengal along with all the elephants, pieces of artillery, and the fleet of boats that he had at his command. Certain chiefs of Bengal and imperial mansabdars also accompanied him. When Ibrahim Khan who was appointed governor of Bengal came to know of this, he wrote him to surrender the animals and equipment. But Qasim Khan declined to do so, hence a battle was fought in which Qasim Khan was badly defeated. He killed his wives fearing their humiliation and started for the court. After his arrival he was not given any assignment for several years.

2. Tuzuk, 165, has mentioned his dismissal without giving any specific reasons but it also refers obliquely to his bad conduct. Jahangir writes 'As for a long time no good had been heard of the affairs of Bengal and of the conduct of Qasim Khan, it entered my mind to send to the subah of Bengal Ybrahim Khan Fath-i Jang.... I sent for Qasim Khan to court (R.B.T, 373) But Mirza Nathan has cited several acts of misbehaviour, particularly his hostility towards Mirza Husain Beg, the diwan of Bengal, and his brothers, Raja Parakashit Narayan, the raja of Kuch, and Muhlis Khan. Cf. Baharistan-i Chaibi, I, 286-87, 290-93, 310, 414.
In the same year when Qasim Khan was dismissed from Bengal, Mukarram Khan was appointed governor of Orissa and promoted to the rank of 3000/2000. But in 1619, he was also removed from the governorship and not given any appointment.  

Thus by 1619 the position of the family both in terms of mansabs and numerical strength had declined considerably. The table below shows the fortunes of the family at different years during the reign of Jahangir.

<table>
<thead>
<tr>
<th>Year</th>
<th>Zat</th>
<th>Sawar</th>
</tr>
</thead>
<tbody>
<tr>
<td>1605</td>
<td>3200</td>
<td>-</td>
</tr>
<tr>
<td>1606</td>
<td>12500</td>
<td>6000</td>
</tr>
<tr>
<td>1612</td>
<td>15500</td>
<td>12000</td>
</tr>
<tr>
<td>1619</td>
<td>5000</td>
<td>3500</td>
</tr>
<tr>
<td>1622</td>
<td>8000</td>
<td>7000</td>
</tr>
</tbody>
</table>

Two questions thus arise in relation to the changing fortunes of this family in the early years: Firstly, whether there is any truth in the complaint of Mirza Azis Koka against the Emperor which he lodged to him in 1613 that Jahangir promoted Indian Muslims unduly. Besides other

1. Tusuk, 220, 223; also see, 'The Family of Nur Jahan during Jahangir's Reign - a Political Study', 90-94.

2. For reference, see Appendix, 'A'.
things, Mirza Aziz makes two charges against the Emperor.¹

1. The Emperor’s negative attitude towards the old nobility and undue favour towards new group.

2. Favouring the Khurasani (Irani) and Shaikhsadas (Indian Muslims) at the expense of Chaghtaes and Rajputs.

Secondly, the circumstances of the decline of Shaikh Salim’s family.

The ascent of the family of Shaikh Salim itself, no doubt, lends substance to Mirza Aziz’s charge. Initially starting from 3500 zat this Shaikhsada family was raised to 15500/12000 in 1612. But it may be added that the promotions were given primarily on account of Jahangir’s close association with the family of Shaikh Salim from the time of his birth, and not because of any deliberate policy of encouraging Indian Muslims. While promoting Islam Khan to the rank of 2000 he writes ‘He had grown up with me from his child-hood and may be a year younger than I’.² Similarly, about Shuja’at Khan he states, ‘I had honoured him with the title of Shuja’at Khan when I was prince, on account of his manliness and bravery. I now selected him for the rank of 1000‘.³ Qutubuddin Khan and other members of the family were also promoted on the same grounds.

1. GwaliorNama (arzdaaht of Asis Koka), 18a-19b. For a more detailed discussion on this letter of complaint, see chapter on ‘The Family of Shamsuddin Atka’.

2. Tuzuk, 13.

3. Ibid., 12.
The decline in the fortunes of the family is rather difficult to explain, although it is possible that it went into the shade partly as a result of the increasing prominence of Nur Jahan's family with which owing to the fatal incident between Qutubuddin and Sher Afghan its relations were unlikely to have been friendly. Besides, the author of Nawab Farid writes that Asaf Khan married his second daughter Shehpara Begum to Shaikh Farid, son of Qutubuddin in 1618-19, and believes that on account of this relations became further strained between Nur Jahan and this family. But there is no known contemporary authority for this particular marriage.

No doubt the rapid rise of Nur Jahan's family was an important factor in the decline of Shaikh Salim's family as of such other families because Nur Jahan's family came to enjoy about 7.7 per cent salt and 10.0 per cent sawar of the total mansabs in 1621. Apart from that certain high ranking nobles of Shaikh Salim's family died during this period, and after their death, their sons were not given such high ranks as were held by their fathers. Naturally, in course of time the family became less and less prominent. But Jahangir always kept them in high regard because of

1. Nawab Farid, 71-72.

2. For details, see 'The Family of Nur Jahan during the Jahangir's Reign - a Political Study', 95.

3. After the death of Qutubuddin who held the rank of 5000/5000, his son could not rise above the rank of 2000/2000. Similarly, Islam Khan's son's highest rank was 2000/1500, although Islam Khan held the rank of 6000/6000 at his death.
his respect for Shaikh Salim. Jahangir in 1619 at the time of promoting Ikram to the rank of 2000/1500 and posting him to the faujdari of Mewat states 'He is the son of Islam Khan who was grandson of the venerable asylum of pardon Shaikh Salim whose excellency of person and approved disposition and connection in blessing with this illustrious family have been described in these pages with the pen of sincerity'.

Although by 1621, the family was much reduced in power, none of its members joined Shah Jahan during his rebellion. On the contrary in the crucial period Qasim Khan was appointed governor of Allahabad and Mukarram Khan of Delhi. Thereafter Mukarram Khan and Ikram Khan were despatched to the Deccan to pursue Shah Jahan under Parves. At the end of Jahangir's reign, Ikram Khan was given charge of Asirgarh and Mukarram Khan was appointed governor of Bengal. But Mukarram Khan died before taking charge of the suba.

During the accession crisis following the death of Jahangir, except for Shaikh Farid, who while serving under Asaf Khan who was also his father-in-law, came out openly to support the candidature of Shah Jahan,

1. Tusuk, 278.
2. Ibid., 220.
3. Ibid., 351-52.
4. Iqbalnama, 286.
the attitude of others is not known to us. Shaikh Farid was promoted to the rank of 1500/600 after the accession of Shah Jahan, but the Shaikh's family's political fortunes were now practically eclipsed. The total number of mansabs held by the family henceforth never exceeded to 6000/3400.²

1. Badshahnama, I, 184; Nawab Farid, 87.
2. The undenoted persons held mansab in Shah Jahan's reign:

   (i) Shaikh Farid son of Qutubuddin Khan - 2500/1500 (Badshahnama, I, 229)
   (ii) Ikram Khan - 2000/1000 (Ibid., )
   (iii) Shaikh Allah Diya - 1000/700 (Ibid., 302)
   (iv) Shaikh Qutub - 500/200 (Ibid., 329)

   6000/3400