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Muhammadan Period: Volume 4

Henry Miers Elliot Edited by John Dowson

Excerpt

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HISTORIANS OF INDIA.

XX.

TĀRĪKH-I HĀFĪZ ABRŪ.

Núru-d dín bin Lutfu-llah, better known as Háfiz Abrú, was born in the city of Hirát, but passed his infancy and youth in Hamadán, where he received his education. He attained by his writings a distinguished rank among contemporary authors, and was fortunate enough to secure the esteem of Timúr, who gave him numerous proofs of his consideration, admitted him to his intimacy, and sought every occasion of doing him service. After the death of that tyrant, he attended the court of Sháh Rukh, and received from the young prince Mirzá Baisanghár every demonstration of kindness and regard. To him he dedicated his great work, under the name of *Zubdatu-t Tawárikh Baisanghári*, which contains a complete history of the world, and an account of the institutions and religions of different people down to A.H. 829¹ (A.D. 1425). The author died five years afterwards

¹ Sir W. Ouseley, as editor of the "Critical Essay on various Manuscript Works," says that he has examined a copy of this History dated A.H. 817. He also observes that as Háfiz Abrú had travelled in many parts of Asia, his geographical statements, which are numerous, are well worthy of consideration. The Vienna Jahrbücher says, the history is carried down to A.H. 825. See Sádik Isfáhání's Chron. Tab. A. 829. [It could not have been written earlier, for the table of contents shows that it extended beyond 820 H., and it quotes the *Zafar-náma*, which was written in 827 H.]

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in the city of Zanján.¹ A short notice is given of him in the *Tārīkh-i Chaghatāi*.

The work is more generally known as *Tārīkh-i Háfiz Abrú*, and under that name it is quoted by Haidar Rázi, Mírkhond, Khondamír, and the *Tārīkh-i Afzi*, and by Abú-l Fazl in the *Áyin-i Akbari* as a fabulist. D'Herbelot refers to it, and Sir W. Ouseley frequently quotes it in his Travels as abounding in geographical details.

I have never seen the work, nor am I aware that a copy exists in India, but it is frequently quoted as an authority on subjects connected with Indian History. The only copies in Europe which are spoken of are those in the Imperial Library of St. Petersburg, and in Sir Gore Ouseley's Collection.

[Sir H. Elliot subsequently had access to a copy of this work belonging to Mr. John Bardoe Elliot, and among his MSS. there is a volume containing extracts copied from it by a *munshi* at Patna. These extracts comprise the introductory part of the work and the portions relating to the history of Kirmán. From this volume the following synopsis of the Contents and the Extracts have been translated. A large portion of the work is confessedly borrowed without alteration or addition from older historians, from Tabarí, Rashídu-d dín, and the *Zafar-náma*. The table of Contents gives no clue as to the extent and value of the part devoted to India, but the work is so frequently quoted by later writers that the Indian portion would seem to be original and of some length. The Extract is a specimen of the author's method, and will afford the means of forming a judgment as to his worth as a geographer.]²

¹ For its position see Index to Wilken's *Historia Samanidarum*, p. 222, v. *Zendschan*.

² Compare *Coll. Or.* Tom I. p. cifi., and II. p. lv. Wilken, *Histor. Ghaznevidarum*, pp. xiv., 212, 227, 244. *Gesch. d. Gold. Horde*, pp. xvi. and xxii. *Wien Jahrb.* No. lxxiii. pp. 21, 25. D'Herbelot, *Bibl. Or.* Tom. III. p. 426. *Critical Essay*, p. 34. Mírkhond, *Rauzatu-s-Safá*, Vol: I. p. 8. Fraehn, *Indications Bibliographiques*, No. 188. Gosche's Berlin Extracts from Haidar Rázi. Dorn's *Geschichte Tabaristans*. Haji Khalifa II. 124, III. 535. *Journ. des Sav.*, Jan. 1847.

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Preface, with a Map.

Volume I.—Preface.—Reasons for writing the history; Definition of history; Nature of the science, benefits of history.—List of the subjects treated of in the 469 sections of this work founded on the work of Muhammad bin Tabarí, from the Creation down to the Khálifa Muktafi bi-llah.—The remainder of the 'Abbáside Khálifas from the *Jámi'u-t Tawárikh*.

The histories extracted from the *Jámi'u-t Tawárikh* are comprised in two volumes. The first containing the *Tárikh-i Gházán* is divided into two Bábs. The first Báb contains four sections, and the second two sections, comprising the history of the various Turk and Mughal princes, and of Changíz Khán and his successors, down to Uljái-tú Sultán Muhammad Khudá-banda. The second Báb comprises the history of the Ghaznvides, Dílamites, Buwaihides, Saljúks, Khwárizmsháhís, Shalgházis of Fárs, Ism'aílís in two chapters, Ughúz and the Turks, Khatai, Children of Israel, Franks, Indians.

History of the kings who reigned in Tabríz, Baghdád, and those parts from the year 705 A.H., which closes the history of Rashídi, as the events are related in the *Zafar-náma* and the

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HAFIZ ABRU.

Tárikh-i Hazrat Saltanat Shi'ári.—Uljáitú Sultán and his successors.—The Kings who reigned in Yazd, Kirmán, Shíráz, and Isfahán.—Princes of Hirát and parts of Khurásán.—Princes of Mázandarán, Sarbadáris of Naishapúr and Sabzawár.—Arghún Sháh of Tús and Mashhad.—'Usmán, Murád, and Báyzid of Rúm.—Kings of Egypt.—Kings of the Franks.

History of Timúr and his successors from the *Zafar-náma* to the end of the year 820, to be completed from other sources to the end of the dynasty.]

EXTRACT.

[River Sind.—This river has its source in the skirts of the mountains of Kashmír, and runs from the western side of those mountains into the country of Mansúra. Its course is from north to south, the end turning to the east. In the neighbourhood of Multán, the river Jamd joins it, and it flows into the Indian sea, which is called the Bahru-l akhzar.

River Jamd.—The source of this river is also in the mountains of Kashmír, on the south side.—It runs from north to south, and passes into the land of Hind.—Its waters are used for agriculture and gardening.—Agriculture in these parts is generally dependent on the rain.—In the neighbourhood of Multán it joins the Sind, and falls into the Bahru-l akhzar.

Biyáh.—This is also a large river which rises to the east of the mountains of Kashmír.—It runs into the country of Laháwar (Lahore), and to the neighbourhood of U'ch.—It falls into the sea in the country of Kambáya.

Jumna.—This is a large river which has its rise in the Siwálik hills to the north of Dehlí.—It passes to the east of that city and joins the Indian sea near Gujarát.—In the reign of Sultán Fíroz Sháh, 760 A.H., the countries (about this river) were very flourishing, for in the *Doáb*, which is the name given to the country between the Jumna and the Ganges, there were 80,000 villages enrolled as paying revenue to the exchequer.—It

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has been said in reply to this statement, that it rests with the author to prove it.

Ganges.—This is a large river in India to the east of the Jumna.—In the Hindī language it is called Gángú. Its source is on the east of the country of Kanauj.—The longitude of Kanauj is 114 degrees 50 minutes, and the latitude 26 degrees 35 minutes. Where the river passes Kanauj, it is forty parasangs from that city, this adds two degrees more. When Sáhīb Kirán, the fire of God (Tímúr), formed the design of conquering Hindustán in the year 801 A.H., after capturing Dehlí, he crossed the Jumna, and led his forces through this country until he reached the Ganges. Crossing that river, he came to a celebrated place of worship of the Fire-worshippers (*gabrán*) of India, where he fought against the infidels and slew many of them. There are other large rivers to the east of this which are mentioned by men who have travelled in India; but their names, sources, and embouchures, have not been accurately stated. So also there are many large rivers in China, but it is not known whether they run to the east or to the west, nor where they rise, nor where they discharge. They are therefore passed over.]

XXI.

TÁRÍKH-I MUBÁRAK-SHÁHÍ

OF

YAHYÁ BIN AHMAD.

[THE author of this work, Yahyá bin Ahmad bin 'Abdu-llah Sirhindí,—or Síhrindí, the older form of the name which he uses,—wrote this work, as Firishta tells us, with the express object of recording the events of the reign of Mubárák Sháh, whose name he has given to the history. The work commences with the reign of Muhammad Sám, the founder of the Ghorí dynasty, and the only copy of the MS. available terminates abruptly in the middle of the reign of Sultán Saiyid Muhammad, in 852 A.H. (A.D. 1448); how much, if any, later the history extended, we have at present no means of deciding. In his Preface the author informs us that he wrote this work in the hope of presenting an acceptable tribute to his sovereign, for “no more worthy offering can be made to a king than a record of the achievements of his predecessors.” Up to the time of the accession of Fíroz Sháh, he acknowledges his obligations to “various histories;” from and after that period he wrote upon “trustworthy information and personal observation.” As to his own position and connexions he is quite silent.

Yahyá has no claims to be ranked as an historian, but he is a careful, and apparently an honest chronicler. His work is the source of all our knowledge of the Saiyid dynasty. Nízamu-d dín Ahmad refers to the *Tárikh-i Mubárák-Sháhi* as an authority in his Preface to the *Tabakát-i Akbari*, and his whole account of the Saiyid period is a mere reproduction of the statements of that work, very often copied *verbatim*. Badáúni

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TARIKH-I MUBARAK-SHAHI.

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acknowledges his obligations to the work, and follows it very closely, but he uses language of his own, and but rarely copies from his predecessor. Firishta twice refers to this history, and he often borrows its very words. So Yahyá is not only a contemporaneous writer, but the only original authority available upon the times of the Saiyids.

The MS. in Sir H. M. Elliot's library is a copy that was made for him, and bears no statement as to the original from which it was taken. A note of Sir Henry's in another place seems to show that he received a copy of the work from Madras. The MS. is in a fair handwriting, but it is full of errors, the production of a mere scribe, who brought no special knowledge or intelligence to bear upon his work. It is deficient in a few places, but this is probably owing to the original MS. having here and there lost a leaf. As the work is thus defective and ends abruptly a few years before the extinction of the Saiyid dynasty, the *Tabakát-i Akbari* has been called upon to repay a portion of its obligations. The missing pages have been supplied from that work, and from it the translation has also been carried down to the close of the Saiyid rule, completing at once this historical era. The translation is the work of the editor. The MS. is a small octavo consisting of 263 pages of thirteen lines in a page.]

EXTRACTS.

Reign of Sultán Fíroz Sháh.

[In the year 753 H. (1352 A.D.), on the 3rd Jumáda-l awwal, Prince Muhammad Khán was born in the capital (*shahr*). * * In this same year (the Sultán) founded the *masjid-i jámi'* near the palace, and the college at the top of the *hauz-i kháss*; * * and Kiwámu-l Mulk Makhbúl, *náib-wazír*, became *wazír* of the State, and received the title of Khán-i Jahán. * *

In the year 755 H. (1354 A.D.), the Sultán marched with an army against Lakhnautí, leaving Khán-i Jahán at the capital in charge of all affairs of State. * * When he reached Kúrahúr,

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Adí Singh waited upon him, and offering a tribute of twenty *lacs* of *tankas* in cash and two elephants, was received into favour. On the 28th Rabi'ul-awwal, he arrived at the fort of Ikdála, and some hard fighting ensued. The Bengalis were defeated, and many were slain. Saha Deo, their leader, with several others, was killed. On the 29th of the month, the army marching from that place, encamped on the banks of the Ganges. Ilyás Háji was shut up in the fort, and on the 5th Rabi'ul-ákhir, he marched out with his countless Bengali followers and forces. The Sultán marshalled his army, and as soon as Ilyás Háji beheld it, he was dismayed and fled. The army (of the Sultán) made the attack; the canopy and forty elephants were captured, and innumerable horsemen and infantry became food for the sword. For two days after the Sultán remained encamped, and on the third he marched for Dehlí. Some months afterwards he founded the great city Fírozábád.

In the year 756 H. (1355 A.D.), the Sultán proceeded to Díbálpúr, and conducted a stream (*júi*) from the river Satladar (Sutlej), for a distance of forty *kos* as far as Jhajjar. In the following year he brought the stream of Fírozábád from the mountains of Mandatí (*sic*) and Sirmor, and having thrown into it seven distinct streams, he conducted it to Hánsí. From thence he led it to Aráman, and there he built a strong fort, which he called Hisár Fírozah. Below the palace (*kúshk*), he dug an extensive tank, and filled it with the waters of that canal. He formed another canal from the Khakhar (Khagar), to the fort of Sarsutí, and from thence to Harbí-khir.¹ There he built a

¹ Firishta closely follows our author, and helps us to understand him. There are several inaccuracies in the passage as given in Briggs' translation, so the following is offered as a more correct rendering of the lithographed text. "In the month Sha'bán, 756 H. (the Sultán) went towards Dípálpúr hunting, and having dug a large canal (*júi*) from the river Sutlej, he conducted it to Jhajjar, forty-eight *kos* distant. In 757 he cut a canal from the river Jumna, in the hills of Mandawí and Sirmor, and having turned seven other streams into it, he brought it to Hánsí, and from thence to Abasín, where he built a strong fort which he called Hisár Fírozah. Below that fort and near the palace, he dug a tank which he filled with the waters of that canal. He formed another canal from the river Khagar, and conducting it by the fort of

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fortified place which he called Fírozábád. He brought another canal from the river Jumna, and threw it into the tank of that city, from whence he carried it on farther.

In the month of Zí-l hijja, on the day of the 'I'd-i azha, in the year before named, a robe of honour and a diploma arrived from the Khalífa al Hákim bi amr-illáh Abú al Fath Abú Bakr Abú al Rabi' Sulaimán, the Khalífa of Egypt, confirming on (the Sultán) the territories of Hindustán. * * *

In the year 759 H. (1358 A.D.) * * * an army of Mughals came into the neighbourhood of Díbálpúr, and Malik Kabúl, Lord of the Bedchamber (*sar-burdah-dár*), was sent against them. Before his forces the Mughals retreated to their own country. * * At the end of this year, Táju-d dín Betah, with several other *amirs*, came from Lakhnautí to Court as envoys, bringing with them presents and tribute, and they received a gracious reception.

In the year 760 H. (1359 A.D.), the Sultán marched with a large army against Lakhnautí, leaving Khán-i Jahán in Dehlí and Tátár Khán as *Shikkdár* at Multán, (to guard) the Ghazní frontier. When the Sultán reached Zafarábád, the rains came on, so he halted there. Here he was waited upon by Malik Shaikh-záda Bustámí, who had left the country by royal command. He brought a robe of honour from the Khalífa,¹ and the Sultán being graciously disposed towards him, granted him the title of 'Azam Khán. Saiyid Rasúldár, who had come with the envoys from Lakhnautí, was now sent back thither, and Sultán Sikandar again sent him to Court with five elephants and rich presents. But before he arrived, 'Álam Khán came to Court from Lakhnautí, and he was told (by the Sultán) that Sultán Sikandar was foolish and inexperienced, and had strayed from the path of

Sarsutí, he brought it to the river Sar-khatrah (نہر سرکہترہ), where he founded the city of Fírozábád. He also brought another canal from the Jumna, and threw it into the tank of that city." The words "river of Sar-khatrah" are clearly wrong. In the translation, which was made from MSS., the name is given as "Pery Kehra," which is more like the Harbi-khír of our text. The real name is possibly Harí-khíra.

¹ Firishta says "of Egypt."

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rectitude. The Sultán at first had no desire to draw the sword against him; but as he had not discharged the duties of obedience, he must now understand that the Sultán was marching against him.

After the rainy season, the Sultán proceeded towards Lakhnautí, and on the way Prince Fath Khán received the insignia of royalty, such as elephants. A coin was struck in his name,¹ and tutors were appointed for him. When the Sultán reached Pandwah, Sultán Sikandar shut himself up in Ikdála, where Sultán Shamsu-d dín, his father, had before taken refuge. On the 16th Jumáda-l awwal, 761 (5th May, 1360), the Sultán sat down against Ikdála, and passed some days in besieging it. The garrison perceived that they could not withstand the assailants, so they were compelled to capitulate, and seek for peace by sending elephants, treasure, and goods as tribute. On the 20th Jumáda-l awwal, the Sultán marched from Ikdála on his return, and when he reached Pandwah, Sultán Sikandar sent him thirty-seven elephants and valuable offerings as tribute. By successive marches he reached Jaunpúr, and the rains coming on he rested there. After the rains were over, in the month Zi-l hijja of the same year, he marched with his victorious army by way of Bihár to Jájnagar. Orders were issued that the baggage animals (*lashkar-sutúr*), women, horses out of condition, and weak men should not proceed.² Malik Kutbu-d dín, brother of Zafar Khán the *wazír*, was left behind with the elephants and baggage at Karra. The Sultán then marched. When he reached Sikra,³ he attacked it, and the *Rái* took to flight. There Shagr Khátún, daughter of Rái Sádhan, with Adáyah,⁴ was taken prisoner. The Sultán placed her in the palace of his daughters. When he

¹ *Sikkah ba-nám áwardand.*

² The MS. writes *بیاید*; but it must mean *نیاید*.

³ The *Tabakát-i Akbari* and *Firishta* have "Sankra," *Badáúní* has "Satghara."

⁴ The *Tabakát-i Akbari* gives the name of the *Rái* as "Saras," but *Firishta* makes it "Sadhan." *Shams-i Siráj* (see vol. iii., p. 312) calls the *Rái* of Jájnagar, "Adayah."