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*The Chronicles of Pathan Kings of Delhi [Edward Jr. Thomas] on www.enganchecubano.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

This is hardly a satisfactory model for the complicated process by which people of one culture interpret and put to new uses themes and symbols from another culture. Persian influence in northern India before the sultanate. The later Ghaznavids, though ethnic Turks, were wholly assimilated to Persian culture; Persian was the language of the court, and Ghaznavid Lahore must have been a typical Persian city. Although the ethnic origins of the Ghurid, or Shansabanid, dynasty ca. In Bihar and Bengal the situation remained fluid: The earliest surviving buildings erected by the sultans of Delhi also reflect Persian antecedents see ii, below. The Ghaznavid and Ghurid invaders constituted a well-defined ruling elite, reinforced by adventurers of all kinds from the Muslim lands farther west. Few of these early invaders would have brought wives with them, relying principally upon Indian slave women to provide for their domestic needs and bear them sons. Apart from soldiers, little is recorded about early migrants from Persia and the borderlands into what later became the Delhi sultanate. It can be assumed, too, that among immigrants to northern India there were armorers, metalworkers, tentmakers and furnishers, manufacturers of cavalry gear, and other craftsmen, though none is mentioned in the sources. Merchants must have followed the armies to convert the plunder often unwieldy and practically useless in the hands of common soldiers into cash; the vast majority of Indian captives must thus have become objects of commerce. The dynastic history of the sultanate. Although the extent of Persian immigration into India before the s is a matter of guesswork, events during the 13th century undoubtedly contributed to an increase. The garrison towns and administrative centers in the upper Jumna-Ganges plain e. The Mongol invasion of Persia continued into the s, and it must be assumed that the exodus also continued, though presumably limited to persons of means or possessing marketable skills. The latter successfully asserted their hegemony in the borderlands northwest of the Indus and engaged in protracted internal dynastic struggles between Mongol traditionalists and those newly converted to Islam e. This group was probably typical of such refugees, representing high Persian culture. Well known is his generosity to foreigners, for he prefers them to the people of India, singles them out for favour, showers his benefits upon them. This concept could be harnessed to the idea, prevalent from the time of the first Mongol incursions across the Indus, that the central functions of the rulers of Delhi were chastisement of the idolaters of Hindustan and defense of the sultanate against the Mongol infidels Ahmad, p. This success owed as much to the diffusion of the Sufi orders throughout northern India, especially during the 14th century, as to elite patronage of panegyric and belles lettres. By that time, however, Sufis had spread far and wide through Muslim territory in India. Without such works and the spiritual dynamism of the Sufi orders that inspired them, it may be doubted that the Persian language and the Persian cultural ethos would have pervaded Hindustan so deeply during the sultanate period. A Study of Military Supplies, Oxford, Eaton, Sufis of Bijapur, , Princeton, N. Gibb as Travels in Asia and Africa, , Cambridge, Hardy, Historians of Medieval India, London, Idem, Tughluq Dynasty, Calcutta, Lal, Twilight of the Sultanate, Bombay, Idem, History of the Khaljis, A. Lawrence, Notes from a Distant Flute. Mujeeb, The Indian Muslims, London, Nigam, Nobility under the Sultans of Delhi, A. Rizvi, A History of Sufism in India, 2 vols. Contemporary Historians, Calcutta, Schimmel, Islam in the Indian Subcontinent, Leiden, Lawrence as Nizam ad-Din Awliya. Morals for the Heart, New York, Architectural Remains of the Sultanate Period, 3 vols. Medieval Persian institutions, already established in Ghurid Afghanistan, were also implanted in Delhi see i, above. The mosque was probably modeled loosely on the Saljuq mosques of Persia, with an arcaded screen that was visually related to them Tsukinowa, p. The decorative motifs and calligraphy on this screen are closely related to those on other Ghurid structures in Afghanistan e. The completed minaret reached an estimated height of 79 m. Persian influence on the architecture of the newly established Ghurid splinter state in Delhi was manifest in the very types of buildings constructed, particularly mausolea. Although the buildings discussed above were clearly modeled on Persian prototypes, indigenous Indian building techniques were still in use, often in modified form e. The facade of the gateway is embellished with carved

red and white stone, reflecting the tradition of contrasting bands of colored stone in Syria and Anatolia, probably familiar through artisans or patrons fleeing the Mongols. Knowledge of painting and the applied arts is also minimal. From coins it appears that indigenous motifs sometimes appeared on standard Islamic coin types like those minted under the Ghaznavids and Ghurids Wright, esp. Although the Tughluqids were dynamic patrons of architecture, the increasing austerity of their imperial buildings evoked few Persian forms other than those already current in Delhi. One building type that probably reflected actual Persian prototypes was the octagonal tomb, which became increasingly popular in pre-Mughal Delhi. It consisted of a central chamber surrounded by a veranda. The mode of transmission is unclear, though it is notable that a type once favored for saints in Persia was used for royalty and high-ranking secular figures in India. The ornamentation may also reveal Persian influence Asher, , pp. The exterior and interior are richly faced with red and white stones, some of which are inlaid in intricate geometric patterns reminiscent of tile patterns on Timurid buildings. Bhattasali Centenary Volume, Delhi, , pp. Islamic Period, 5th ed. Hoag, Islamic Architecture, New York, Husain, Tughluq Dynasty, New Delhi, List of Muhammadan and Hindu Monuments. Delhi Province, 4 vols. Wiet, Le minaret de Djam, Paris, Idem, Monuments of Delhi, New Delhi, Architectural Remains of the Delhi Sultanate Period, 3 vols. December 15, Last Updated: November 21, This article is available in print.

2: Edward Thomas (antiquarian) - Wikipedia

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Wise of Dacca having presented to the Asiatic Society the Rajmala, an ancient Historical poem in Bengal verse, I was requested by the Society to report on it, and also to furnish them with an analysis of the original for the Journal, in order to enable the members to judge of the subject of the poem itself. I hope one day to see the Bengali printed, as though interspersed with a variety of legends and myths, it gives us a picture of the state of Hindu Society and customs in a country little known to Europeans,- Tripura, the Highlands of Bengal, the last Country that yielded to the tide of Moslem invasion, and which in its mountain fastnesses retained for so long a period the Hindu traditions unmixed with views that might stream in from other countries. It had been long the chosen abode of Sivism, the aboriginal religion having been supplanted by the latter system, as is indicated by the myth which represents Siva destroying the Asura Tripura, and Tripura as being the favourite residence of Siva, a pithasthan - the right leg of Sati having fallen there. The Brahmans exercised an arbitrary sway over the minds of the hill chieftains as ever did Druid on the customs of our Celtic ancestors. In truth the career of Rama was one of far greater interest and importance to masses of mankind, than the foray of petty Grecian kings, though dressed up by the magic pen of Homer. Go to Top The professedly historical documents of the Hindus are few and meagre. It is chiefly by the clues given in such works as the Ramayana and Mahabharata, where fact is blended with fable, as in the novels and poem of Sir W. Scott that we can grope our way. Yet important data may be elicited even from such writings as these by careful investigations, as was effected by Todd in his Rajasthan, who obtained such useful materials from the poems of Chand and other bards of Rajputana. Lassen in his valuable work, the indische Alterthumskunde, has poured a flood of light on their ancient history and Geography of India, derived from the references in the Mahabharata; he has by a skilful analysis extracted from a large mass of beautiful and interesting poetry, reference which will be of great use to the historians of India and. Though many of the Rajas despised writing as being what they considered a mere mechanical art, yet like the Chinese emperors they provided for a record of the history of their empire by employing a board in their court, and though he bestowed lavish encomiums on the characters of the reigning monarch, yet he affords us information occasionally on various interesting points. Thus for instance the women exhibit a very different character from those of Bengal generally, and in daring and moral prowess remind one of the females in Rajputana or the Maratta country, though we have no account of any equalling Ahalya Bai in benevolence. The Rajmala or history of Tripura comes in opportunely at the present time, when such an anxiety is shown by Savans to throw light on the manners, religion and history of India previous to the Mohammadan invasion, and also from the country described in the poem presenting various points of interest, whether we look at its position having the Buddhist kingdoms to the south, the Chinese empire in the East, the ancient kingdom of Kamrup in Assam to the North, or the aboriginal tribes of its frontiers. Its mountain fastnesses and lonely jungles enabled its chieftains, like the Welsh of former times, or the Hugonots of the Cevennes, to maintain a spirit of resistance to intruders, and to preserve down to the last century Hindu manners and customs uninfluenced by the control of Moslem propagandism. Its rulers pride themselves on being of the lunar race, and in their descent from the chivalrous Kshetryas of Rajputana whose lofty bearing and prowess have been immortalized by the pen of Todd and Chand. While in Bengal the tide of foreign invasion has swept away almost all the ancient Hindu royal lines, the families of Vishnupur and Tripura have alone remained, though now "in the sere and yellow leaf. Animated by the same recklessness and disregard of consequences which prompted the Norman conqueror to aim at the extirpation of the English language, the Moslem conquerors discouraged the use of every tongue but their favourite Arabic or Parsian. Go to Top That noble institution Fort William College,- though now shorn of its splendour, through the mercenary utilitarian policy of men who in the pride of Western assumption have frowned on such efforts to cultivate the classic tongues of the East,- fostered a few works treating of the history of this country: Rama Lochan published his beautiful little work, a model for Bengali style, the history. The history of Raja

Pratapaditya of Jessore, compiled by another pandit of the same college, also gives us details respecting the Eastern part of Bengal two centuries ago, and of the large settlement and colony formed by Raja Pratapaditya in a suderbund district to the south of Kalna. The Assam Buranji is also of some use for historic purposes. These are composed in Bengali, but there is one work translated into English from the Persian which gives us more information respecting the state of Bengal in the last century than any book that has been published yet, the Sejr Mutakharin, which admits us behind the scenes in the Murshidahad Durbar, and paints to the life, the manners and customs of the Bengal Moslems of that period; it was written by an eye witness, who, like the compilers of the Raj Tarangini or Chronicles of Kashmir, his not shunned to point out the vices of men in high station. The RajMala is a curiosity as presenting us with the oldest specimen of Bengali composition extant, the first part of it having been compiled in the beginning of the 15th century, the subsequent portions were composed at a more recent date. We may consider this then as the most 4itlcicnt work in Bengali that has come down to us, as the Chaitanya Charitamrita was not written before , and Kirtibas subsequently translated the Ramayana. He founded a city named Tribeg on the banks of the Twiyung i. At Triveni Sangam, Prayag and subsequently abdicating the throne, he retired to the jungles to devote his life to religious objects. Go to Top His son Tripura succeeded him, a profligate tyrant who oppressed the worshippers of Siva; his subjects reduced to poverty emigrated to Hirambu Kachar but returned after five years, as Hirambu the Raja of Kamrup gave them no aid. On this they became votaries of Siva who promised them a son named Trilochan by the widow of Tripura, who would be successful, provided he adhered to the worship of the sun, and Moon, and that they worshipped at break of day, on certain occasions, the fourteen gods; i. In the course of time Trilochan was born and placed on the throne with the unanimous consent of the people, who waved two sacred banners over his head; he was distinguished for his wisdom, and the neighbouring kings paid him homage when he. Kamrup, called also Pragjyotisha, the Kamakhya of Sanskrit literature, the region of love according to the Hindus is famous from an early date; Bhagadatta, king of Kamrup is mentioned as a warrior in the Mahabharata; 18 centuries ago marriage alliances were formed between the royal families of Kamrup and Kashmir, the boundaries of the countries were extensive, reaching south of the Brahmaputra from Bontali to Kapalimukh, and on the North from the Karaty a river to the Dikolai. An account of Kamakhya is given in the Kalika Purana. On the death of the Raja of Hirambu, a dispute arose among his grandsons s to who should succeed to the throne. On this Trilochan sent a messenger to the Dandis or priests of the famous college of Mahadeva in Sagar island that state that Surjya whould be present to listen to their prayers when they worshipped the fourteen gods. These priests refused at first to go to Tripura until they heard that Tripura, an enemy to the Brahmans was dead, and that Trilochan his successor being a devotee proposed going to Sagar island to convey them to his kingdom, attended by a large retinue. On their arrival they performed the usual ceremonies to the fourteen gods, together with the offering of buffaloes, ducks were sacrificed which were collected by the Kiratas and Kukis. On the great day of the festival all the gods assembled with the exception of Vishnu, the Dandi went to invite him, he came, and together with the other gods was so pleased that they promised always to protect the Tripura Raja, Triochan after conquering various countries visited Yudhisthir. He in consequence declared war and gained a victory after a battle which lasted seven days, the eleven brothers fled to the Khalansha river where they founded a settlement. The brothers died in a good old age when he was preparing to abdicate the throne in consequence of a rebellion that broke out. Go to Top Fifty-six monarch succeeded him, whose names alone survive. Kumar, the fifty-seventh in succession visited Samulanagar "the dwelling place of Siva", who at that time fell violently in love with a Kuku. The Linga worship was in vogue on the banks of the Manu, but Siva vexed at the increasing wickedness, and at Rajeswar, the 60th king of Tripura in succession shooting an arrow at his Lingum because a son was effused to his prayer, declared he would no more visit Tripura, though his foot marks should remain in the temples; he stated that the Raja should have -no son to succeed him, yet he promised if he offered up a human victim he would be propitious in other respects: Jujarupha the 74th Raja, invaded Rangamati Udaypur. Lika the king of Udaipur with a disciplined army of 10, men assisted by the Kuki troops who erected stockades fought against the Tripura Raja, but was defeated and Udaipur was made the Capital of Tripura. The priests of Sjva in his time were noted for their attention to the shastras, drying their clothes by exposure to the air and then

removing them with their own hands. In the reign of the 96th Raja Sangthafah, a Chaudhuri or principal man of a Hindu corporation having been plundered in Tripura of Money and jewels, which he was going to present as a tribute to the king of Gaur, laid a complaint before the Gaur monarch who sent a powerful army against Tripura, the king being frightened sued for peace. On this his wife highly indignant abused him for his cowardice, telling him she would fight for him. She said to the soldiers, Your king wants to act the part of a jackal, let those who wish to engage follow me. After the battle, the Raja while reposing on the tusks of an elephant saw a bloody head dancing in the air, which indicated that a lakh of persons had lost their lives. Go to Top The queen of Khysangafah the 98th Raja was acquainted with weaving. This occurred probably in A. Shortly after he obtained from the king of Gaur 4, troops garrisons his chief places and the title of Manik Which the Rajas of Tripura have retained ever since. Dharma Manik the th Raja traveled as a Fakir through various places; when at Benares his future exaltation was signified by a snake twined round his body with his head reared over his person. Shortly after this, a deputation from Tripura arrived at Benares, where they found the prince dressed as a fakir; they stated that the Raja having died of small pox, the troops would not allow the youngest son to be chosen in preference to the eldest, and he was appointed Raja, in AD , with the unanimous consent of the people. After a peaceful reign of thirty two years he died. Under his patronage the first part of the RajMala or history of Tripura kings was composed. His younger son was raised to the throne AD , but was soon murdered by faction and his brother was elected king; the generals having always exercised great influence in the choice of the advice of a priest, who told him leprous limb ought to be cut off, he feigned sickness and being visited by the commanders he had them killed by soldiers who swin wait in his palace. The fate of these generals; in the penalty they suffered for their imperious ad intriguing conduct, resembled that of the Janizzaries of the Turkish empire who were cut off at a stroke in like them and the Mamalukes of Egypt, these generals appear to have been always more or less involved in political intrigue. The people of Tripura like the Sikhs were a military race and their soldiers often played the same part as the Pretorian guards did in Rome. The Raja subsequently invaded Bengal some of his troops were taken prisoners by the king of Gaur who ordered them to be trampled to death by field elephants ; he took Khandal and plundered it so thoroughly that the inhabitants were, obliged to. They had nick name applied to them ever since on account of this. In the city of Thanansi which was the capital of Tripura until the Marauding expedition of the kukis caused it to be removed to some secure place, a white elephant was caught, the king of Tripura claimed it as his property but the raja of Thananasi refused to give it up, on this siege was laid to town which lasted six months. Raya Kachag the Tripura General, was very much annoyed at this delay, he told his soldier to betake spinning wheel, and in order to stimulate their houses unroofed so as to let in the cold and rain. Go to Top Hoseyn Shah sent a strong force from the twelve provinces of Bengal under the command of Gaur Malik, which took the fort of Maharkul; but the Bengal troops were repulsed before another fort. At the suggestion of a eunuch in the Tripura army they made like of Sonamati or red earth across the Gumti and bunding in the waters for three days, they then broke it down - the torrent caused all the Mogul troops to retreat. The Raja Sri Dhyan in order to destroy the enemy offered up a human sacrifice, a black Chandal boy, to Bahbachari the wife of Siva on the banks of the Gumti, the head was thrown in among the enemy it is said this so pleased the goddess that at night she came among the Mogul troops and make so loud a noise as to create a panic, and the troops all fled from Chandi Gar. The Raja marched on Chittagan, the enemy fled and he proceeded further in his conquests. The historical basis of this myth is probably that the Tripura troops adopted the same practice as was employed by the Dutch against the Spaniards at the siege of Leyden, viz. The enemy fled, when Hyten Khan arrived at the fort of Sogoria he declared, putting his hand on his head, that he who would conquer Tripura ought to bring with him double the troops he had; he was degraded on his return to Gaur. Sri Dharma having returned to his capital Rangamati, worshipped the fourteen gods with great pomp, and directed that human sacrifices should be offered only triennially, in ancient times one thousand used to be sacrificed every year. He introduced musical teachers from Tirhut and the Tripura people, soon became proficient in knowledge of song. He made an image of Bhubaneswari of gold, weighing a maund, he placed cotton in her nostrils so that at the puja time when the Prana Pratishta ceremony is performed, her breath might blow it away, the people all cried out that a miracle had been performed, though a pipe perforating the body and in contact with the mouth of a

priest accounts for the whole, we have many instances of similar tricks in Europe in the Middle ages. The Raja lived to a good old age, a great worshipper of the lingam; he died of small pox and his wife performed Sati. His son Deb Manik succeeded and marched to Chittagong; on his return he offered a human sacrifice; while worshipping the fourteen gods in the place of cremation, the officiating Brahman induced -a man to personate Siva and to direct the Raja to kill his eight champions as a sacrifice, which he did, but soon afterwards finding two secured the power in their own hand but it was for a short duration as the people being indignant with the prime minister assassinated him in his palanquin. The pseudo raja and his mother were also killed. Go to Top One thousand Pathan horsemen revolted from the Raja, owing to the arrears of wages not being paid up, they were on their march to Chittagong and attempted to kill the Raja and take Rangamati, but were secured and the greater part were offered up as sacrifice to fourteen gods. The king of Gaur sent horse and foot to Chittagong, the war lasted eight months. In one engagement the Tripura troops lost their general, Mohammad Khan the general of the king of Gaur was however taken prisoner confined in an iron cage at the instigation of the Chantai head priest , was sacrificed to the fourteen gods due to his disrespect to King and fourteen gods. Gopinath, the father in-law of king Ananta Manikya killed his on-in-law the king and take the name of Udaimanikya. He kept wives who were so dissolute that they persuaded not only other men but even the prince of Gaur to cohabit with them, as he was on a visit to the Raja of Tripura. When the Raja heard of it he had some of them trampled to death by elephants and others devoured by dogs. The Tripura troops were routed with a loss of 40, men while the Pathans lost only 5, The war lasted for 5 years. Udaya Manik died five years after this from having taken a poisoned pill of quick silver given by a woman. At this period numbers died from famine and from disease the result of it. Jaya Manik, the son of the late king, succeeded but only nominally, as his uncle Runag Narayan had the real power; as the latter saw that Amar Manik had great influence, he asked him one day to dinner with the intention of intoxicating and then killing him, but a friend at table by cutting the stalk of a pan leaf hinted to him the intention of his enemies, he pretended to be unwell retired from the table and went instantly to the stable but the horse was gone. On this he seized by force the horse of a Khaista and made his escape. Runag being in a foil sent to his brother for troops but a forged letter was carried by the messenger and the brother was so joyous on receiving it that he prostrated himself on the ground, the messenger on this as instructed, cut his head off and it was thrown into the fort, this so terrified Runag that he ran away to an uninhabited place, hjs enemies found him subsequently in a tank where he had been for two days immersed up to his chin having his head covered with rice pot, the head was cut off by a soldier and carried to Amar Manik who gave him the name of Sahas Narayan. Jaya Manik sent to ask why he had killed his relation, he answered by dispatching troops against the Raja, who fled and was overtaken: Amara Manik mounted the throne, he was the brother of Bijaya Manik, his mother was a private individual whom his father fell in love with, struck one day with her beauty as she was drying her hair in the sun. Amara Manik resolved on virtuous deeds by digging tanks; he ordered all the landlords of his kingdom to send coolies for this purpose, accordingly nine Zemindars sent coolies. The Zemindar of Taraf in Sylhet refused, an army of 22, men was sent against him, his son was taken prisoner, put into a cage, and brought to Udayapur. The Raja next A. The order of the troops in battle resembled in figure the sacred bird Gaduda, the two generals in the van represented the beak, the troops on the flanks the wing, and the main army the body; during the fight both parties became fatigued when a suspension of arms took place by mutual agreement; they afterwards resumed the battle, when the Musairnans were defeated. Sylhet from this time A. The King next defeated the zamindars of Balaram who refused to submit, on the ground that Amara Manik was not of the Royal line, but he was also defeated. On this occasion a Brahman was accidentally killed, which caused great grief through the kingdom and the king made a private atonement for it. After this he sacked the fine city of Bakla and sold the men as slaves. He then returned to his capital -and performed a grand ceremony on the completion of his tank as also the ceremony of tula or presenting to a Brahman gold of the same weight with hi own body. Go to Top While Tripura people were enjoying the seclusion arising from their insulated position, a new enemy, the Muhamedans, made, their appearance and invade4 the country, A.

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That was more than years ago, when the Tajdar-e-Hind or Crown-Bearers of India took over the governance, hitherto in the hands of the Chauhan Rajputs. The title of Crown-Bearers was an exalted one and those who followed Qutubuddin numbered 54, not counting the ones who ruled for a day, a few weeks or months. The Mauryas, Imperial Guptas, Harsha Vardhan and those who followed them, ruling from Pataliputra, Ujjain or Ajmer, were outstanding long before the Sultans came on the scene. Tajdar-e-Hind is an interesting subject of research, which starts with Qutubuddin and ends with George VI, who ruled from England and not India. Before the first Tajdar installed himself there were five centuries before Akbar became the most powerful monarch, Shah Jahan the most magnificent, Aurangzeb the craftiest and Mohammad Shah the most colourful. It was in that Mohammad Ghori advanced on the plains of Hindustan but was defeated in the first Battle of Tarain by Prithviraj Chauhan. Heading a Rajput confederacy, Ghori would have fallen in battle had not a brave Khalji of Ghor not galloped to his rescue and held the wounded Sultan in his saddle. The defeat rankled Ghori and back home he punished his officers by making them eat like horses, with their hands tied and baskets of food suspended from their necks. Next year he invaded Hindustan again and this time Rai Pithora lost the second battle of Terain, perishing after a gallant fight. There is the story about him being captured and taken as a prisoner to Ghazni where, though blinded, he eventually killed the Sultan and committed suicide along with his bard. But this still remains a ballad despite the reported finding of a Samadhi of Prithviraj Chauhan in Ghazin and the demand to bring back his remains to India. In Ghauri was murdered by a member of the fanatical Mulhaida sect and Qutubuddin became the ruler of Hindustan. Mohammad bin Bakhtiar, second-in command to Qutubuddin, captured Bengal in and made Gaur or Lucknauti his capital. In Qutubuddin captured the fort of Kalanjar, where he defeated Raja Parmal of the Chandela clan. He got his sister married to Nasiruddin Qubaicha and gave his daughter in marriage to Iltutmish, whom he had bought as a slave boy. A generous man Lakhbakhsha, Qutubuddin proved to be a good administrator but his career was cut short when he died in after falling from his horse while playing a game of chowgan in Lahore. His son Aram Shah succeeded him, but was overthrown after a year by Iltutmish, who was both his brother-in law and governor of Badaon. A brilliant general and a faithful assistant to Mohammad Ghori, Qutubuddin was not a fanatic. Autocratic he was and though he destroyed several temples, he was not entirely intolerant towards the local population, which was not persecuted though it was restricted in some ways. Compared to Ghori, his approach was definitely milder and this helped him consolidate his gains. He had a number of wives, one of whom he wed at about the same time as his daughter and sister got married. This was not in accordance with any religious dictate or love of the fair sex, but marriages of convenience, which gave him a handle to control his rivals, Eldoz, Qubaicha and Iltutmish who eventually succeeded him. Had Qutubuddin Aibak ruled longer, he might have left a bigger mark on history. Maybe he would have made the throne more secure for his progeny. But even so, the Qutub is there as a lasting memorial. It was Gordon Sanderson of the ASI, who imparted to the Minar new image Rs that of smouldering brick-kilns in a sketch made during his stay in Delhi from to His troops just passed like a storm through Punjab while Iltutmish waited with bated breath, wondering where and how to counter him. It is quite possible that a Sultan like Iltutmish would have been able to prevent Chingiz Khan and his hordes from capturing Delhi. After his death Iltutmish was succeeded by a son and then his daughter Razia Sultan, but brave and skillful though she was, the young queen was defeated by her own kin and while in flight killed by villagers in what is now Haryana. Her tomb is near Turkman Gate and many still visit it. The Slave dynasty was succeeded by the Khiljis and they in turn by the Tughlaks, Sayyids and Lodis, until the latter were over thrown by Babar, who established the Mughal empire that saw six powerful rulers and then dandy and puppet emperors. The last of whom was Bahadur Shah Zafar, who was deposed by the British, ending the chronicles of the Tajdar-e-Hind, though Queen Victoria and her successors till laid claim to the title to enhance their reputation as rulers of the British Empire, over which the sun never

set.

4: Rajmala, the Royal Chronicle of Kings of Tripuri People

The Chronicles Of The Pathan Kings Of Delhi, Illustrated By Coins, Inscriptions, And Other Aniquarian Remains Item Preview remove-circle Share or Embed This Item.

Born in ,he was the son of a jagirdar of Sasaram, Bihar. His original name was Farid. He left his home at the age of 15 and went to Jaunpur. There he studied Arabic and Persian languages. He had very good administrative skills as a result he was appointed by his father to manage his jagir, but due to some reasons he left it and joined the service of Mughal Emperor Babar. In he joined the service of Bahar Khan, governor of Bihar at that time. He was given the title of Sher Khan by Bahar Khan, for the courage and gallantry shown by him in killing a tiger single-handedly. Later Bahar Khan appointed him as a deputy governor and tutor of his son Jalal Khan. He again joined the service of Babur but came back. In , he asserted his freedom from the Mughal ruler Humayun. He fought many battles with him, initially capturing Gaur in Bengal and finally getting the throne of Delhi after the battle of Kannauj in He continued to expand his empire and in a very short span of time his kingdom extended from Indus in the east to Bengal in the west. He was a brave soldier and a military genius, he made bunkers using sand bags in the battle of Mevat. He was a very able administrator and is remembered for his rule and the reforms he introduced. His administration was very efficient but a bit strict. He divided his empire into provinces known as Sarkars, these were further sub-divided into Parganas and these were again divided into smaller units. He is also credited with the introduction of custom duty, which is followed even today. He built many inns, mosques and laid down the network of roads the most famous among them being the Grand Trunk Road. He also had a refined taste in architecture, it is evident in the Rohtas Fort built by him. He continued his administrative as well as military activities simultaneously. He besieged the strong fort of Kalinjar in Bundelkhand where he died at in an accidental explosion of gunpowder in Though he ruled India for a short period of five years but changes made by him had the everlasting impact on the lives of people. He is considered to be the most successful ruler of medieval India. In the opinion of S. Rashid, as an able general, consummate soldier, as a determined ruler Sher Shah stand head over shoulders above the other rulers.

5: Chronicles of the Kings of Delhi - The Statesman

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Historians regard the Lodi sultans of Delhi as a vestige of the Delhi Sultanate. It is true in the sense that Timur, who reduced the Tughlaq dynasty, left Khizr Khan, the founder of the Sayyid dynasty as his proxy. The last of the Sayyids, Alauddin, in turn, abdicated in favour of Bahlul Lodi. Bahlul Lodi introduced the rule of this dynasty, his son Sikandar Lodi enhanced its power and glory. Bahlul Lodi The founder of the dynasty was an Afghan noble. A good soldier and a man of simple habits, Bahlul Lodi reduced the turbulent chiefs of the provinces to submission and infused some vigour into the government. The most important event of his reign was the conquest of Jaunpur. He conquered Bihar and Tirhut. He transferred the capital from Delhi to Agra, a city he founded. Sikandar was the most capable monarch of the Lodi dynasty. His administration was strict and impartial. He organised an efficient system of espionage. In religious matters, however, he was a bigot and an uncompromising enemy of Hinduism. He sacked the temples of Mathura and converted the buildings to Muslim uses. He demolished the famous Jwalamukhi temple at Nagarkot. It is also said that Sikandar tried to stop certain bad practices of the Muslims as well. He was against taking out tazias in procession during Muharram. Shrines of the Muslim saints were out of bounds for women during his rule. He went so far as to order destruction of the mosques built by the Sharqi rulers of Jaunpur, but retreated hastily when the ulemas disapproved of such moves. The terrible iconoclastic behaviour of Sikandar has drawn an interesting comment from historian, Dr K. This change was also due to the teachings of the fifteenth century socio-religious reformers like Kabir and Nanak. In such an atmosphere a few acts of intolerance on the part of Sikandar Lodi appeared to be so much out of tune with the spirit of the age that they even shocked the Persian chroniclers. He would have been considered one among the common run of monarchs. Hence the assertion of the chroniclers. He asserted the absolute power of the sultan and often insulted the Afghan nobles. Some of these nobles turned against him. There were many revolts during his reign. Babur seized the opportunity and inflicted a crushing defeat on Ibrahim Lodi in the First Battle of Panipat in Ibrahim was killed in the battle and with him the Delhi Sultanate came to an end.

6: A Dynasty of Slaves?

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He sat on throne after Bhimsen. Along with his wife, Sunanda he sat near Ganga for meditation as they had no kids. In the old age they were blessed with three sons named Devapi, Shantanu and Vahlik and later one younger daughter named Rohini who was married to Yadav Vasudeva. Devapi went to Forests in his younger age and Vahlik sat on the throne when Prateep went for Vanprastha. He was the father of very famous personality of all times Bhishma on whom we all are so proud of. Shantanu married Ganga, but Ganga used to throw all his kids in river Ganga, as she had taken some oath to do so, but when this kid Devarath Bhism was born Shantanu asked her not to do that. Hence Ganga took him with her and grown Devarath, she not only gave Devarath the teachings for Vaidya but also of all weapons known at that time. Devarath came back to his father at the age of 72 and 52 years of reign, Vichitraveerya sat on the throne. After an early death of Vichitravirya Bhishma took care of the kingdom of Hastinapur for around 20 years as the Dhritrashtra and Pandu were too young at that time. At an age of 19 or 20 he sat on the throne, as his elder brother Dhritrashtra was blind since his childhood. The king Kunti Bhoj adopted Kunti as his daughter so, she was also known to be daughter of Bhoj. Dhritrashtra was blind since his birth so Pandu sat on the throne, but Paandu left to Vanprastha where he died later. To take care of law and order situation, Dhritrashtra was made king of Hastinapur by Bhishma. Dhritrashtra married Gandhari, daughter of King Subal of Gandhaar. They had children and among them Duryadhana was the eldest one, Duryodhana was younger to his cousin Yudhishthira. Dhritrashtra divided his kingdom among Yudhishthira and his son Duryodha. Yudhishthira was given the kingdom of Indraprastha and Duryodhana was given Hastinapur. During this war when Arjun saw his great grandfather Bhishma in front of him against him, he threw away his weapons. Yudhishthira to Kshemaka[edit] About 30 Emperors belonging to the House of Yudhishthira ruled collectively for 1, years, 11 months and 10 days: Detailed Genealogy is given hence: Kshemaka , a King of Pandav descent. Anakshami, Pradyot - Malechaanth.

7: DELHI SULTANATE – Encyclopaedia Iranica

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Shahab-ud-din Muhammad Ghori defeated the Indian ruler Prithviraj Chauhan in the battle of Tarain and laid the foundations of Muslim rule in India, which is known as the Delhi Sultanate. Between 1192 and 1519, five Muslim dynasties ruled over Delhi. Rulers of the first three dynasties were Turks. Fourth dynasty kings were Sayyids and fifth were Afghans or Pathans. The first Muslim dynasty of Delhi is known by various names in history; of which the most famous is the Slave dynasty or Mamluk dynasty. Some writers say that this dynasty is called so because its founder Qutub-ud-din himself was originally a slave. Some others say that all the kings of this dynasty were either slaves or descendants of slaves and hence it is called Slave dynasty. Aziz Ahmad calls it the early Turkish empire of Delhi. None of these rulers was a slave when they ascended the throne.

Rulers of the So-called Slave Dynasty: Qutub-ud-din Aibak, the most distinguished slave of Muhammad Ghori, was the founder of the so-called Slave dynasty. Please read my previous post to know more about him. Qutub-ud-din Aibak died falling from his horse while playing polo at Lahore in 1210. Aram Shah, Son of Aibak After the death of Aibak, the nobles placed his only son Aram Shah on the throne of Delhi. Many chiefs threw off their allegiance and declared independence. Nasir-ud-din Qabacha captured Sind, Multan and Uch. Ali Mardan Khilji declared his independence in Bengal. In this state of affairs, the chief men of Delhi sent a deputation to Shams-ud-din Iltutmish, the governor of Budaun, inviting him to ascend the throne. Aram was defeated and deposed by Iltutmish. Shams-ud-din Iltutmish variously spelt as Altmish, Altamsh and Iyaltmish. Historians consider him the real founder of Delhi Sultanate. In 1206, the Mongols appeared for the first time on the banks of the river Indus under Chengiz Khan. He died of sickness in 1227. Rebellions occurred in many parts of the country. The principal chiefs imprisoned Shah Turkan and raised Raziyya to the throne. He died in confinement. Raziyyat al-Din, Daughter of Iltutmish Please read my previous post to learn more about Raziyya, the first woman ruler of India. Muizz al-Din Bahram, Son of Iltutmish The amirs and nobles revolted against him. Bahram was thrown into prison, and was slain in the same year. During his reign, the Mongols plundered Lahore. Ala al-Din Masud, Son of Rukn-ud-din During the reign of Masud, the Mongols advanced as far as Uch. When the Sultan marched an army and reached near Beas, the Mongols raised the siege and ran away from Uch. Ala-ud-din Masud thereafter abandoned himself to wine and women, and exercised various acts of cruelty and injustice. The nobles then cast Ala-ud-din into prison, where he remained the rest of his life. Nasir-ud-din was a puppet king who entrusted the whole administration of the empire in his vizier Ghias-ud-din Balban. He left no heir. Balban was more than eighty years old when he died in distress and sorrow. Muiz al-Din Qaiqabad, Grandson of Balban Muiz-ud-din Qaiqabad, last king of the so-called Slave dynasty, was a weak ruler. Due to his licentious mode of life, he was struck with Paralysis. At that time the nobles raised his infant son Shams-ud-din Kaimurs to the throne. Usurpation by Jalal-ud-din Khilji: Qaiqabad was murdered by the Khilji chief Jalal-ud-din Firoz, and thus came to an end of the first Muslim dynasty of Delhi, otherwise called the Muizzi dynasty. After a month or two, Kaimurs was also put to death by him. Jalal-ud-din usurped the throne and established the Khilji dynasty.

8: The Lodi dynasty was the first Afghan or Pathan dynasty in India

It was Edward Thomas, who published the "Chronicles of the Pathan Kings of Delhi" in 1891 but before that there were Urdu publications listing the achievements of the Sultans of Delhi, right from.

9: Torawati - Wikipedia

The Chronicles of the Pathājn Kings of and Other Antiquarian Remains. Edward Thomas. Trā¼bner & Company, -

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