

The description of Shahjahanabad in Khulasat-ut-Tawareekh of Sujjan Rai Batalvi

Razia Sultana

Research Scholar, Dept. of Persian, University of Delhi, New Delhi, India

Abstract

Persian historiography achieved a mark of glory during the medieval time because they wrote not only about the politics and court but also elaborated information regarding the economics, socio- cultural aspect also. In the present article a study has been presented about the historical city Shahjahanabad (Delhi) which is written by eighteenth century writer Sujjan Rai Batavi in his book Khulasat-ut- Tawareekh.

Keywords: Shahjahanabad, Khulasat-ut-Tawareekh, Sujjan Rai Batalvi

Introduction

KHULASAT-UT- TAWAREEKH is a general history of India from the ancient times up to the accession of Aurangzeb. The Khulasat-ut-Tawareekh was written in the 40th year of the reign of Aurangzeb (1618-1707 A.D.), corresponding to 1107 A.H. (1695-96A.D.), and the author spent two years in its compilation. It is chiefly a history of Delhi, wherein the narrative of all its *rajās* and the *sultāns* has been related from the very beginning of its foundation in the time of *Yudhister* (Mahabharata) up to the period.

Another importance of the book is, account of the Hindu traditions, creeds and castes, description of the states of India & some local dynasties also given in the last section of this book on the occasion of their annexation to the *Mughal Empire*.

As regards the subject matter it is divided into three parts.

Part –1. The geography of India during the reign of the Mughal king Aurangzeb.

Part –2. The history of the rajās of India from the time of Yudhishtar Pandva to the reign of Rai Pithura, better known as Raja Prithviraj (1166-1192A.D.).

Part -3. The history of Muslim Rulers from the time of Nasir –ud- din Subuktigin (977-997 A.D.) up to the reign of the emperor Aurangzeb.

Sujan Rai Batalvi was born in Batala, in the province of Punjab in a Khatri Family. He worked as a “Munshi” and was employed some high officials.

Delhi is the most famous city of medieval times, has a great heritage of thousands year, but our present area of discussion is ‘Shahjahanabad’ Built by Emperor Shahjahan (Reigned 1628-1658 A.D.) who founded the city Shahjahanabad. Which existed socially, culturally, literary and so many fronts during the great period of Emperor Shahjahan.

When Sujjan Rai describe about metropolitan city of Shahjahanabad under the name of (صوبه دارالخلافه شاهجهان آباد) He begins with a short description of ancient time of Korva and Pandava that the two cities of Hastinapur and Indraprastha situated at the bank of Ganga and Yamna Rivers. After the long period, in 440 of Vikramajeet (383 A.D.) Raja Anangpal Tomar (736 A.D.) founded the city of Delhi near Inderaprashta. In the 12th century *Pritvi Raj Chouhan* (Rai

Pithora) built a fort and town on his own name. (قلعه رای (پتھورا) Sultan Qutubuddin Aibak (1206-1210 A.D.) and his successor Sultan Shamsuddin Altamash (1211-1236 A.D.) lived in this fort. Sultan Ghiyasuddin Balban (1266-1286 A.D.) built another fort in 666 A.H./ 1267-68 A.D. Sultan Muizzuddin Kaiqabad (1287-1290A.D.) founded another city in the year 1287 A.D. on the bank of River Yamuna and named it Kilokhari, Amir Khusro (651-725 A.H.) in his book *Qiran-us-Sadain* has written about the city, wherein he quotes. Sultan Jalaluddin Khilji (1290-1296 A.D.) founded the city of Kushak lal (کوشک لعل) and Sultan Alauddin (1296-1316 A.D.) the city of Kushak Sairi (کوشک سیری) and there were their respective capitals.

Sultan Ghiyasuddin Tughlaq (1320-1325 A.D.) founded the city of Tughlaqabad in 725 A.H. / 1325 A.D. Sultan Mohammad Fakhruddin Juna, his loving son founded another city, with a beautiful palace having one thousand pillars and other charming house of red stone. Sultan Firoz Shah (1351-1388 A.D.) in 755/1354 A.D. built a large town, Firozabad and touched the river Yamuna by a canal, Three KOS from Firozabad is another place where a beautiful & strong مینار نما still stands there. It also called as laot of Firoz shah, Sultan Mubarak shah founded Mubarakabad.

The Emperor Nasiruddin Muhammad Humayun (1530-1556 A.D.) in 930 A.H. / 1531 A.D. built and decorated Inderaprashta and made it the capital under the name Dine-Panah. Sher shah Afghan (Suri) demolished the city of Allauddin known as Kush sairi (1486-1545 A.D.) and founded another one, his son Salim shah in 1540 A.D. built the fort of Salim garh which is still exist near the old Iron Bridge although each of these kings founded a separate city and made it his capital.

(هر که آمد عمارتی نو ساخت)

Yet Delhi alone became famous in the whole country as the capital of the rulers of India.

In the 12th year of his reign, Shahjahan (1628-1658 A.D.) founded a city near Delhi and named it Shahjahanabad. The author informs us about the beautiful buildings, Places, houses, flowers, water reservoirs, Fountains, Gardens, trees etc.

مشمتمل بر عمارات نزهت آيات و انواع قصور فرحت گنجور و اقسام اماکن طراوت مکامن و گوناگون نشیمن راحت ممکن و چندین ایوان فیض نشان و

نهر های جریان و تلابهای کلان و حوضهای وسیع و فوارهای رفیع و گلشن های همیشه بهار و اشجار پر اثمار که هر مکان یاد از بهشت می دهد و هر قطعه آن پهلو به فردوس می نهد که هر قصرش زیباتر از قصر قیصر می نماید و هر ایوانش مانند ایوان کسری دلها می رباید^[1] (ص 19)

Then he writes a Mathnawi in the praise of Shahjahanabad.

بود در هر مکانی بوستانی
چو جنت بر زمینش هر مکانی
که گویا کوچه ها راه بهشت است
خیابانش چنان عشرت سرشت
طراوت خانه زاد این زمین
هوایش دلکشا و دلنشین است^[2]

He praised the garden of this city with this Couplet.

خیزان افتان چون خیل مستان
هر سو نهری در آن گلستان

Author provides detail about the world famous wall boundary of the city (فصل شهر)، and the origin of Urdu language as "Zaban-i-Hindustan"

حصار شهر پناه افزون از سنگ و صاروج اساس یافته دوران از دایره قیاس افزون و اندازه آبادانی درون و برون آن از احاطه بیان بیرون مردم از روم و زنگ و شام و فرنگ و انگریز و ولندیز و یمن و عربستان و عراق و خراسان و خوارزم و ترکستان و خطا و ختن و چین و ماچین و کاشغر و قلمستان و تبت و کشمیر و سایر ولایت هندوستان در آن مصر جامع توطن گزیده و آیین و (ص 39) گفتار که اصل زبان هندوستان از همین جا است^[3].

He gives a very detailed account of the city like its roads, markets, Trade, Imports, exports, clothes, weapons, foods, Stuffs, drinks, Perfumes, fruits Etc. and write another Mathnawi.

نهاده پیش خود سرمایه خویش
عراقی و خراسانی ز حد پیش
نوادر از بنا در پیش
فرنگی از فرنگستان رسیده
چیده
بر آورده ز دریا هر خروشی
نشسته هر طرف گوهر فروشی
بود در هر دوگان لعل بدخشان
فتاده بر طرف صد لعل رخشان
متاع هفت کشور از
بر آمد از برای امتحانی
دوکاتی.

In this history author does not explain exact number and names of buildings as Aasar-us-Snadid of Sir Sayyad (! 898 A.D.) and Sair-ul-Manazil of Mirza Sangeen Beg but it constituted as an important source material for these books. Sir Sayyad mentions its name as several times in his famous book.

In 1651 A.D. the 24th regnal year, Shahjahan laid foundation of a large and beautiful Jama Masjid which was built with Red stone, its Minars are so high that the voice of Moazzin reaches the ears of the denizens of the sky.

He presents a picture of this historical Masjid in this Mathnawi. :-

ز حوضش آب کوثر
صحنش فیض دیگر میتوان یافت
میتوان یافت
مه و
ز رفعت آسمان یک پایه او
خورشید زیر سایه او
نظیر
رواقش قبله اهل یقین است
مسجد اقصی همین است.

After that author informs us about the imperial bath (حمام) that this was a one of its kind Hamam, and have so many specialties like it's cool room give repose to fatigue, and eulogizes to an extent that it rivals the air of paradise etc. And also quotes a Mathnawi in favour of this Hamam.

بود باد خاک از درش بر کنار
بهم آب و آتش در و سازگار
طبايع بهم یافته
درین عالم از اعتدال مزاج
امتزاج

He presents this city as a perfect example in terms of space & extent and as an ideal place as the capital city and the centre of the kingdom.

القصة شهریست در کمال وسعت و فسحت مصریست دارالخلافة و مرکز (ممالک)

He also writes,

مرکز هند و تختگاه شاهان
شهر اعظم بهشت راست نشان
همچو باغ بهار روح افزا
چون سواد بهشت طرب افزا
فاضل و نکته دان و دانشمند
ساکنانش همه خلف فرزندان
همه مقبول طبع شاه جهان
همه فیروز جنگ ملک ستاس
همه با جاه و منصب خانی
سلطانی
همه با خیل قدسیان
همه مانند بوعلی ماهر
ذاکر
همه از جور دهر
همه مرهم تهی دل خسته
وارسته
همه در فن کار خود
همه داود لحن خوش اواز
ممتاز
همه فرهاد طبع و شیرین نوق
همه از باده خوری مد هوش
همه با شخص کام هم آغوش

After that he presents a brief account of mausoleum of Sufis of Delhi like Khwajah Qutubuddin Bakhtiyar Kaki (1173-1235 A. D.) Shaikh Nizamuddin Aulia, (1238-1325 A.D.) Shaikh Nasiruddin Chiragh-i-Delhi (1274-1356 A.D.) etc.

Then he presents seventeenth and eighteenth century topographical and statistical records restating and explaining of Shahjahanabad as a Subah (Province) and as a Sarkar (Division) following the initial guidelines laid out in the Ain-i-Akbari compiled by Abul Fazl (1551-1602 A.D.)

After giving the details about the city of Shahjahanabad, author gives historical and geographical introduction of following cities;

Panipat, Sirhind, Thanesar, Sambhal and Kumaun.

At the end he talks about peripheral extent of Subah-i-shahjahanabad. In eastwards lies the province of Akbarabad (Agra), westwards was of Lahore, Southwards Ajmer and northwards the hilly region of Kumaun, The East-West stretch from Palwal to Ludhiana situated on the bank of the river Sutluj. The length was 160 KOS and the north-south stretch, i.e. from the Sarkar of Rewari to the hill Kumaun the breadth was 140 KOS.

As a Subah, was Shahjahanabad province enjoyed revenues from numerous divisions (Sarkar) and sub-divisions (Mahal). The following Sarkars were under the Subah of shahjahanabad as mentioned by Khulasatut Twareekh.

Sirhind, Hisar, Firuza, Saharanpur, Sambhal, Badaun, Rewari and Narnaul.

In total Eight (8) Sarkars, comprising of 229 Mahal constituted the Subah of Delhi. The revenue of the province was 74 Crore 63 Lac and 35 Thousand Dam.

The city had huge revenue in its coffer and undoubtedly, it was one of the richest cities in the contemporary World, adorned with magnificent buildings, housing the urban culture & leisure lifestyle of the Mughal Nobles.

At the end, I would like to say that Delhi continued to enjoy the unique position of being an intellectual, spiritual and cultural centre during Medieval India as it reflects today.

References

1. Khulasatut Twareekh, Munshi Sujana Rai Bhandari (M.S. A.P. Archives).

2. Khulasatut Twareekh, Munshi Sujan Rai Bhandari. Edited by Zafar Hasan Khan, Delhi, 1918.
3. Aasarus Sanadid, Sir Syed Ahmed Khan. Delhi Urdu Academy, Delhi, 2006.
4. Sairul Manazil, Mirza Sangeen Beg. Edited by Prof. S.H. Qasemi, Delhi, 1982.