

THE

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AÍN I AKBARI

BY

ABUL FAZL ALLÁMI,

TRANSLATED FROM THE ORIGINAL PERSIAN.

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PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

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VOL. II.

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CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS.

1891.

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955-53  
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## BOOK THIRD.

### IMPERIAL ADMINISTRATION.

Since somewhat of the recent imperial institutions regulating the Army and the Household have been set down, I shall now record the excellent ordinances of that sagacious intellect that energizes the world.

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#### AIN 1.

#### THE DIVINE ERA.

THE connection of monetary transactions without fixity of date would slip from the grasp, and through forgetfulness and falsehood raise a tumult of strife; for this reason every community devises a remedy and fixes an epoch. Since thought fosters well-being and is an aid to facility (*of action*), to displace obsolete chronology and establish a new usage is a necessity of government. For this reason, the prince regent on the throne of felicity in the 29th year of the Divine Era,<sup>1</sup> for the purpose of refreshing that pleasure-ground of dominion and revenue, directed its irrigation and rendered blooming and lush the palace-garden of the State.

Compassing events within a determinate time, the Persian calls *māhros* (*date*); the Arab has converted this into *māarrakāh* (*chronicled*), and thence "*tarikāh* (*date*) is a household word. Some derive the Arabic from *irākāh*, a wild bull. This conjugation of the measure of *tāfa'īl* means, to polish. As ignorance of the time of an event grew less, it became dis-

<sup>1</sup> 1585. See Vol. I, p. 195. The Useful Tables published as an appendix to the Journal of the Asiatic Society, state that the date of the establishment of the era is the thirtieth of Akbar's reign. It gives the epoch of the Ilāhī era as falling on Friday the 5th Rabi us Sāni A. H. 968, corresponding with the 19th February 1556. It is used on inscriptions, coins and records of Jehangir's and the following reigns, but generally coupled with the Hejira date.

<sup>2</sup> I can find no authority for this statement—no dictionary that I have consulted gives this meaning. Lane says that '*tarik*' is an arabicized word according to some, borrowed apparently from the Hebrew רִיבּוֹ "a month," or from the Chaldean. Others say it is pure Arabic. Al Birūnī quotes Maṣūn-b-Mihrān for the etymology of "*Māhros*" and '*Tarikh*.' *Aṭhar-ūl Bākiya*, Saḥāw's translation, p. 34.

			Tribe.				Tribe.
Báharml, <sup>2</sup>	...	...	...	Chantan,	...	...	...
Pókal,	...	...	...	Kótrá,	...	...	...
Barkal,	...	...	...	Dewádar,	...	...	...
Pokharan,	...	...	...				...

### Súbah of Delhi, (Delhi).

It is in the third climate. Its length from *Palasa*<sup>3</sup> to *Ládhiana* on the banks of the *Satlej* is 165 *kós*. Its breadth from the *Sarkár* of *Rowári* to the *Kumdon* hills is 140 *kós*, and again from *Hijár* to *Khairábád* is 130 *kós*. On the east lies<sup>4</sup> the capital, *Agra*: on the north-east it marches with *Khairábád* in the *Súbah* of *Oudh*: to the north are mountains: on the south the *Súbahs* of *Agra* and *Ajmer*: on the west is *Ludhiana*. The chief rivers are the *Ganges* and the *Jumna*, and both these take their rise in this *Súbah*. There are besides numerous other streams, amongst them the *Ghaghhar*. The mountains principally to the north. The climate is nearly temperate. Much of the land is subject to inundation and in some places there are three harvests. The fruits of *Irán*, *Turán* and *Hindustán* are here grown and abundant flowers of various kinds. Lofty buildings of stone and brick delight the eye and gladden the heart, and it is scarce equalled for the choice productions of every clime.

*Delhi* is one of the greatest cities of antiquity. It was first called *Indrapat*<sup>5</sup> and is situated in long.<sup>6</sup> 114° 38', lat. 29° 15'. Although some

<sup>1</sup> In the maps *Balmér* (note) and *Elliot*. *Races* of the N. W. P. I. 37.

<sup>2</sup> A town of undoubted antiquity, supposed to figure in the earliest Aryan traditions under the name of *Apelava*, part of the *Pándava* kingdom of *Indrapratha*.

<sup>3</sup> The word '*Kháwar*' like '*Bákhár*' is often misapplied and the two are interchangeably and incorrectly used for E. and W. alike. *Abul Fazl*, however, invariably uses "*Bákhár*" for W. and *Kháwar* for E, though with a southing tendency, as may be seen from his deli-

mitations of other provinces. Here *Agra* is certainly E. of *Delhi* in longitude, but it is also almost south of it. See *Cunningham's* explanation of the anomalous use of '*Kháwar*' and '*Dakshin*', in his *Ann. Geog. of India*, p. 94.

<sup>4</sup> Var. *Indraparast*.

<sup>5</sup> Properly Lat. 28° 38' 58" N., long. 77° 16' 30" E. Though the true orthography of this name is *Delhi* or *Dilli*, I shall continue to write as it is usually written and pronounced. A variant in the name of this *Súbah*, in one of the MSS. is *Shahjehandádd*.

structed in Divine knowledge who in this spot repose in their last sleep. Here too lie Sultán *Shaháb u'd dín Ghóri*, and Sultán *Shams u'd dín*, and *Násir u'd dín Gházi*, and *Ghiyás u'd dín*, and *Alá u'd dín* and *Kuṣb u'd dín*, and *Tughluḳ*, and *Muḥammad Áádil*, and *Firoz* and *Bahlól*, and *Sikandar Lodi*. Many now living, likewise, have laid out pleasant spots and groves for their final resting-place—to the introspective a source of blissful ecstasy, to the wise an incentive to watchfulness.

In the hill of *Islámábád* is a very deep spring called *Prabhás<sup>1</sup> Kanḳ* from which warm water continually bubbles up, and which is a great place of worship.

*Biscamitra Ríkhesar<sup>2</sup>* made a deep excavation of three *bighas* of this hill and devoted it to purposes of worship, and to this day it testifies to the antiquity of this construction.

*Badáon* is conspicuous amongst ancient cities and a great many holy religious are there buried.

A part of the northern mountains of this *Sárah* is called *Kumáon*. Here are mines of gold, silver, lead, iron, copper, orpiment and borax. Here also are found the musk-deer and the *Kutás* cow,<sup>3</sup> as well as silkworms, hawks, falcons and game of various kinds, and honey in abundance and the species of horse called *Gut*. (*Gúnt*.)

they were born in one place and died in another and were considered learned doctors is the usual extent of information to be gained after a laborious search very inadequately repaid by the result. The second and third and last on the list will be, found in Ferishta's *Vita et acta sanctorum* at the close of his work.

<sup>1</sup> This is the name of another celebrated place of pilgrimage near *Dwárka*. It was here that occurred the destruction of the *Yádu* race alluded to by *Abul Fazl* under 'Sumnath,' when dissension excited by liquor brought about the fray where they all perished. By sending them to *Prabhás*, *Krishna* purposely prevented the *Yádavas* from obtaining "Mukti" or final liberation which would have been the consequence of dying at *Dwárká*. Death at *Prabhás* conferred only *Indra's* heaven. *Vishnu*

*P. Wilson*, 609. *Prabhás* is one of the 8 semi-divine beings called *Vasus*. These in the *Mahábhárata* are named *Dhara*, *Dhruva*, *Soma*, *Aha*, *Anila*, *Anala*, *Pratyusha* and *Prabhás*.

<sup>2</sup> *Visvamitr* is the name of a celebrated *Kshatriya* deriving his lineage from an ancestor of *Kushk* of the lunar race: he was king of *Kanya-Kubjá* or *Kanauj*. His famous quarrel with the rival sage *Vasishtha* to perform the great tribal sacrifice, runs through the *Rig Veda* and he succeeded in raising himself to the rank of a *Bráhmaṇ* by long and painful austerities. According to the *Ramáyana* he became the companion and counsellor of the young *Rama* and *Chandra*. He was the father of *Sakuntala* by the nymph *Menaká* whom the gods, jealous of his increasing power, sent to seduce him from his passionless life.

<sup>3</sup> see p. 172, note 2.

There is game in plenty in the *Sarkár* of Sambal (Sambhal), where the rhinoceros is found.<sup>1</sup> It is an animal like a small elephant, without a trunk, and having a horn on its snout with which it attacks animals. From its skin, shields are made and from the horn, finger-guards for bow-strings string and the like. In the city of Sambal is a temple called *Hari Manḍa*<sup>2</sup> (the temple of Vishnu) belonging to a Bráhmaṇ, from among whose descendants the tenth *avatár* will appear in this spot. *Hánsi* is an ancient city, the resting-place of *Jamál* the successor of Shaikh Farid-i-Shakar-ganj.<sup>3</sup>

Near the town of *Saknaḥ* is a hot spring on the summit of a hill, the peculiarity of which is undoubtedly due to a sulphur mine.

*Hisár* (Hissár) was founded by Sultan *Firóz* who brought the waters of the *Jumna* to it by means of a cutting. A holy devotee predicted his accession to the throne and at his request the canal was made. Strange to say, it enters a pool named *Bhadrá* near the town of *Sirá*, and there loses itself. Wonderful stories are related regarding it. There are few rivers in this district, and wells have to be dug a considerable depth.

*Sakriá*<sup>4</sup> (Sirhind) is a city of note. Here are the gardens of *Hájiz Raknaḥ*, the delight of all beholders.

*Thánésar* is accounted one of the most sacred places of pilgrimage. The *Sarasvatí* flows near it for which the Hindus have great veneration. Near it is a lake called *Kurukshetra*,<sup>5</sup> which pilgrims from distant parts come to visit and where they bathe, and bestow charitable offerings.

<sup>1</sup> On Baber's 5th invasion of India in 1525, he hunted the rhinoceros at Peshwar and killed two on the 15th Dec. as he notes in his memoirs. In 1519 he mentions having started many of these animals to the west of the Indus where none now exist.

<sup>2</sup> See p. 16: note.

<sup>3</sup> See Vol. I. 325, 539.

<sup>4</sup> Genl. Cunningham says (p. 145) that the name of Sirhind or 'frontier of Hind' was popularly given to the city at an early period when it was the boundary town between the Hindus and later Muhammedan kingdoms of Ghasni and Lahore, but the name is probably much older as the astronomer Varáha Mihira mentions the *Sakriá* immediately after the *Kuláta* or people of Kullu and

just before Brahmapura which was the capital of the hill country N. of Haridwár.

<sup>5</sup> It is an oblong sheet of water, 3,546 feet in length by 1,900. During eclipses of the moon, the waters of all other tanks are believed to visit this, so that the bather is blessed by the concentrated virtues of all other ablutions. The town has rapidly declined in prosperity and is fast falling in ruins. The sanitary arrangements enforced during the pilgrimage have checked their popularity and perhaps diminished their merit. The right ankle of Durga is said to have fallen here on her being cut to pieces and her limbs scattered over the earth by Vishnu. This lake and the visit of other pools at the time of