

# THE MAĀTHIR-UL-UMARĀ

BEING  
BIOGRAPHIES OF THE MUḤAMMADAN AND HINDU  
OFFICERS OF THE TIMURID SOVEREIGNS OF  
INDIA FROM 1500 TO ABOUT 1780 A.D.

BY  
NAWWĀB ṢAMṢĀM-UD-DAULA SHĀH NAWĀZ KHĀN

AND HIS SON  
‘ABDUL ḤĀYY

TRANSLATED BY  
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deputed with Mīrzā Ghāzi Bēg to help Shāh Bēg Khān Governor of Qandahār. As by the time of their arrival, the Irānian army had left the fort, and retired to its own territory, he was appointed Governor of Qandahār<sup>1</sup> in place of Shāh Bēg Khān. After a short time in the 3rd year corresponding to 1016 A.H. (1607 A.D.) he died<sup>2</sup> there. His sons Ḥayāt Khān, and Hidāyat Khān received minor appointments.

#### TAQARRUB KHĀN

(Vol. I, pp. 490-493).

His name was Ḥakīm Dāūd, and he was the son of Ḥakīm 'Ināyat Ullāh. He was the foremost pupil of Mīrzā Muḥammad the father of Ḥakīm Masīh-uz-Zamān. After his father's death he, on account of his great skill and experience as a physician, became an intimate companion of Shāh 'Abbās I, and was at the head of the Shāh's physicians. After the death of that great sovereign, he was through the machinations of his enemies ill treated by Shāh Ṣafī, and as he also did not receive proper consideration from Shāh 'Abbās II—who was still young—he became averse to staying on in Irān. Ostensibly he gave out his intention of going on pilgrimage, but in reality he proceeded to the Court of Emperor Shāh Jahān from 'Irāq *via* Baṣra, and disembarked at the port of Lāhērī (Lārī, in Sindh). In the 17th year 1053 A.H. (1643 A.D.) he presented himself at the Court, and was appointed to the rank of 1,000, and received Rs. 20,000 as a present<sup>3</sup>.

*Jahāngīrī*, I, p. 31, and later in the same year granted the title of Sardār Khān and sent with Mīrzā Ghāzi to Qandahār, *op. cit.*, p. 71.

<sup>1</sup> *Op. cit.*, p. 86.

<sup>2</sup> *Op. cit.*, p. 151. The grant of half his rank to his sons is recorded on the same page. Also see Blochmann, *Ā'in*, I (2nd edn.), p. 523, where his name is given as Takhtā Bēg Kābulī.

<sup>3</sup> The above account is taken almost verbatim from his biography in *Bādsāhnāma*, II, p. 756, where, however, it is stated that he came to India

By a fortunate coincidence Bēgam Ṣāhib—who was loved by Emperor Shāh Jahān more than all his sons—was, only twenty days before his arrival, going to her bed-chamber after waiting upon her father. Suddenly the corner of her dress caught fire<sup>1</sup> from a lamp which was lighted in the portico on the way. As the clothes of the ladies of the Harem of honour are extremely delicate and fragrant oils are sprinkled on them, the flames shot out and caught all over the dress. Although four (female) servants, who were in attendance, took all possible steps to extinguish the flames, but as their dresses also caught fire they were obliged to look after themselves. Before others could know of this accident, and water could be brought, the back and both sides of the body, and both the arms of the Princess were burnt. In great anguish the Emperor himself undertook the task of nursing, and in the first instance had recourse to spiritual remedies. From the first to the third day 5,000 *muhars* (gold coins) and 5,000 rupees were distributed as alms to the poor each day. Until convalescence large sums were spent in charity, and seven lacs of rupees of government dues<sup>2</sup>, for which debtors in detention were responsible, were remitted. It was also ordered that after this 1,000 rupees a day, or 360,000 rupees a year should be distributed to the poor as alms

after performing the pilgrimage. See also *id.* pp. 367, 368, where it is stated that he arrived at the Court 20 days after the accident, but the rank to which he was appointed is given as 1,500 with 200 horse. The year in the text is incorrectly given as 1053 instead of 1054 A.D.

<sup>1</sup> The burning took place on 27th Muḥarram, 1054 A.H. (5th April, 1644 A.D.). A detailed account is given in *Bādsāhnāma*, II, pp. 363-369. In *Khāfi Khān*, I, pp. 598-600 the year of accident is given as 1053 A.D., and it is stated that two of the four maidservants who tried to extinguish the flames died of their injuries. Beale, *Oriental Biographical Dictionary* (1894 edn.), p. 190, apparently on Stewart's authority states that she was cured by the treatment of an English physician named Gabriel Boughton, but this is incorrect, see Irvine's note in *Storia do Mogor*, I, p. 219. Boughton treated one of Shujā's ladies.

<sup>2</sup> *'Ain-ul-māl*. From *Bādsāhnāma*, II, p. 365 it appears that criminals were also released.

on behalf of the Princess. Afterwards bodily remedies were resorted to, and physicians and surgeons came from all quarters, and applied themselves to cure the patient.

Hakīm Dāūd, whose arrival at such a time was a lucky coincidence, made use of proper remedies for various diseases which developed from the burns, such as *lazūm tab* (hectic fever), *lainat taba*,<sup>1</sup> (intermittent fever), and *tababbauj iṭrāf chashm*<sup>2</sup> (swellings round the eyes). He became an object of praise and felicitation. On the occasion of the festival to celebrate the convalescence he was raised to the rank of 1,000 with 200 horse, received various other gifts, and gained a position of trust with the Emperor. Further all offerings (to the Emperor) on Fridays were for one year assigned to him. In the 20th year he received the high title of Taqarrub Khān, and in the 23rd year his rank was advanced to 3,000 with 800 horse. In the 26th year he displayed his great skill in treating Akbarābādī Maḥal<sup>3</sup>, and in addition to an increase of 500 in his rank received a present of Rs. 30,000. In the 27th year his rank was increased to 4,000 with 3,000 horse. In the 31st year when the Emperor was afflicted with strangury and as a result of use of cooling medicines this ended in diabetes and great weakness of the body; no prescriptions of the ablest physicians proved of any use. But for the relief of strangury much benefit was derived from the use of manna (*shir-khishī*) which was ably prescribed by Taqarrub Khān. In accordance with a presage, the Emperor changed his residence, and in Muḥarram 1068 A.H. (October, 1657 A.D.) came from the Capital to Āgra, and by taking *mā'ul-laḥm* (essence of meat) and strong soups recovered his health. Taqarrub Khān was promoted to the exalted rank of 5,000, and beat loudly the drum of his high office. After the throne of India

1 *Bādshāhnāma*, II, p. 368.

2 *Op. cit.*, p. 368.

3 One of Shāh Jahān's wives. Her name was 'Izz-un-Nisā Bēgam, see Beale, *Oriental Biographical Dictionary*, p. 45. She died on 28th January, 1678 (4th Dhul Hijjah, 1088 A.H.), vide *Maāthir-i-Ālamgiri*, p. 160, and not 29th January, 1677, as stated by Beale.

was adorned by the accession of Emperor Aurangzib, and Shāh Jahān was kept in retirement in the Āgra fort, Taqarrub Khān who had made excellent endeavours in treating Shāh Jahān, and had become fully acquainted with his constitution received a reward of 30,000 *asbrafis*, and was again the recipient of royal favours. He was appointed to complete the cure, and to restore Shāh Jahān to health. After this he, for some reason, became the object of censure by Emperor Aurangzib, and for a time lived in retirement. In the beginning of the 5th year Emperor Aurangzib suffered from a severe attack of fever, and became extremely weak. On this occasion, Taqarrub Khān was again restored to favour, and made the recipient of gifts and bounties even though he was not asked to treat the Emperor<sup>1</sup>. He was, however, allowed to pay his respects. In the same year, 1073 A.H. (1662 A.D.) he died<sup>2</sup>. His son Muḥammad 'Alī was relieved of his mourning dress by the grant of a robe of honour by the Emperor. He also had been dismissed from office on account of his father's faults, but was now restored to the rank of 1,500 with 200 horse. As he became the envy of the leading men of the time owing to his close association with the Emperor, a separate account<sup>3</sup> about him has been included.

#### TARBIYAT KHĀN 'ABDUR RAḤĪM

(Vol. I, pp. 483, 484).

He was the son of Qāim Khān, son of Muqīm Khān, son of Shujā'at Khān<sup>4</sup> of Akbar's time. Muqīm Khān was appointed to a suitable rank on the death of his father, and towards the end of Emperor Akbar's reign reached the rank of 700. Later, Emperor

1 *Ālamgirnāma*, p. 749.

2 *Op. cit.*, p. 757, and *Maāthir-i-Ālamgiri*, p. 42.

3 *Maāthir-ul-Umarā*, Text, III, pp. 625-627, translation *antea* pp. 111, 112

4 See *Maāthir-ul-Umarā*, Text, II, pp. 557-660, translation *antea* pp. 850-853; also Blochmann, *Ā'in*, I (2nd edn.), pp. 401, 402.

21st year he was made Master of Horse in succession to Rūh Ullāh Khān, and later was deputed to the Deccan. When the King marched from Udaipur to Ajmer he was exalted with the grant of the *Khil'at* of the 1st *Mir Tuzuk*. He was later deputed to put down the turbulent elements of Sāmbar and Dandwāna. When in the 26th year Durjan Singh Hāra besieged Būndī<sup>1</sup> and captured it, he set about putting down the rebels. When the Khān reached the borders of Būndī Durjan Singh shut himself up in the fort. The courageous Khān started to assault the fort and arrows and bullets rained for some nine hours. Whereupon Durjan Singh made the night a cover for his wickedness and fled. Anrūdh Singh, the grandson of Rāo Bhāo Singh Hārā<sup>2</sup>, who had also obtained leave from the King, was, by the King's orders, admitted into the fort. Mughal Khān returned and after kissing the threshold was exalted with the grant of a robe of honour. In the beginning of the 28th year, he, on the death of Khān Zamān,<sup>3</sup> was appointed the governor of Mālwa. He was presented the elephant by the name of Dhul-faqār, and his rank was increased to 3,500 with 3,000 horse. In the end of the same year, 1096 A.H. (1685 A.D.) he died. His son was granted his father's title and did good service. After Aurangzib's death he was long without employment in the capital, and died some years before this account was written. He was not without self-respect and nobility of character. The sister of Saiyida Bēgam the wife of Āṣaf Jah Faṭḥ Jang<sup>4</sup> was married to him. When the Nawāb

<sup>1</sup> Būndī State in Rājputāna, see *Imperial Gazetteer*, IX, pp. 77-87.

<sup>2</sup> *Maāthir-ul-Umarā*, Text II, pp. 305-307. Beveridge's translation I, pp. 405-407.

<sup>3</sup> For Khān Zamān see *Maāthir-ul-Umarā*, I, pp. 785-792. He died in the 27th year (1095 A.H.) of Aurangzib's reign, and Mughal Khān was appointed in his place in the 28th year, *Maāthir-i-Ālamgiri*, p. 246.

<sup>4</sup> *Maāthir-ul-Umarā*, III, pp. 875-910. According to this account he arrived in Delhi in 1134 A.H., and was appointed *Vazir* on the 5th Jumāda I (p. 877). See Irvine, *Later Mughals* (Sir Jadunath Sarkar edn.), II, p. 106, where the date of his leaving Aurangābād is given as dhul Hijjah, 1133 (October, 1721) and

returned from the Deccan to the Court and became a distinguished Amir, Mughal Khān did not visit him at all, in fact he had no intercourse whatsoever with him.

#### MUḤAMMAD 'ALĪ KHĀN KHĀN-I-SĀMĀN'

(Vol. III, pp. 625-627)

He was the son of Taqarrab Khān Ḥakīm Dā'ūd<sup>2</sup>. He was born in Persia. His father, who was an exceptionally clever physician, long served Shāh Jahān, and received royal favours as a reward for his skill and was raised to the dignity of an *Amir*. Muḥammad 'Alī also was granted the rank of 1,000. After Aurangzib's accession when the victorious army returned to the Capital from the Panjāb, Muḥammad 'Alī was granted the title of Khān. As Taqarrab Khān had for treatment been kept in attendance on the King (Shāh Jahān), who had been deprived of the sovereignty, Aurangzib for some reason became displeas<sup>3</sup>ed with him, and censured him. The son also, in view of his following his father, was deprived of his rank and fell out of royal favour. When in the 5th year the father died a natural death, the son was awarded a robe of honour as an instance of his restoration to royal favour, and granted the rank of 1,500 with 200 horse. In the 17th year on the death of Ḥakīm

appointment as the Chief Minister 20th February, 1722, but 5th Jumāda I was 21st February.

<sup>1</sup> He was the *Khān-i-Sāmān* of Aurangzib from ? 1678—May 1687. See Sir Jadunath Sarkar, *History of Aurangzib*, III, p. 71.

<sup>2</sup> *Maāthir-ul-Umarā*, I, pp. 490-493 and Yazdani's edition of *'Amal-i-Ṣāhib*, III, pp. 395, 396.

<sup>3</sup> See *Maāthir-ul-Umarā*, I, p. 493. In *Maāthir-i-Ālamgiri*, p. 42, it is stated that Muḥammad 'Alī Khān, the son of Ḥakīm Dā'ūd, who had been deprived owing to the Emperor being annoyed with his father, was restored to favour, and was granted a mourning *Khil'at* and the rank of 1,500 with 200 horse.

Ṣāliḥ Khān he was appointed Superintendent of the Furriery' (*Kar Karāq̤khāna*), and his rank was increased to 2,000 with 1,000 horse. Later he was made Superintendent of the China-ware department (*Chīnī Khāna*).

As he had been found trustworthy, careful, capable and skilful, he was, before the march to Ajmēr appointed to the high office of *Khān-i-Sāmān* in succession to Rūḥ Ullāh Khān. His good qualities, such as his integrity, truthfulness, righteous counsels and piety, gained him a place in the King's heart, and he became the most trusted of his compeers, and he became an object of envy even to the *Amirs*. At the time of the siege of Gōlconda, before it fell, he died<sup>2</sup> on 18th Rajab 1098 A.H. (20th May, 1687 A.D.). He was distinguished for his skill in physiognomy, wisdom, magnanimity<sup>3</sup> and high-mindedness. He was scrupulously honest, and exercised great care in looking after the royal property. He was very affable, and whoever approached him was gratified. He was also very pious and very abstinent. He spent his days in prayer and fasting. He was always reciting chapters of the Qur'ān. Ni'mat Khān, the satirist (*Hājī*) jestingly designated him as a dry ascetic and a hypocritical devout. Presumably when Muḥammad 'Alī held the superintendencies in connection with the post of the *Khān-i-Sāmān*, he kept Ni'mat Khān at a distance, and that is why the latter has relieved his mind about him. Muḥammad 'Alī used to wear a large turban like those of the *Qādīs*, and Ni'mat Khān referring to it says:

*Verse*

You may have plenty of grandeur in your head,  
We, however, see nothing but a turban.

<sup>1</sup> These appointments are mentioned in *Maāt̤bir-i-Ālamgiri*, pp. 131, 165.

<sup>2</sup> *Op. cit.*, p. 297.

<sup>3</sup> *Buzurgī* in the Text, which may also mean saintliness.

MUḤAMMAD 'ALĪ KHĀN MUḤAMMAD 'ALĪ BĒG  
(Vol. III, pp. 488-489)

He was the son-in-law of Qulī Khān, and one of the officers of the *Dāk̤hili*<sup>1</sup> troops of Prince Dārā Shikōh. As the *Sarkār* of Hisār<sup>2</sup> (*Hissār*) had always been the appanage of the heir-apparent—as for instance in Bābur's time it was held by Humāyūn, in Humāyūn's time by Akbar, and similarly it formed the *Tank̤hwāb* (the allowance or assignment) for Jahāngīr and Shāh Jahān—it was in Shāh Jahān's reign assigned to the eldest Prince (Dārā Shikōh) and Muḥammad 'Alī was appointed its *Faujdar*. As the solution of every problem is intimately connected with its appointed time, and the agents of Providence are able to achieve their ends by very simple means, it so happened that the dress of the Bēgam Ṣāhiba<sup>3</sup> caught fire, and she received severe burns on her limbs. Although she was medically treated and got better, but the pain occasionally returned. Muḥammad 'Alī<sup>4</sup> reported to the Court, that there was a poor *faqīr* by the name of Ḥāmūn in his *Sarkār*, and a balsam (or an ointment) prepared by him was said to be very efficacious for such injuries. He was ordered to produce him, and the balsam proved most effectual. The King gave the *faqīr* a sum of money equal to his own weight, a robe of honour, a horse and an elephant and an *Altamgha* (perpetual) grant of a village near his home. Muḥammad 'Alī who had been the agent

<sup>1</sup> *Dāk̤hili* troops, according to Blochmann *Ā'in*, I (2nd edn.), p. 241, are soldiers "who accept the imperial brand."

<sup>2</sup> *Hissār* District in the Panjāb, *Imperial Gazetteer*, XIII, pp. 144-155. The *Sarkār* of *Hissār* Firūzah was much more extensive and included 27 *Mahals*, see Jarrett's translation of *Ā'in*, II, pp. 293-295.

<sup>3</sup> *Jahānāra*, the favourite daughter of Shāh Jahān. She was burnt on 27th Muḥarram, 1054 A.H., 6th April, 1644, *vide* Yazdāni's edition of *'Amal-i-Ṣāliḥ*, II, p. 400. Details of the burns and treatment are given on pp. 400-403, and it is stated that the burns were healed not by the treatment of the *Ḥākims* and doctors, but by an ointment prepared by 'Arīf, one of the royal slaves. See also *Bādsbāhnāma*, II, pt. 2, pp. 363-369, and Sir Jadunath Sarkar, *History of Aurangzib*, I, pp. 63-66.

<sup>4</sup> *Bādsbāhnāma*, II, pt. 2, pp. 408, 409.