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HAD QUTBUDDIN REALLY A SON ?

by

Shasikant Bhatt

(Summary)

After the death of Muizzuddin, in 1206 A.D., Qutbuddin Aibak became the Sultan of Hindustan. Destined to a very short rule he died in 1210 A.D. On Aibak's sudden death, Aram Shah was raised to the throne of Delhi at Lahore, the then capital of Hindustan. But who was this Aram Shah? What relations had he with Qutbuddin?

In this paper an attempt has been made to bring out the real relationship of Aram Shah with Qutbuddin, which has been grossly misunderstood by most of the modern historians.

After making a critical study of all the available sources including *Tarikh-i-Jahan Gusha-i Juwaini*, *Tabaqat-i-Nasiri*, *Tarikh-i-Wassaf*, *Tarikh-i-Mubarakshahi*, *Akbar Nama*, *Muntakhabuk-Twarikh*, *Khulasat-ul-Twarikh*, *Tarikh-i-Ghuri* and *Chahar Gulshan*, I have come to the conclusion that Aram Shah was neither a real nor an adopted son of Aibak. He was also not the brother of Aibak. He can certainly not be regarded as Aibak's son in the light of the fact that Aibak begot only three daughters and no son.

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(1246-66)

by

S. B. P. Nigam

Perhaps in the vast panorama of the political history of the early Turks, no personality attracts so much attention as that of Malik Qutlugh Khan, the step-father of Sultan Nasir ud-din Mahmud (1246-66). Yet the great tragedy about this noble has been that he has received scant attention from the contemporary and later historians, thus, leaving the actual role played by him in obscurity. With the little information we can glean from the chronicle of *Minhaj-i-Siraj*, it is difficult to form an exact idea of the power and influence wielded by him. It is really regrettable that *Minhaj-i-Siraj* who gives separate accounts of nearly all the prominent nobles of the court should have singularly ignored him, though his close relationship with the house of Iltutmish definitely renders him fit for special attention.

Qutlugh Khan was the son of Malik Ala ud-ddin Jani,¹ the prince of Turkistan who is mentioned in the list of nobles of Sultan Shams ud-din Iltutmish.² The early career of Malik Ala ud-din Jani is enshrouded in mystery but he was probably one of those princes who had taken shelter in the court of Iltutmish after being expelled by the Mongol invasions led by Changez Khan. In any case he must have held a high place of honour in the court because he was a great confidant of Iltutmish and in 622 A.H. (1225, A.D.) When the Sultan led a personal expedition to Lakhnauti resulting in the submission of Sultan Ghiyas ud-din Khalji, he appointed Malik Ala ud-din Jani to the province of Bihar.³ Malik Ala ud-din Jani could not enjoy his new assignment for long as the territory was again recovered by Sultan Ghiyas-ud-din Khalji. Accordingly another expedition was sent to Lakhnauti in 624 A.H. (1226-27 A.D.) under the leadership of the then crown prince, Malik Nasir ud-din Mahmud (the elder) in which Malik Ala ud-din Jani also led an important wing.⁴ Ghiyas-ud-din Khalji was defeated and put to death and the *iqta* of Lakhnauti was conferred upon prince Nasir ud-din Mahmud⁵. He, however, soon died an unexpected death in March 1229. The Khaljis of Lakhnauti, led by Balka Malik Husam ud-din Iwaz Khalji, seized the province and declared independence.⁶ Sultan Iltutmish again led an expedition in 1229-30 A.D. to Lakhnauti and after defeating the Khaljis he conferred it on Malik Ala ud-din Jani and left for Delhi.⁷ He was, however, soon dismissed from his assignment and the *iqta* was conferred on Malik Saif-ud-din Aibak.⁸ Although nothing is known about Malik Ala ud-din Jani during the rest of the reign of Iltutmish, he appears to have been pardoned and again taken into favour for he is mentioned among the nobles of the court who rebelled against Sultan Rukn ud-din Firuzshah. He along with Malik Kuchi invaded the capital to seize the Sultan.⁹ In the reign of Raziya, he joined hands with her opponents¹⁰ at the end of 1236. He was soon captured at Payal (34 miles north-west of Patiala) and put to death. His severed head was sent to the court.¹¹

His son Malik Qutlugh Khan who must have entered the court in the days of Iltutmish's successors, is mentioned for the first time in the events of the reign of Sultan Nasir ud-din Mahmud for the year 650 A.D. (1252-53) as the *muqti* of Bayana. In that year the Mongols led an expedition into India and the Sultan, in order to repel the attack, left Delhi on 26th December 1252 with a large army.¹² When the royal camp reached near the river Bias, Qutlugh Khan, the *muqti* of Bayana,

and Malik Izz ud-din Kishlu Khan, the *muqti* of Budaun, joined the royal standards.¹³ It was on this occasion that Imad ud-din Raihan succeeded in turning the Sultan against Balban who was transferred to the *iq'ta* of Hansi.¹⁴ The previous career of Imad ud-din Raihan and Qutlugh Khan, their mutual relations and their relationship with the harem of the Sultan are not known, but that they were working together for the downfall of Balban is clearly proved by the favours granted to them by the Sultan after the downfall of Balban. Minhaji-Siraj says that Imad-ud-din Raihan was appointed *Vakil-i-dar*; Malik Ain-ul-mulk Muhammad Nizam Junaidi received the office of *Wazir*; Qazi Shams ud-din of Bahraich was appointed to the Chief Qaziship of the realm in place of Qazi Minhaji-Siraj.¹⁵ Malik Izz ud-din Balban, the son-in-law of Qutlugh Khan, was appointed to the post of *Naib Amir-i-Hajib*. All the associates and confidants of Balban were transferred to different *iq'tas*.¹⁶

The supremacy of Qutlugh Khan's clique did not last long as is well known. The recall of Balban to the court in December, 1254 and his reconciliation with the Sultan led to the downfall of Qutlugh Khan's party. Izz ud-din Balban left for the *iq'ta* of Qutlugh Khan, Imad-ud-din Raihan was deprived of the post of *Vakil i-dar* and transferred to Budaun.¹⁷ But early in January-February, 1255, the marriage of Qutlugh Khan was solemnised with Shah Turkan, the mother of the Sultan, which deeply estranged the Sultan against his mother and her new husband. The Sultan transferred Qutlugh Khan to Avadh in order to save his face from their irksome presence. Simultaneously, Imad-ud-din Raihan, who was a close associate of Qutlugh Khan, was transferred to Bahraich.¹⁸

Qutlugh Khan tried to create trouble in Avadh for a number of times and was warned by the court for his misconduct. Imad-ud-din Raihan, the *muqti* of Bahraich, too created trouble in that territory since both of them were close associates. Malik Tajud-din Sanjar Mah Peshani was assigned the *iq'ta* of Bahraich and sent to suppress the rebellion of Imad ud-din Raihan and Qutlugh Khan. He was, however, captured and imprisoned by the latter but effected his release by a clever stratagem and proceeded to Bahraich where he defeated and killed Imad-ud-din Raihan.¹⁹

The death of Raihan rendered Qutlugh Khan very weak and his downfall was now imminent. In 1256 Qutlugh Khan led an expedition to Avadh to bring Qutlugh Khan to submission but he could not be

captured. Qutlugh Khan now fled with his associates towards Siwalik hills. Ulugh Khan was commanded to pursue him but he could not succeed.²⁰ Qutlugh Khan now took shelter in the Santur hills where he soon attracted a large following on account of his power and influence with the help of Rana Ranpal Hindi, the ruler of that territory. When the news of Qutlugh Khan's actions were known at the court, a large army was sent against him under Ulugh Khan Balban in April 1257 towards the hills of Santur.²¹ A number of hotly contested battles took place between the two forces but without a decisive victory to either. Ulugh Khan now pressed towards the fort of Sirmur which was Qutlugh Khan's headquarters and laid a siege to that strong fort. Rana Ranpal could not face the royal army and fled. The fort of Sirmur was captured.²² Qutlugh Khan now escaped towards Punjab to join Malik Izz-ud-din Balban Kishli Khan. Their combined forces now proceeded towards Kuhram and Samana and occupied those territories. Ulugh Khan and Kishli Khan now proceeded along with other nobles of the court to arrest their depredations. When the five armies came face to face near Kaithal, Ulugh Khan succeeded in surrounding the rebels on all sides. Finding open engagement futile, Qutlugh Khan and Izz-ud-din Balban Kishli Khan left the field and made a direct approach to the capital with a view to capture it and the king. Some of the *Ulema* at the court invited them to come with promises to deliver the city. The treachery, however, leaked out and some of the confidants of Ulugh Khan who were posted in the capital reported it to him. Ulugh Khan immediately wrote back to Sultan to remove those *Ulema* from the capital by ordering them to go to their own *iqtas*.²³ Thus when the combined forces of Qutlugh Khan and Izz-ud-din Balban Kishli Khan reached the capital, a gallant opposition was offered by the royal nobles of the court and they could not effect an entry into the capital. Ulugh Khan also came to Delhi with swift marches foiling the attempt of Qutlugh Khan to seize the capital.²⁴ Qutlugh Khan and his associates now sought shelter with the Mongols.²⁵ After an interval of seven months, i.e. in December 1257, he, along with the Mongol forces entered into Sindh and besieged the fort of Multan causing great damage. The royal forces too came out of Delhi on January 9, 1258 and encamped outside the capital with a formidable force to face the Mongols, who, learning of the enormous arrangements for the defence of the capital decided to retire without provoking a contest. Meanwhile, Qutlugh Khan succeeded in forming an alliance with Malik Taj-ud-din Irsalan Khan, the *muqti* of Kara and Avadh. The local Hindu *rajās* of Avadh and Kara Manikpur also joined their standard.

This caused timely alarm in the court and Ulugh Khan immediately left for Kara Manikpur to arrest further progress of Qutlugh Khan and Irsalan Khan, both of whom now fled for their life alongwith their family and baggage. Finding their cause thus totally lost, they sued for pardon through the intercession of Ulugh Khan which was granted. Both of them presented themselves at the court on October 7, 1258. They were received with courtesy by Ulugh Khan who conferred many favours on them with the result that they became once again loyal servants of the crown. Two months later, Lakhnauti was granted to Qutlugh Khan, and Irsalan Khan was posted to Kara Manikpur.²⁶ Nothing further is known about Qutlugh Khan who appears to have died there soon after. [In May 1259, his son-in-law Malik Izz ud-din Balban Yuzbaki is mentioned the *muqti* of Lakhnauti who sent immense riches, valuable presents and two elephants to the court: In return for this gesture of loyalty the *iqta* of Lakhnauti was permanently conferred on him.]²⁷ But he could hardly enjoy the fruits of his possession because Malik Irsalan Khan attacked Lakhnauti during his absence. A battle took place between the two in which Izz ud-din was defeated and died in captivity.²⁸

1 *Tabaqat-i-Nasiri*, p. 177.

2 *Ibid.*, p. 267.

3 *Ibid.*, p. 163.

4 *Ibid.*, pp. 163 and 180. Minhaj gives his title as Izz-ul-mulk (*Ibid.*, p. 163) which clearly suggests that he was a Tazik. His downfall along with other Tazik nobles of Rukn ud-din's court further confirms this presumption.

5 *Ibid.*, p. 180.

6 *Ibid.*, p. 174.

7 *Ibid.*, p. 174.

8 *Ibid.*, p. 239.

9 *Ibid.*, p. 295.

10 *Ibid.*, p. 186.

11 *Ibid.*, p. 187.

12 *Ibid.*, p. 216. In the account of Ulugh Khan Balban the date of departure of the army is given December 16, 1252 (*Ibid.*, p. 297).

13 *Ibid.*, p. 216.

14 *Ibid.*, p. 217.

15 *Ibid.*, p. 217.

16 *Ibid.*, p. 299.

17 *Ibid.*, p. 302.

18 *Ibid.*, p. 303 ; *Muntakhab-ut-tawarikh*, p. 92.

19 *Tabaqat-i-Nasiri*, p. 304; *Tarikh-i-Mubarakshahi*, p. 37. He says that in Avadh Qutlugh Khan was joined by Izz ud-din and with the help of Hindu rajas raised the standard of revolt.

20 *Tabaqat-i-Nasiri*, pp. 305-06.

21 *Ibid.*, pp. 306-07.

22 *Tabaqat-i-Nasiri*, p. 307.

23 *Ibid.*, p. 308. In the account of Malik Izz ud-din Balban Kishli Khan, Minhaj gives more details of this event. From his account it appears that Qutlugh Khan and Malika-l-Jahan had arrived with their forces near the garden of Jud outside Delhi and waited the arrival of Malik Izz ud-din Balban Kishli Khan but failing to capture the capital he left for Uchha and from there went to the court of Halaku Mongol, the ruler of Turkistan and returned with a Mongol army. (*Ibid.*, pp. 272-73; *Tarikh-i-Mubarakshahi*, pp. 37-38).

24 *Ibid.*, p. 310.

25 Cf Qutlugh Khan's doing in the Mongol court. Minhaj is totally silent but further details are given by *Tarikh-i-Binagiti* "Malik Jalal ud-din fled from Hind, and in 655H presented himself in the Urdu of Mangu Khan along with Qutlugh Khan and Sunqar (Sher Khan Sunqar). Mangu Khan commanded that a befitting grant should be assigned to the latter, and a Yarligh was issued to the Nuyun Sali then in those parts (in the tract on the Indus, and as far east as Blah) to aid him with his troops. Malik Jalal ud-din returned therefore, and he was permitted to take possession of the district of Luhawur)", *Tarikh-i-Binagiti* as quoted by Raverty in the translation of the *Tabaqat-i-Nasiri*, pp. 1224-25.

26 *Tabaqat-i-Nasiri*, p. 312.

27 *Ibid.*, p. 313.

28 *Ibid.*, pp. 267-68.

THE AIM AND PURPOSE OF THE FOUNDERS OF THE VIJAYNAGAR EMPIRE

by

T. R. Nagarajan

(Summary)

The purpose of founding the Vijaynagar Empire was to protect Hindu Dharma from Muslim onslaught. It marks the climax in the history of the South Indian Culture. The rulers followed the policy of treating every branch of religion on an equality principle. A great religious conflict was conspicuously absent. They were the protectors of "Purvada Maryade" and maintained the protection of all Varanashrama Dharmas. The importance of a river-frontier was the main cause for selecting the present tiny hamlet "Hampi" (Bellary District) as the Capital. Even though there is uncertainty about the origin of Harihara and Bukka, it is an undoubted factor that they were the Empire Founders. Vidyananya gave every encouragement and help to the establishment of the Empire. Vijaynagar was the central place to the Hoysala, Kakatiya and Deogiri Kings. The Hoysala Empire was then the symbol of revolt against Muhammedan usurpation. The Empire founders'