

**AN HISTORICAL WORK IN
THE ARABIC LANGUAGE,
TRANSLATED INTO ENGLISH
BY M. J. ROWLANDSON**

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An historical work in the Arabic language, translated into English by M. J. Rowlandson by
Tohfut-ul-Mujahideen

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AS

HISTORICAL WORK

IN

THE ARABIC LANGUAGE.

TRANSLATED INTO ENGLISH

BY

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TRANSLATOR'S PREFACE.

OF Sheikh Zeen-ud-deen, the author of the *Tohfut-ul-mujahideen*, but little appears known. From that work we learn, that he lived in the reign of Sultan Alee-adil Shah, the fifth sovereign of the Adil-Shahy dynasty of Bejapoor; whilst, from his title of "Al-maburee,"* it may be concluded that he was a descendant of one of the original emigrants from Arabia; but, beyond these points, no information regarding him appears to exist. Ferishta, the only author from whom any account of him might be expected, in stating, that the brief account of Malabar,†

* "One passed over, an emigrant."

† This account, written in the Persian language, was some years ago translated into English by Mr. Anderson, and lately by Colonel Briggs, in his improved version of Ferishta's *General History*. It consists chiefly of extracts from that part of the *Tohfut-ul-mujahideen* which relates to the propagation of the Mahomedan

to be found in his general History of Hindustan, was chiefly taken from the *Tohfut-ul-mujahideen*, is altogether silent upon the subject of the authorship of that work; a silence remarkable, when it is considered that Sheikh Zeen-ud-deen and himself must have been cotemporary historians, or nearly so; and at the same court, as his (*Ferishta's*) introduction at the court of Bejapoor took place, according to his own account, in the year of the Hejira 998, or ten years only after the assassination* of Alee-adil Shah, to whom the Sheikh Zein-ud-deen dedicated the original of this translation.

In this selection of his patron, the author of the *Tohfut-ul-mujahideen* was induced, he tells us, by the unwearied zeal and activity

Mahomedan religion in Malabar, and of a brief summary of the historical part of that work; but, as the whole chapter (of *Ferishta*) does not exceed twelve pages, this last is necessarily very imperfect; whilst, to the existence even of a considerable portion of the work, the Persian historian has made no allusion.

* A.D. 1579. He was assassinated by an eunuch, under circumstances which, for many years, were considered mysterious, but which are now sufficiently well known to reflect much infamy upon Alee-adil Shah's memory.

which Alee-adil Shah had displayed* in warring against infidels, to excite his Mahomedan brethren generally, but more particularly those in power, to a more vigorous resistance of the Christian heretics, who had invaded the possessions of the faithful in the countries of Malabar, constituting his avowed object in the compilation of his narrative.

That these Christian infidels, although described by the Sheikh under the general title of "Al-Afrunj," or the Franks, were the Portuguese, it is hardly necessary to remark. That he was not, however, more particular in his denomination of these deadly enemies of his race (as he would have them) it is hard to imagine, if the fact that, although Abulfeda,† in his *Universal History* (written in the

* The author may be supposed here chiefly to allude to the share which Alee-adil took in the destruction of Ramraj, the Ray of Beejanuggur, in the year 1565. His alliance, however, with that infidel and unfortunate chieftain, only a few years before, against a Moslem prince (Nizam Shah of Ahmednuggur), the Sheikh would appear either to have forgiven or forgotten.

† M. Bayle has charged the learned Pococke with having been guilty of an anachronism regarding the succession of this author (Ismael Aabulfeda) to the principality of Hamahr in Syria.

fourteenth century), is found to distinguish Richard Cœur de Lion by the title of "Al-Inkitar," or, the Englishman; yet that this title (like those of Al-Andaloos and Al-Afransawee, for the Spaniard and the Frenchman) has only of late years become familiar amongst the Mahomedans of India, who formerly applied to the English, French, and Portuguese, indiscriminately, the title of "Al-Afrunj"—shall not be considered to account for it.

With a view to throw light upon what follows, the author has prefixed to his narrative of the earlier proceedings of the Portuguese in Malabar three introductory chapters. In the first of these, he recounts the

Syria. Gagnier, however, in his preface to his Latin version of Abulfeda's life of Mahomed (published at Oxford in the early part of the last century) successfully controverts this charge; at the same time that he passes the following just encomium upon that distinguished Orientalist: "Bona verba
" mi Bayli, ne tam cito de tanto viro iniquum feras iudicium, ut
" falsi ream peragas. Non is fuit magnus Edwardus Pocockius
" qui tam facile posset falli ut alios in errorem induceret. Erat
" vir integerrimus et solide doctus; et quamvis obiter, et quasi,
" aliud agens, nihilominus tamen verissime pronunciavit hæc
" verba," &c.—Prefatio, p. v.

several commands of Mahomed to his followers to exterminate infidelity; dilating also upon the meritorious nature and ultimate reward of that act of religious duty. Here the Sheikh, after the manner of Peter the Hermit (his object, however, being directly opposed to that which animated the wandering preacher of the Crusades), would endeavour to excite his brethren to a holy war against the infidel intruders—the cursed “Franks.” The second chapter purports to be an account of the first dissemination of the Mahomedan religion in Malabar. In the third, the author would describe the singular usages and customs which distinguish the Nairs and other inhabitants of that country.

With this introduction, the account of the proceedings of the Portuguese is commenced from the time of their first arrival in Malabar (which event is fixed by the author of the *Tohfut-ul-mujahideen* in the middle of the year of the Hijra 904*), and is conti-

A. D. 1498.

* Here agreeing entirely with the Portuguese accounts of the arrival of Vasco de Gama at Calicut, in May 1498.

A. D. 1579. nued up to the Mahomedan year 985;* the narrative thus embracing a period of between eighty and ninety years. That the Sheikh is not here upon untrodden ground will be obvious. The actions of De Gama, the great Portuguese navigator, who ranks only second to his greater cotemporary Columbus, have been immortalized by his countryman Camoens ("Le Virgile des Portugais," as Voltaire has styled him), in his poem of "Os Lusíades, or The Lusíad," a poem familiar to the English reader, by the elegant version of Mickle; whilst, in the Portuguese histories of Maffeus, Asorius, Barros, and Faria-y-Souza, the exploits of Cabral, Albuquerque, Almeida, and their successors in India, have been celebrated with great diffuseness. It is creditable to the Sheikh,

* In what may be considered as a postscript to the work, some account of the condition of the Portuguese in Malabar, up to the year 1581, has been given. As this last date, however, is two years after the assassination of Alee-adil Shah (to whom the *Tohfut-ul-mujahideen* is dedicated), the translator must conclude that this is not from the pen of Sheikh Zein-ud-deen; as, had it been added by him subsequently, he could hardly have avoided some allusion to that event.