The Kingship and the *Turko-Indian Slave-Aristocracy* in the Early Delhi Sultanate.

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In my previous article (in No. 8. of the Memoirs, March, 1956) I discussed the succession of the sultans in the early Delhi Sultanate. In this second article, I have tried to analyze the nature of the kingship of the sultans in the same period. This is one of the key-points in understanding the structure of the first Muslim rule in India. In the course of my analysis, I have referred, particularly, to the historical significance of the relation between the kingship of the sultans and the *Turko-Indian slave-aristoeracy*

Qutbuddin Aibak cleared the way for the foundation of first Muslim rule in North India, and after the consolidation of the sultanate in Delhi by Shamusuddin Iltutmish, the Delhi sultans enjoyed independent power free from the Afghan plateau. After that time the *Turko-Indian slave-aristocracy* could not survive in its original form, and Ghyasuddin Balban, who had been himself a slave of Iltutmish and a leader of the *Chehalgani*, struck a blow at the rule of the Turkish slave-nobles. After the reign of Balban, whose kingship formed a peak in the history of the Muslim rule in India, we see the growth of the nobility in its normal sense. The strong suppression which Balban imposed on the Turkish slave-nobility lead to the eradication of the ruling power of the Albari Turks, and a new tribal element came into the scene of the struggle for the throne of the Delhi Sultanate.