

SOOLTAN BEIRAM BIN MUSAOOD III. GHIZNEVY

Patronises literature. — Mahomed Bhyleem makes conquests in India — aspires at independence — is defeated by the King, and he and his ten sons are killed. — Sooltan Beiram seizes and puts to death his son-in-law, Kootb-ood-Deen Ghoory. — Seif-ood-Deen Soor, the brother of Kootb-ood-Deen, revenges his death — marches to Ghizny, which is evacuated by Beiram. — The King returns to his capital. — The inhabitants of Ghizny betray Seif-ood-Deen into the hands of Beiram, by whom he is put to death with great ignominy. — Alla-ood-Deen Soor marches from Ghoor to avenge his brother's death. — Battle of Ghizny. — Beiram defeated — retires to Lahore — his death.

SOOLTAN BEIRAM, the son of Musaood, was blessed with a noble and generous disposition. Having an uncommon thirst for knowledge, he was a great promoter of literature, and proved himself a liberal patron of learned men. Many of these resorted to his court, particularly Sheikh Nizamy, the author of the Mukhzun-asrar, dedicated to that monarch, and Syud Hussun Ghiznevy, both of them poets, and philosophers of great fame. Several works were, by his order, translated from various languages into the Persian tongue; among which was an Indian book, called the Kuleel-oo-Dumna. This work was sent formerly, before the dissolution of the Hindoo empire of India, by the king of that country, accompanied with a chess-board, to Nowsherwan, King of Persia, surnamed the Just,

when it was rendered into the Pihlvy tongue by Boo-zoorjmehr, his vizier. Boo-zoorjmehr, after comprehending the game of chess, is reported to have won several games from the ambassador who brought it, and who was famed for his skill in the game of "Nurd *," which it is said was invented on this occasion by Boo-zoorjmehr, the minister of the Persian king. The present of the chess-board was said to be intended as an experiment of the genius of the minister, and to indicate, that in the great game of state, attention and foresight were of more importance than chance; while the book, in its whole tenour, strongly inculcated that wise maxim, that wisdom is always in the end an overmatch for strength. The nurd table, which was returned, signified, that attention and foresight alone cannot always ensure success; but that we must play the game of life, according to the casts of fortune.

The Kuleel-oo-Dumna, translated into Pihlvy from Sanscrit, in the reign of Nowsherwan, was rendered into Arabic, by Ibn-ool-Mukba, in the reign of Haroon-ool-Rusheed, and in the reign of Sooltan Beiram Ghiznevy it was converted into Persian from the Arabic, and subsequently, in the reign of Sooltan Hoossein Mirza Khwaruzmy, Moolla Hussun Waiz Kashfy rendered the old Persian work, full of Arabic words, and of Arabic poetry, into plain and elegant Persian, to which he gave the name of Anwar Soheily. Beiram, in the

* A game not unlike backgammon. It is known in England by its Hindù name, pachees.

days of his prosperity, went twice into Hindoostan, to chastise his refractory subjects, and the collectors of the revenue. On the first occasion he reduced Mahomed Bhyleem, who had charge of the government of Lahore on the part of his brother Arslan. Having defeated and

Rumzan 27. taken him prisoner, on the 27th of
A. H. 512. Rumzan, in the year 512, he pardoned

Dec. 5. him, upon his swearing allegiance.
A. D. 1118.

The King then reinstated him in the government, and returned to Ghizny. In the mean time, Mahomed Bhyleem built the fort of Nagore, in the province of Sewalik, whither he conveyed his wealth, his family, and his effects. He then raised an army, composed of Arabs, Persians, Afghans, and Khiljies, and committed great devastations in the territories of the Indian independent princes with such success, that he aspired at length to the throne. Sooltan Beiram, apprised of his motions, collected an army, and marched a second time towards Hindoostan. Mahomed Bhyleem with his ten sons, who had each the command of a province, advanced to oppose the King as far as Mooltan. A battle ensued; but the curse of ingratitude fell like a storm on the head of the perfidious rebel, who, in his flight, with his ten sons and attendants, sank into a deep quagmire, wherein they all perished. The King after this victory having appointed Salar Hussun, the son of Ibrahim Alvy, to the chief command of the conquered part of India, returned himself to Ghizny. He soon after publicly executed Kootb-ood-Deen Mahomed Ghoorly Afghan, to whom he had given his daughter

in marriage. Seif-ood-Deen-Soory, Prince of Ghoor, brother of the deceased, raised a great army to revenge his death, with which he marched direct to Ghizny, which was evacuated by Beiram, who fled to Kirman. This is not the Kirman of Persia, so well known, but a town lying between Ghizny and India, which had been built by the Afghans to guard a pass in the mountains. Seif-ood-Deen Ghoory, without further opposition, entered Ghizny, where, having established himself with the consent of the people, he sent his brother, Alla-ood-Deen Soor, to rule his native principality of Ghoor. Notwithstanding his endeavours he failed in rendering himself popular at Ghizny; and the inhabitants conceiving a dislike to his government, secretly wished the re-establishment of their former king. Some of the chiefs, availing themselves of this favourable circumstance, informed Beiram of their disposition towards him. It was now winter, and most of the followers of the Prince of Ghoor had returned to their families, when Sooltan Beiram unexpectedly appeared before Ghizny with a considerable army. Seif-ood-Deen being in no condition to oppose him with his own troops, and placing little reliance on those of Ghizny, was preparing to retreat to Ghoor, when the Ghiznevites entreated him to engage Beiram, promising to exert themselves to the utmost. This was done only to enable them to put their design of seizing him into execution. The Ghoory prince advanced, but was instantly surrounded by the troops of Ghizny, and taken prisoner, while Beiram in person put the forces of Ghoor to flight. The unhappy

captive had his forehead blackened, and was seated astride on a bullock, with his face towards the tail. In this manner he was led round the whole city, amid the shouts and insults of the mob; after which, being put to torture, his head was cut off and sent to Sooltan Sunjur Suljooky, while his vizier, Syud Mijd-ood-Deen, was impaled.

When this news reached the ears of his brother Alla-ood-Deen, he burnt with fury, and having determined to take bitter revenge, invaded Ghizny. Beiram, hearing of his approach, prepared to receive him. He wrote him a letter, at the same time endeavouring to intimidate him, by vaunting of the superiority of his troops, and advising him not to plunge the whole family of Ghoor into the same abyss of misfortune. Alla-ood-Deen replied, "That his threats were as impotent as his arms; that it was no new thing for kings to make war on their neighbours, but that barbarity like his was unknown to the brave, and such as he had never heard of being exercised towards princes; that he might be assured that God had forsaken him, and had ordained that he (Alla-ood-Deen) should be the instrument of that just revenge denounced against him for putting to death the representative of the independent and very ancient family of Ghoor." All hopes of accommodation being thus at an end, Beiram advanced to give Alla-ood-Deen battle. The offer was not rejected, and the bloody conflict commenced with fury on both sides. At first the troops of Ghizny, by their superior numbers, bore down those of Ghoor; till Alla-ood-Deen, seeing

his affairs desperate, called out to two gigantic brothers, denominated the greater and lesser Khurmil *, whom he saw in the front standing like two rocks, and bearing the brunt of the action, to support him, and, forcing his elephants towards Beiram, these two heroes cleared all before him. Beiram perceiving Alla-ood-Deen stood aloof, but his son, Dowlut Shah, who held the office of commander-in-chief in his father's army, accepting the challenge, advanced to oppose his rival. The elder of the Khurmils intervening, ripped up the belly of Dowlut Shah's elephant, but was himself killed by the fall of the animal. Alla-ood-Deen, meantime, transfixed the Prince Dowlut Shah with his spear. The other Khurmil attacked the elephant of Beiram, and after many wounds brought the enormous animal to the ground, but while he was rising from under the elephant's side, being much bruised by its fall, Beiram escaped, and instantly mounting a horse, joined in the flight of his troops, which were repulsed on all sides.

Beiram fled with the scattered remains of his army towards Hindoostan, but overwhelmed with his misfortunes, sunk under the hand of death, in the year 547, after a reign of 35 years.

A. H. 547.

A. D. 1152.

* I have doubts whether this word is as I have written it, or whether it should not be Firmil. There is a tribe so called.

SOOLTAN KHOOSROW BIN BEIRAM GHIZNEVY.

Conduct of Alla-ood-Deen, after the capture of Ghizny, towards the inhabitants. — Khoosrow attempts to recover Ghizny, but is deterred, owing to the death of Sooltan Sunjur Suljooky. — Ghizny occupied by the Ghiza Toorkmans. — Death of Sooltan Khoosrow.

SOOLTAN KHOOSROW, the son of Beiram, leaving the kingdom of Ghizny to his enemies, marched to Lahore, where he was saluted King by the unanimous voice of his people. In the mean time, Alla-ood-deen Ghoory entered Ghizny with little opposition, and that noble city was given up to flame, slaughter, and devastation. The massacre continued for the space of seven days, in which time pity seemed to have fled from the earth, and the fiery spirits of demons to actuate men. Alla-ood-Deen, who for his conduct on this occasion is justly denominated Jehansooz (the incendiary of the world), as if insatiate of revenge, carried a number of the most venerable and learned men in chains to Feroz-Kooh, to adorn his triumph, where he ordered their throats to be cut, tempering earth with their blood, with which he plastered the walls of his native city.

After the return of Alla-ood-Deen to Ghoor, Sooltan Khoosrow, hoping to recover his lost kingdom of Ghizny, and depending on the assistance of Sooltan Sunjur Suljooky, marched from Lahore ;

but when he arrived on the borders of Ghizny, he received intelligence that Sooltan Sunjur had been defeated and taken prisoner by the Toorkmans of Ghiza, who were then marching with a great army to Ghizny, to subdue that kingdom. This news obliged him to retreat again to Lahore, being in no condition to oppose them, and he governed the Indian provinces in peace, with the justice common to virtuous kings. The Ghiza Toorkmans, in the mean time, expelled the troops of Ghoor, and kept possession of Ghizny for two years, but were expelled in their turn by the Ghoories. The latter did not long enjoy their conquest; for they were again expelled by Assumud, a general of Sooltan Khoosrow, who for a short space recovered and held possession of Ghizny.

Sooltan Khoosran died at Lahore in
A. H. 555. the year 555, after a reign of seven
A. D. 1160. years.

**SOOLTAN KHOOSROW MULLIK BIN KHOOSROW
GHIZNEVY**

Is in possession of the territories in India occupied by his grandfather Beiram. — Ghizny recovered from the Toorkmans by Shahab-ood-Deen Ghoory. — Pishawur, and all the territory west of the Indus, occupied by Shahab-ood-Deen Ghoory — he invades Punjab, and besieges Khoosrow Mullik in Lahore — concludes peace. — Mullik Shah, the son of Khoosrow Mullik, is delivered up as a hostage. — Shahab-ood-Deen Ghoory returns to Lahore, and attacks it, but fails — he adopts a stratagem to seize Khoosrow Mullik, which succeeds. — The end of the dynasty of the Ghiznevides.

WHEN Sooltan Khoosrow departed this life, his son Khoosrow Mullik ascended the throne, which he adorned with benevolence and justice, extending his rule over all the provinces of India, formerly possessed by the Emperors Sooltan Ibraheem and Sooltan Beiram. In his time, Sooltan Shahab-ood-Deen Mahomed Ghoory, the brother of Alla-ood-Deen, invaded the kingdom of Ghizny, which he reduced, and not satisfied with that achievement, marched an army into India, overrunning the provinces of Pishawur, Afghanistan,

Mooltan, and the Indus. He advanced

A. H. 576.

A. D. 1180.

at length to Lahore, and in the year 576 invested Khoosrow Mullik in his capital; but being unable to take the place, peace was concluded. Mahomed Ghoory evacuated the country, carrying with him Mullik Shah, the

son of Sooltan Khoosrow Mullik, a child of four years of age, as hostage for the performance of the treaty.

The terms not being fulfilled by Khoosrow Mullik, Mahomed Ghoory, in the
A. H. 580. year 580, returned to Lahore; but
A. D. 1184. being foiled in his attempt on the town, he subjected the open country to devastation by fire and sword. He then repaired and strengthened the fort of Sealkote, where he left a strong garrison, and returned to Ghizny. In his absence Sooltan Khoosrow Mullik, in alliance with the Gukkurs, besieged the fort of Sealkote; but their enterprize proving unsuccessful, they were obliged to desist.

Some time after these events, Mahomed Ghoory, collecting his forces, attempted a third time to reduce the city of Lahore, which he effected by treachery in the following manner. While he was preparing for this expedition, he gave out, that it was intended against the Suljooks, writing at the same time to Khoosrow Mullik, that he was desirous of accommodating their differences by a treaty of peace. To convince him of the sincerity of his intention, he released his son Mullik Shah, and sent him back to Lahore with a splendid retinue. The escort had orders to make short marches, while his father Khoosrow Mullik, impatient to see him, advanced a part of the way to meet him. In the mean time Mahomed Ghoory, with 20,000 doaspa *

* Doaspa signifies double-horsed cavalry. For a description of this mode of attack, vide Malcolm's Hist. Pers. vol. ii. pp. 240, 241.

cavalry, marching with incredible expedition, by a circuitous route, turned the mountains, and cutting off Khoosrow Mullik from Lahore, surrounded his small camp in the night. The Emperor awoke in the morning as if from a dream, and seeing no means of escape, threw himself on the mercy of his enemy. Mahomed Ghoory demanded the instant possession of Lahore. The gates of the city were accordingly thrown open to receive him ; and the empire passed from the house of Ghizny to that of Ghoor, as we shall see more fully in the history of that race.

A. H. 582. The reign of Sooltan Khoosrow
A. D. 1186. Mullik lasted 28 years.

CHAPTER II.

HISTORY OF THE KINGS OF DEHLY.

MAHOMED GHOORY.

Pedigree of the race of Mahomed Ghoory. — Gheias-ood-Deen, King of Ghizny and Ghoor. — Moiz-ood-Deen Mahomed, his general, appointed governor of Ghizny — besieges and takes Oocha — marches to Guzerat, and is defeated by the Hindoos. — Invades India a second time — takes Bituhnda — is opposed by the Rajas of Ajmere and Dehly, near Tahneswur, on the banks of the Soorsutty. — Battle of Narain. — Mahomed Ghoory defeated — retreats to Lahore, and thence to Ghoor. — Bituhnda retaken by the Hindoos. — Mahomed Ghoory invades India a third time, with 120,000 men — is opposed on the former field of battle by the Hindoos. — Exertions made by them to collect a large army — they are defeated. — Chawund Ray, King of Dehly, is killed. — Mahomed leaves Kootb-ood-Deen Eibuk governor of Kohram and the new conquests in the East. — Mahomed Ghoory returns to India — defeats the Raja of Kunowj and Benares — takes Asny, Benares, and Kole, and retires to Ghizny. — Returns again to India — Byana and Gualiar taken. — Mahmood retreats to Ghizny. — Kalpy, Budaoon, and Kalunjur taken by Kootb-ood-Deen Eibuk. — Gheias-ood-Deen Ghoory dies — is succeeded by his brother Mahomed Ghoory. — Operations to the westward and northward of Ghizny. — Ghizny and Mooltan seized by his generals, who oppose Mahomed Ghoory on his return. — Mahomed defeats them — proceeds to Lahore — is assassinated by the Gukkurs in Punjab. — Distractions in the empire.

HISTORIANS relate that about the time when Fureedoon subdued Zohak Marry*, two brothers descended from the latter (Soory and Sam) were in the service of the former prince. Having incurred his displeasure, they fled with a party of their friends to Nehawund, where they took up their abode, and possessed themselves of a small territory. Soory became the chief of a tribe, and Sam was his general. Soory gave his daughter in marriage to his nephew Shoojaa†, the son of Sam. Shoojaa, after his father's decease, succeeded him as general. But his enemies traduced him to his uncle, who, inflamed with jealousy and hatred, wished to take away his daughter from him. Shoojaa discovering this, fled in the night with ten horsemen and a few camels laden with his effects, accompanied by his wife and children, to the mountains of Goor, where he built a castle, and called it Zoomyandesh. Here he was gradually joined by many of his friends, and long maintained his post against Fureedoon, but was eventually obliged to submit, and to pay him tribute.

Thus the race of Zohak succeeded to this government, which gained strength by degrees, till the time of the Prophet, when it was ruled by

* One of the earliest of the fabulous monarchs of Persia. The origin of his receiving the appellation of Marry, or the Snaky, will be found in the Shah Nama, but does not seem to require any further observation in this place.

† My MSS. all have Shoojaa. It is most probably an error, as it seems very unlikely that such a purely Arabic word should have been adopted as a family name among the people of Tooran, so long before the Mahomedan conquest.

Shist, who, as some assert, was converted to the faith by Ally, and obtained a grant of his kingdom. The genealogy of this race is thus derived * : Shist, the son of Hureek, the son of Enoch, the son of Bhishty, the son of Zowzun, the son of Heyn, the son of Bharam, the son of Heejush, the son of Ibraheem, the son of Saad, the son of Assud, the son of Shudad, the son of Zohak, the son of Bostam, the son of Kitmaz, the son of Nureeman, the son of Afreedoon, the son of Sumud, the son of Sufeed Asp, the son of Zohak, the son of Shimram, the son of Hindasp, the son of Syamook, the son of Jam, the son of Kurstasp, the son of Zohak. They are, therefore, properly denoted Shisty. During the power of the caliphs of Oomya it was usual among the people to ascend the pulpits, and to calumniate the family of Ally. The Ghoories, however, never lent themselves to this practice ; but in the time of Aboo Mooslim, Folad Shisty assisted in putting down the enemies of the descendants of the Prophet. Ameer Yehya, the son of Nathan, the son of Wurmish, the son of Wurmunish, the son of Purveez, the son of Shist, was contemporary with Haroon-ool-Rusheed.† Soory, the son of Mahomed, the nephew of the Ameer Yehya, was

* Little reliance can be placed on these ancient genealogies, which are either imperfectly handed down to posterity by tradition, or more frequently composed on the occasion of any member of the family rising to distinction, as kings ; to please whom, poets and bards have indulged their imaginations in all ages.

† The famous Caliph, so well known in Europe since the translation of the Arabian Nights' Entertainments. He was contemporary with Charlemagne.

contemporary with the Sufary dynasty, and Mahomed, the son of Soory, was contemporary with Mahmood Ghiznevy. He refused to pay tribute, but being attacked by Mahmood, was defeated and taken prisoner: his son Aboo Ally was placed in his stead; and shortly afterwards, Abass, the son of Shist, son of Mahomed Soory, and brother of Aboo Ally, succeeded to his government. During his reign there were seven years of drought in Ghoor, so that the earth was burnt up; and thousands of men and dumb animals perished from heat and famine. Abool Abass made war with Sooltan Ibraheem, by whom he was defeated and taken prisoner; the kingdom being conferred upon his son Mahomed, who swore allegiance to the empire of Ghizny. He was succeeded by his son Kootb-ood-Deen Hussun, who was killed while attacking a fort by an arrow, which entered his eye.

On the death of Kootb-ood-Deen Hussun, his son Sam was obliged to fly to India, and follow the occupation of a merchant; by which he acquired much wealth, and returned by sea towards his native country. But unfortunately he was wrecked, and drowned. His son Eiz-ood-Deen Hoossein secured a plank, to which a tiger which they were bringing in the ship also clung, till at length both man and tiger were cast ashore, after driving with the tide for three days. When he got footing on land, he proceeded to the nearest town, but it being late before he arrived, he could obtain no lodging, and was obliged to creep under the first shed he could find. The watch going the

rounds discovered him, and concluding him to be a thief, conveyed him to prison. He was condemned without examination to slavery for seven years, and only obtained his release casually in a general discharge of prisoners from the gaols, on the occasion of the recovery of the governor from a severe sickness. Eiz-oon-Deen Hoossein now proceeded towards Ghizny, on the way to which place he encountered a gang of robbers, that had for a long time infested the roads. On perceiving him to be a man of great bodily strength, and apparently bold and daring, they insisted on his joining them. Unfortunately, on that very night, a party of the troops of the Sooltan Ibraheem surrounded and carried them all in chains to the capital, where they were condemned to death.

When the executioner was binding up the eyes of Eiz-ood-Deen Hoossein, he raised a piteous complaint, protesting, and calling God to witness, that he was innocent, which softened even the heart of the executioner, and on being required to state what he had to say in his defence, he did it in so simple and circumstantial a manner, that the magistrate in attendance, believing him to be innocent, petitioned the King in his favour. On being brought before the King, he acquitted himself with such modesty and eloquence, that he was pardoned, and even taken into his service. Sooltan Ibraheem, some time after, created Eiz-ood-Deen Hoossein Ameer Hajib, in which station he conducted himself so well, that the King gave him a princess of the house of Ghizny in marriage. He rose daily in favour and estimation, till Sooltan Musaoood, the

son of Ibraheem, put him in possession of the principality of Ghoor.

Some historians affirm, that Eiz-ood-Deen Hoossein was the son and not the grandson of Kootb-ood-Deen Hoossein. By the Princess of Ghizny he had seven sons ; viz.

1st. Fukhr-ood-Deen Musaoon, King of Bamyan.

2d. Kootb-ood-Deen Mahomed, who married his cousin, a princess of Ghizny, the daughter of Sooltan Beiram.

3d. Shajaa-ood-Deen Ally, who died in infancy.

4th. Nasir-ood-Deen Mahomed, who held the government of Zumeen Dawer, situated near Ghoor, and a dependency of Kundahar.

5th. Seif-ood-Deen Soory.

6th. Baha-ood-Deen Sam.

7th. Alla-ood-Deen Hoossein. During his lifetime, Eiz-ood-Deen Hoossein paid tribute to the Suljooks, as well as to the Ghiznevdes. When Eiz-ood-Deen Hoossein died, his sons (entitled the Seven Stars) separated into two divisions : the one gave origin to the dynasty of kings at Bamyan, called also Tokharistan and Mohatila ; and the other, to the Ghoory dynasty at Ghizny. Of the latter race was Kootb-ood-Deen Mahomed (entitled the King of the Mountains). He married the daughter of Sooltan Beiram, King of Ghizny, and having founded the city of Feroozkooch, made it his capital. In the vicinity of this place, having inclosed with a wall a spot of ground about two parasangs in circumference, as a hunting park, he assumed all the dignities of a sovereign. At length he was induced to attack Ghizny. Sooltan Bei-

ram obtaining intimation of his intentions, contrived to get him in his power, and eventually poisoned him. This is the origin of the feuds between the houses of Ghoor and Ghizny.

Seif-ood-Deen Soory, the fifth son, who had accompanied his brother, escaped the snare, and fled to Ferooz-kooch, where, putting himself at the head of his brother's army, he marched towards Ghizny to revenge his death, as we have seen in the history of that kingdom. Ghizny fell, and Sooltan Beiram fled to India. He returned again in the winter, when the troops of Seif-ood-Deen were mostly gone to Feroozkooch and Ghoor, from whence they could not easily return, on account of the roads and deep snow. Seif-ood-Deen Soory, as before related, was betrayed into the hands of Sooltan Beiram by the inhabitants, and with his vizier suffered an ignominious death.

This act of cruelty induced Baha-ood-Deen Sam, the sixth brother, to invade Ghizny, with an army from Feroozkooch and Ghoor; but he died suddenly, of the small-pox. The seventh brother, Alla-ood-Deen Hoossein (entitled the Incendiary), however, took ample vengeance, and destroyed Ghizny. He carried his animosity so far as to destroy every monument of the Ghizny emperors, with the exception of those of Mahmood, Musaoon, and Ibraheem; but he defaced all the inscriptions, even of their times, from every public edifice. On returning to Ghoor, he appointed his nephews, Gheias-ood-Deen and Moyiz-ood-Deen Sam, (the sons of Baha-ood-Deen Sam, who had shortly before died of the small-pox,) to the government of

a province of Ghoor, called Sunja *; but finding the revenues of that province did not support them in the style they wished, they made encroachments on their neighbours. This circumstance having reached the ears of Alla-ood-Deen, he sent a force against them, and seizing them both, confined them in a fort of Joorjistan.

Alla-ood-Deen Hoosseïn, elate with his new acquisition, refused to pay to Sooltan Sunjur Suljooky the tribute annually given by his father. He over-ran the provinces of Bulkh and Herat; but was eventually defeated, and taken prisoner; notwithstanding which, Sooltan Sunjur Suljooky restored him to his kingdom, and he died a natural death in the year 551.

Alla-ood-Deen was succeeded by his son Mullik Seif-ood-Deen, who on his accession released his two cousins from their confinement in Joorjistan, and again conferred on them the government of Sunja. In little more than a year, he commenced a war with the Ghiza Toorkmans, and on the day of battle fell by the hand of one of his own soldiers.

He was succeeded by his eldest cousin, Gheias-ood-Deen, who appointed his brother, Moyiz-ood-Deen Mahomed Ghoory†, his general. This illustrious captain, in the name of his brother, subdued Khorassan, and a great part of India; and Gheias-ood-Deen annexed those countries to his own dominions. His death happened, as will afterwards appear, in the year 599.

On the accession of Gheias-ood-Deen to the

* This place is not down in any of the maps I have consulted.

† He is generally called in history Mahomed Ghoory, by which name he will henceforward be recognised.

throne of Ghizny and Ghoor, he appointed his brother, Moyiz-ood-Deen Mahomed, governor of Tukeeabad : the latter continued from that period to make incursions upon Ghizny, which had reverted into the hands of some of the descendants of the house of Subooktugeen. In the year

A. H. 567.

A. D. 1171.

567, Gheias-ood-Deen marched in person against the officers of Sooltan Khoosrow Mullik, the last of the Ghiznevdes, and recovered Ghizny from them. He gave the government to his brother Mahomed, who in the year

A. H. 572.

A. D. 1176.

572 led an army towards Mooltan, and having subdued that province, marched to Oocha. * The Raja was besieged in his fort ; but Mahomed Ghoory, finding it would be difficult to reduce the place, sent a private message to the Raja's wife, promising to marry her if she would deliver up her husband.

The base woman returned for answer, that she was rather too old herself to think of matrimony ; but that she had a beautiful and young daughter, whom if he would promise to espouse, and leave her in free possession of her wealth, she would in a few days remove the Raja. Mahomed Ghoory accepted the proposal ; and this Princess, in a few days, found means to assassinate her husband, and to open the gates to the enemy.

Mahomed only partly performed his promise, by marrying the daughter, upon her embracing the true faith ; but he made no scruple to depart from

* It was at this place that Alexander was so severely wounded after scaling the walls, and where he so narrowly escaped with his life. Quint. Curt. lib. ix. cap. iv. v.

his engagements with the mother; for instead of trusting her with the country, he sent her to Ghizny, where she afterwards died of sorrow and disappointment. Nor did the daughter long survive, for in the space of two years she also fell a victim to grief.

Mahomed Ghoory, having conferred the government of Mooltan and Oocha upon one Ally Kirmany, returned to Ghizny. In the
A. H. 574.
A. D. 1178. year 574, he again marched to Oocha and Moultan, and from thence continued his route through the sandy desert to Guzerat. The Prince Bhim-dew (a lineal descendant from Brahma Dew of Guzerat, who opposed Mahmood Ghiznevy,) advanced with an army to resist the Mahomedans, and defeated them with great slaughter. They suffered many hardships in their retreat, before they reached Ghizny.

In the year following, Mahomed
A. H. 575.
A. D. 1179. Ghoory having recruited his forces, marched towards Pishawur, which in a short time was brought under subjection. He proceeded, in the course of the next
A. H. 576.
A. D. 1180. year, towards Lahore, where he made war with Sooltan Khoosrow Mullik, the last of the Ghiznevides, who being reduced at that time, by wars both with the Indian princes and the Afghans, was unable to oppose him in the field. Mahomed Ghoory, finding he could not take Lahore by force, offered to treat with Khoosrow Mullik, who having gladly availed himself of the circumstance, gave his son Mullik Shah into his hands as an hostage for the performance

of part of the treaty. Mahomed Ghoory now returned to Ghizny; but in the next year marched towards Deebul, in the province of Sind, and overran the whole country as far as the sea-coast, returning laden with rich spoil.

In the year 580, he again invaded
A. H. 580. Lahore, where Khoosrow Mullik, shut-
A. D. 1184. ting himsel up in the fort, as before, sustained a long siege, from which Mahomed was at length compelled to desist. In this expedition he repaired the fort of Sealkote, wherein he left a garrison to command the countries between the rivers Ravy and Chunab, placed by him under the government of Hoossein Firmully, while he himself retired to Ghizny. This fort, as we have before related, being successfully besieged, and taken by Khoosrow Mullik, occasioned the third expedition of Mahomed Ghoory to Lahore, of which he made himself master in
A. H. 582. the year 582, by the stratagem men-
A. D. 1186. tioned in the conclusion of the history of Ghizny. He sent Khoosrow Mullik and his family prisoners to his brother Sooltan Gheias-ooddeen at Feroozkooh, who confined them in a fort in Joorjistan, where they were some time after put to death, during the subsequent war with Khwaruzm Shah, and the dynasty of Ghizny then became wholly extinct.

Mahomed Ghoory, having settled the province of Lahore, confided the government to Ally Kirmany, governor of Mooltan, and retired to Ghizny.

A. H. 587. In the year 587, he marched again to
A. D. 1191. Hindoostan, and proceeding towards

Ajmere, he took the town of Bituhnda, where he left Mullik Zee-a-ood Deen Toozuky with above a thousand chosen horse, and some foot to form its garrison. While on his return, he heard that Pithow Ray, Raja of Ajmeer, with his brother Chawund Ray, the Raja of Dehly, in alliance with other Indian princes, were marching towards Bituhnda with two hundred thousand horse, and three thousand elephants. Mahomed Ghoory marched to the relief of his garrison; but passing beyond Bituhnda, he encountered the enemy at the village of Narain, now called Tirowry*, on the banks of the Soorsutty, fourteen miles from Tahnesur, and eighty from Dehly, where he gave them battle. At the first onset his right and left wings, being out-flanked, fell back, till joining in the rear, his army formed a circle. Mahomed Ghoory was in person in the centre of his army, and being informed that both wings were defeated, was advised to provide for his own safety. Enraged at this counsel, he cut down the messenger, and rushing on towards the enemy, with a few followers, committed terrible slaughter. The eyes of Chawund Ray falling on him, he drove his elephant directly against Mahomed Ghoory, who perceiving his intention charged and delivered his lance full into the Raja's mouth, by which many of his teeth were knocked out. In the mean time the Raja of Dehly pierced the King through the right arm, with an arrow. He had almost fallen, when some of his chiefs advanced to his rescue. This effort to save

* I do not perceive this place in any of our modern maps.

him gave an opportunity to one of his faithful servants to leap up behind Mahomed Ghoory, who, faint from loss of blood, had nearly fallen from his horse, but was carried triumphantly off the field though almost wholly deserted by his army, which was pursued by the enemy nearly forty miles. After this defeat, when he had recovered of his wound at Lahore, he appointed governors to the different provinces he possessed in India, and returned in person to Ghoor. At Ghoor, he disgraced all those officers who had deserted him in the battle, and compelled them to walk round the city with their horse's mouth-bags, filled with barley, hung about their necks; at the same time forcing them to eat the grain like brutes. The author of the Hubeeb-oos-Seer relates, contrary to all my other authorities, that when Mahomed was wounded, he fell from his horse, and lay upon the field among the slain till night. And that in the dark, a party of his own body-guard returned to search for his body, and carried him off to his camp.

After the retreat of Mahomed Ghoory, the allied rajas continued their march to Bituhnda, which they besieged for one year and one month, and at last were obliged to grant favourable terms to the garrison. Mahomed remained a few months with his brother at Ghoor, who still retained the title of king, and then returning to Ghizny, spent the ensuing year in pleasure and festivity. At length, having recruited an army, consisting of 120,000 chosen horse, composed of Toorks, Tajeeks, and Afghans, many of whom had their helmets ornamented with jewels, and their armour inlaid with

silver and gold, he marched from Ghizny towards India, without disclosing his intentions.

When he had advanced as far as Pishawur, an old sage of Ghoor, prostrating himself before him, said, — “ O King, we trust in thy conduct and wisdom, but as yet thy design has been a subject of much speculation among us.” Mahomed Ghooory replied, — “ Know, old man, that since the time of my defeat in Hindoostan, notwithstanding external appearances, I have never slumbered in ease, or waked, but in sorrow and anxiety. I have, therefore, determined, with this army, to recover my lost honour from those idolaters, or die in the attempt.” The sage, kissing the ground, said, — “ Victory and triumph be thy attendants, and fortune be the guide of thy paths. But, O King, let the petition of thy slave find favour in thy ears, and let those chiefs you have so justly disgraced be permitted to take the same opportunity of wiping away the stain on their character.” The prince listened to his request, and sent an order to Ghuzny to release the disgraced officers from confinement, commanding such of them as were desirous of recovering their character to attend him. They all accordingly joined the camp, and each received a robe of honour, according to his rank. The next day, the royal standard was put in motion, and the army advanced to Mooltan, where Mahomed conferred titles and offices on all who had been firm to his interest. He then proceeded to Lahore, from whence he despatched Kowam-ool-Moolk Humzyy, one of his principal chiefs, ambassador to Ajmeer,

with a declaration of war, should the Indians refuse to embrace the true faith.

Pithow Ray sent a haughty answer, and immediately wrote for succours to all the neighbouring princes. Nor did his allies refuse their aid, so that he was soon enabled to meet Mahomed Ghoory with an army, consisting (according to the most authentic accounts) of 300,000 horse, besides above 3000 elephants, and a body of infantry. The Hindoos waited to receive the Mahomedans on the former field of battle. The two armies encamped in sight of each other, with the river Soorsutty between them.

The Rajpoot princes*, to the number of 150, had assembled in this vast camp, having sworn by the water of the Ganges, that they would conquer their enemies, or die martyrs to their faith. They then wrote a letter to Mahomed in these terms:—
“ To the bravery of our soldiers we know you are
“ no stranger ; and to our great superiority in
“ number, which daily increases, your eyes bear
“ testimony. If you are wearied of your own existence, yet have pity upon your troops, who may
“ still think it a happiness to live. It were better,
“ then, you should repent in time of the rash resolution you have taken, and we shall permit you
“ to retreat in safety ; but if you have determined
“ to brave your evil destiny, we have sworn by
“ our gods to advance upon you with our rank-

* This title was applied to all the members of a family which enjoyed feudatory estates, and may be compared to the title of baron in Germany.

“ breaking elephants, our plain-trampling horses,
“ and blood-thirsting soldiers, early in the morning,
“ to crush the army which your ambition has led
“ to ruin.”

Mahomed returned them this politic answer : —
“ I have marched into India at the command of
“ my brother, whose general only I am. Both
“ honour and duty bind me to exert myself to the
“ utmost in his service ; I cannot retreat, therefore,
“ without orders ; but I shall be glad to obtain a
“ truce till he is informed of the situation of
“ affairs, and till I have received his answer.”
This letter produced the intended effect ; for the
enemy conceiving that Mahomed was intimidated,
spent the night in riot and revelry, while he was
preparing to surprise them. He accordingly forded
the river a little before the dawn of the morning,
drew up his army on the sands, and had entered
part of the Indian camp before the alarm was
spread. Notwithstanding the confusion which
naturally ensued on this occasion, the Hindoo line
was of such extent that they had sufficient time to
draw out their cavalry, which served to check the
approach of the Mahomedans, until they themselves
were able to advance, which they did with great
resolution and some order, in four lines.

Mahomed Ghoory, on seeing this, ordered his
troops to halt, and commanded his army, com-
posed of four divisions, to charge in succes-
sion on the centre, and to renew the attack by
turns, wheeling to the rear after they had dis-
charged their arrows. If hard pressed, they had
orders to give ground gradually as the enemy

advanced with their elephants. In this manner he fought, retreating in good order till sun-set, when, thinking he had sufficiently worn out the enemy and deluded them with a hope of victory, he put himself at the head of 12,000 of his best horse, whose riders were covered with steel armour, and making one desperate charge, carried death and destruction throughout the Hindoo ranks. The disorder increased every where, till at length the panic became general. The Moslems, as if they now only began to be in earnest, committed such havoc, that this prodigious army once shaken, like a great building tottered to its fall, and was lost in its own ruins.

Chawund Ray, King of Dehly, and many other princes, were slain on the field, while Pithow Ray*, King of Ajmeer, being taken in the neighbourhood of the Soorsutty, was afterwards put to death. The whole of the camp-equipage, and wealth of the several princes, fell into the hands of the conquerors; and the forts of Soorsutty, Samana, Kohram, and Hansy, surrendered after the victory. Mahomed Ghooory in person went to Ajmeer, of which he also took possession, after having put some thousands of the inhabitants, who opposed him, to the sword, reserving the rest for slavery. Afterwards, on a promise of a punctual payment of a large tribute, he delivered over the country

* Pithow Ray, or, properly, Prithi Raj, was ruler of Rajasthan, according to Colonel Tod. Ajmeer was his patrimony. Chaond, or Chawund, was his lieutenant at Dehly, whose sister was espoused by Prithi Raj: by her he had a son, Ramsi, who fell in defending Dehly.

of Ajmeer to the Gola, or natural son, of Pithow Ray. He now turned his arms towards Dehly ; but was prevailed on by the new king, with great presents, not to prosecute the war further. On this occasion he left his faithful slave and friend, Mullik Kootb-ood-Deen Eibuk, in the town of Kohram, with a considerable detachment, and marched himself with the body of his army towards the mountains of Sewalik, which lie to the north of India, destroying and plundering the countries on his retreat towards Ghizny. After the return of Mahomed Ghoory, his General, Mullik Kootb-ood-Deen Eibuk, took the fort of Merut and the city of Dehly from the family of Chawund Ray; and it is owing to this circumstance that foreign nations say, "The empire of Dehly was founded by a
 "slave." In the year 589 he also took
 A. H. 589. the fort of Kole ; and making Dehly the
 A. D. 1193. seat of his government, established himself there, and compelled all the districts around to acknowledge the faith of Islam.

Mahomed Ghoory, in the mean time returning from Ghizny, marched towards Kunowj, and engaged Jye-chund Ray, the Prince of Kunowj and Benares, who was at the head of a numerous army of horse, besides upwards of 300 elephants. This prince led his forces into the field, between Chundwar and Etawa, where he sustained a signal defeat from the vanguard of the Ghiznevide army, led by Kootb-ood-Deen Eibuk, and lost the whole of his baggage and elephants. Mahomed Ghoory then marched to the fort of Asny, where Jye-chund Ray had laid up his treasure, which in a

few days he also took, and found there gold, silver, and precious stones, to a large amount. He marched from thence to Benares, where, having broken the idols in above 1000 temples, he purified and consecrated the latter to the worship of the true God. From thence he returned to the fort of Kole, where he confirmed Kootb-ood-Deen Eibuk in the vice-regency of India. After this, the King's army, laden with treasure, took the route of Ghizny.

Meanwhile, one of the relations of Pithow Ray, whose name was Hemraj, expelled the Gola, or natural son, of Pithow Ray, from Ajmeer. The latter had immediate recourse for assistance to Kootb-ood-Deen Eibuk, who accordingly marched, in the year 591, from Dehly, against

A. H. 591.

A. D. 1194.

Hemraj. This prince gave the Mahomedans battle, in which he lost both the victory and his life. Kootb-ood-Deen, after this event, appointed a governor of his own faith to control the Raja, and led his army to Nehrwala, the capital of the province of Guzerat, where, having defeated Bheem Dew, he took ample revenge for the overthrow formerly sustained by his master. He remained some time plundering that rich country, but was recalled by orders from Ghizny, and commanded to repair instantly to Dehly.

In the following year, Mahomed A. H. 592.
A. D. 1195. Ghooory returned to Hindoostan, and proceeding to Byana took it; and having conferred the government on Baha-ood Deen Toghrul, commanded him to besiege Gua-

liar, himself returning to settle some affairs at Ghizny. In the mean time, the strong fort of Gualiar fell after a long siege. Kootb-ood-Deen Eibuk, ambitious of extending his conquests, led his army into Rajpootana, where, having experienced a severe defeat, he was compelled to seek protection in the fort of Ajmeer.

A. H. 593.
A. D. 1196. In the year 593, Kootb-ood-Deen marched again from Dehly, and reduced Nehrwalla, in Guzerat, with all its dependencies. After his return, he took the forts of Kalunjur, Kalpy, and Budaoon.

Mahomed Ghoory, meanwhile, being engaged in an expedition on the west towards Toos and Suruksh, heard of the death of his brother Gheias-ood-Deen, who had long lost all power in the empire, preserving only the name of King, so that Mahomed Ghoory succeeded without opposition. He now returned towards Ghizny, by the route of Badghees, and subduing part of the country of Khwaruzm, recovered it out of the hands of the Suljooks. He divided this new conquest among several members of his own family, giving the government of Feroozkooch and Ghoor to his nephew Mullik Zeea-ood-Deen, son-in-law of his late brother Gheias-ood-Deen. He also gave Boost, Furreh, and Isfurar, to the Prince Mahomed, his brother's son, and the government of Hirat and its dependencies to Nasir-ood-Deen, his nephew by a sister.

On his arrival at Ghizny, according to the will of his deceased brother, he was crowned in form; and ascended the throne. In the same year he

heard of the death of Mahomed Zeeruk, Prince of Murv, and in the beginning of the next year marched to complete the conquest of Khwaruzm. The King of Khwaruzm, unable to oppose him in the field, shut himself up in the capital of that name. Mahomed Ghoory having encamped on the banks of the great canal, which had been formerly dug to the westward of the city, forthwith attacked the place, but lost many brave officers and men in an attempt to escalate it.

Meanwhile news arrived that Kurra Beg, the general of Ghoorkhan, King of Khutta, and Oothman Khan Samarkandy, were advancing with armies to the relief of Khwaruzm Shah. Mahomed Ghoory, unwilling to abandon his hopes of taking the city, delayed his retreat till the allied armies advanced so near, that he was compelled to burn his baggage, and to retire with the utmost precipitation towards Khorassan. His army was pressed so closely by troops from that province, that he was compelled to give battle, and was wholly defeated, losing all his elephants and treasure; while the confederate kings, who had taken a circuit to cut off his retreat towards Ghizny, intercepted him.

Surrounded thus by the enemy, he fought, as usual, desperately, though overpowered by numbers. Of his late noble army, there now remained scarce a hundred men, who still defended their King: in spite of which, with this small band he cut his way through his enemies, and arrived in safety at the fort of Andkhoo, situated a short distance from the field of battle. Herein he was be-

sieged ; but on paying a large ransom to Oothman Khan Samarkandy, and abandoning the place, he was suffered to return to his own dominions.

When Mahomed Ghoory was defeated, one of his officers named Zeeruk escaped from the field, and imagining his master was slain, made his way to Mooltan. Having waited on Ameer Daood Hussun, governor of the province, he told him that he had a private message from the king. Ameer Daood Hussun retired with him into his closet, where the assassin pretending to whisper into his ear, drew a dagger and stabbed him to the heart. He then ran instantly to the court-yard, where he proclaimed aloud, that he had killed the traitor, Ameer Daood, in obedience to the King's command, and producing a false order, and commission, to assume the government, he was acknowledged by the army and the people.

The chief of the tribe of mountaineers, called Gukkura, at this time, hearing that the King was certainly slain, aspired to independence ; and collecting in great numbers, advanced towards Lahore, laying waste the country between the rivers Jheelum and Sodra. * Mahomed Ghoory had now obtained permission of the allies to retire unmolested from the fort of Andkhoo, and arrived at Ghizny, where his own slave Yeldooz, having seized on the city, opposed his entrance, which obliged the King to continue his route to Mooltan. Here Zeeruk, who had rebelled against him, also resisted him ;

* Sodra is a town in the Chunab, where that river is called after it, as if we should say, the London river instead of the Thames.

but Mahomed Ghooory being by this time joined by many of his friends, gave him battle, and obtaining a complete victory, took the traitor prisoner. The troops of the borders of India having rallied around him, he marched to Ghizny, and at the entreaties of the citizens forgave his rebel slave, and quietly obtained possession of the place. Mahomed Ghooory now concluded a treaty of peace with the King of Khwaruzm; after which, in order to chastise the Gukkurs, he marched towards India. Kootb-ood-Deen Eibuk, from Dehly, attacked the Gukkurs on the east, while the King engaged them from the west. They were defeated and dispersed; and Lahore being recovered out of their hands, Kootb-ood-Deen Eibuk returned to his government of Dehly.

During the residence of Mahomed Ghooory at Lahore, on this occasion, the Gukkurs, who inhabited the country along the banks of the Nilab, up to the foot of the mountains of Sewalik, exercised unheard of cruelties on the Mahomedans, and cut off the communication between the provinces of Pishawur and Mooltan. These Gukkurs were a race of wild barbarians, without either religion or morality. It was a custom among them as soon as a female child was born to carry her to the door of the house, and there proclaim aloud, holding the child in one hand, and a knife in the other, that any person who wanted a wife might now take her, otherwise she was immediately put to death. By this means, they had more men than women, which occasioned the custom of several

husbands to one wife.* When this wife was visited by one of her husbands, she left a mark at the door†, which being observed by any of the other husbands, he withdrew till the signal was taken away. This barbarous people continued to make incursions on the Mahomedans till, in the latter end of this King's reign, their chieftain was converted to the true faith when a captive. After becoming a proselyte he procured his release from the King, who endeavoured to persuade him to convert his followers, and at the same time honoured him with a title and dress, and confirmed him in the title of chief of the mountains. A great part of these mountaineers, having very little notion of any religion, were easily induced to adopt the tenets of the true faith, at the same time most of the infidels who inhabited the mountains between Ghizny and the Indus were also converted, some by force and others by persuasion; and at the present day, being 1018 of the Hijra (A.D. 1609), they continue to profess the faith of Islam.

Mahomed Ghoory, having settled the affairs of India, marched in the year 602 from Lahore, in the direction of Ghizny, conferring the government of Bamyan on

A. H. 602.
A. D. 1205.

* Infanticide appears, therefore, to be an ancient custom among this people. It was, probably, introduced by the Scythian hordes in their emigrations into India. The plurality of husbands is, I believe, now confined to the Indians of the western coast.

† In all Asiatic countries, the shoes being left at the door indicate the presence of visitors.

one of his relations (Buha-ood-Deen), with orders, that when he himself should move towards Toorkistan (which he shortly proposed doing), Buha-ood-Deen should march also with all the forces of Bamyan, and encamp on the banks of the Jyhoon (or Oxus), there to await further orders. He was directed, in the mean time, to throw a bridge over that river. But Mahomed Ghooory was destined never to undertake this project; for on the second

Shaban 2. of Shaban, having reached the village
 A. H. 602. of Rohtuk, on the banks of the Indus,
 March 14. 20 Gukkurs, who had lost some of their
 A. D. 1206. relations in the late wars, entered into a conspiracy against the King's life, and sought an opportunity to carry their horrid purpose into effect. The weather being sultry, Mahomed had ordered the screens, which surround the royal tents in the form of a large square, to be struck, in order to give free admission to the air. This afforded the assassins an opportunity of seeing into the sleeping apartments. They found their way up to the tents in the night, and hid themselves, while one of them advanced to the tent-door, but being stopped by a sentry who was about to seize him, he plunged his dagger into his breast. The cries of the dying man roused the guard, who running out to see what was the matter, the other assassins took that opportunity of cutting their way into the King's tent.

He was asleep, with two slaves fanning him. These stood petrified with terror, when they beheld the Gukkurs enter, who, without hesitation, sheathed their daggers in the King's body, which

was afterwards found to have been pierced by no fewer than 22 wounds.

Thus fell Sooltan Moyiz-ood-Deen Mahomed Ghoomy, in the year 602, after a reign of 32 years from the commencement of his government over Ghizny, and three from his accession to the throne. The Vizier, Khwaja-ood-Moolk, secured some of the assassins, and put them to a cruel death. Then calling the chiefs together, and having obtained their promise of fidelity in protecting the King's property, which loaded 4000 camels, he prevented the army and the slaves, who had proposed to plunder it, from carrying their scheme into execution. The body was conveyed in mournful pomp towards Ghizny; but when the army reached Pishawur, a contest arose about the succession to the throne.

The chiefs of Ghoor claimed it for Baha-ood-Deen, the King's cousin, governor of Bamyan, and one of the seven sons of Eiz-ood-Deen Hoossein; while the Vizier and the officers of the Toorky mercenaries espoused the cause of Mahmood, son of the late King, Gheias-ood-Deen, the elder brother of Mahomed Ghoomy. The Vizier wished to march by the route of Kirman, where he knew the governor, Taj-ood-Deen Yeldooz, was in the interest of Mahmood, hoping, through his assistance, to secure, at least, the treasure for his own party. The chiefs of Ghoor, on the other hand, insisted on proceeding by the route which lay nearest to Bamyan, that they might the sooner be supported by Baha-ood-Deen. Both parties

being thus on the eve of open hostility, the point was given up to the Vizier.

On reaching Kirman, after having suffered greatly by the attacks of the mountaineers, Tajood-Deen Yeldooz came to meet the Vizier and the King's hearse, at sight of which he unbuckled his armour, threw dust on his head, and evinced every demonstration of sincere grief. He attended

the funeral to Ghizny, where the King
 Shaban 22. was buried, on the 22d Shaban, in a
 A. H. 602. new vault which had been built for his
 April 3. daughter.
 A. D. 1206.

The treasure this prince left behind him is almost incredible. We shall only mention, as an instance of his wealth, that he had in diamonds alone, of various sizes, 500 muns *; the result of nine expeditions into Hindoostan, from each of which he returned laden with wealth, excepting on two occasions.

Mahomed Ghoory bore the character of a just monarch, fearing God, and ever having the good of his subjects at heart. He paid great attention to learned and devout men, and was never deficient in serving them to the utmost of his power.

* 400 lbs. weight.

KOOTB-OOD-DEEN EIBUK,

A Toorky slave of Mahomed Ghoory — his former life and history — is left Governor of India — is besieged in Hansy by the Hindoos, who are defeated, and compelled to retire — quits Hansy to meet Mahomed Ghoory coming from Pishawur. — Recapitulation of the campaign. — Kootb-ood-Deen is styled son by Mahomed Ghoory — is presented with a white elephant. — Ajmeer taken from the Raja, and bestowed on Gola, his natural son. — Hemraj, a relation, expels Gola. — Kootb-ood-Deen marches to oppose the usurper, who is defeated. — Ajmeer tributary to the Moslems. — Kootb-ood-Deen invades Guzerat — defeats the Hindoos, and returns to Hansy — visits Kohram and Dehly. — The Raja of Guzerat unites with the Raja of Nagoor to take Ajmeer. — Kootb-ood-Deen marches to oppose them, but is defeated, and severely wounded. — Ajmeer besieged by the allies. — Kootb-ood-Deen receives reinforcements from Ghizny — raises the siege, and pursues the Hindoos to Aboogur — a bloody battle ensues, in which 50,000 Hindoos are slain — proceeds to Guzerat, and leaves an officer to occupy the country. — Kalunjur besieged and taken by the Moslems. — Mahomed Bukhtyar Khiljy sent to occupy Behar. — Kootb-ood-Deen Eibuk invested with the ensigns of royalty by the successor of Mahomed Ghoory — ascends the throne at Lahore, and assumes the title of King of India — is attacked by Taj-ood-Deen Yeldooz, whom he defeats — pursues him to Ghizny, and is again crowned — expelled from Ghizny — returns to India — death and character. — Life of Taj-ood-Deen Yeldooz.

KOOTB-OOD-DEEN was of a brave and virtuous disposition ; open, and liberal to his friends, courteous and affable to strangers. In the art of war

and good government he was inferior to none, nor was he a mean proficient in literature. In his childhood he was brought from Toorkistan to Nyshapoor, and there sold by a merchant to Kazy Fukhr-ood-Deen, Bin Abdool Azeez Koofy, who finding that heaven had endowed him with genius, sent him to school, where he made considerable progress in the Persian and Arabic languages, as well as in science. His patron and master dying suddenly, he was sold as part of his estate by his executors; and having been bought by a rich merchant for a considerable sum, was presented for sale to Moyiz-ood-Deen Mahomed Ghooory.

That prince purchased him, and called him by the familiar name of Eibuk *, from having his little finger broken. Eibuk conducted himself so much to the satisfaction of his new master, that he attracted his particular notice, and daily gained his confidence and favour. One night his master, having given a grand entertainment at court, ordered a liberal distribution of presents to be made among his servants. Eibuk partook of this munificence, but had no sooner retired, than he divided his share among his companions. The King hearing of this circumstance, asked him the cause; and Eibuk kissing the earth, replied, that all his wants were so amply supplied by his Majesty's bounty, that he had no desire of burdening himself with superfluities, provided he retained his sovereign's favour. This answer so pleased the King, that he

* There is a town, also, of the same name, on the high road from Bulkh to Gihoor, equi-distant from those two places.

immediately gave him an office near his person, and shortly after appointed him master of the horse.

In one of the expeditions against the King of Khwaruzm, to expel that prince from Khorassan, Eibuk commanded a foraging party on the banks of the Moorghab. Here he was surrounded by a body of the enemy, and though he did the utmost to save his detachment, he was, after the loss of most of his men, taken prisoner, and carried to the King of Khwaruzm, who put him in irons. That monarch being defeated a few days after, Eibuk was discovered sitting on a camel on the field, and being carried to his old master, he was received with great kindness.

In the year 588, when Mahomed Ghoory took revenge of his enemies the Hindoos, he appointed Eibuk, now dignified with the title of Kootb-od-Deen *, to the chief command of the army left to protect his conquests. In discharge of this duty he took possession of many districts around, and reduced the fort of Merut; he also laid siege to Dehly; but the enemy, finding their own numbers far exceeded the besiegers, marched out of the place, and gave battle. The conflict was sanguinary on both sides; the river Jumna was discoloured with blood: the Rajpoots were at length defeated, and retired within their walls, and the garrison after a long siege, was at last reduced to surrender. In the year 589, Jeewun Ray, a general of the Raja of Nehrwalla, in Guzerat, ad-

* Pole star of the faithful.

vanced with an army to besiege Hansy. Kootb-ood-Deen marched with his forces to relieve it, compelled him to raise the siege, and pursued the Guzeraties to their own frontier. In the year following he crossed the Jumna, and took the fort of Kole by assault, wherein he found a thousand fine horses, and much spoil ; and being informed of Mahomed Ghoory's approach towards Kunowj, he proceeded as far as Pishawur to meet him, and presented him with a hundred fine horses, besides two elephants, the one loaded with gold and the other with silver. At Pishawur, he mustered before the King 50,000 horse, and being honoured with a dress, was preferred to the command of the advance of the royal army.

He commanded that division when it defeated the Raja of Benares, who, on seeing his army retreat, urged on his elephant in despair. Kootb-ood-Deen, who excelled in archery, came in contact with Raja Jye-chund, and with his own hand shot the arrow which, piercing his eye, cost the Raja his life.

The number of slain on this day was so great, that it was long ere the body of the Raja could be found by his friends, who were permitted to search for it ; till at length his corpse was recognised by his artificial teeth*, which were fixed in by golden wires. Mahomed Ghoory, following with the body of the army into the city of Benares, took possession of the country as far as the boundaries of

* This is a great proof of the progress luxury had made in India at that period.

Bengal, without opposition, and having destroyed all the idols, loaded four thousand camels with spoils. Kootb-ood-Deen on this occasion presented the King with above three hundred elephants taken from the Raja of Benares.

The drivers, on a signal given, made the elephants bow down when brought before the King, excepting one white elephant which refused. This animal was reckoned a great curiosity, and though extremely tractable at other times, had on this occasion almost killed his rider, when he endeavoured to force him to make his obeisance.

The King, when leaving India, sent the white elephant back, as a present to Kootb-ood-Deen, styling him son in his letter. Kootb-ood-Deen ever afterwards rode this animal; and at his death the elephant is said to have pined away with visible sorrow, and to have expired on the third day. This was the only white elephant of which I have heard in Hindoostan, though it is said, that the King of Pegu* has always two white elephants, and that when one dies, orders are issued to search the woods for another to supply his place. Kootb-ood-Deen, after the departure of the King, remained some days at Asny, where the Raja's treasure was found; thence returning to Dehly, he received advices that Hemraj, the cousin of the discomfited Prince of Ajmeer, issuing from the mountains of Alwur, had driven Gola Ray, the reigning Prince, towards Runtunbore, and that

* See a description of white elephants in Siam, in Finlayson's Mission to Siam and Hue, p. 151.

Hemraj's General, Chutr-Ray, was moving with another army towards Dehly. Kootb-ood-Deen marched to oppose him; and separating twenty thousand horse from the rest of his army, engaged the enemy, and put them to flight. Some days after, however, having collected their scattered troops, they retreated in good order towards Ajmeer, pursued during the whole way by the Mahomedans. Hemraj being joined by his General gained confidence and gave battle; but in spite of his own exertions on this occasion he was slain and his army routed. Thus Ajmeer was restored to the Mahomedan government, and was afterwards ruled by its laws.

In the year 591, Kootb-ood-Deen A. H. 591. marched towards Nehrwal, the capital of A. D. 1194. Guzerat. Jeewun Ray, the General of Bheem Dew, who was encamped under the walls, fled at his approach; but on being closely pursued, he drew up his army, and fought till he lost his life, when his army resumed its flight. Bheem Dew, hearing of this defeat, fled from his dominions; and Kootb-ood-Deen having ravaged the country at leisure obtained much booty. He marched from thence to the fort of Hansy, which he repaired, and having visited Kohram returned to Dehly.

Meanwhile advices reached him from the governor of the districts near Runtunbhor, that the brother of Gola Ray of Ajmeer, who lived in the hills, threatened to invade his territories. This news induced Kootb-ood-Deen to move to his relief, on which the enemy retired; and Kootb-

ood-Deen paid a visit to Gola Ray, who entertained him magnificently, and at his departure, presented him with some fine jewels, and two tents of gold tissue. He soon after returned to Dehly; and it is related in the Taj-ool-Maasir, a work dedicated to Kootb-ood-Deen, that he wrote to the King a particular account of his conquests, which so pleased his sovereign, Mahomed Ghoomy, that he ordered his attendance at Ghizny, for which place he set out, and was received with every demonstration of joy and respect. Kootb-ood-Deen, some time after, having obtained permission to return to his government, espoused the daughter of Taj-ood-Deen Yeldooz, governor of Kirman in Pishawur, and celebrated the marriage-festival with great splendour after his arrival at Dehly. He soon after engaged in the siege of the fort of Byana; but hearing that the King his master had taken the route of Hindoostan, Kootb-ood-Deen went as far as Hansy to meet him. Both now returned to Byana; which place was taken. Mahomed Ghoomy gave charge of it to Baha-ood-Deen Toghrul, one of his trusty slaves, and then proceeded to Gualiar, where the Raja, having agreed to pay tribute, purchased the forbearance of the King for the time with a considerable sum of money and jewels.

Immediately after these transactions Mahomed Ghoomy returned to Ghizny, leaving Kootb-ood-Deen as before, viceroy of all the conquered provinces of India.

At this time news arrived that the Raja of Nagoor and many other Hindoo rajas had entered

into an alliance with the Meres, a race of people in that country, and, together with the Raja of Nehrwala, had formed a design to wrest Ajmeer from the Mahomedans. The army of Kootb-ood-Deen being dispersed over his provinces, he was forced to march in person against these confederates with the few troops present in Dehly, in order to prevent, if possible, the junction of the forces of Nehrwala; but he was defeated. After having been frequently dismounted in the action, and having received six wounds, he still fought with his wonted courage, till being forced at length by his attendants off the field, he was carried in a litter to Ajmeer.

The Meres, rejoicing at this victory, now formed a junction with the forces of Guzerat, and sat down before Ajmeer. Intelligence of this event coming to the ears of the King, he sent a strong reinforcement from Ghizny to the relief of Kootb-ood-Deen. Ajmeer held out till the arrival of the succours, and the enemy raised the siege. Kootb-ood-Deen having recovered from his

A. H. 593.

A. D. 1196.

wounds pursued the besieging army to Nehrwala, taking in his way the forts of Baly and Nadole. He there received advices that Wallin* and Darabarz, in alliance with the Raja of Nehrwala, were encamped near the fort of Abooghur, in the province of Sirohy, to defend the passes into Guzerat. Kootb-ood-Deen, notwithstanding the difficulties of the road, and the disad-

* I have been unable to determine the first of these names; the latter, according to Colonel Tod, was the last of the Powar dynasty of Abooghur.

vantages of ground, attacked them; and on this occasion above fifty thousand of the enemy are said to have fallen on the field, besides twenty thousand who were taken prisoners. Vast spoils also fell into the hands of the victors. Having given his army some rest, Kootb-ood-Deen pursued his route into Guzerat, ravaged that country without further opposition, and took the city of Nehrwalla, where he left an officer with a strong garrison. He now returned to Dehly by the way of Ajmeer, and sent a large quantity of jewels and gold, and also many slaves, to the King at Ghizny, and divided the remainder of the spoils among his fellow-soldiers.

In the year 599, he mustered his forces, and marched against Kalunjur, where he was opposed by the Raja of that country, whom he defeated; then, dismounting his cavalry, he laid siege to the fort. The Raja, seeing himself hard pressed, offered Kootb-ood-Deen Eibuk the same tribute and presents which his ancestors had formerly paid to Sooltan Mahmood. The proposal was accepted; but the Raja's minister, who resolved to hold out without coming to terms, caused his master to be assassinated, while the presents were preparing. The Hindoo flag being again hoisted on the fort, the siege recommenced, but the place was eventually reduced, owing to the drying up of a spring upon the hill which supplied the garrison with water. The plunder of Kalunjur was great in gold and jewels.

Kootb-ood-Deen now marched to Mahoba, the capital of the principality of Kalpy, which

place he also subdued, together with Budaoon, lying between the rivers Jumna and Ganges. Mahomed Bukhtyar Khiljy, who had been appointed governor of Behar by the King, but had for some time back paid little attention to the royal commands, came at this time to pay a visit to Kootb-ood-Deen, conciliating him with rich presents.

At the time when Mahomed Ghoory, after his defeat in Toorkistan, returned to India, he was joined by Kootb-ood-Deen Eibuk, and Shums-ood-Altмыш, another of his slaves, by whose valour and fidelity he defeated the Gukkurs in several actions, and recovered Lahore from them. Matters being thus peaceably settled, Kootb-ood-Deen returned to his government, and the King was retiring towards Ghizny, when he was assassinated by the Gukkurs. Mahmood, his nephew, assumed the royal titles at Ghoor, and, on his accession, sent all the insignia of royalty, a throne, a canopy, standards, drums, and the title of King, to Kootb-ood-Deen Eibuk, desirous of securing his interest, and being by no means able to oppose his power, if he refused to acknowledge him. Kootb-ood-Deen Eibuk received these marks of favour

Zeekad 18.

A. H. 602.

July 24.

A. D. 1205.

with becoming respect at Lahore, where he ascended the throne on the 18th of Zeekad, A. H. 602. He returned from thence in a few days to Dehly.

Meanwhile Taj-ood-Deen Yeldoos marched an army from Ghizny, with an intention to take Lahore, which he effected by the treachery of the governor, whom he afterwards expelled. Kootb-

ood-Deen hearing of this event, disputed his right, and in the year 603 a war ensued between these chiefs. At length Taj-ood-Deen Yeldooz was expelled the city, and obliged to fly towards Kirman and Shivuran; Kootb-ood-Deen Eibuk pursued him as far as Ghizny, in which city he was again crowned, taking that kingdom also into his own hands.

Kootb-ood-Deen, after this, unaccountably gave himself up to wine and pleasure, till the citizens of Ghizny, disgusted with his conduct, sent privately to Taj-ood-Deen Yeldooz, acquainting him with the King's negligence, and entreating his return. Taj-ood-Deen raised troops with great secrecy and expedition, advanced towards Ghizny, and surprised Kootb-ood-Deen, who had no intelligence of his design till the day before his arrival. It was now too late to attempt a defence, so that he was compelled to abandon Ghizny and to retire to Lahore. Kootb-ood-Deen now became sensible of his folly, and repented: after which he continued to exercise justice, temperance, and morality; and his kingdom was governed by the best laws till

his death, which happened in the year 607, by a fall from his horse, in a match at chowgan. *

* The game of chowgan, like our foot-ball, consists in two opposite parties endeavouring to propel a ball beyond certain bounds. The parties in this game, however, are on horseback, and the players use bats, like our rackets, to strike the ball. The game was, it is supposed, introduced into Southern Asia by the Tartars; but it is lost in India, and is, I believe, now never played even in Persia.

His reign, properly speaking, lasted only four years, though he enjoyed all the state and dignities of a king for upwards of twenty, if we reckon from the period of the capture of Dehly, when he may be said to have become King of India, though he assumed only the title of Commander-in-Chief of his patron Mahomed Ghoory. He was certainly a great captain, and might be classed among the greatest men in history, had not his licentious conduct at Ghizny tarnished the glory of his life. He was famous throughout the East for his generosity, for which he obtained the surname of Lakbukhsh, "Bestower of Laks." When a man is praised for generosity in India, they say to this day, "He is as liberal as Kootb-ood-Deen Eibuk."

LIFE OF TAJ-OD-DEEN YELDOOZ.

MAHOMED GHOORY having no children excepting one daughter, took pleasure in educating Toorky slaves, whom he afterwards adopted. Four of those slaves, besides Kootb-ood-Deen, became great princes, of whom Taj-ood-Deen Yeldooz was one. The King having observed him to be a youth of merit, advanced him gradually, till he conferred on him the government of the provinces of Kirman and Shivuran, which lie between Ghizny and India. His situation gave him an opportunity of frequently entertaining his prince, during his expeditions to and from the latter country, which he always did with great magnificence, making presents to all the King's attendants.

Mahomed Ghoor, in his last expedition to India, conferred on Taj-ood-Deen the privilege of carrying the black standard of Ghizny, an honour which was usually confined to the heir apparent. On the death of that monarch, the Toorky officers espoused the cause of the Prince Mahmood, the son of Gheias-ood-Deen; but Mahmood being unambitious, and naturally indolent, declined the additional cares of the Ghizny government, and remained satisfied with the throne of his ancestors at Ghoor; he, however, assumed the imperial title, and proclaimed Taj-ood-Deen Yeldooz King of Ghizny, content to receive homage from that chief.

The first act of Taj-ood-Deen, after his accession, was the invasion of the Punjab, and the seizure of Lahore, as we have seen in the former reign, on which occasion, being defeated by Kootb-ood-Deen Eibuk, he lost his kingdom, which he, however, soon after regained. At length, in conjunction with the King Mahmood of Ghoor, he sent an army to Herat, which he reduced, as also great part of Seestan. Mahmood also engaged in war with Mahomed Shah, King of Khwaruzm. Mahomed Shah, following up his successes, took Ghizny, and compelled Taj-ood-Deen Yeldooz to retire to Kirman. Yeldooz, finding the northern hordes an overmatch for him, recruited his army, and marched, some time after the death of Kootb-ood-Deen Eibuk, with a view to conquer India. After reducing a few of the northern districts, he was defeated near Dehly by Shums-ood-Deen Altmish, and being taken prisoner, died in confinement. The whole length of his reign was nine years. As we have already

given the history of two of Mahomed Ghooory's adopted slaves, who assumed the title of King, it may not be improper here to say something of Baha-ood-Deen Toghrul, who raised himself from the same low situation. Baha-ood-Deen Toghrul was a chief of some repute in the service of Mahomed Ghooory. When the fort of Byana was taken, the command of it was given to Baha-ood-Deen Toghrul, and the King proceeded himself to Gualiar, as we have seen before. But after he left Hindoostan, Toghrul continued to infest the country about Gualiar, having been assured by the King at his departure, that if he conquered the place, he would confirm him in its government.

Seeing that all his efforts were unavailing, owing to the garrison finding means of obtaining supplies, he ordered small forts to be built all round, in which he placed garrisons, and by this means effectually blockaded the hills. It held out, however, nearly a whole year; when, being distressed for provisions, the Raja sent a deputation privately to Kootb-ood-Deen Eibuk to come and take possession of the place, rather than deliver it into the hands of Baha-ood-Deen Toghrul. Kootb-ood-Deen Eibuk accordingly sent his troops to occupy Gualiar, a circumstance which had nearly produced a war between the two chiefs. Death, however, terminated the feud, for at this moment, Toghrul suddenly expired. The actions of the other two princes, formerly slaves of Mahomed Ghooory, will be found in the histories of Sind and Bengal, to which they more properly belong.

ARAM

Succeeds his father on the throne at Dehly. — Dissensions in the state. — Mooltan and Oocha taken and occupied by Nasir-ood-Deen Koobacha. — Bengal usurped by Mahomed Bukhtyar Khiljy. — Imbecility of Aram apparent. — A deputation from the nobles wait on Shums-ood-Deen Altmish, the son-in-law of Kootb-ood-Deen Eibuk, inviting him to ascend the throne. — Aram opposes Altmish, but is defeated, and loses his kingdom.

AFTER the death of Kootb-ood-Deen, his son Aram ascended the throne of Dehly, though he was ill adapted to govern such an empire. Nasir-ood-Deen Koobacha, one of the adopted slaves of Mahomed Ghooory, marched with an army towards Sind, which he conquered, as also Mooltan, Oocha, Shivuran, and other places. Mahomed Bukhtyar Khiljy, another of the slaves of Mahomed Ghooory, having possessed himself of Bengal, asserted his independence; and at the same time other dependent chiefs threw off their allegiance in many parts of the empire.

In this state of affairs, Ameer Ally Ismael, and Ameer Daood Delimy, together with other nobles at Dehly, becoming discontented, sent a deputation to Shums-ood-Deen Altmish, the son-in-law and adopted son of Kootb-ood-Deen Eibuk (then governor of Budaoon), inviting him to ascend the throne. Shums-ood-Deen, without hesitation,

marched his army to Dehly, and by the assistance of his party met with a cordial reception.

Aram, fearful of trusting himself in his capital, had previously withdrawn into the country, and having recruited a fine army, advanced and gave battle to Shums-ood-Deen Altmish within sight of the city, in which Aram lost the victory, and with it his kingdom, which he enjoyed scarcely one year.

SHUMS-OOD-DEEN ALTMISH:

His origin — espouses the daughter of Kootb-ood-Deen Eibuk — is created general-in-chief of the King's army — deposes his brother-in-law Aram, and ascends the throne. — Dissensions in the state. — The Toorky cavalry quit him, and sometime after march to Dehly to dethrone him. — The Toorks are defeated. — Taj-ood-Deen Yeldooz, being expelled from Ghizny by the troops of Khwaruzm Shah, occupies Punjab, and even seizes on Tahneswur — is defeated by Altmish, and taken — dies in prison. — Altmish defeats Nasir-ood-Deen Koobacha of Mooltan, in two actions in Punjab — proceeds to Bengal, and establishes his authority over Gheias-ood-Deen, the son of Mahomed Bukhtyar Khiljy — leaves his son Nasir-ood-Deen Mahmood in Behar. — The latter defeats and kills Gheias-ood-Deen Bukhtyar in battle, and secures the occupation of Bengal. — Shums-ood-Deen Altmish proceeds to Mooltan — expels Nasir-ood-Deen Koobacha, and leaves his minister, Nizam-ool-Moolk Jooneidy, in charge. — Shums-ood-Deen reduces Runtunbhore, Mando, and all Malwa. — An embassy from the Caliph arrives at Dehly. — Nasir-ood-Deen Mahmood, the King's eldest son, dies in Bengal. — The title and territory conferred on the King's youngest son. — The King retakes Gualiar, which had fallen into the hands of the Hindoos — takes Bhilsa and Oojein — proceeds towards Mooltan — is taken ill on the road — returns to Dehly — his death.

IT is related in the Tubkat Nasiry, that Shums-ood-Deen Altmish was a descendant, on his mother's side, from a noble family of Khutta, and that his father was of the tribe of Albery, and was called Eelum Khan. In his youth he was the favourite of his father, and being envied by the

rest of his brothers, they determined to get rid of him. One day while hunting, they stripped him, and sold him to a company of travelling merchants. The merchants carried him to Bokhara, and sold him to one of the relations of Sudr-i-Jehan, prince of that country, under whom he received a liberal education. On the death of his master he was again exposed to sale, and purchased by a merchant, who sold him again to another, who carried him to Ghizny.

Sooltan Mahomed Ghooory heard at Ghizny of Altmish's beauty and talents, but could not agree with the merchant about his price. He was therefore carried back to Bokhara, as none durst buy him on account of the King's displeasure, till Kootb-ood-Deen Eibuk, obtaining the King's permission, purchased him at Dehly, whither he had invited the merchants, for 50,000 pieces of silver. Kootb-ood-Deen Eibuk, also, at the same time, bought another slave, whom he called Toghan. He was afterwards appointed governor of Surhind. Kootb-ood-Deen Eibuk had three daughters, the eldest of whom was married to Nasir-ood-Deen Koobacha, the second to Shums-ood-Deen Altmish, and upon the death of the eldest, Nasir-ood-Deen Koobacha was allowed to marry her sister, the youngest daughter.

Altmish, as the son-in-law of his master, rose in rank till he was created general-in-chief; and, upon the death of Eibuk, as we have before related, he advanced against the capital, expelled Aram from the throne in the year 607, and declared himself King with the title of Shums-ood-

Deen Altmish. On his accession he was acknowledged by many chiefs and princes; but some of his generals taking offence, went off with the greater part of his Toorky horse, the flower of his army. These, connecting themselves with other malecontents in the districts, advanced with a great force towards Dehly, where they were opposed by Altmish, and defeated. Their chief, Furokh, was slain in the field, and the rest were so closely pursued, that in a short time they were all either killed or taken, which established Altmish on the throne.

Soon after this event, Oodye-Sa, the tributary raja of Jalwur, having refused to make the usual payments, the King was induced to march and reduce him to obedience. Taj-ood-Deen Yeldooz, at this time king of Ghizny, sent to Altmish the ensigns of royalty, pretending to confirm him in the government of India; but soon after, when Yeldooz was himself defeated by the troops of Khwaruzm Shah, and retired to Kirman and Shivuran, he turned his views towards the conquest of the East. In the first instance he seized the country of Punjab, and occupied the city of

Tahneswur in the year 612, where he endeavoured by his emissaries at the court of Dehly to raise a faction in his favour. Shums-ood-Deen Altmish meanwhile collected his troops, and advanced towards him. An action took place on the plains of Narain; Taj-ood-Deen Yeldooz was defeated, and with many of his officers taken prisoner and imprisoned in Budaoon, where, according to some accounts, he

A. H. 612.

A. D. 1215.

died a natural death, but according to others, he was poisoned.

In the year 614, Altmish attacked
 A. H. 614.
 A. D. 1217. Nasir-ood-Deen Koobacha, his brother-in-law, at Munsooreea, on the banks

of the Chunab, and gained a complete victory. During the following year several chiefs of the tribe of Khilluj inhabiting the country near Ghizny, being defeated by Nasir-ood-Deen Koobacha, fled for protection to Shums-ood-Deen Altmish, who espousing their cause, marched against Nasir-ood-Deen, and a second time overthrew him, and recovered the countries lost by the chiefs of Khilluj, after which he returned to Dehly. In

the year 618, the famous but unfortunate
 A. H. 618.
 A. D. 1221. Julal-ood-Deen Khwaruzm Shah, being defeated in the north by Chungiz Khan, retreated towards Lahore, where Altmish opposed and compelled him to retreat towards Sind and Sewustan. Nizam-ood-Deen Ahmud and some other historians have placed the arrival of Julal-ood-Deen in Hindoostan subsequently to the death of Nasir-ood-Deen Koobacha; but their testimony in this particular does not seem to me to merit attention.

In the year 622, Shums-ood-Deen led
 A. H. 622.
 A. D. 1225. his army towards Behar, and Luknowty*, where he exacted tribute from Gheias-ood-Deen Bukhtyar Khiljy, then Prince of Bengal, whose history we shall give in its proper place.

* This is another name for the city of Goor, the site of which is laid down in all the maps near Raj Mahal, on the Ganges.

He caused the Bengal currency to be struck in his own name, and, appointing his son Nasir-ood-Deen Mahmood to the government of Behar, returned to Dehly. But soon after war having broken out between Nasir-ood-Deen Mahmood, Prince of Behar, and Gheias-ood-Deen Bukhtyar, Khiljy of Bengal, the latter was defeated and slain; and Nasir-ood-Deen took possession of his principality and his treasure, out of which he sent ample presents to his friends at Dehly.

According to the most authentic historians it was in this year (622) that Shums-ood-Deen Altmish marched against Nasir-ood-Deen Koobacha, who possessed the provinces on the Indus; and who, unable to oppose him in the field, left a strong garrison in Oocha, and retired to Bukkur. Altmish detached Nizam-ool-Moolk* Jooneidy, his vizier, with half of the army, in pursuit of Nazir-ood-Deen Koobacha, while with the other half he himself laid siege to Oocha, which he reduced in two months and twenty days. When the news of the fall of Oocha reached Nasir-ood-Deen Koobacha, he sent his son Alla-ood-Deen Beiram to sue for peace. The terms were not settled, when information arrived, that Nasir-ood-Deen had been compelled by Nizam-ool-Moolk Jooneidy to attempt to cross the river, in which he

* It is worthy of remark, that this is the first vizier in Hindoostan who received the title of Nizam-ool-Moolk. It appears to have been very generally adopted afterwards; and we find the descendant of the last Nizam-ool-Moolk now on the musnud of Hyderabad.

was drowned ; after which, the whole country submitted to Altmish.

A. H. 623. In the year 623, Altmish reduced the
A. D. 1226. fort of Runtunbhore, and in the year
A. H. 624. 624, that of Mando, and the country of
A. D. 1227. Malwa. At this time Ameer Roohany, the most learned poet and philosopher of his age, fled from Bokhara, after that city was taken by Chungiz Khan, and sought protection at Dehly, where he wrote many excellent poems.

In the year 626, an embassy from
A. H. 626. Arabia, bringing with it royal robes from
A. D. 1229. the Caliph, arrived at Dehly. The King assumed them with joy, and made a great festival, distributing rich presents. In the same year he received intelligence of the death of his eldest son Nasir-ood-Deen Mahmood, Prince of Bengal. Altmish conferred the same title on his younger son, whom he carried with him to that province in the year 627, and invested him with
A. H. 627. the government, which had fallen into
A. D. 1230. confusion subsequently to the death of the former prince. Having entirely settled this country, he left Eiz-ool-Moolk Alla-ood-Deen Khany to superintend its management, and returned with his son to Dehly.

Shums-ood-Deen Altmish formed a
A. H. 629. design, in the year 629, to reduce the
A. D. 1231. fort of Gualiar, which had, during the short reign of his predecessor Aram, again fallen into the hands of the Hindoos. Having accordingly besieged it for a whole year, and the garrison being greatly straitened, the Raja Dewbul made

his escape in the night, and the garrison capitulated; above three hundred of whom were put to death. Mullik Taj-ood-Deen Zoobery, who was present at the capture, has commemorated the date of the transaction by four lines carved on a stone over one of the gateways. *

After the reduction of Gualiar, the King marched his army towards Malwa, reduced the fort of Bhilsa, and took the city of Oojein, where he destroyed a magnificent temple dedicated to Mahakaly, formed upon the same plan with that of Somnat. This temple is said to have occupied three hundred years in building, and was surrounded by a wall one hundred cubits in height. The image of Vikramaditya, who had been formerly prince of this country, and so renowned, that the Hindoos have taken an æra from his death, as also the image of Mahakaly, both of stone, with many other figures of brass, were found in the temple. These images the King caused to be conveyed to Dehly, and broken at the door of the great mosque.

After his return from this expedition, Altmish marched his army towards Mooltan; but falling sick on the road, he was obliged to return to Dehly, where he died on the 20th of Shaban, in Shaban 20. the year 633. His vizier, towards the A. H. 633. latter end of his reign, was Fukhr-ool-April 30. Moolk Assamy, who had been formerly A. D. 1236. vizier of the Caliph of Bagdad for thirty years, where he was much esteemed on account of his

* The stone and the lines are still to be seen.

wisdom and learning. He left that court on account of some offence, and came to Dehly, where he was appointed prime minister. Noor-ood-Deen Mahomed Oofy, the author of the *Jamaool-Hikayat* (a collection of *historical anecdotes* *), lived during this time at the court of Dehly. The reign of Shums-ood-Deen Altmish lasted twenty-six years. He was an enterprising, able, and good prince.

* This work is a collection of stories illustrative of the virtues, vices, and calamities of mankind, but possessing no real value in point of authenticity.

ROOKN-OOD-DEEN FEROZE

Ascends the throne—his dissipated and licentious character—permits his mother to exercise great cruelty.—She murders the widows of the late king, and one of his sons.—Distracted condition of the court.—Pretenders to the throne.—Confederacy of the great chiefs of the kingdom against the King—they assemble forces at Lahore.—The King marches to oppose them—reaches Munsoorpoor, where he is deserted by seven of his generals, who raise Ruzeea Begum, the King's sister, to the throne at Dehly.—The King returns to his capital, but is seized by his officers, and delivered over to the new government.

It appears from the histories of the times, that in the year 625 Shums-ood-Deen Altmish appointed his son, Rookn-ood-Deen Feroze, governor of Budaoon, and, after the reduction of Gualiar, created him his lieutenant in the Punjab. When his father died, this prince happened to be at Shaban 21. Dehly, and ascended the throne, without
 A. H. 633. opposition, on Tuesday the 21st Shaban,
 May 1. in the year 633; on which occasion the
 A. D. 1236. nobles made their offerings, and swore allegiance, while the poets of the age vied with each other in his praise. But no sooner was the ceremony over than he abandoned himself to licentious excesses, and neglected the affairs of his government.

He lavished his father's treasures on dancing women, comedians, and musicians, leaving the

conduct of all public business to his mother, Shah Toorkan. This woman, originally a Toorky slave, was a monster of cruelty. She murdered not only all the women of Shums-ood-Deen's harem, to gratify her hatred, but also put to death Kootb-ood-Deen, the youngest of that king's sons. The minds of the people revolted at these scenes. Gheias-ood-Deen Mahomed, the King's younger brother, governor of Oude, intercepted the revenues from Bengal on their way to the capital, and declared himself independent. At the same time, also, Mullik Eiz-ood-Deen Salar, the governor of Budaoon, Mullik Alla-ood-Deen Khany, governor of Lahore, Mullik Kubeer Khan, viceroy of Mooltan, and Mullik Seif-ood-Deen Koochy, governor of Hansy, entered into a confederacy, which broke out into open rebellion. Rookn-ood-Deen Feroze, collecting his troops, marched to Kelookery, but was there deserted by his vizier, Nizam-ool-Moolk Jooneidy, and by part of his army. The vizier went towards Kule, where he joined Mullik Eiz-ood-Deen Salar, governor of Budaoon, and they proceeded together to Lahore, at which place they formed a junction with the nobles of the northern and western provinces. The King, meantime, marched towards the confederates; but on reaching Munsoorpoor, seven of his principal chiefs, viz. Taj-ood-Deen Zobeidy, Mullik Mahomed Dubeer, Baha-ood-Deen Hussun, Mullik Kureem-ood-Deen Zeea-ool-Moolk, Sheer Khan, Khwaja Rusheed, and Ameer Fukhr-ood-Deen deserted him, and retired with their followers to Dehly. There they raised Sooltana Ruzzea Begum, the

eldest daughter of Shums-ood-Deen Altmish, to the throne, and imprisoned the King's mother. When this news reached the King, he returned hastily with his army towards Dehly, and having arrived at Kelookery, Sooltana Ruzeea Begum on the 18th of Rubbee-ool-Awul, in the year 634, advanced with a force against him. Rookn-ood-Deen was delivered up into her hands, and died in confinement some time after; so that he reigned only six months and twenty-eight days.

Rubbee-ool-
Awul 18.
A. H. 634.
Nov. 19.
A. D. 1236.

SOOLTANA RUZEEA BEGUM.

Character of the Queen — her qualifications to reign superior to those of her brothers. — The confederated army at Lahore marches against the Queen — her conduct on this occasion. — Sows dissensions among the confederates — they begin to suspect each other, and separate — are attacked by the Queen's forces — many of the chiefs overtaken and executed. — Khwaja Mehdy created minister, with the title of Nizam-ool-Moolk. — Territorial limits — Punjab — Sind — Bengal. — The Queen confers on Jumal-ood-Deen Yakoot, an Abyssinian officer, the dignity of Ameer-ool-Omra, chief of the nobles. — Familiarity between the Queen and Yakoot. — Jealousy of the chieftains. — The governor of Lahore raises troops. — The Queen marches to oppose him. — He submits and is pardoned. — Mullik Altoonia, governor of Bituhnda, revolts. — The Queen proceeds to put down the insurrection. — The Toorky chiefs mutiny. — The favourite is slain, and the Queen delivered into the hands of her enemy, Mullik Altoonia. — The Toorky officers return with the army to Dehly, and raise the Queen's brother Beiram to the throne. — The Queen prevails on Mullik Altoonia to marry her, and defend her rights — they march towards Dehly, but are defeated by the new King's forces. — The Queen and Mullik Altoonia again in the field — are defeated at Keituhl, by Mullik Eiz-ood-Deen Bulbun, and are both seized by the inhabitants of the country, and put to death. — Reflections, by the author, on the fate of Sooltana Ruzeea Begum.

RUZEEA BEGUM was possessed of every good quality which usually adorns the ablest princes ; and those who scrutinise her actions most severely will find in her no fault but that she was a woman. She read the Koran with correct pronunciation,

and in her father's lifetime employed herself frequently in the affairs of the government ; a disposition which he rather encouraged in her than otherwise, so that during the campaign in which he was engaged in the siege of Gualiar, he appointed her regent during his absence. When asked by his officers, why he appointed his daughter in preference to any of his sons, he replied, that he saw his sons gave themselves up to wine and every other excess, so that he thought the government too weighty for their shoulders ; but that Ruzeea Begum, though a woman, had a man's head and heart, and was better than twenty such sons. Ruzeea Begum, on her accession, changed her apparel, assumed the imperial robes, and every day gave public audience from the throne, revising and confirming the laws of her father, which had been abrogated in the last short reign, and dispensing justice with impartiality.

The confederates, consisting of the Vizier Nizam-ood-Moolk Jooneidy, Mullik Alla-ood-Deen Khany, Mullik Seif-ood-Deen Koochy, Mullik Eiz-ood-Deen Salar, and Mullik Kubeer Khan, who had united their forces at Lahore, now advanced to Dehly, and, encamping without the city, commenced hostilities. They at the same time sent letters to all the officers of the empire, inviting them to join their party. This news reaching Mullik Nuseer, Jageerdar of Oude, he raised troops, and hastened to the support of the Queen ; but on crossing the Ganges, being attacked by the confederates, he was defeated and taken prisoner, in which condition he soon after died, from old age

and infirmity. The Queen, meanwhile, was busily engaged in sowing dissension among the rebel chiefs, and with such success, that, distrusting each other, they shortly after broke up their camp, each retreating to his own government. The Queen's troops, availing themselves of this event, pursued them. Mullik Seif-ood-Deen Koochy and his brother were taken and put to death. Mullik Alla-ood-Deen Khany was slain near Babool, and his head brought to Dehly, but the Vizier Nizam-ool-Moolk Jooneidy contrived to escape to the Surmore hills, where he died.

The Queen now conferred the vizarut on Khwaja Mehdy Ghiznevy, deputy to the former vizier, with the title of Nizam-ool-Moolk, and gave the chief command of her forces to Mullik Seif-ood-Deen Eibuk, with the title of Kootloogh Khan. Kubeer Khan, having submitted to her authority, was allowed to resume the government of Lahore, while the countries of Luknowty on the south-east, and of Debul and Sind on the south-west, were also confirmed to their respective lieutenants, on promise of future obedience.

Kootloogh Khan, General of the Queen's armies, soon after died ; and Kootb-ood-Deen Hussun, being appointed to succeed him, was sent with a force to relieve the fort of Runtunbhore then invested by some independent Indian princes, who, at the approach of the royal forces, raised the siege, and retreated. After Kootb-ood-Deen Hussun's departure from Runtunbhore, Mullik Yekhtyar-ood-Deen Aluptugeen was created Ameer Hajib, and Jumal-ood-Deen Yakoot, an Abyssinian,

who was in great favour, was raised from the office of master of the horse, to that of Ameer-ool-Omra. * The nobles, highly offended at this proceeding, were disposed to examine narrowly the cause of so much favour. A very great degree of familiarity was observed to exist between the Abyssinian and the Queen; so much so, that when she rode he always lifted her on her horse by raising her up under the arms. This intimacy, the great favour which he had suddenly attained, and his rapid elevation to the first rank in the realm, might naturally have excited envy had it happened to any individual; but it became the more mortifying, when the favourite was merely an Abyssinian slave.

The first person who began openly to evince these feelings was Mullik Kubeer Khan, viceroy of Lahore, who in the year 637 A. H. 637. cast off A. D. 1239. his allegiance, and increased his army. The Queen, collecting her forces, marched against him; and the viceroy being deserted by some of his colleagues, was obliged to make concessions, by which he obtained pardon. He conducted himself with so much art on this occasion, that the Queen, on her departure, either believing him sincere, or desirous of binding him to her interest by gratitude, not only permitted him to retain his office as governor of Lahore, but added to it that of Mooltan, which had been lately vacated by the removal of Mullik Kurra-gooz.

In the same year, Mullik Altoonia (of the Toorky

* Chief of the nobles. This was the highest station next to princes of the blood.

tribe of Chelgany), governor of Bituhnda, revolted, on the plea of the Queen's partiality to the Abyssinian. On hearing this intelligence, she marched towards Bituhnda; but about half way, all the Toorky chiefs in her army mutinied. A tumultuous conflict ensued, in which the Abyssinian favourite was killed; and the Queen being taken, was sent to the fort of Bituhnda, to Mullik Altoonina.

The army now returned to Dehly, where the Toorky officers elevated her brother, the Prince Beiram, a son of the late Shums-ood-Deen Altmish, to the throne. Meanwhile Mullik Altoonina having espoused the empress, was enabled, in a short time, through her influence, to raise an army, composed of Gukkurs, Juts, and others of the neighbouring tribes, which was also joined by many officers of distinction, with whom they marched towards Dehly. Beiram, the new king, sent Mullik Eiz-ood-Deen Bulbun (afterwards called Aluf-Khan), son-in-law of the late Shums-ood-Deen Altmish, with his forces to oppose the Queen. The two armies met near Dehly: an obstinate conflict ensued, in which the Queen was defeated, and fled to Bituhnda. She some time after re-assembled her scattered forces, and was in a condition to make another bold effort for the crown, and advanced towards Dehly. Mullik Eiz-ood-Deen Bulbun, who was again sent to oppose her, gave the Queen's army a second defeat at Keituhl, on the 4th of Rubbee-ool-Awul, in the same year. She and her husband were seized by the Zemeendars in their flight, and

Rubbee-ool-

Awul 4.

A. H. 637.

October 24.

A. D. 1239.

Rubbee-ool- were both put to death on the 25th of
Awul 25. the same month. One author relates,
November 14. that they were carried bound to Beiram,
who ordered them to be assassinated in prison.
The reign of Sooltana Ruzeea Begum lasted three
years, six months, and six days.

Those who reflect on the fate of this unfortunate princess will readily discover from whence arose the foul blast that blighted all her prospects :— What connection exists between the office of Ameer-ool-Onra of Dehly and an Abyssinian slave ; or how are we to reconcile the inconsistency of the queen of a vast territory fixing her affections on so unworthy an object ?

MOIZ-OOD-DEEN BEIRAM

Ascends the throne. — Yekhtyar-ood-Deen Aluptugeen and Khwaja Mehdy assume great power. — The King endeavours to procure their assassination in open court. — Aluptugeen is killed. — Khwaja Mehdy escapes with several wounds. — A conspiracy against the King's life, discovered by himself. — The persons concerned gradually removed from court, and assassinated on their own estates, according to secret orders from the King. — Invasion of Punjab by the Moguls of Chungiz Khan. — Lahore besieged. — The minister sent with an army to oppose the invaders — measures adopted by him to seduce the army from their allegiance. — The army, under the minister, marches to Dehly to dethrone the King. — The citizens deliver the King over to his enemies — suffers death.

WHEN Sooltana Ruzeea Begum was confined in the fort of Bituhnda, her brother Beiram, one of the sons of Shums-ood-Deen Altmish, ascended the throne on Monday the 27th of Monday, Rumzan 27. Rumzan, in the year 637. A. H. 637. Yekhtyar-ood-Deen Aluptugeen, with April 21. the assistance of Khwaja Mehdy A. D. 1240. Ghiznevy, having espoused the King's sister, widow of the late Kazy Yekhtyar-ood-Deen, by degrees got the entire government into his own hands. He also maintained an elephant* at his gate, a

* At this period, I conclude, elephants were considered exclusively royal animals. Lieutenants of provinces were allowed them in their government, but in the royal camp they used all to be sent to the monarch. This practice of reserving elephants for the use of rulers still prevails in Siam.

piece of state reserved solely for royalty. This circumstance having excited much jealousy in the King's mind, he employed two Toorky slaves to feign drunkenness, and in that state to endeavour to assassinate both Aluptugeen and the Vizier. Accordingly, on a certain day, these Toorks, while the King was giving public audience, having pressed into the crowd, became very troublesome. Aluptugeen, who stood first in the rank of nobles, went to turn them out, but they drew their daggers, and first plunging them into his breast, ran to the Vizier, on whom, also, they inflicted two severe stabs; but he escaped through the crowd, without being mortally wounded. The slaves were immediately seized and cast into chains, but shortly after were pardoned and released.

The Vizier kept his bed for some days, on account of his wounds; but as soon as he recovered, he appeared again at court, as if nothing had happened. Budr-ood-Deen Sufeer Roomy, master of requests, formed a scheme to depose the King, and for this purpose, connected himself with a powerful faction at court. The conspirators met together at the house of Taj-ood-Deen Kotwal, Suffer 17. on Monday, 17th Suffer. Taj-ood-
A. H. 638. Deen, however, relenting, informed
Sept. 8. both the King and the Vizier of the
A. D. 1240. whole affair. A faithful servant of the King, assuming the character of a madman, was allowed to overhear the conversation that took place at the meeting. The Vizier, although he secretly favoured the conspiracy, excused himself from attending the consultations.

The story of the kotwal being confirmed by the person whom the King sent to overhear the conspirators, a body of cavalry was despatched to surround the house and seize them; but they, having obtained previous intelligence, dispersed before the horse arrived. The next day, Budr-ood-Deen Sufeer, one of the principals, was made governor of Budaoon, while another, Kazy Julal-ood-Deen Kashany, was removed from office. In a few months after, Budr-ood-Deen and Taj-ood-Deen were both assassinated by the King's emissaries, and Kazy Shums-ood-Deen, who was also engaged in the plot, was trodden under foot by elephants. These proceedings, without trial or public accusation, justly alarmed every one; and advantage being taken by the faction of this feeling, a mutiny was promoted among the troops, and secretly fomented by the Vizier Khwaja Mehdy, who had not forgotten the attempt lately made by the King on his life.

Meanwhile news arrived that the Moguls of Chungiz Khan had invested Lahore, on Monday the 16th of Jumad-ool-Akhir*, in the year 639; that Mullik Kurragooz, the Viceroy, finding his troops mutinous, had been obliged to fly in the night, and was actually on his way to Dehly, and that Lahore was plundered by the enemy, and many of the inhabitants carried away prisoners.

The King, on this urgent occasion, called a general council of state in the white palace, when

* This invasion took place under a famous Toorky leader. named Toormooshreen Khan.

it was determined to send the Vizier, and Mullik Kootb-ood-Deen Hussun Ghooory (Vakeel-oos-Sultanut), with other officers, towards Lahore, to oppose the Moguls. The army arrived as far as the river Beea, where the town of Sooltanpoor now stands, when the Vizier, who had every reason to be hostile to the King, began to sow the seeds of sedition in the minds of his officers; and the better to effect his purpose, wrote privately to the King, accusing certain nobles of disaffection, begging he would either join the army in person, or send written orders to him and his colleague Kootb-ood-Deen Hussun, authorizing them to make away with those officers who were discontented and disposed to revolt. Though previously aware of the treachery of his Vizier in the late conspiracy, the King had permitted this crafty courtier so to gain his confidence, that he gave full credence to this representation. Beiram Padshah replied, that the officers deserved death; at the same time, he recommended the Vizier to keep them quiet till he should be able fully to convict and bring them to punishment without danger. This was precisely what the minister required: for by producing the King's letter, he inflamed the minds of the officers, while he misled them with respect to the accuser. He even pretended to be apprehensive for himself; and having consulted with them regarding their general safety, they resolved to unite and support the Vizier against the King.

The news of this confederacy opened the King's eyes when too late. He now proceeded in great perturbation to the house of Khwaja Kootb-ood-

Deen Bukhtyar, Ooshy (the Sheikh-ool-Islam), a venerable and learned man, requesting him to go to the camp, and endeavour to reclaim the disaffected chiefs. The Sheikh-ool-Islam accordingly went forth privately ; but being unable to accommodate matters, returned to Dehly. The Vizier, in the mean time, threw off the mask, and, advancing with the army to the capital, besieged it for three months and an half, till, at length, disaffection having communicated itself to the citizens, Dehly was taken on Monday the 8th of Zeekada 8. A. H. 639. May 10. kada, in the year 639, and Beiram thrown A. D. 1241. into prison, where in a few days he suffered death, after a reign of two years, one month, and fifteen days.

ALLA-OOD-DEEN MUSAOOD.

Attempt of Mullik Eiz-ood-Deen Bulbun, the elder, to seize the crown — is deposed on the same day, and Alla-ood-Deen Musaoood, the son of Rookn-ood-Deen Feroze, is raised to the throne. — Khwaja Mehdy, entitled Nizam-ool-Moolk, retains the office of minister, but is shortly after assassinated. — An invasion of Moguls into Bengal, by the way of Thibet. — Repulsed by Mullik Kurra Beg Teimoor, an officer sent from Dehly. — The Moguls invade Oocha on the west. — The King marches to oppose them — returns to Dehly — abandons himself to licentiousness — becomes very cruel. — The nobles invite the King's uncle, Nasir-ood-Deen Mahmood, from Byraich, to ascend the throne. — Alla-ood-Deen Musaoood is deposed and imprisoned — in which condition he dies.

WHEN Beiram had sipped of the cup of fate, Mullik Eiz-ood-Deen Bulbun, the elder, raised a faction, forced his way into the palace, ascended the throne, and caused himself to be proclaimed King throughout the city. But the greater part of the nobility, dissatisfied with his elevation, released the Princes Nasir-ood-Deen and Julal-ood-Deen, sons of Shums-ood-Deen Altmish, as also the Prince Alla-ood-Deen Musaoood, the son of Rookn-ood-Deen Feroze, and at length raised the latter to the musnud, on the same day on which Mullik Eiz-ood-Deen Bulbun had occupied it. Kootb-ood-Deen Hussun Ghoory was appointed the deputy of Khwaja Mehdy, who maintained the office of vizier with the official designation of Nizam-ool-

Moolk, and the late governor of Lahore, Mullik Kurra-gooz, became Ameer Hajib.

The Vizier still retained his ascendancy; but his haughty and overbearing temper gave much offence to the nobles, who very shortly began to conspire against him; and on Wednesday, 2d Jumad-ool-Awul, in the year 640, they found means to assassinate him in the plain of Houz-i-Rany, while hunting.

Jumad-ool-
Awul 2.
A. H. 640.
Oct. 30.
A. D. 1242.

The vizarut was conferred upon Nujm-ood-Deen Aboo Bukr; Gheias-ood-Deen Bulbun, junior, became Ameer Hajib, and Eiz-ood-Deen Bulbun, senior, was appointed viceroy of Nagore, Sind, and Ajmeer. The Purguna of Budagoon was given at the same time to Mullik Taj-ood-Deen Toork; and other provinces were allotted to various chiefs, according to their rank and interest, so that peace and satisfaction seemed now to diffuse themselves over the court. At this period, Eiz-ood-Deen Toghhan Khan, who had marched from Kurra to Luknowty, deputed Shureef-ool-Moolk Shunkry to court, where he was honourably received, and on his return he was charged with the scarlet *chutr**, and a splendid dress for his master, to be delivered by Kazy Julal-ood-Deen, governor of Oude.

The King, about this time, having released his two uncles, the Princes Nasir-ood-Deen Mahmood, and Julal-ood-Deen, who had been imprisoned

* The *chutr*, or umbrella, was used only by crowned heads, or by viceroys in the King's absence. It is so far a mark of distinction at present, even, that no one can assume it without it is conferred by the prince.

by their brother Beiram, conferred upon the former the government of Byraich, and to the latter he gave that of Kunowj. In the year
 A. H. 642. 642 an army of Mogul Tartars made an
 A. D. 1244. incursion into Bengal, by the way of Khutta and Thibet. * It is generally supposed they entered by the same route which Mahomed Bukhtyar Khilijy took when he invaded Khutta and Thibet from Bengal. † Musaood sent Mullik Kurra Beg Teimoor to the aid of Toghan Khan, governor of Bengal. The Mogul sustained a total defeat; but jealousy soon after breaking out between Mullik Kurra Beg and Toghan Khan, they proceeded to open hostilities; and the King directed Toghan Khan to resign the government to Mullik Kurra Beg, and to return to Dehly. In the following year, intelligence arrived that another army of Moguls, from Kandahar and Talikhan, under the command of Mungoo Khan, had advanced as far as the Indus, and invested Oocha. The King immediately ordered his army into the field, and putting himself at its head, marched against the enemy. When he reached the banks of the river Beea, the Moguls raised the siege of Oocha, and began to retreat; and the King, hearing they had totally evacuated the country, returned to Dehly.

Shortly after this, abandoning himself to wine and women, he exercised various acts of cruelty, injustice, and oppression, in spite of the admo-

* If this statement can be relied on, it is extremely curious.

† Mullik Mahomed Bukhtyar made an invasion into Chinese Tartary, either through Nepal or Assam, it does not appear certain which, but, probably, Assam.

nition of his ministers and friends. The princes
 and nobles, unwilling to submit to his caprice and
 wickedness, privately sent for Nasir-ood-Deen
 Mahmood, the King's uncle, from Byraich, who
 advanced with all the troops at his command to
 the capital. He found the imbecile Musaoood
 Mohurum 23. already deposed, on the 23d Mohur-
 A. H. 644. rum, A. H. 644. He had been cast
 June 10. into prison by the nobles, and was
 A. D. 1246. allowed to remain there the rest of
 his life. He reigned four years, one month, and
 one day.

NASIR-OOD-DEEN MAHMOOD.

Life of the King previously to his accession — his love of literature — his remarkable character. — Gheias-ood-Deen Bulbun, the King's brother-in-law, appointed minister. — Bulbun's nephew, Sheer Khan, nominated governor of the north-west provinces, to keep in check the Mogul incursions. — The King transfers the whole weight of the government on his minister. — The King proceeds to Mooltan. — The minister attacks the Gukkurs for having united with the Moguls in their incursions. — The Gukkurs defeated, and several thousands carried into slavery. — Several of the ancient nobles holding estates in Punjab on feudal tenure directed to reside at court, while their sons are left in possession of them. — The King returns to Dehly — proceeds to the Doab, lying between the Jumna and Ganges — reduces some Hindoo rajas — proceeds to Runtunbhore. — The King recalls his brother Julal from Kunowj — the latter withdraws from the kingdom to Chittoor. — The King espouses the daughter of his minister Bulbun. — Eiz-ood-Deen Bulbun, another chief of the same tribe, is made governor of Oocha and Nagore — rebels — but is subsequently pardoned. — The King besieges Nurwur, which is taken. — Chundery and part of Malwa subdued and occupied by the King's troops. — Sheer Khan, the minister's nephew, governor of Punjab, marches to Ghizny, and expels the Moguls. — Oocha and Nagore made over to Sheer Khan. — Imad-ood-Deen Zunjany intrigues against the minister Gheias-ood-Deen Bulbun, who retires to his estate at Hansy. — Hansy taken from him. — The ex-minister has recourse to arms — the nobles of the court support him — is restored to his office. — Imad-ood-Deen Zunjany, ex-minister, rebels — is defeated, and suffers death. — Kootloogh Khan in rebellion — is joined by the ruler of Sind — they are defeated by the minister. — The ruler of Sind retires to his government, where he dies. — Kootloogh Khan disappears. — The Rajpoots of Mewat in insurrection — are

sometime upon the banks of the Sodra, from whence the Vizier proceeded towards the mountains of Jood, and the provinces on the Indus. These countries were reduced, and the King took revenge on the Gukkurs for their continual incursions, and for having led the Moguls through their country into Hindoostan. Deeming these offences too great to be pardoned, he carried several thousand Gukkurs of all ages, and of each sex, into captivity.

It is related that some old officers who held Jageers in the provinces near the Indus, during the reigns of Kootb-ood-Deen Eibuk, and Shums-ood-Deen Altmish, had, for some time past, refused to supply their quotas of troops to the army, for the performance of which duty they held these estates. By the advice of the Vizier their titles were taken from them, and they were carried prisoners to Dehly; but the King conferred their estates on their sons or relations, on the former military tenure. The countries of Punjab and Mooltan were by these means effectually reduced to subjection, and the King's authority was firmly restored. The conduct of Nasir-ood-Deen, on this occasion, reminds me of a story I have somewhere read, that when Alexander the Great was on his way to India, some of his old generals, unwilling to proceed farther, began to mutiny. Alexander was thrown into great perplexity, not knowing how to manage them. In this dilemma he sent a messenger to Greece, to consult his old master Aristotle, who, by reason of his age and infirmities, had not accompanied him. When the sage read the letter, he carried the messenger into his garden,

where he gave orders to the gardener to root up all the old plants, and set young shoots in their places. Without saying more or writing any answer, he told the messenger to return in haste to his master. When the messenger arrived, he fell upon his face before the King, and told him he could obtain no reply. Alexander being somewhat surprised, enquired into the particulars of the interview; and on hearing the above relation, he smiled, and told the messenger he had brought him an excellent answer. He accordingly removed some of the old mutinous officers, and disgraced others, supplying their places with young men, who became more obedient, and thus re-established his authority in the army.

In the month of Shaban, 645, Nasir-ood-Deen Mahmood proceeded with his troops through the country which lies between the rivers Ganges and Jumna, and, after an obstinate siege, the fort of Bitunda * yielded to his arms. He then continued his march towards Kurra, Gheias-ood-Deen Bulbun commanding the vanguard. He was met at Kurra by the Rajas Dulky and Mulky †, whom he defeated and plundered, taking many of their families prisoners. These two Rajas had seized all the country to the south of the Jumna, and had destroyed the King's garrisons from Malwa to Kurra. They resided at Kalunjur. After these exploits Nasir-ood-Deen returned to Dehly.

* This place is now called Bulundshehr.

† The Mahomedan author from whom Ferishta copies, has, probably, made some mistake in the names.

Shaban 6. On the 6th of Shaban, A. H. 646, the
 A. H. 646. Vizier marched with an army towards
 Nov. 25. Runtunbhore and the mountains of Me-
 A. D. 1247. wat, and, after chastising the refractory

inhabitants of those countries, returned to Dehly. The Vizier's brother, Eibuk Kishly Khan, was now promoted to the office of Ameer Hajib, and Ayaz Ryhany was nominated Vakeel-oos Sultanut. In the same year, the King's brother, Julal-ood-Deen, was recalled from his government of Kunowj to Dehly, but, apprehensive of a design against his life, he fled to the hills of Chittoor with all his adherents. The King pursued him; but finding, after eight months, that he could not secure him, returned to Dehly. Nasir-ood-Deen, in

A. H. 647. the year 647, married the daughter of
 A. D. 1248. his Vizier, Gheias-ood-Deen Bulbun. On
 A. H. 648. the year following he marched an army
 A. D. 1249. towards Mooltan. On the banks of the

Beca he was joined by the minister's nephew, Sheer Khan, governor of the northern provinces, with twenty thousand chosen horse, and continued his march to Mooltan, where he remained for some days, when, having placed Mullik Eizood-deen Bulbun, senior, in the government of Nagore and Oocha, and settled some other affairs, he returned to his capital.

Eiz-ood-Deen Bulbun, in the year 649,
 A. H. 649. throwing off his allegiance, raised a re-
 A. D. 1250. bellion. This obliged Nasir-ood-Deen to march an army towards Nagore, where the rebel was put to flight; but, on his throwing himself on the King's mercy, he not only obtained his

pardon, but was reinstated in his government. After returning from this expedition the King remained only a few days at Dehly, before he proceeded to the siege of Nurwur. The Shaban 5. A. H. 649. Raja, Jahir Dew, having lately constructed A. D. 1250. the fort on the summit of a rock, prepared to defend it to the last. He accordingly marched out to oppose the Mahomedans with five thousand horse, and two hundred thousand foot. This immense host being defeated with great slaughter, the place was invested, and reduced to surrender, after a few months' siege. Thence the King marched to Chundery and Malwa, having subdued which countries, and having appointed an officer to govern them, he returned to Dehly. The Vizier gained, in this expedition, great reputation for his conduct and personal valour.

In the mean time, Sheer Khan, viceroy of Lahore and Mooltan, the most celebrated man of his age, for his wisdom, valour, and every princely quality, had raised and disciplined a body of horse, with which he drove the Moguls out of Ghizny, and annexed it once more to the kingdom of Dehly. He also caused coin to be struck in the name of Nasir-ood-Deen, and proclaimed him King through all the provinces in that quarter. In consideration of these services, the province of Oocha was added to his government, which, contrary to expectation, was quietly delivered up by Eiz-ood-Deen Bulbun, senior, who returned to Dehly, and received the Jageer of Budaoon. In the year 650, A. H. 650. Nasir-ood-Deen marched by the route A. D. 1252. of Lahore to Mooltan, when he was

joined by the governor of Budaoon, and by Koot-loogh Khan, with an army from Sehwan. In the beginning of the year 651, Imad-
 A. H. 651.
 A. D. 1253. ood-Deen Zunjany, who owed his situation entirely to the interest of the Vizier, envying the fame and influence of that great man, took every private opportunity to traduce his benefactor to the King. The monarch's esteem for the Vizier began visibly to decline; and he was even prevailed on, at last, to dismiss him from office, conferring on him, in lieu of it, the small estate of Hansy, for his subsistence, where his enemy sought an opportunity to take his life.

Imad-ood-Deen, the minister's successful rival, now became absolute in the King's favour, and exercised his authority in ejecting from their offices and government all those who owed their situations to the former Vizier. Eibuk Kishly Khan was sent to Kurra Maunukpoor, and Ein-ool-Moolk Mahomed, the son of the late Nizam-ool-Moolk Jooneidy, was appointed Vizier-kool, or Regent, at Dehly, till the King's arrival. When Imad-ood-Deen returned he disturbed the public peace, and overthrew the ancient laws of the state. Meanwhile the King was compelled to take the field, in the direction of the Beea, for Sheer Khan had, unfortunately, been lately defeated by a body of insurgents from Sind, and had lost several forts in Mooltan. This furnished the favourite with an opportunity of disgracing him in the eyes of the King, who removed him from his government, which he conferred on Arslan Khan. The governor of Keituhl and Kohram having been assassinated by the zemin-

dars, the King was induced to march his army to that quarter.

The administration of Imad-ood-Deen Zunjany now became so unpopular, that the governors of the following provinces, viz. Kurra, Manukpoor, Oude, Budaoon, Surhind, Sumana, Kohram, Lahore, Sewalik, and Nagore, entered into a confederacy, and deputed persons to wait on Gheias-ood-Deen Bulbun, the former vizier, declaring that the welfare of the country was at stake, and that the oppression and arrogance of Imad-ood-Deen Zunjany was intolerable. They entreated him, therefore, to proceed to Dehly, and assume the reins of government, as formerly. Gheias-ood-Deen Bulbun having consented, the nobles united their forces, and met on the same day, at Kohram.

Nasir-ood-Deen and his minister Imad-ood-Deen, on gaining this intelligence, marched to disperse the insurgents; but as the royal army advanced to Hansy, Gheias-ood-Deen Bulbun, and the nobles, sent an address to the King, to the following purpose: "That they were loyal subjects, and were "satisfied to kiss the foot of his throne, provided "he consented to banish Imad-ood-Deen Zunjany "from his presence." The King found himself under the necessity of either acceding to this request, or of losing his kingdom, so that having dismissed the obnoxious favourite, and sent him to Budaoon, the chiefs presented their offerings, and were gratified by honorary dresses. Mullik Julal-ood-Deen Khany, of the Toorky tribe of Khwaja-Tash, was appointed to command at Lahore, and Sheer Khan was reinstated in his former govern-

ment, Nasir-ood-Deen then returned peaceably to Dehly, and evinced great joy at seeing his old vizier, who, by his mild administration, had gained the hearts of his subjects.

In the year 653, the King had some
 A. H. 653. personal quarrel with his mother, Mulika
 A. D. 1256. Jehan, who, after the death of Shums-ood-Deen Altmish, had married Seif-ood-Deen Kootloogh Khan, a noble of the court. Nasir-ood-Deen, in order to remove his mother from Dehly, conferred on her husband the government of Oude, and shortly after removed him to Beiraich. Kootloogh Khan, dissatisfied with this arrangement, prepared for rebellion, and being joined by the ex-minister, Imad-ood-Deen Zunjany, and Eibuk Kishly Khan, revolted. The Vizier marched against them, and having defeated the insurgents, the late minister, Imad-ood-Deen Zunjany, was taken prisoner, and put to death; but Seif-ood-Deen Kootloogh Khan effected his escape, and fled to Chittoor. The Vizier destroyed the fort in which Kootloogh Khan held out, but, being unable to secure his person, returned to Dehly.

Depal, the Raja of Sutnoor*, in the year
 A. H. 655. 655, raised an army in support of Koot-
 A. D. 1257. loogh Khan, who was joined by troops from Sind, whose governor also engaged in the confederacy. The united forces, encamping near Kohram, assumed a very formidable appearance. The Vizier again took the field, but discovered a

* I have been unable to fix the position of this place. The word may be Santpoor, a town near Aboon, and its proximity to Sind would account for the Sindian auxiliaries.

treasonable correspondence in his camp, wherein some of his officers had concerted a plan with a faction in the city to deliver up Dehly to the insurgents in his absence. Letters to this effect being intercepted by the minister, instant notice of the circumstance was given to the King, in Dehly, who caused the conspirators in the city to be secured.

Meanwhile, the confederates, according to the projected plan, marched with a body of chosen cavalry 200 miles in two days, and advanced to the city gates, where they expected to meet their friends; but finding themselves disappointed, and the King's troops marching against them, they entirely dispersed. The chief of Sind retired to his government, but Kootloogh Khan was never again heard of. Towards the latter end of this year, a Mogul army having crossed the Indus, Nasir-ood-Deen marched to oppose them; but the Moguls retired at his approach, and he returned to his capital, confiding the province of Punjab to the minister's nephew, Sheer Khan, while Mullik Julal-ood-Deen Khany was sent to Bengal.

In the year 656, Nasir-ood-Deen
A. H. 656.
A. D. 1258. Mahmood marched towards Kurra Manukpoor, to chastise Arslan Khan and Kullich Khan, who had neglected to bring their forces into the field in obedience to his orders, when he marched the year before to Punjab. These officers, however, found means not only to appease the King's resentment, but Arslan Khan had even influence sufficient to procure the government of Bengal, so lately conferred on Mullik Julal-ood-Deen Khany; while the latter

obtained, in lieu, some districts at the foot of the mountains.

Eibuk Kishly Khan, the Vizier's brother, in the year 657, was appointed to the government of Kole Jalesur, Gualiar, and Byana. A. H. 657.
A. D. 1259.

Nothing else remarkable happened during this year but the death of the rebellious governor of Sind. The Vizier, by the King's command, led next year an army into the mountainous country of Sewalik, and also towards Runtumbhore, where the rajas and rajpoots of Mewat had begun to create disturbances; and having collected a numerous body of horse and foot, plundered and burnt the country. At the Vizier's approach, they retired into strong posts among the mountains, where, being attacked and routed, the Vizier continued to ravage their country four months with fire and sword. The rajpoots, thus rendered desperate, collected all their forces, and rushed down from the mountains on the Mahomedans. The Vizier, who saw the storm descending, had scarcely time to make his arrangements for receiving them. The attack was violent and terrible, and it was not without much difficulty that the Vizier kept his men together; but as the assaults of the enemy became more feeble towards mid-day (till which time the Mahomedans had acted only on the defensive), the Vizier caused his troops to attack in their turn, and before evening he succeeded in driving the enemy, with great slaughter, back to the hills. The loss of the Mahomedans in this action was considerable, and many brave officers were killed. Of the Hindoos, above 10,000 fell, and 200 of their chiefs were made prisoners,

besides a great number of common soldiers. The Vizier having by this action relieved the fort of Runtunbhere, which had been besieged for some months, returned victorious to Dehly. The captive chiefs were ordered to be put to death, and their followers condemned to perpetual slavery. In

Rubbee-ool-
Awul,
A. H. 657.
March,
A. D. 1258.

the month of Rubbee-ool-Awul of this year an ambassador arrived at Dehly, on the part of Hoolakoo, the grandson of Chungiz Khan, King of Persia.

The Vizier went out to meet him in state, with a train of 50,000 foreign horse, then in the service of the Dehly government, 2000 elephants, and 3000 carriages of fire-works.* Having exhibited some feats of horsemanship in sham fights, and having made a very splendid display before the ambassador, the latter was conducted in state through the city direct to the palace. There the court was arranged in the most gorgeous and magnificent style. All the nobles, and public officers of state, the Judges, the Moolas, and the great men of the city were present, besides twenty-five princes of Irak-Ajum, Khorasan, and Mawur-ool-Nehr, with their retinues, who had sought protection at Dehly from the armies of Chungiz Khan, which some time before had overrun most part of Asia. Many tributary Indian princes, also, were there, and stood next to the throne.

Nasir-ood-Deen, contrary to the custom of other

* I am at a loss to think what is the nature of the fire-works alluded to, unless they consisted of the Greek fire used by Mahomed Kassim, in Sind, and by Mahmood of Ghizny.

princes, kept no concubines. He had but one wife, whom he obliged to do every homely part of housewifery. When she complained, one day, that she had burnt her fingers in baking his bread, and desired he would allow her a maid to assist her, he rejected her request, saying, that he was only a trustee for the state, and was determined not to burden it with needless expenses. He therefore exhorted her to persevere in her duty with patience, and God would reward her on the day of judgment.

As the Emperor of India never eats in public, the table of Nasir-ood-Deen was rather that of a hermit than suitable to a great king; and after his accession to the throne he continued the whimsical habit of purchasing his food from the efforts of his penmanship.

One day as a nobleman was inspecting a Koran of the King's writing before him, he pointed out the word *Fee*, which was written twice over: the King looking at it, smiled, and drew a circle round it. But when the critic was gone, he began to erase the circle, and restore the word. This being observed by one of his old attendants, he begged to know his Majesty's reason for so doing; to which he replied, that he knew the word was originally right, but he thought it better to erase it from a paper, than touch the heart of a poor man by bringing him to shame.

A. H. 663.
A. D. 1264.
Jumad-ool
Awul 11.
A. H. 664.
February 18.
A. D. 1266.

In the year 663, the King fell sick, and having lingered some months of the disease, he expired on the 11th Jumad-ool-Awul, 664, after a reign of twenty years and upwards.

GHEIAS-OD-DEEN BULBUN : *

His early life and character — his conduct on his accession to the throne — his repugnance to the employment of men of low origin — his court the resort of many of the princes and nobles expelled by Chungix Khan and the Moguls from their own dominions — his encouragement of learned men. — Description of his court and equipage. — Singular instance of stern justice. — Makes war on the Mewatties. — 100,000 Mewatties put to death. — The army employed to fell the forests of Mewat, which become good arable lands. — The King marches an army to Lahore, and repairs the city walls. — Settles pensions on the old officers of the army. — The King's nephew, Sheer Khan, dies — is buried in a magnificent tomb at Bhutnere. — Moguls invade the Punjab. — The King's eldest son Mahomed opposes and defeats them — is made governor of Mooltan. — Toghrul Khan, ruler of Bengal, revolts. — An army is sent against him, which is defeated, and the general slain. — The King proceeds in person to quell the revolt. — Toghrul flies to Orissa — is pursued by the King's army, and slain. — The King returns to Dehly, after an absence of three years. — The Prince Mahomed comes to the capital — his father's advice to him. — Moguls invade Punjab. — The Prince marches against them — defeats them, but is himself killed in the action — his romantic gallantry — his character. — The King's grief for the loss of his son. — Appoints the Prince's son, Kei Khoosrow, to succeed him in Mooltan. — The King's health gradually declines. — Sends for his son Kurra Khan, governor of Bengal, who comes, but again quits the capital. — The King makes

* This prince has been usually called Balin by most European writers. Erskine, in his edition of Baber's Commentaries, I find, styles him Bulbun; and I perceive the Hindoo authors give him the same name. Bulbun is also the reading I have universally found adopted by the best informed natives of India.

his will in favour of his grandson Kei Khoosrow, governor of Moultan. — Death of Gheias-ood-Deen Bulbun. — Mullik Fukhr-ood-Deen Kutwal opposes the succession of Kei Khoosrow, but raises Kei Kobad, the son of Kurra Khan, to the throne.

GHEIAS-OOD-DEEN BULBUN was a prince of just principles, and endowed with many great and amiable qualities. He was a Toork of Kurra Khutta, and of the tribe of Albery. In his youth he was taken by the Moguls, that conquered his country, and sold him to a merchant, who conveyed him to Bagdad. His father was a chief of great power, and commanded 10,000 horse in the war in which our young hero was carried off. He was bought at Bagdad, in the year 680, by Khwaja Jumal-ood-Deen, of Bussora, a person famed for his piety and learning. His patron, having ascertained that he was of the same tribe as Shums-ood-Deen Altmish, conveyed him to Dehly, and, presenting him to that monarch, was rewarded so handsomely, that he returned with an independent fortune to Bagdad.

Shums-ood-Deen Altmish employed him first in the superintendence of his falconry, in which he was very skilful. He rose by degrees from that station, by the influence of his brother Eibuk Kishly Khan, (who happened to be then in great favour at the court of Dehly,) till he became a noble. In the reign of Rookn-ood-Deen Feroze he commanded in Punjab, when, on hearing that his enemies at court had exasperated the King against him, he refused to obey the royal mandate to return, and long maintained

independent possession of the province. Having subsequently joined the confederate chiefs who marched to Dehly to depose Sooltana Ruzeea Begum, he was taken prisoner, and remained some time in confinement; but, effecting his escape, he joined the party of Beiram against the Queen. During the reign of Beiram he was particularly befriended by Budr-ood-Deen, the Ameer Hajib, through whose influence he procured the government of Hansy and Rewary, in which office he distinguished himself in several actions against the inhabitants of Mewat.

During the reign of Alla-ood-Deen Musaood, in the year 642, he was promoted to the office of Ameer Hajib, and in the late reign of Nasir-ood-Deen Mahmood he was raised to the vizarut, which high office he filled in such a manner as to relieve the King from all anxiety and embarrassment, and on the death of his sovereign, who was also his brother-in-law, he ascended the throne not only without opposition, but even with the general consent of the nobility and people.

In the reign of Shums-ood-Deen Altmish, forty of his Toorky slaves, who were in great favour, entered into a solemn covenant to support each other, and on the King's death to divide the empire among themselves. Jealousies and dissensions afterwards arose among them, and prevented this project from being carried into execution. Gheias-ood-Deen Bulbun was of this number, and as several of them had succeeded to great power in the kingdom, the first act of his reign was to rid himself of all who remained. Among

these was his own nephew, the celebrated Sheer Khan.

The death of these chiefs removed all apprehension from his mind, and he afterwards became so renowned for his justice and the wisdom of his administration, that his alliance was courted by the kings of Persia and Tartary. He took particular care that none but men of merit and family should be admitted to any public office, and for this purpose he endeavoured to make himself acquainted with the talents and connections of every person about his court. While, on the one hand, he was liberal in rewarding merit, on the other, he was no less rigid in punishing vice ; for whoever misbehaved in his station was certain of being immediately disgraced. He made it a rule never to place any Hindoo in a situation of trust or power, lest that race should employ its delegated authority to the destruction of the Mahomedans.

During a reign of 22 years he scrupulously excluded men of low origin from his court ; and being one day told that one Fukhroo, an old servant of the state, who had acquired a vast fortune by usury and by monopolies in the bazaar, would present him with some laks of rupees if he would honour him with one word from the throne, he rejected the proposal with disdain, and said, — “ What must his subjects think of a king who “ should condescend to hold discourse with such a “ creature ? ”

In the history of these times, compiled from the *Tubkat Nasiry* and other works, besides that of *Ein-ood-Deen Beejapoory*, it is stated, that Gheias-

ood-Deen Bulbun used to affirm, that one of the greatest sources of the pride of his reign was, that “ upwards of fifteen of the unfortunate sovereigns “ from Toorkistan, Mawur-ool-Nehr, Khorassan, “ Irak, Ajum, Azoorbaizam, Iran, and Room, who “ had been driven from their countries by the “ arms of Chungiz Khan, were enabled to find “ an honourable asylum at his court at Dehly.” Princely allowances and palaces were assigned to each, and, on public occasions, they ranged themselves before the throne according to their rank ; all standing on the right and left, except two princes of the race of the Caliphs, who were permitted to sit on either side of the musnud. The parts of the town in which the royal emigrants resided took their names from the princes who occupied them, and were denominated Mohullas ; such as

The Mohulla Abassy.	The Mohulla Roomy.
— Sunjurry.	— Sunkury.
— Khwaruzm Shahy.	— Yemny.
— Deylimy.	— Moosury.
— Alny.	— Samar-Kundy.
— Atabuky.	— Kashghury.
— Ghoory.	— Khuttay.
— Chungizy.	

In the retinue of those princes were some of the most illustrious men of learning whom Asia at that time produced. The court of India, therefore, in the days of Gheias-ood-Deen Bulbun, was

* “ Parish,” or ward.

esteemed the most polite and magnificent in the world. A society of learned men assembled frequently at the house of the prince, commonly known by the name of Khan Shaheed, at which the Ameer Khoosrow of Dehly, the poet, presided. Another society of musicians, dancers, actors, and *story-tellers* *, frequently met at the house of the King's second son, Kurra Khan Bagera, who delighted in such amusements. The omras followed the example of their superiors, so that various societies were formed in every quarter of the city, and the King's taste for splendour in his palaces, equipages, and liveries, was imitated by the courtiers.

So imposing were the ceremonies of introduction to the royal presence, that none could approach the throne without a mixture of awe and admiration. Nor was Gheias-ood-Deen Bulbun less splendid in his processions. His state elephants were covered with purple and gold trappings. His horse-guards, consisting of a thousand Tartars, appeared in glittering armour, mounted on the finest steeds of Persia and Arabia, with silver bits, and housings of rich embroidery. Five hundred chosen foot, in rich liveries, with drawn swords, preceded him, proclaiming his approach, and clearing the way. His nobles followed according to their rank, with their various equipages and attendants. The Nowroze †

* The *kissa go's*, or story-tellers, of the East, are so famed, that any particular notice of them seems unnecessary. A lively description of Persian story-tellers will be found in a deservedly popular work, lately published, entitled *Sketches of Persia*, vol. i. chap. xi. p. 175, &c.

† Nowroze is the festival of the vernal equinox.

and other festivals, and the anniversary of his own birth, were held with much pomp.

As an instance of his inflexible justice, it is related that Mullik Feiz Shirwany, the son of the keeper of the royal wardrobe, an officer of rank, who maintained a guard of 1000 horsemen, and was governor of the province of Budaoon, put to death one of his personal dependents, with his own hand, while in a state of drunkenness. After some time, Gheias-ood-Deen Bulbun happened to go in person to Budaoon, when the widow of the deceased came to complain of the injury. The governor, Mullik Feiz, was sent for, and tried, and was beaten to death in the presence of the whole court, after which his body was hung over the gate of the town. Another instance is also mentioned of one Hybut Khan, an officer of the household troops, who held the government of Oude, who also put a person to death while in a state of intoxication. On the complaint coming before the King, and the fact being proved, the governor received a public whipping of 500 lashes, and was given over as a slave to the widow of the deceased; nor did he procure his release till he had paid 20,000 silver tunkas for his ransom, after which he kept his house and soon died. Gheias-ood-Deen used to tell his children, that Shums-ood-Deen Altmish said, in his presence, that he heard Syed Moobaruk Ghizny twice repeat to Mahomed Ghoory, that "kings were too apt to conduct themselves as if they were gods upon earth, contrary to the ordinances of prophets and of religion; but, said this holy man, a king can only be saved

“from perdition by the exercise of four duties, “and if there be a deficiency in any one of “these, no mortal will be subject to more rigid “scrutiny, or meet with less mercy on the day of “judgment.” These duties are, 1st, “To assume dignity, and exercise power at proper seasons, and allow nothing to induce him to forget “the majesty of God, or the happiness of his subjects. 2dly, Not to permit immorality and indecency to be openly practised within his realm, “without imposing heavy fines, or some other “punishment. 3dly, To make selections from men “of character for the offices of government, and “not to permit men of notoriously vicious habits “to find an asylum within his realm. 4thly, To be “patient and just in the administration of justice.

“These are the rules,” said this Prince, “which I “have adopted for my own conduct ; they are those “on which I hope my successor will also act ; “and I warn you, that, although you are my own “children, you will meet with no consideration on “that account, if you infringe the laws of the “empire.”

Gheias-ood-Deen Bulbun, in his youth, was addicted to the use of wine ; but, on his accession to the throne, he became a great enemy to this luxury, prohibiting the use and manufacture of fermented liquors throughout his dominions, under the severest penalties. So rigid was he in enforcing his authority, that, for the disobedience of one man, he would order a force to the remotest parts of the empire, if necessary, to bring him to punishment. In cases of insurrection or rebellion, he was not satisfied, as

had formerly been the custom, to chastise the leaders, but he extended the capital punishment of high treason to the meanest of their vassals and adherents. This severity rendered it necessary for the Soobas to have the King's mandate for every military expedition or act of hostility which they undertook.

That his army might be kept in constant exercise, he led them out twice every week to hunt for forty or fifty miles round the city, and established laws for the preservation of the game.

In the year 664, he was advised by his
A. H. 664.
A. D. 1265. council to undertake an expedition to reduce the kingdoms of Guzerat and Malwa, which had been annexed to the empire by Kootb-ood-Deen Eibuk, but had since shaken off the Mahomedan yoke. To this measure he by no means assented, saying, that the Mogul Tartars were become so powerful in the north, having conquered all the Mussulman Princes, that he thought it wiser to secure what he possessed, than leave his country unprotected from foreign invasion. In this same year, Mahomed Tatar Khan, the son of Arslan Khan, who during the late reign had neglected to remit the annual revenue, sent 63 elephants, and other presents, as a peace-offering from his government of Luknowty, which were graciously received; and from that day the supremacy of Dehly was re-established. In the course of this year, an army was ordered to extirpate a plundering banditti of Mewatties, who had occupied an extensive tract about eighty miles south-east of the capital, towards the hills, from whence they

used, in former reigns, to make incursions even to the gates of Dehly. It is said, that in this expedition above 100,000 Mewatties were put to the sword; and the army, being supplied with hatchets and other implements, cleared away the woods for the circumference of 100 miles. The tract thus cleared afterwards proved excellent arable land, and became well cultivated.

In the year 665, Gheias-ood-Deen A. H. 665. Bulbun sent an army into the Doab A. D. 1266. (the tract lying between the Ganges and Jumna), to suppress some insurrections. The King himself soon after marched in person towards Cumpila, Puttialy, and Bhojpoor, whose inhabitants interrupted the intercourse between Dehly and Bengal, by the route of Joonpoor and Benares. He put some thousands of them to death, and caused forts to be built, in which he placed Moslem garrisons to quell any future disturbance. It was at this time, also, he repaired the fort of Julaly, and then returned to Dehly. Soon after his arrival he received intelligence of an insurrection in Budaoon and Kuttelr, whither he marched with 500 select cavalry, and put to death the insurgents, with the exception of women and children. On this occasion he so completely eradicated that band of plunderers, that neither in Amroha, Budaoon, or Sumbul, were any murders or robberies committed till the period of Julal-ood-Deen Feroze.

Gheias-ood-Deen Bulbun, after these transactions, marched his army towards the mountains of Jood, where he employed them for the space of two years in taking forts, and reducing the inhabitants

to obedience. This country was famous for its breed of horses, many thousands of which were brought back to Dehly. Wherever the King marched, the Soobas*, Zemindars, Fojdars, and magistrates of the provinces, met him on their own frontiers, with their offerings, which were afterwards distributed among the poor. Some time after this, the King made a journey to Lahore, which city, having greatly suffered from the Moguls, he ordered to be put in a proper state of defence; and, after erecting some public buildings, returned to Dehly.

About this period Gheias-ood-Deen Bulbun was told by one of his omras, that a number of veterans who had served in the preceding reigns, were now worn out, and incapable of further duty. The King ordered a list of them to be made, and settled half-pay upon them for life, exonerating them from active employ. The old men, however, being dissatisfied with this provision, deputed some of their number to go to Fukhr-ood-Deen Kotwal of Dehly with presents, to induce him to represent their case to the King. This venerable magistrate, being in great favour, rejected the presents, but told them he would use his endeavour to get their full pay continued to them. He accordingly went next day to court, and, while standing in the presence, put on a face of dejection, which being observed, the King enquired the cause. The old man replied, "I was just thinking, that if, in the pre-

* Soobas, governors of provinces; Zemindars, hereditary managers of the lands; Fojdars, commanders of troops.

“sence of God, all the old men were rejected, “what would become of me.” The King was struck with the reproof, and after a short and pensive silence, ordered the usual full pay to be continued to the veterans.

In the fourth year of this reign, the King's nephew, Sheer Khan, who had ruled the districts of Lahore, Mooltan, Bhukkur, Surhind, Depalpoor, Bituhnda, and all the districts open to the Mogul incursions, died, and was buried at Bhutnere. Some say he was poisoned by the King's order. He was entombed at Bhutnere in an extensive mausoleum which he had there constructed for the purpose. On the demise of Sheer Khan, Soonam and Samana were granted to Ameer Teimoor Khan, and the other countries under his administration were divided among other officers of the court. The Moguls, encouraged by the death of Sheer Khan, recommenced their depredations in those provinces. The mutual jealousies and dissensions among the new and numerous governors were favourable to their incursions; and the King was obliged to appoint his eldest son, the Prince Mahomed, (at that time bearing the title of Taj-ool-Moolk, and afterwards known by the name of “the Martyr,”) viceroy of the frontier provinces. At this time also he was publicly proclaimed the King's successor.

The Prince, accordingly, marched with a fine army, attended by some of the best generals in the service. He was a youth of promising talents, and evinced great taste in literature. With his own hand he made a choice collection of poetry, ex-

tracted from the most celebrated authors. This work contained twenty thousand couplets, which were esteemed the most select specimens of good taste then extant. Among the learned men at the Prince's court were Ameer Khoosrow* and Khwaja Hussun. These, with many more of his literary companions, accompanied him on this expedition to Lahore.

He was visited at Lahore by Sheikh Oothman Toormoozy, the most learned man of that age, but no presents or entreaties could prevail on him to remain out of his own country; so that, after a short stay, he returned to Tooran. We are told, that as he was one day reading one of his poems in Arabic before the Prince, all the poets who were present were transported with it, and the Prince himself shed tears. The fame of the celebrated Sheikh Sady, of Shiraz, reached the ears of the Prince Mahomed, who invited him twice to his court at Mooltan; but he excused himself on account of his age, and it was not without much importunity he was induced even to accept some presents. Sady, in return, sent to the Prince a copy of his works, and commended in high terms the abilities of Ameer Khoosrow, the Prince's favourite, and the president of his learned society. The Prince, every year, made a journey to see his father at Dehly, to whom he always behaved with the utmost filial affection and duty.

To his younger son, Kurra Khan, entitled Nasir-

* Ameer Khoosrow of Dehly was the tutor of this accomplished prince.

ood-Deen, the King made over Sumana and Soonam, as an estate. On his departure, the King advised him to recruit and discipline an army, to watch the movements of the Moguls; and warned him that, if ever he heard of his giving way to wine and his former debaucheries, he would certainly take away his estates, and never put confidence in him again. The Prince, adopting the advice of his father, entirely reformed his manners, and gave proofs that, though his mind had taken a wrong bias in his youth, he possessed great abilities. A place of rendezvous on the river Beea, near Lahore, was appointed, in case of invasion from the north-west, where the two princes were to join the imperial army from Dehly. Every thing seemed now in perfect security throughout the empire, when Toghrul Khan, who was entrusted with the government of Bengal, revolted.

In the year 678, this bold and enterprising chief led an army against the raja of Jajnuggur*, and others in that neighbourhood, whom he defeated, carrying off some hundreds of elephants, and much wealth. Of this spoil he made no report to the King, who at the time laboured under a fit of severe sickness, so that the news of his death was spread abroad. This intelligence having reached the ears of Toghrul, he assumed the scarlet canopy, with other royal insignia, and declared himself King of Bengal. Gheias-odd-Deen Bulbun, hearing of this, wrote him an order to return immediately to his alle-

* This place is on the banks of the Mahanudda, and was the capital of Orissa, or Oriza.

giance ; which producing no effect, he appointed Aluptugeen, entitled Ameer Khan (and surnamed the Hairy), then governor of Oude, to the government of Bengal. He also sent Teimoor Khan Shumsy, Mullik Taj-ood-Deen, and Jumal-ood-Deen Kandahary, and other generals to his assistance. Aluptugeen, joined by this force, crossed the Sirjoo, now called the Gagra, and proceeded towards Bengal, whence Toghrol Khan advanced to oppose him. Toghrol Khan employed his money so well among the troops of Aluptugeen, that he gained over many of the Toorky chiefs, and attacking the royalists, gave them a total overthrow. The King, hearing this news, bit his own flesh with vexation. He ordered Aluptugeen to be hanged at the gate of Oude, and despatched Mullik Tirmuny Toork with another army against the rebel. Nor was the fate of Mullik Tirmuny more fortunate than that of his predecessor : he was also defeated, and lost all his baggage and the public treasure.

The King now prepared to take the field in person, and gave orders to collect a fleet of boats, with all expedition, to carry his baggage down the river. In the mean time, under pretence of going on a hunting party, he went to Soonam and Samana, the province of his younger son, whom he brought with his army to Dehly, leaving Mullik Fukhr-ood-Deen Kotwal in charge of the government during his own absence. The King now crossed the Ganges without waiting for the dry season, and proceeded to Bengal by forced marches ; but having met with much delay on account of the roads and the numerous rivers, Toghrol Khan had

time to collect a large army. With all his elephants, treasure, and effects, he evacuated Bengal, and took the route of Jajnuggur, with intention to remain there till the King should return to his capital.

Gheias-ood-Deen Bulbun having reached Luknowty, remained there only a few days. He appointed Hissam-ood-Deen Vakeel (grandfather of the author of the history of Feroze Shah), governor of the province, and proceeded himself with his army towards Jajnuggur. At Soonargam, the zemindar of that place joined him, and promised to guard the river against Toghrul Khan, if he should endeavour to escape that way. Gheias-ood-Deen Bulbun continued his march with great expedition, but could gain no intelligence of the enemy. He therefore ordered Mullik Yar Beg Birlasa, with 1000 chosen horse, to advance twenty miles in front of the army, to gain information; but in spite of all enquiry, no satisfactory accounts could for several days be obtained. One day, however, the brother of Mullik Yar Beg, Mullik Mookudur, afterwards known by the name of Toghrul Kooah (the slayer of Toghrul), governor of Kole, being out with 40 horse on a reconnoitring party, saw some bullocks with pack-saddles, and having seized the drivers, made enquiries about the enemy. They obstinately pretended ignorance; but the head of one of them being struck off, the rest fell on their faces, and confessed that they had just left his camp, which was about four miles farther on. Mullik Mookudur sent the drivers to Mullik Yar Beg's camp, that he might examine them in person,

and proceeded himself to reconnoitre the enemy. He saw, from a rising ground, the whole encampment extending over a plain, with the elephants and cavalry picketed, and every thing in apparent security. Having fixed his eye upon Toghrul's tents, which were pitched in the centre of the army, he determined to execute one of the boldest enterprises perhaps ever attempted. He advanced at full speed, with only forty men into the camp, which he was permitted to enter, being taken for one of their own parties. He continued his course direct to the head-quarters, and then ordering his men to draw their swords, rushed into the great tent of audience, which was crowded with men of distinction, and cut down all those who attempted to oppose them, crying "Victory to Sooltan " Bulbun."

Toghrul Khan, who imagined he was surprized by the royal army, started from his throne in confusion, and cut his way through the tent to the rear. He mounted a horse without a saddle, and the cry having now spread through the camp, he was confirmed in his fears, and fled towards the river, with an intention of crossing and making his escape to Jainuggur. Mullik Mookudur, having got sight of him as he fled, pursued him, and shot him with an arrow while in the act of swimming the stream. Toghrul fell from his horse, and Mullik Mookudur, plunging into the water, dragged him out by the hair, and cut off his head. At that very instant, seeing some of the enemy coming towards him, he hid the head in the sand, and sending the body into the stream, began to bathe

himself in the river. The party questioned him about their king, and then went off without suspicion.

Mullik Mookudur's party, in the mean time, having cut off every body they found in the royal tents, dispersed themselves in such a manner among the enemy, who were now in the utmost confusion, that most of them escaped in the crowd. Toghrul Khan being no where to be found, and the panic having run through the whole army, the flight became general, and each thought only of his personal safety. Those of the forty heroes who survived remained in the rear, till the enemy were quite gone off the field. They then came back, and chanced to meet Mullik Mookudur, with whom they returned to Mullik Yar Beg's camp, who instantly sent the head of Toghrul Khan to the King.

The King arrived the next day with the main army. He called to him the two gallant brothers, and commanded the youngest to relate the particulars of the exploit. He heard it with surprise, but instead of praising him, as he expected, he told him that his rashness was inconsistent with a due regard to prudence, and lectured much more to the same purpose. In a few days, however, he conferred high titles and honours on both brothers. Gheias-ood-Deen Bulbun, finding the enemy had dispersed, returned to Bengal, and put to death every member of the rebel's family. He did not even spare his innocent women and children; and he carried his rigour so far as to order the execution of a hundred holy mendicants, together with

their chief Kullunder. * This man was in high favour with the rebel Toghrul, who had shortly before presented him with three maunds of gold to support his sacred fraternity. Gheias-ood-Deen having appointed his son, Kurra Khan, King of Bengal, bestowed on him the ensigns of royalty, and the spoils of Toghrul Khan, except the elephants and treasure, with which he himself returned to Dehly. The King was absent on this expedition altogether three years. After his return, he conferred dignities upon Fukhr-ood-Deen Kotwal, who had ruled Dehly with great wisdom during his absence. He then visited the learned men at their own houses, made them rich presents, and, at their instigation, published an act of grace to all insolvent public debtors who were in confinement, striking off, at the same time, all old balances of revenues due to the crown. Notwithstanding this appearance of humanity, either the policy or natural cruelty of his disposition rendered him unmerciful to all rebels. He ordered posts to be erected in the market-place for the execution of the prisoners taken in the late expedition ; and it was with the utmost difficulty that the kazies, muf-ties, and learned men, proceeding in a body to petition, obtained their pardon. The Prince Mahomed, having heard of his father's arrival, came from Mooltan to Dehly to visit him, and was received with the greatest affection. He had scarcely been at the capital three months, during which time his

* The English reader will recognise in this word the Calendar of the Arabian Nights.

father and he were inseparable, when news arrived that the Moguls had invaded Mooltan. The Prince hastened his departure to oppose them; but before he took leave, his father called him into a private apartment, and addressed him in the following manner. He told him, "that he himself had spent a long life in the administration and government of kingdoms; that by study and experience he had acquired some knowledge which might be of service to his son after his death, which, in the course of nature, must now soon happen."

"When you shall ascend the throne," said he, "consider yourself as the deputy of God. Have a just sense of the importance of your charge. Permit not any meanness of behaviour in yourself to sully the lustre of your station, nor let avaricious and low-minded men share your esteem, or bear any part in your administration."

"Let your passions be governed by reason, and beware of giving way to anger. Anger is dangerous in all men, but in kings it is the instrument of death."

"Let the public treasure be expended in the service of the state with that prudent economy, yet benevolent liberality, which reason will dictate to a mind like yours, ever intent on doing good."

"Let the worship of God be inculcated by your example, and never permit vice and infidelity to go unpunished."

"Be ever attentive to the business of the state, that you may avoid being imposed on by de-

“ signing ministers. Make it your duty to see
“ that they execute your commands without the
“ least deviation or neglect, for it is through them
“ you must govern your people.

“ Let your judges and magistrates be men of
“ capacity, religion, and virtue, that the light of
“ justice may illuminate your realms.

“ Let no levity on your part, either in public or
“ private, detract from that important majesty
“ which exalts the character of a king ; and let
“ every thing around you be so regulated as to
“ inspire that reverence and awe which will render
“ your person sacred, and contribute to enforce
“ respect to your commands.

“ Spare no pains to discover men of genius,
“ learning, and courage. You must cherish them
“ by kindness and munificence, that they may
“ prove the soul of your councils, and the in-
“ struments of your authority.

“ Throw not down a great man to the ground
“ for a small crime, nor yet entirely overlook his
“ offence. Raise not a low man too hastily to a
“ high station, lest he forget himself, and be an
“ eye-sore to men of superior merit.

“ Never attempt any thing, unless through ne-
“ cessity, but what you are sure to accomplish ;
“ and having once determined upon a measure, let
“ your perseverance be never shaken, nor your
“ mind be ever averted from the object. For it is
“ better for a king to be obstinate, than pusil-
“ lanimous and vacillating ; as in the first case
“ he may chance to be right, in the latter he is
“ sure to be wrong. Nothing more certainly in-

“ dicates the weakness of a prince than a wavering
“ mind.”

Having ended his instructions he embraced his son tenderly, and parted with him in tears. The Prince immediately marched against the enemy, and having expelled, with great slaughter, the Moguls who had invaded his province, recovered all the territories of which they had possessed themselves in his absence. The throne of Persia was at this time filled by Arghoon Khan, the son of Eibuk Khan, and grandson of Hoolakoo Khan, who had conquered that empire about the year 656. Teimoor Khan *, of the family of Chingiz Khan, a prince of great renown, ruled the eastern provinces of Persia from Khorassan to the Indus, and at this time invaded Hindoostan with twenty thousand chosen horse, to revenge the death of the Moguls who had been slain during the former year. Having ravaged the country about Depalpoor and Lahore, he directed his march towards Mooltan. The Prince Mahomed, then in Mooltan, hearing of his designs, hastened to the banks of the river of Lahore, which runs through part of the Mooltan province, and prepared to oppose him. When Teimoor Khan advanced to the river, he saw the Hindoostan army on the opposite bank ; but the Prince, desirous of engaging so great a chief on equal terms, permitted Teimoor Khan to pass it unmolested.

* This person was governor of Ghizny, and must not be confounded with Ameer Teimoor Koorkan, known to us by the name of Tamerlane.

Both armies drew up in order of battle, and attacked each other with great spirit for the space of three hours, during which time both commanders were eminently distinguished. The Moguls being at last put to flight, the Indians followed them with too much eagerness. The Prince Mahomed, fatigued by the pursuit, halted on the banks of a stream, with 500 attendants, to drink, and having sated his thirst, fell prostrate upon the ground, to return God thanks for his victory.

At this time a Mogul chief, who had concealed himself with two thousand horse in a neighbouring wood, rushed upon his party. The Prince had only just time to mount, and collecting his small band, encouraged them by his example. They defended themselves desperately; but at length the Prince, overpowered by numbers, and having received several wounds (after having thrice obliged the Moguls to give ground), fell, and in a few minutes expired. A detachment of the Indian army appearing that instant, the Moguls took to flight. Few of the Prince's party survived this unfortunate conflict. Among those who fell into the hands of the Moguls was the Prince's favourite and tutor, Ameer Khoosrow, who procured his liberty in the way mentioned in his poem entitled *Khizr Khany*.

When the army returned from the pursuit of Teimoor Khan, and beheld their Prince weltering in his blood, the shouts of victory were changed to wailings of woe. Not a dry eye was to be seen from the meanest soldier to the general. The fatal news reached the old King, now in his

eightieth year, who was so much distressed, that life became irksome to him; but bearing up against his misfortune, he sent Kei Khoosrow, his grandson (the son of the deceased), to supply the place of his father. On his arrival at Mooltan, this Prince took the command of the army, and began to provide for the defence of the frontier.

The King, perceiving himself fast sinking from the weight of his affliction, sent for his son Kurra Khan from Bengal, and appointed him his successor; at the same time insisting, that he should continue with him at Dehly till his death, and appoint a deputy for his government of Bengal. To this Kurra Khan consented; but conceiving his father's illness was not likely to come so soon to a crisis as he expected, he returned to Bengal without acquainting him of his intention. This undutiful behaviour threw the old man into the deepest grief, and induced him to send for his grandson, Kei Khoosrow, from Mooltan. The Prince hastening to his presence, a council of the nobles was called, and the succession was changed in his favour, all of the officers promising to enforce Gheias-ood-Deen Bulbun's last will, in favour of this young Prince. The King, in a few days, expired, in the year 685, after
 A. H. 685
 A. D. 1286. a reign of 21 years. Immediately upon the death of the Emperor, Mullik Fukhr-ood-Deen Kotwal, chief magistrate of Dehly, having assembled the chiefs, and having been always at variance with the father of Kei Khoosrow, addressed them upon the present state of affairs. He stated that Kei Khoosrow was a young man

of a violent and untractable disposition, and therefore unfit to reign; he also observed, that the power of the Prince Kurra Khan was so great, that a civil war was to be apprehended if the succession should not be continued in his family, and that, consequently, as the father was absent, it would be most prudent for the nobles to place the reins of government in the hands of his son Keikobad, a prince of mild disposition, and then present in Dehly. So great was the influence of this minister at the time, that he procured the throne for Keikobad; and Kei Khoosrow, glad to escape with life, returned to his former government of Lahore.

In the glorious reign of Gheias-ood-Deen Bulbun, there flourished at Dehly, besides the great men we have already mentioned, the learned and celebrated Sheikh Fureed-ood-Deen Musaood, entitled Shukurgunj; Sheikh Baha-ood-Deen Zacharia, and his son; also Sheikh Budr-ood-Deen Aarif of Ghizny, the philosopher; the learned and holy Kootb-ood-Deen Bukhtyar Kaky; Siddy Mowla, and many more, eminent in various branches of science and literature.

KEIKOBAD.

His person described — his propensities. — Nizam-ood-Deen, the minister's son, forms a design on the throne — procures Kei Khoosrow, the King's cousin, to be murdered. — Encreasing power of Nizam-ood-Deen — cuts off several of the Mogul officers in the army, and seizes their property. — The King refuses to listen to the complaints against Nizam-ood-Deen. — Kurra Khan, the King's father, is induced to march from Bengal to assert his claim to the throne — abandons his title, but requests a meeting with his son. — Description of the visit. — Kurra Khan persuades his son to remove Nizam-ood-Deen from his presence. — Nizam-ood-Deen appointed governor of Mooltan — delays his journey — the King procures him to be poisoned. — New administration. — The King falls sick. — Two parties at court — the one composed of Moguls, the other of the family of Khiljy. — The Moguls endeavour to seize the leader of the Khiljies — obtain possession of the Prince Keio-moors, an infant, the King's only son. — Khiljies rescue the child, and expel the Moguls — their leader is slain. — Julal-ood-Deen Khiljy, the chief of the opposite party, procures the assassination of the King in his sick bed. — Ascends the throne. — End of the dynasty of the Toorks of Ghoor.

As soon as the late King was numbered with the dead, his grandson, Keikobad, the son of Nasir-ood-Deen, Kurra Khan, then in his eighteenth year, ascended the throne, and assumed the title of Moiz-ood-Deen. This prince was remarkably handsome in his person, and of an affable and mild disposition. He had a taste for literature, and his knowledge of books was considerable. His mother was a beautiful princess, daughter of Shums-ood-Deen Alt-

mish; and if purity of blood is of any real worth, Keikobad had that to boast of for a series of generations.

As he had been bred up with great rigour under his father, when he became master of his own actions, he began to give a loose to pleasure without restraint. His own pursuits soon became the fashion at court, and in a short time licentiousness and vice prevailed to such an extent, that every shady grove was filled with women and parties of pleasure, and every street rung with riot and tumult, so that even the magistrates were seen drunk in public, and music was heard in every house.

The King, having fitted up a palace at Kelookery, on the banks of the Jumna, retired thither to enjoy himself undisturbed, admitting no company but singers, players, musicians, and buffoons. Mullik Nizam-ood-Deen, nephew and son-in-law of the Ameer-ool-Omra (Mullik Fukhr-ood-Deen Kotwal), was raised to the office of chief secretary, and got the reins of government into his hands, while Mullik Kowam-ood-Deen, more celebrated for his learning than for his qualities as a statesman, was appointed his deputy. Nizam-ood-Deen, perceiving the King wholly engrossed by his pleasures, formed a design to usurp the throne. The first object of his attention was Kei Khoosrow. That Prince had gone to Ghizny, and endeavoured to induce Teimoor Khan, the viceroy of the province, to aid him with troops, in deposing his cousin, Keikobad; but he failed in the attempt; and, moreover, found that he had few friends in that

quarter. He therefore petitioned the King to be allowed to retain Mooltan, and the western provinces.

In the mean time Nizam-ood-Deen contrived to render this Prince as obnoxious as possible to the King. He prevailed on Kei Khoosrow to visit Dehly, and hired assassins for the purpose, who murdered him on his way to the capital, at the village of Rohtuk. Nizam-ood-Deen also forged a correspondence between Khwaja Khuttee the Vizier and Kei Khoosrow, and effected that minister's disgrace and banishment. Besides which, he caused all the old servants of the late King to be secretly cut off one after another, so that although general dismay prevailed throughout the city, none as yet suspected Mullik Nizam-ood-Deen as the cause.

In this state of affairs, advices arrived of another invasion of the districts of Lahore by the Moguls. Mullik Yar Beg Birlas and Khan Jehan were sent with an army against them; the Moguls were defeated near Lahore, and numbers of prisoners were brought to Dehly. It was at this period that the minister inspired the King with jealousy of his Mogul troops, who, as soldiers of fortune, had been enlisted in vast numbers into the service. He pretended that, in case of a Mogul invasion, they would certainly join their countrymen; and he insinuated, at the same time, that he believed there already existed some secret understanding between them.

Keikobad listened to these insinuations, and one day, having assembled the Mogul chiefs, he

caused them to be treacherously cut off by his guards, and seized all their private property. He also imprisoned all the omras who had any connection with the Moguls, and sent them to garrisons in remote parts of the kingdom. So blind was Keikobad to his own situation, and so infatuated by his minister, that when any of his father's friends hinted at the motives of the minister's conduct, he immediately called for Nizam-ood-Deen himself, and told him all that had been said against him.

While Mullik Nizam-ood-Deen was thus busily engaged in public and in the presence, his wife was no less active in the seraglio. She had all the ladies at her devotion; and gained such influence, that she was called familiarly the Queen-mother. Mullik Fokhr-ood-Deen Kotwal, the father-in-law of Nizam-ood-Deen, now in his ninetieth year, having penetrated the designs of his son-in-law, the minister, sent for him to his house, and used every argument to restrain him in the exercise of his power. The minister did not deny the truth of his reasoning, but affirmed that he had no intentions beyond that of securing the King's favour; that having unfortunately disoblighed so many people, he found it dangerous to allow his influence to decline.

Kurra Khan, the Emperor's father, who had hitherto contented himself with the kingdom of Bengal, having heard of the state of affairs at Dehly, wrote to his son, warning him of his danger, and advising him how to act. But his admonition was of no avail; and Kurra Khan, seeing not only that his advice was neglected, but

conceiving that matters must soon be brought to a crisis, collected his army, and marched towards Dehly, about two years after the death of his father, the late King. Keikobad, hearing that his father had advanced as far as Behar, marched to oppose him, and encamped his army upon the banks of the Gagra. Kurra Khan lay upon the Surjoo; and both armies remained some days in hourly expectation of an action. The old man, finding himself much inferior in power to his son, began to despair of reducing him by force, and accordingly opened a negotiation.

The young Prince assumed a haughty tone; and, by the advice of his minister, prepared for battle. At this moment, a letter was brought to the King from his father, written in his own hand, couched in the most tender and affectionate terms; begging he might be blessed with one sight of his son before matters were carried to extremities. This letter awakened the dormant feelings of his nature, and he gave orders to prepare his retinue, that he might visit his father. The favourite attempted in vain to prevent the interview; but finding the Prince resolute, he prevailed on him to insist, as King of Dehly, on the first visit; hoping, by this means, to break off the conference. His design, however, did not succeed; for Kurra Khan, determining not to be overreached by this device, consented to pay his son the first visit, and ordering the astrologers to determine on a lucky hour, he crossed the river, and proceeded towards his son's camp.

Keikobad, having prepared every thing for his

father's reception in the most pompous and ceremonious manner, ascended his throne, and gave directions that his father, on his approach, should kiss the ground three times. The old man, accordingly, on reaching the outer tent, was ordered to dismount; and when he came in sight of the throne, was commanded to pay his obeisance in three different places as he advanced, the officer of the gold stick crying out, according to custom, "Kurra Khan comes to humble himself before the King of the universe."

Kurra Khan was so vexed at this indignity, that he burst into tears; which being observed by his son, he could no longer support the scene, but leaping from his throne, fell on his face at his father's feet, imploring his forgiveness and blessing. Kurra Khan raised him in his arms, embraced him, and for some time clung to his neck, weeping aloud. The whole scene was so affecting, that almost all the court began to wipe the tears from their eyes.

The first transports of joy being over, the young King caused his father to ascend the throne, and paying him his respects, took his seat on his right hand. He then ordered a salver full of gold coin to be waved three times over his father's head, and distributed it among his retainers; after which the nobles of the court were also required to make presents. This meeting being over, and Kurra Khan having returned to his camp, a friendly intercourse was maintained between the two princes for twenty days; during which the father and son alternately visited each other, and the

time was given up to festivity and joy. The only terms which were settled between the two kings were, that each should retain his former dominions, to which they both prepared to return. Before they separated, however, Kurra Khan called his son, the minister, and his deputy, into a private apartment, and gave them advice as to their future conduct in the government. Having then embraced Keikobad, he whispered in his ear, to rid himself of Nizam-ood Deen as soon as possible ; after which they parted in tears, and returned to their respective capitals. Kurra Khan was much affected, and told his friends, on his return to his own camp, that he had parted with his son for ever, for he was still apprehensive of the minister, and of the wayward disposition of the young King.

When Keikobad arrived in Dehly, the advice of his father for a few days seemed to have had some influence on him, but it was not the interest of Nizam-ood-Deen that he should reform his habits. The minister, therefore, soon led him back to his pleasures ; and for this purpose collected a number of beautiful women, graceful dancers, and good singers, from all parts of the kingdom, whom he occasionally introduced as if by accident. One day, while the King was riding out, he was accosted by a beautiful female mounted on a fine Arabian horse, with a tiara of jewels upon her head. A thin white robe, spangled with golden flowers, flowed loosely over her rounded shoulders, and a sparkling girdle of gems encircled her slender waist. This fair creature, throwing herself, as if by accident, in the King's way, dis-

played a thousand charms, while, at the same time, she sang a love song. Then, suddenly stopping short, she begged pardon for her intrusion, and would not, without much entreaty, proceed. The King was struck with her beauty, and immediately dismounting, ordered his tents to be pitched, and devoted that evening to her society. This female was as remarkable for her talent as for her beauty. While she was dancing, the King broke into rapture, and frequently repeated some verses alluding to her charms. She answered every time extempore, in the same measure, and with so much wit and elegance, that the whole court was astonished.

The King, abandoning himself to his former course of dissipation, wine, and excess, completely undermined his constitution, and he began to reflect on his father's advice. He now believed Nizam-ood-Deen to be the real cause of his present situation, and he formed the resolution to rid himself of that minister. In the first instance, he directed him to take charge of the government of Mooltan; but Nizam-ood-Deen, penetrating the King's motives, contrived many delays, in order to obtain a favourable opportunity to accomplish his own views towards the throne. His schemes, however, were frustrated by the King's vigilance, who, finding he could not remove him from his presence, employed some of the nobles of the court, known to be inimical to him, to poison him. At this conjuncture, Mullik Julal-ood-Deen Feroze, the son of Mullik Yooghrish Khuljy, who was deputy governor of Samana, came, by the King's orders,

to court, and there received the title of Shaista Khan, and became Aariz-ool-Moomalik*, with the district of Birm for his maintenance. Mullik Atmeer Kuchun was promoted to the office of Barbik†, and Mullik Atmeer Soorkha was created Vakeel-i-Dur.‡ These three officers divided the whole power of the government amongst them, the King having now become paralytic. In this state of affairs, every noble began to intrigue for power; and the Mogul omras, who professed attachment to the royal family, got possession of the Prince Keiomoors, an infant of three years of age (the King's only child), out of the haram, in order to place him on the throne. This gave rise to two factions, who encamped on opposite sides of the city. The Moguls espoused the cause of the young King, and the Khiljies that of Julal-ood-Deen Feroze. The latter marched with his party to Bahâdurpoor, a measure forced upon him by the opposite party, headed by Mullik Atmeer Kuchun, and Mullik Atmeer Soorkha, who, jealous of the power of the Khiljies, had issued a proclamation proscribing by name all the principal Khiljian officers.

* Aariz-ool Moomalik is the officer through whom petitions are presented.

† Barbik is a Turkish title for one of the classes of the gold stick: it may be rendered by the title "gentleman usher," in the courts of Europe.

‡ Vakeel-i-Dur was the officer who superintended the ceremonies of presentation. All persons of rank were first brought into his apartments, and remained there till the King was prepared to give audience. It answers to the kapoochy-bashy of the Ottoman court.

Julal-ood-Deen Feroze, the first on the list, naturally placed himself in a posture of defence. Mullik Atmeer Kuchun had been deputed by the Mogul party to invite Julal-ood-Deen Feroze to a conference with the sick King, when a plot was formed for his assassination ; but having obtained secret information of the measure, he slew the person who came to invite him, with his own hand, at the door of his tent. The sons of Julal-ood-Deen Feroze, renowned for their courage, immediately put themselves at the head of 500 chosen horse, and making an assault on the camp of the Moguls, cut their way to the royal tents, pitched in the centre of the army, and seizing the infant king, carried him off, together with the sons of Mullik Fukhr-ood-Deen Kotwal, in spite of opposition. Mullik Atmeer Soorkha pursued them in their flight, but lost his life in the attempt, with many other Mogul chiefs of distinction. When this exploit became known in the city, the mob flew to arms. They marched out in thousands, and encamping at the Budaoon gate, prepared to go against Mullik Julal-ood-Deen Feroze, and rescue the infant King, for they greatly dreaded the power of the Khiljies. Mullik Fukhr-ood-Deen Kotwal, the old minister, so often mentioned in the former reign, dreading lest this step should lead to the death of the young Prince, and of his own sons, who were in the hands of the Khiljies, exerted his great influence and authority among the people, and, with some difficulty, induced them to disperse. Mullik Julal-ood-Deen Feroze, in the mean time, sent assassins to cut off the Emperor

Keikobad, who lay sick at Kelookery. The ruffians found him lying on his bed, in a dying state, entirely deserted by all his attendants. They beat out his brains with bludgeons, and then, rolling him up in the bed-clothes, threw him out of the window into the river. The chief assassin was a Tartar of some family, whose father had been unjustly put to death by Keikobad, and who willingly undertook the office out of revenge. After the commission of this horrid act, Mullik Julal-ood-Deen Feroze ascended the throne, assuming the title of Julal-ood-Deen, and thus put an end to the dynasty of Ghoomy, and established that of Khiljy; Jujhoo, nephew to Gheias-ood-Deen Bulbun, and deemed the rightful heir to the throne, having the district of Kurra conferred on him for his maintenance. Julal-ood-Deen Feroze now occupied the palace, and was proclaimed King with great solemnity; but, to complete his cruel policy, he, in the end, caused the young prince to be put to death.

This revolution happened in the year
 A. H. 687.
 A. D. 1288. 687; the reign of Keikobad having
 lasted rather more than three years.
 Eternity belongs only to God, the great Sovereign
 of the universe.

DEHLY,

1 Khiljy.

**Almas Beg,
entitled
Alaf Khan.**



**Moobarik
Khiljy.**

JULAL-OOD-DEEN FEROZE KHILJY.

Origin of the tribe of Khiljy. — Julal-ood-Deen puts to death the Prince Keiomoors. — Measures taken to form a new ministry. — The King affects remorse for his conduct, and respect for the late dynasty. — Manners of the court. — Encouragement to men of letters. — A relative of the late King sets up claims to the throne — is defeated, but pardoned, and an estate conferred on him. — The King's lenity reprobated by his clansmen — its ill effects. — Arrival of one Siddy Mowla, a religious fanatic — engages in a conspiracy against the King. — Trial and execution of Siddy Mowla. — Public and domestic calamities of this period ascribed, by the writers of the times, to arise out of the death of Siddy Mowla. — Revolt at Run-tunbhere. — The King marches against it — relinquishes the siege — is reproached by his minister. — 100,000 Moguls invade Hindoostan — are defeated by the King in person. — The Moguls suffered to retreat without molestation. — Oghloo Khan and 3000 Moguls enter the King's service, and embrace the faith of Islam. — Quarters in the city of Dehly assigned to them. — Mogulpoora built. — Mullik Alla-ood-Deen, the King's nephew, takes Bhilsa in Malwa — receives great honours, and addition to his estates — leads the first Mahomedan army into the Dekkan. — Dewgur besieged. — The Raja pays tribute. — Return of Alla-ood-Deen — good conduct of his army in its retreat. — The King is led to suspect that Alla-ood-Deen has designs on the throne — is warned both by his Queen and his minister against him. — The King marches to Gualiar to meet his nephew, and to ascertain his real views — is deceived by Alla-ood-Deen — retires to Dehly. — Alla-ood-Deen leads his army to his estate of Kurra. — Almas Beg, the brother of Alla-ood-Deen, employed by him to effect a reconciliation, and to bring the King to Kurra. — Julal-ood-Deen proceeds to meet his nephew — is assassinated.

NIZAM-OOD-DEEN AHMUD relates, that he has seen, in some respectable work, that the tribe of Khulich

or Kalij, is descended from Khulich Khan, a son-in-law of Chungiz Khan, and that his history is this. Kalij Khan and his wife constantly disagreed, but he was afraid of throwing her off on account of the power of his father-in-law. At length, when Chungiz, having pursued Julal-ood Deen Khwaruzm Shah to the banks of the Indus, was on his return towards Eeran and Tooran, Kalij Khan, being well acquainted with the mountainous country of Ghoor and Joorjistan, watched his opportunity to throw off his allegiance to Chungiz Khan, and remained with his tribe, amounting to 30,000 families, in those hills. Upon the death of Chungiz Khan, none of his descendants thought fit to persecute Kalij Khan, who remained ever since in those hills; and, as the race of Ghoor was now seated on the throne of India, the Khiljies, on account of their vicinity, went to Dehly in parties, and remained there. Julal-ood-Deen Khiljy of Dehly, and Sooltan Mahmood Khiljy of Mando, are both descended from Kalij Khan, vulgarly called Khalij Khan, and from him the tribe is called Khiljy. But, according to the author of the Suljook-nama, Toork, the son of Japhet, the son of Noah, had eleven children, one of whom was called Khulich; and from him are descended the Khilchies or Khiljies. I conceive this account the most probable of the two, because the Khiljies are often mentioned in the histories of the kings of Ghizny, particularly in the reigns of Subooktugeen and Sooltan Mahmood; and it is certain, that they existed anterior to the time of Chungiz Khan; but it

is possible that Kalij Khan might be of the tribe of Khiljy, and that the father of Julal-ood-Deen, and the ancestor of Sooltan Mahmood of Malwa, may have both been descended in a direct line from him.

Julal-ood-Deen Feroze, at first, preserved, for some months, the young Prince Keiomoors alive, as a cloak to his usurpation; but having established himself firmly in his government, he caused him to be put to death. He was himself seventy years of age when he ascended the throne. He changed the colour of the royal umbrella from red to white; and was guilty of no further acts of cruelty, after the death of the young Prince, but became distinguished for his humanity and benevolence. He had no great confidence in the loyalty of the people of Dehly, and therefore resided at Kelookery, which he strengthened with fortifications, and beautified with fine gardens and terraced walks by the side of the river. The omras, following the King's example, built palaces around, so that Kelookery became known by the name of the new city. Yooghrish Khan, the King's brother, was appointed Aariz-ool-Moomalik: the King's eldest son, Yekhtyar-ood-Deen, received the title of Khan Khanan, and the second son that of Urkully Khan*; on each of whom estates were conferred, and they maintained separate establishments.

In like manner the King took under his especial protection his two nephews, Alla-ood-Deen and Almas Beg, the sons of his brother, Shahab-ood-Deen Musaood. He raised the former to high

* I have been unable to satisfy myself as to the true reading of this word.

rank in the army, and the latter, who is known under the title of Alugh Khan, was made Master of the Horse (Akhoor Beg). He also appointed his nephew, Mullik Ahmud Hubeeb (his sister's son), to the office of Barbik. Mullik Khoorum was nominated Ameer-i-Dur, Khwaja Khuteer was made Prime Minister, and Fukhr-ood-Deen Mullik-ool-Omra retained his office of Kotwal.*

The chiefs and nobles of Dehly, who had for sixty years paid obeisance to the throne of the Toorks, and had always revolted at the idea of subjection to the Khiljies, forgot for the moment their wonted animosity to this race, and were so well pleased with the commencement of the reign of Feroze Khiljy, that they resorted to the new city of Dehly, and ranged themselves around his throne.

After being well satisfied of the disposition of all classes towards him, the King left Kelookery, and entered old Dehly in great pomp at the head of a splendid retinue. On arriving at the palace, he prostrated himself twice before the threshold, and then having ascended the throne, raised his eyes and hands to heaven, in the sight of the court, and exclaimed with a loud voice, "How shall I ever
" be able to acquit myself of the gratitude I owe
" to my God for these great benefits; who hath
" raised me to that throne, before which I have
" been accustomed all my life to bow down, and
" who hath preferred me to this dignity, while

* The office of Kotwal embraces the regulation of the town police, and the public market. The kotwal also regulates the hire of cattle, and provides carriage for the government and for travellers.

“ my compeers, many of whom are equally, and even
 “ more deserving, stand around with their arms
 “ folded, in token of obedience.” From thence he
 went towards the “ Ruby Palace,” where he dis-
 mounted, as usual, at the outer gate. His nephew,
 Ahmud Hubeeb, observed, “ Now that this palace
 “ belongs to your Majesty, why do you dismount at
 “ the outer gate.” He replied, “ Under every cir-
 “ cumstance, respect is due to my former Prince
 “ and patron Gheias-ood-Deen Bulbun, who in-
 “ habited this palace.” His nephew Ahmud
 Hubeeb said, “ Your Majesty will, at all events,
 “ of course, make it your dwelling.” The King
 answered by saying, “ This palace was built by
 “ Gheias-ood-Deen Bulbun, when he was only a
 “ noble of the state, it is therefore the private
 “ property of his family, and I have no right to
 occupy it.” His nephew observing, that “ he would
 “ find such minute distinctions inconsistent with
 “ the great duties of a throne,” the King said, “ It
 “ might be so; but that considering his age, and
 “ the few years which, in the course of nature, were
 “ allotted to him, he could invade no man’s pro-
 “ perty without compunction of conscience.” He
 accordingly continued to proceed on foot through
 the several court-yards, and even when he entered
 the hall of audience, he took a seat on the spot
 where he was accustomed to stand among the nobles.
 He then said, “ May God confound the house of
 “ Atmeer Kuchun, and Atmeer Soorkha, who, by
 “ aiming at my life, compelled me, from motives of
 “ self-preservation, to adopt these measures. Had
 “ this not been the case, I had still been in my

“ former station, and God knows how far that was
“ removed from the throne of Dehly. I was
“ content to have passed my life with the title
“ of Mullik or Khan, but having attained this ele-
“ vation, I am now astounded to think how I shall
“ fill it. For since, in spite of the munificence
“ and talents of Gheias-ood-Deen Bulbun and his
“ posterity, they were unable to retain the reins
“ of government in their hands, how shall I be
“ able to support the office to which I am raised.
“ God only knows, how it may fare either with
“ me or my descendants.” Some of the nobles
of the court, famed for their experience and
wisdom, held down their heads, and seemed lost in
deep reflection, while others, young and bold, said to
each other, “ This is a strange sort of a king, who
“ has hardly placed his foot on the throne, but
“ he begins to think on the chance of losing it
“ again. How will he ever bring himself to
“ assume that bold and prompt line of conduct
“ which dares to punish, and seeks to remunerate,
“ when circumstances require him to do so?” In
the evening of the same day, the King returned
to the new city, where, for the present, he resided;
and shortly after, he bestowed in marriage his two
daughters (both remarkable for their beauty) on
his nephews, whom he had taken under his pro-
tection, viz. Alla-ood-Deen, and Almas Beg, (the
latter) entitled Alugh Khan.

Julal-ood-Deen Feroze Khiljy was celebrated
during his reign for many amiable qualities, and
particularly for his mercy and benevolence. He
hardly ever punished a fault among his dependents,

and was never known to lay violent hands on the property of his wealthy subjects, as is too often the case with despotic monarchs. He was in the habit of associating familiarly, even after his accession, with his former acquaintances, and joining their parties, and drinking wine in moderation with them, the same as before.

The following persons are those whom he honoured with his personal friendship, and who were among his principal private associates : —

Mullik-Taj-ood-Deen Koochy.
 Mullik-Fukhr-ood-Deen Koochy.
 Mullik-Eiz-ood-Deen Ghoory.
 Mullik Kurra Beg.
 Mullik-Noosrut Subbah.
 Mullik-Ahmud Hubeeb.
 Mullik-Kumal-ood-Deen, Abool Maaly.
 Mullik-Nusseer-ood-Deen Kohramy.
 Mullik-Saad-ood-Deen Muntuky.*

* It is instructive and interesting to trace throughout this work the various distinctions which marked the several races of conquerors in the appellations belonging to their chiefs. Thus, among the early Arabians, we find the simple title of " Sheikh," with the family surname appended, or some distinguishing characteristic of the individual. The caliphs first brought into use those high-sounding titles, the cheap but valued reward of military merit; such as, " The Commander of those to be saved," " The Lion of God," " The Sword of the Lord," " The Defender of the Faith," " The Splendour of Religion," " The Glory of the Faithful," " The Strength of the Government," " The Right Arm of the State," with numerous others. The northern races, from the regions of Tartary, seem each to have had some peculiar title. In the time of the Samany kings, we find the affix of " Tash " and " Tugeen " to prevail

These persons were distinguished as well for their courage and sense as for their wit and good humour.

The following learned men were also frequently admitted to the King's private parties: —

Taj-ood-Deen Eeraky.
 Ameer-Khoosrow.
 Khwaja-Hussun.
 Moveiud Deewana.
 Ameer-Arslan Kulamy.
 Yekhtyar-ood-Deen Yaghy.
 Baky Khuteer.

All these were distinguished for their erudition, and were authors of works of poetry, of history, or of science.

These parties were usually enlivened by the best singers, such as Ameer Khassa, and Humeed Raja; and the best instrumental performers; such as

Mahomed Shah Hutky.
 Futtoo Shah.
 Nusseer Khan.
 Behroze.

Ameer Khoosrow hardly allowed a party to

The Suljook Toorkmans introduced the word " Beg or Bey," to the south; the Moguls brought that of " Khan;" while the race of Khiljy, of whose origin we have so little satisfactory information, but which we must believe to have adopted Afghan habits, at the period we are now about to treat, seem to have been partial to the appellation of " Mullik " or " Malech," a title they used in common with the Jews, from whom the Afghans pretend to derive their origin.

take place, without having prepared some new poetry or song for the occasion, for which he was usually rewarded on the spot. During the time Julal-ood-Deen Khiljy held the office of Aariz-ool-Moomalik, in the reign of the late King (Keikobad), he settled a pension on Ameer Khoosrow; but now having appointed him librarian, he was raised to the rank of an ameer, and was permitted to wear white garments, a distinction confined to the blood-royal, and to the nobles of the court. In the second year of his reign, Mullik Jujhoo, the nephew of Gheias-ood-Deen Bulbun, at the instigation of Ameer Ally the master of the robes, who held the government of Oude under the new title of Hatim Khan, assumed royal privileges in his government of Kurra, caused new coin to be struck, and a white canopy to be placed over his head, and proclaimed himself King, under the title of Sooltan Moogheis-ood-Deen. He was joined by most of the nobles of the house of Bulbun, as well as by several rajas of consequence in that quarter. With these reinforcements, he had the boldness to march towards Dehly.

Julal-ood-Deen Feroze, hearing of these events, appointed his son the Prince Arkully Khan, with a select body of Khiljian cavalry, to proceed in advance, himself following with the main army, against the rebels. Arkully Khan encountered the enemy about twenty-five miles from the city, and repulsed them after an obstinate engagement. Several omras were made prisoners during the pursuit, among whom was Ameer Ally, the governor of Oude. These were placed on camels,

with boughs of trees hung round their necks, and in that condition sent to his father. When Julal-ood-Deen Feroze saw them, he instantly ordered them to be unbound, to have a change of linen given them, and an entertainment to be provided; and having called them before him, repeated a verse to this purpose: "Evil for evil is easily returned, but he only is great who returns good for evil." They were then commanded to retire, in full assurance of his forgiveness. Jujhoo, some days after, being taken by the zemindars, was sent prisoner to the King, who instead of condemning him to death, as was expected, gave him a free pardon, and sent him to Mooltan, where he had a handsome establishment for life.

The King's lenity was universally condemned by the Khiljy chiefs, who strongly recommended him to adopt the policy of Gheias-ood-Deen Bulbun, never to pardon a traitor. They said, at all events, the rebels should be deprived of sight, to deter them from further mischief, and as an example to others. If this were not done, they asserted, that treason would soon raise its head in every quarter of the empire; and, should the Moguls once gain the superiority, they would erase the very name of Khiljy out of Hindoostan. The King answered, that what they said was certainly according to the ordinary rules of policy; but, my friends, said he, "I am now old, and I wish to go down to the grave without shedding more blood."

The King's mistaken lenity seems to have soon produced the effect which these chiefs foresaw.

Clemency is a virtue which descends from God ; but the degenerate children of India of that age did not deserve it. The King's sentiments having become public, no security was any longer found. The streets and highways were infested by thieves and banditti. Housebreaking, robbery, murder, and every other species of crime, was committed by many who adopted them as a means of subsistence. Insurrections prevailed in every province; numerous gangs of freebooters interrupted commerce, and even common intercourse. Add to which, the King's governors neglected to render any account, either of their revenues or of their administration.

The Khiljy chieftains, deeply affected by these proceedings, did not hesitate to refer the whole blame to their sovereign. They even began to consult about deposing him, and raising to the throne Mullik Taj-ood-Deen Koochy, a man of some influence, and of great promptness and resolution. For this purpose they met one day at his house, and, in their cups, began openly to talk of assassinating the King, and even went so far as to dispute which of them should have the glory of striking the blow. While in this situation, one of the company privately withdrew, and, running to Julal-ood-Deen Feroze, repeated circumstantially every particular of what had passed. The King immediately sent a guard to surround the house, which seized the conspirators, and brought them before the King. He upbraided them with their treason, and having drawn his sword, threw it on the ground, and challenged the boldest of them to

wield it against him ; but they fell on their faces, and remained silent and confounded. One of them, however, Mullik Noosrut, who had more assurance and presence of mind than the rest, told the King, that words uttered by men in a state of intoxication were but as the empty air. "Where shall we ever find," said he, "so good and gracious a sovereign ; or where can the King hope to obtain such faithful servants, should he condemn us for a little unguarded sally ?" The King, pleased with this mode of treating the affair, smiling, called for wine, and after giving him a cup with his own hand, dismissed the whole, not without severely reproaching them with their conduct. *

The execution of the Dervish Siddy Mowla is one of the most remarkable events in this reign. This event has been thus transmitted to us through the histories of Zeeq Burny and Sudr Jehan, of Guzerat.

Mullik Fukhr-ood-Deen Kotwal, of Dehly, died about this time. His death reduced to poverty many of the ancient families of the time of Gheias-ood-Deen Bulbun, which he had long supported at his own private expense. Among others, were 12,000 readers of the Koran, and some thousand domestic dependents. All these looked to Siddy Mowla for their maintenance. According to

* Those persons who have had an opportunity of being acquainted with the equality maintained by Mahomedans in India towards each other, under all circumstances, and especially the Afghans, will be capable of appreciating the truth of this picture.

Sheikh Ein-ood-Deen Beejapoory, this holy man, in the character of a religious mendicant, had travelled from Joorjan, in Persia, to the west, where he visited various countries, and had kept company with men famous for piety and learning. He then returned, and eventually came to Hindoostan to visit Sheikh Fureed-ood-Deen, Shukr-Gunj, with whom he resided for some time. In the reign of Gheias-ood-Deen Bulbun, having an inclination to see Dehly, he took leave of his friend, who strenuously advised him to cultivate no intimacy with the great men of the court, telling him, such connection would, in the end, prove fatal to him.

Siddy Mowla arrived at Dehly, and instituted an academy, and a house of entertainment for travellers, fakeers, and the poor of all denominations, turning none away from his door. Though very religious, and brought up in the Mahomedan faith, yet he adopted some particular doctrines of his own, which caused him to neglect attendance at public worship. He kept no women, nor slaves, and lived upon rice only ; yet his expences, in charity, were so great, that, as he never accepted of any presents, men were astonished whence his finances were supplied, and actually believed that he understood the science of alchemy. After the death of Gheias-ood-Deen Bulbun, he became still more extravagant, not only bestowing larger sums in charity, but expending more profusely in his entertainments, which were now frequented by all the great men of the city. He made nothing of bestowing 2000 or 3000 pieces of gold to relieve the wants of any noble family in distress. In short,

he displayed more magnificence in his feasts than the princes themselves. Some idea may be formed of his charities when we find it asserted, that he expended daily, upon the poor, about 1000 maunds of flour, 500 maunds of meat, 200 maunds of sugar, besides rice, oil, butter, and other necessities in proportion. The populace usually crowded his gates daily in such numbers that it was scarcely possible to pass; besides which, the King's sons, and other princes of the court, resorted to him with their retinues, and spent whole days and nights either in festivity or in philosophical conversation. To these expences (after the death of Fukhr-ood-Deen Kotwal) the Dervish Siddy Mowla added the maintenance of the numerous dependents of the Kotwal. At this time, also, Kazy Julal-ood-Deen Kashany, a man of intriguing disposition, having obtained the entire confidence of Siddy Mowla, began to inspire the philosopher with views of ambition. He told him, that the people looked on him as sent from God to deliver the kingdom from the tyranny and oppression of the Khiljies, and to bless Hindoostan with a wise and just government.

Siddy Mowla suffered himself to be deluded, and privately began to bestow titles and offices upon his disciples, and to assume a tone and manner sufficiently indicative of his design on the throne. He engaged Meer Mohsun Kotwal and Nutty Pyhlwan, two of his followers, to join in the King's retinue on Friday, as he went to the public mosque, and to assassinate him; while he himself prepared about 10,000 of his adherents to

support his usurpation. One of his followers, however, dissatisfied with the part assigned to him in the approaching revolution, went privately to the King, and disclosed the plot.

The King caused both Siddy Mowla and Kazy Julal-ood-Deen Kashany to be apprehended, and brought before him for examination. They persisted in their innocence, and as no other witness appeared against them, the accusation was rendered doubtful. The King, therefore, caused a fire to be prepared in the plain of Bahadurpoor, in order that they might be submitted to the fiery ordeal to purge themselves of their guilt; and having left the city to see the ceremony, he ordered a circle to be railed off round the pile.

Siddy Mowla, and the others accused, were then brought, in order that they might walk through the flames to prove their innocence. Having said their prayers, they were just about to plunge into the fire, when the King stopped them, and turning to his ministers, asked, if it was lawful to try Mus-sulmans by the fiery ordeal? They unanimously declared, that it was the nature of fire to consume, paying no respect to the righteous more than to the wicked; and they also pronounced the practice to be heathenish, and contrary to the Mahomedan law, as well as to reason.

The King now directed Kazy Julal-ood-Deen Kashany to be sent prisoner to Budaoon, and Siddy Mowla to be confined in a vault under the palace, and two other men, who had engaged to perpetrate the King's assassination, to be publicly executed. At the same time, he banished a number of those

who were suspected of being accessories. While the police were carrying Siddy Mowla through the court to his prison, the King pointed him out to some Kalandars who stood near the throne, and said, "Behold the man who was projecting such an evil against us. I leave him to be judged by you, according to his deserts." At these words, a Kalendar, whose name was Sunjurry, started forth, and running towards the prisoner, began to cut him with a razor.

Sidda Mowla, without offering resistance, entreated him to be more expeditious in sending him to God. He then addressed himself to the King, who was looking over the balcony, and said, "I am rejoiced that you have thought of putting a period to my life at once; yet it is sinful to distress the pious and the innocent; and be assured that my curse will lie heavy upon you and your unfortunate posterity." The King, hearing these words, became pensive and perplexed. His son, the Prince Arkully Khan, who hated Siddy Mowla for the great intimacy which existed between him and his elder brother, Khan Khanan, seeing the Emperor's irresolution, beckoned to an elephant rider, who was in the court ready mounted, to advance, and tread Siddy Mowla to death. Zeca Burny, the author of the history of Julal-ood-Deen Feroze, informs us that he himself was then in Dehly, and that immediately after the death of Siddy Mowla, a black whirlwind arose, which, for the space of half an hour, changed day into night, and drove the people in the streets

against one another, so that they could scarce grope their way to their own habitations.

The same author relates, that no rain fell in these provinces during that year, A.H. 690; and a famine ensued, by which thousands of Hindoos daily died in the streets and highways, while whole families drowned themselves in the river.

The prosperity of the King began visibly to decline; for every day new factions and disputes arose, which greatly disturbed his administration. Domestic calamities also pressed hard upon him, among which was the illness of his eldest son Khan Khanan. Medicines were of no avail; and the distemper gaining ground, that Prince fell a victim to the disease in a few days.

The King, after the decease of his son, marched his army towards Runtunbhore, to quell an insurrection in those parts, leaving his son Arkully Khan in Dehly, to manage affairs in his absence. The enemy retired into the fort of Runtunbhore, and the King reconnoitred the place, but, despairing of reducing it, marched towards Oojein, which he sacked. At the same time, also, he broke down many of the temples of Malwa, and after plundering them of much wealth, returned to Runtunbhore. He summoned the fort a second time; but finding the Raja paid no attention to his threats, he gave orders to undermine the walls. But again wavering in his resolution, he decamped, saying, that he found the place could not be taken without the loss of many lives, and therefore he would lay aside the design. Mullik Ahmud

Hubeeb, his nephew and minister, replied, that kings, in the time of war, should make no account of such things, when compelled to exertion by justice, and the necessity of supporting their authority, as was in this instance plainly the case. The King, becoming angry, observed, "These even " may be my own sentiments; but I have often told " you," said he, " that being now on the brink of " the grave, I am unwilling to entail the curse of " widows and orphans upon me in a reign of a few " days." He accordingly continued his march to Dehly.

In the year 691, one of the kinsmen of
A. H. 691.
A. D. 1292. Hoolakoo Khan, grandson of the great
 Chungiz Khan, invaded Hindoostan
 with ten tomans of Moguls (a toman signifying
 10,000 horse). Julal-ood-Deen Feroze, having
 received advices of the approach of the enemy,
 collected his army and moved forward to oppose
 them. On reaching the frontiers of Beiram*, the
 Moguls were perceived in front beyond a small
 river. Both armies encamped for the space of five
 days upon either side of this stream, during which
 time their advanced posts skirmished frequently,
 with some losses on either side. At length, as if
 by mutual consent, they selected an extensive plain
 on which on the sixth morning they drew up in
 order of battle, and fought a general action. The
 Moguls, after an obstinate contest, were defeated,
 many of their chiefs slain, and about a thousand
 prisoners taken. Among the latter were two

* This is, probably, some error in all my manuscripts.

omras, and several officers of distinction. The King, however, did not avail himself of the victory, but granted peace to the invaders, with permission to withdraw from his dominions. The Moguls having gladly accepted these terms, presents were interchanged as tokens of amity. When the Moguls retreated, Oghloo Khan, a grandson of Chungiz Khan, perceiving that he had little chance of power or distinction among the many blood relations of that warrior who were still alive, induced 3000 of his countrymen to join Julal-ood-Deen Feroze, whose daughter was given to him in marriage.

These Moguls all became Mahomedans. The King, about this time, having appointed his son, Arkully Khan, viceroy of Lahore, Mooltan, and Sind, and having left a strong force with him, returned himself to his capital. To Oghloo Khan, and the rest of the Moguls, was allotted a spot, near Gheiaspoor, the burial-place of Sheikh Nizam-ood-Deen Owlia, where they settled, and which is called Mogulpoor to this day.

In the year 692, the King marched
A. H. 692.
A. D. 1293. against the Hindoos in the neighbourhood of Mando, and having devastated the country in that vicinity, returned to Dehly. In the mean time, Mullik Alla-ood-Deen, the King's nephew, governor of Kurra, requested permission to attack the Hindoos of Bhilsa, who infested his province. Having obtained leave, he marched in the same year to that place, which he subdued; and having pillaged the country, returned with much spoil, part of which was sent to the King.

Among other things there were two brazen idols, which were thrown down before the Budaoon gate of Dehly, to be trodden under foot.

Julal-ood-Deen Feroze was much pleased with the success and conduct of his nephew on this expedition, for which he rewarded him with princely presents, and annexed the province of Oude to his former government of Kurra.

Alla-ood-Deen, upon this preferment, acquainted the King that there were some princes of great wealth towards Chundery, whom (if the King would give permission) he would reduce. The King was induced to consent to this measure from the account he had learnt of the riches of those rajas; but the object of Alla-ood-Deen appears to have been to establish an independent power. He was narrowly watched, however, by Mullika Jehan, the King's favourite wife, who suspected him of being too ambitious, and warned the King that Alla-ood-Deen aimed eventually at fixing himself in an independent sovereignty in some remote part of India. Accordingly, in the year 693,

A. H. 693.

A. D. 1294.

after taking leave of the King at Dehly, Alla-ood-Deen proceeded towards Kurra, where he enlisted many chiefs of distinction, who had formerly been dependents of the Bulbun family. He then marched with 8000 chosen horse, by the nearest road, against Ram Dew, Raja of the Deccan*, who possessed the wealth of a long line of kings.

* Ferishta, following annalists of the day, styles Ram Dew of Dewgur, or Devagiry (now called Dowlatabad), Raja of the Deccan. He was, probably, a king of Maharashtra, the country throughout which the Marratta or Maharashtra language prevails.

Alla-ood-Deen arriving on the Deccan frontier, pressed forward towards the capital. The first place of any consequence which he reached was Elichpoor, where having made a short halt to refresh his army, he moved by forced marches to Dewgur, the lower town of which was not entirely fortified, the outer wall being then incomplete. When the news of Alla-ood-Deen's progress reached the Raja, he, together with his son Shunkul Dew, was absent in a distant part of his dominions: the Raja hastened his return, and endeavoured to intercept the enemy with a numerous army. For this purpose, he threw himself between Alla-ood-Deen and the city, and opposed him with great gallantry, but was eventually defeated with severe loss.

This expedition is otherwise related in the Moolhikat, and in the Tubkat Nasiry, by contemporary authors. Alla-ood-Deen (say these writers) left Kurra Manukpoor on pretence of hunting, and having passed quietly through the territories of many petty rajas, purposely avoided all hostilities; giving out that he had left his uncle, the King, in disgust, and was going to offer his services to the Raja of Rajmundry, one of the rajas of Tulingana. Accordingly, after a march of two months, he arrived without any remarkable opposition at Elichpoor, from whence he suddenly marched, in the direction of Dewgur, the capital of Ram Dew. On his reaching that place, he found the Raja himself in the city, but his wife and eldest son were at worship at a temple at some distance.

On the approach of Alla-ood-Deen, Ram Dew was in the greatest consternation. Having, however, collected three or four thousand citizens and domestics, he opposed the Mahomedans at the distance of two coss (four miles) from the city, but being defeated, retired into the fort which had at that time no ditch.* It happened that some of Ram Dew's subjects, who had brought salt for sale from the Concan, had left their bags close to the fort walls, and fled on the approach of the enemy. The garrison, supposing the bags to contain grain, carried them into the fort as a supply for a siege. Alla-ood-Deen so effectually surrounded the place that the inhabitants had no opportunity to escape, which enabled him to levy large sums on the merchants by way of contribution. He also captured forty elephants and several thousand horses, belonging to Ram Dew, in the town.

In the mean time he gave out that his force was only the advance-guard of the King of Dehly's army, consisting of twenty thousand horse, which was in full march to the place. This information excited general apprehension throughout the Deccan; and the rajas, instead of uniting for their common safety, each endeavoured to secure himself against attack. Alla-ood-Deen pillaged the city, seized

* The ditch of Dowlutabad, the scarp of which is, in many places, 100 feet, excavated out of the solid rock, is now one of the most remarkable objects of curiosity in the Deccan; but according to the author quoted, it must be a modern work, and executed subsequently to the first invasion of the Deccan by the Mahomedans.

on the merchants, brahmins, and principal inhabitants, and tortured them to make discovery of their property, while at the same time he conducted the siege of the fort.

Ram Dew, seeing that he must soon be obliged to yield, and apprehending that the King of Dehly intended to make an entire conquest of the Deccan, was anxious to secure peace before any other forces arrived. He, therefore, addressed the following letter to Alla-ood-Deen: "Your invasion
 " of this country was imprudent and rash; but
 " fortunately for you, you found the city unguarded,
 " and you have been permitted to range at large.
 " It is, however, possible, that the rajas of the
 " Deccan, who command innumerable armies, may
 " yet surround you, and not permit one of your
 " people to return from our dominions alive. Sup-
 " posing, even, that you should be able to retreat
 " from hence undisturbed, are not the princes of
 " Malwa, Kandeish, and Gondwara, in your route,
 " who have each armies of 40,000 or 50,000 men?
 " Can you hope they will permit you to escape
 " unmolested? " It is advisable, therefore, for you
 " to retire in time, by accepting a moderate sum,
 " which, with the spoil you have already got, will
 " indemnify you for the expense of your expe-
 " dition."

Alla-ood-Deen, according to these proposals, accepted of 50 maunds of gold*, and a large quan-

* The Deccan maund varies from 30lb. at Surat, to 24lb. at Goa: the amount of the specie would then be either 1200lb. or 1500lb. weight.

tity of pearls and jewels, and retained the elephants which he had taken in the Raja's stables. He released his prisoners, and promised to quit the town on the morning of the fifteenth day from his first entrance. But while he was preparing to retreat, Ram Dew's eldest son, Shunkul Dew, who had retired with his mother on the first appearance of the Mahomedan troops, to collect succours, advanced with a numerous army within a few miles of the city. Ram Dew sent a message to his son, informing him, that peace was concluded; and enjoined him to allow what had been settled to be quietly carried into effect, and required him to abstain from molesting the Mahomedans, whom he declared to be an enterprising and war-like race, with whom peace was better than war. The young prince, however, aware that his army amounted to thrice the number of the enemy, and hourly expecting to be joined by other princes, neglected the commands of his father, and wrote to Alla-ood-Deen in these terms: — "If you have any love for life, and desire safety, restore what you have plundered, and proceed quietly homeward, rejoicing at your happy escape." Alla-ood-Deen, on perusal of this letter, fired with indignation, ordered, that the messengers should have their faces blackened with soot, and be hooted out of his camp. He left Mullik Noosrut to invest the fort with a thousand horse, in order to prevent a sally, and marched with the rest of his army to attack the Raja's son.

The Hindoos by no means declined the contest; and an action ensued, in which the Mahomedan

troops, overpowered by numbers, fell back on all sides. Meanwhile, Mullik Noosrut, on learning the situation of affairs, left his post without orders, and galloping up to the field of battle with his thousand horse, changed the fortune of the day. The dust preventing the enemy from discovering the amount of Mullik Noosrut's force, it was supposed, by the Hindoos, that the King's army, of which they had heard, was arrived. In an instant a panic spread through their ranks, and they broke and fled in every direction. Alla-ood-Deen did not think it prudent to pursue them, but immediately returned, and having again encamped around the fort, exhibited to the garrison several of the Raja's kindred, in chains, who had been taken prisoners in the action.

Ram Dew, now in a state of the utmost perplexity, sent expresses to hasten the succours which he expected from the rajas of Koolburga, Tulingana, Malwa, and Kandeish. But the greatest cause of distress (of which till then he was unaware) was his want of provisions; for it was only now discovered, that the bags formerly brought into the fort, and supposed to contain grain, were filled with salt. Ram Dew, with much presence of mind, commanded the circumstance to be kept secret from the troops, and opened a second negotiation with Alla-ood-Deen. "It must be known to you," said the Prince, "that I had no hand in the late quarrel. If my son, owing to the folly and petulance of youth, has broken the conditions between us, that event ought not to render me responsible for his rashness." Ram Dew, more-

over, authorised his ambassador privately to accede to any terms rather than protract the siege.

Alla-ood-Deen, from the conduct of Ram Dew, suspected the true cause of his anxiety, and, therefore, proposed every day some new difficulty to retard the treaty. The garrison, being in the very last stage of distress, another treaty was concluded by the Raja upon the following terms:—viz. "That Alla-ood-Deen should receive, on evacuating the country, 600 maunds of pearls*, two maunds of diamonds, rubies, emeralds, and sapphires, 1000 maunds of silver, 4000 pieces of silk," besides a long list of other precious commodities to which reason forbids us to give credit. This ransom was not the only one required, but the cession of Elichpoor, and its dependencies, was also demanded, where Alla-ood-Deen might leave a garrison, which should remain there unmolested, for the collection of the revenues to be remitted to him at Kurra Manukpoor.

Alla-ood-Deen having released all his prisoners, marched in triumph out of the city with his plunder, and proceeded on his return, on the 25th day from his first arrival before Dewgur. He conducted his retreat with such address, that he opened his way through extensive and powerful kingdoms; viz. Malwa, Gondwara, and Kandeish. In this retreat, though surrounded by hostile armies, yet owing to the great order and regularity, as well as courage, displayed by his troops, they made little impression; and these attacks

* The quantity of precious stones seems beyond belief.

served only to add to the splendour of his enterprise. We may here justly remark, that, in the long volumes of history, there is scarcely any thing to be compared with this exploit, whether we regard the resolution in forming the plan, the boldness of its execution, or the great good fortune which attended its accomplishment.

When Alla-ood-Deen marched to Dewgur, all communication with Kurra was stopt, and no news heard of him for some months. The person whom he left as his deputy had orders to write to court, that he was engaged in the conquest of Chundery ; but as the King, for the space of six months, had received no letters from under his own hand, he began to suspect treason. In the year 695, under the pretence of hunting, the

A. H. 695.

A. D. 1295.

King ordered out his retinue, and proceeded towards Gualiar, where he encamped, and built a large and lofty dome, with a verse to this purpose inscribed over the door : —
 “ What fame can I, whose footsteps press the
 “ throne of empire, acquire from raising this rude
 “ mass of masonry? No! I have united these
 “ broken stones together, in order that, under
 “ their shade, the weary traveller, or broken-
 “ hearted pilgrim, may find repose, and offer up
 “ his blessing.”

In the mean time, private intelligence arrived, that Alla-ood-Deen, having conquered Dewgur, had acquired such wealth as was never before possessed, even by a king of Dehly, with which he was now on his return towards Kurra. The King, delighted with this news, reckoned upon the spoil

as if already in his own treasury ; but men of more reflection thought otherwise, and justly concluded, that it was not to fill the royal coffers, that Alla-ood-Deen, without the King's authority, had undertaken so bold and hazardous an expedition. They, however, waited to see the issue, without communicating their suspicions.

The King having one day assembled his council, told them, that Alla-ood-Deen was now on his return to Kurra with immense booty, and requested their advice, whether it would be most prudent for him to remain where he was, and command Alla-ood-Deen to the presence, or to march towards him, or to return to Dehly ? Mullik Ahmud Hu-beeb, at once sagacious and remarkable for his open and candid mode of addressing the King on all occasions, ventured to express his suspicions of the ultimate designs of his nephew. He advised the King to advance with his army towards Chundery, and encamp on the road along which lay Alla-ood-Deen's route to Kurra. " This," said he, " will enable you to discover the Prince's intentions before he has time to augment his army." He added, further, that, upon the appearance of the imperial army, it was highly probable that the troops of Alla-ood-Deen, laden with spoil, and within their own country, would not hazard the loss of it by an action ; but would rather endeavour to secure their wealth, and disperse among the mountains. That by these means, Alla-ood-Deen, if he meditated revolt, would be deserted by the greatest part of his small army, which would oblige him to abandon whatever plans he might have

formed for establishing his independence, and induce him to lay his wealth at the foot of the throne. He proceeded to observe, that the King in this case might take the gold, jewels, and elephants, which, according to custom, appertained to the crown, and permit Alla-ood-Deen to retain the remainder for himself. It would then be a point for consideration, whether he should be allowed to continue in his government, or be directed to accompany the court to Dehly.

Mullik Fukhr-ood-Deen Koochy, kotwal of Dehly, though sensible of the propriety of this advice, yet, on looking towards the King, and perceiving he did not approve of it, spoke to the following effect : “ The accounts of Alla-ood-Deen’s return, the amount of his plunder, and the truth of his conquest, have not yet been publicly confirmed. We have them only from flying reports, which, we all know, are often vague and extravagant. Supposing, even, that what we hear is true, is it not natural to imagine, that when he shall hear of the approach of the King’s army, that the fear of false accusation, or evil designs against him, will induce him to retreat to the mountains, from whence, as the rainy season is approaching, it will be impossible to dislodge him ? Let us not, therefore, cast off our shoes before we reach the river, but wait till Alla-ood-Deen shall arrive at Kurra. If it shall then appear that he cherishes treasonable views, one assault of the King’s forces will put an end to his ambition.”

Ahmud Hubeeb, having heard this, observed,

with indignation, "The time passes. As soon as Alla-ood-Deen shall have escaped us, will he not proceed by the way of Oude to Bengal? where, by securing his treasure, he will soon be enabled to raise such an army as neither you nor I will be able to oppose. Oh, shame! that men who know better should not have the courage to give honest counsel when required to do so."

The King, displeased with these words, addressing the officers who stood near him, said, "Ahmud Hubeeb never fails to do ill offices to our nephew*, against whom he endeavours to excite our suspicion and resentment; but such private rancour shall have no weight with us. We are so well assured of the loyalty of Alla-ood-Deen, whom we have nursed in our bosom, that we would sooner believe treason of our own son than of him." Upon this, Ahmud Hubeeb rose with some emotion, and striking one hand upon the other, walked out, repeating the following verse: "When the sun of prosperity is eclipsed, advice ceases to enlighten the mind." The King adopted the opinion of Mullik Fukhr-ood-Deen, and marched back with his army to Dehly.

Not many days after his arrival at the capital, a letter came from Alla-ood-Deen, in which he styled himself the King's slave, and stated, that all his wealth was at the King's disposal; but that, being wearied with the tedious march, he begged for some repose at Kurra. He observed, that he had intended to kiss the foot of the throne; but knowing

* He was, also, Ahmud Hubeeb's cousin-german.

he had enemies at court, who might, in his absence, defame his character, and deprive him of his Majesty's favour, he and the chiefs who accompanied him in the expedition (in which he was sensible he had acted without orders) were apprehensive of punishment. He, therefore, requested to have a letter of grace, assuring him and his followers of their safety, and of the royal protection.

The King was deceived, and credited all the assertions of his nephew, who, on his part, made preparations for going off to Luknowty; for which purpose he despatched Zuffur Khan towards Oude, to secure the boats on the Surjoo, so that in case the King should come to Kurra Manukpoor, he might be able to cross the river, and proceed at once to Bengal, where he resolved to establish an independent sovereignty. The King, unsuspecting of his designs, wrote kind letters to Alla-ood-Deen, which he sent by two trusty messengers. These messengers, on their arrival at Kurra, perceiving how matters stood, endeavoured to return, but they were seized, and had no opportunity of writing the true state of affairs to court. The King, concluding the apprehensions of Alla-ood-Deen were still unremoved, endeavoured to satisfy his mind through Almas Beg, the brother of the latter. Alla-ood-Deen, meanwhile, wrote to Almas Beg, that it was now a matter of notoriety at Kurra, that the King intended certainly to take his life for proceeding to Dewgur without orders. That he sincerely repented of what he had done, and had taken his Majesty's displeasure, which to him was worse than death, so

much to heart, that he was afraid excess of sorrow would put an end to his melancholy life. He, therefore, begged of his brother to inform him of the King's real design, in order that he might either take poison, or look out for a place of security. Letters to this effect were day after day received by Almas Beg, who, being in the plot to deceive the King, showed them to him, and professed at the same time to be apprehensive lest his brother should lay violent hands on himself, or fly his country. He used a thousand delusive arts to inveigle the King to Kurra, who conceived, that the final possession of the treasure depended on the preservation of his nephew's life. The old man at last embarked with a thousand horse and a small retinue, on the Ganges, ordering Ahmud Hubeeb to follow with the army by land.

Alla-ood-Deen, hearing of the King's departure from Dehly, crossed the Ganges, and encamped
 Rumzan 17. near Manukpoor, upon the opposite
 A. H. 695. bank. On the 17th of Rumzan, the
 July 19. royal canopy appeared in sight. Alla-
 A. D. 1295. ood-Deen drew out his troops on pretence of doing honour to the King, deputing his brother, Almas Beg, who had come on before, to concert measures for his reception. This artful traitor represented to the King, that if he should take so large a retinue as a thousand horse with him, Alla-ood-Deen might be alarmed; for that some bad people had confirmed him so strongly in his fears, that all he could say was insufficient entirely to allay his suspicions. The King, still unsuspecting of treachery from so near a

relative, whom he had cherished from his infancy, acceded to the proposal, and having ordered a few only of his select attendants to follow him into his barge, caused the fleet to remain at some distance behind. When the royal party came near the camp, Almas Beg again told the King, that his brother, seeing so many men in armour, might possibly be alarmed; that, therefore, as he had taken such ridiculous notions into his head, which no one could remove, it were better to avoid the least appearance of state. The King, consequently, directed his attendants to unbuckle their armour, and lay their weapons aside. Mullik Khoorum, the chief secretary, opposed this step with great vehemence, for he now began to suspect treachery; but the traitor Almas Beg, had such a winning and plausible tongue, that he, too, at last yielded, though with great reluctance.

The King reached the landing-place, and Alla-ood-Deen appeared upon the bank with his attendants, whom he ordered to halt. He advanced alone, met his uncle, and fell prostrate at his feet. The old man, in a familiar manner, tapped him on the cheek, and raising him up, embraced him, saying, "How could you be suspicious of me, who have brought you up from your childhood, and cherished you with a fatherly affection, holding you dearer in my sight, if possible, than my own offspring?" Then taking him by the hand, he was leading him back into the royal barge, when Alla-ood-Deen made a signal to his guards, who were behind. Mahmood Bin Salim, rushing forward, wounded the King with

his sword over the shoulder. The unfortunate monarch ran forward to gain the barge, crying, " Ah! thou villain, Alla-ood-Deen ; " but before he had reached the boat, another of the guards, Yekhtyar-ood-Deen, coming up, seized the feeble old man, and throwing him on the ground, cut off his head. The rebels then fixed the venerable head of their sovereign on the point of a spear, and carried it through the camp and city.

The day before this event took place, Alla-ood-Deen visited a reverend sage, named Sheikh Kari, who is buried at Kurra, and whose tomb is still held sacred. That holy man, rising from his pillow, repeated the following extempore verse : " He who cometh against thee shall lose his head " in the boat, and his body shall be thrown into " the Ganges." Which, they say, was explained a few hours after, by the death of the unfortunate King, whose head fell into the boat upon this occasion. Mahmood Bin Salim, one of the assassins, about a year after, died of a horrid leprosy, which dissolved the flesh, piece-meal, from his bones. Yekhtyar-ood-Deen, the other assassin, fared no better ; for he became mad, crying out incessantly, that Julal-ood-Deen Feroze was cutting off his head. Thus this wretch also suffered a thousand deaths, in imagination, before he expired.

Almas Beg, the brother of Alla-ood-Deen, and the others concerned in this horrid tragedy, fell into such a course of misfortunes, that in the space of four years no traces of them remained on the face of the earth, though the recollection of their

crimes long survived the event. And even Alla-ood-Deen himself, though fortune smiled on him at first, yet in the end he suffered great distress of mind, being obliged to imprison his own children, and to put to death, one after another, the friends whom he loved most, and in whom he most confided. Julal-ood-Deen Feroze Khiljy reigned for a period of seven years and some months.

ALLA-OD-DEEN KHILJY.

Consternation at Dehly. — The Dowager-queen elevates her youngest son to the throne. — Measures taken by Alla ood-Deen to strengthen his party — his profuse liberality to all classes. — The Queen-dowager invites her eldest son, governor of Mooltan, to repair to Dehly ; but he declines the contest with Alla-ood-Deen, who arrives at the capital. — The young King, and his mother, fly to Mooltan. — Alla-ood-Deen proclaimed King in Dehly — entertains the people with public festivities — becomes popular — forms a new administration of the most able men of the state — gives a donation of six months' pay to the army. — Sends his brother to attack the princes in Mooltan — they surrender under the most sacred promises of kind treatment — are brought to Dehly, and all the males are deprived of sight by the King's orders, and subsequently put to death. — The Queen-dowager and the females are confined in Dehly. — Moguls invade India — are defeated by the King's brother, with the loss of 12,000 men. — Guzerat invaded, and partially conquered. — Mutiny in the Guzerat army. — Defection of Mahomed Mogul — takes refuge with the Raja of Runtunbhore. — Mogul invasion repulsed by Zuffur Khan. — Another invasion, by 200,000 men — reaches Dehly. — Great exertions of the King. — Moguls defeated. — Zuffur Khan killed. — Plot to assassinate the King, who is severely wounded, and left for dead. — The King's great presence of mind, and good conduct. — The assassin killed. — Plot to raise a king in Dehly discovered and put down. — The King's uneasiness. — Internal regulations in all branches of his government. — Sends armies to Chittoor on the west, and to Tulingana on the south. — Mogul invasion of 120,000 men — reaches Dehly without a check. — The Moguls withdraw suddenly. — The King frames a scheme of finance. — Regulates the price of all articles. — Famine ensues. — Another Mogul invasion. — Moguls cut off in their retreat. —

The King sends armies to Guzerat, Malwa, and the Deccan. — Success of his generals, particularly Mullik Kasoor, in the Deccan. — Capture of Kowul Devy — also of her daughter Dewul Devy. — Siege of Julwur. — Massacre of the Moguls in Dehly, by the King's orders. — Flourishing condition of the empire under Alla-ood-Deen. — The King becomes suspicious of his sons, and confines them. — Misfortunes in the empire. — Dissensions in the provinces. — Revolution in the Deccan. — Death of the King.

INTELLIGENCE of the murder of the King having reached Ahmud Hubeeb, who was advancing with the army, he retreated to Dehly. Mullika Jehan, the Dowager-queen, imprudently, and without consulting the chiefs, placed the crown on the head of her youngest son, the Prince Kuddur Khan, entitled Rookn-ood-Deen Ibraheem; the heir apparent, Arkully Khan, his elder brother, being then at Mooltan. The Queen accompanied the young prince from Kelookery to Dehly, and seated him on the throne in the green palace, though he was yet a boy, and altogether unacquainted with affairs of state: at the same time, she divided the provinces among her partisans. Arkully Khan, the real heir, who possessed all the qualities of a king, was greatly perplexed by these proceedings, but thought proper, for the present, to remain at Mooltan.

Alla-ood-Deen, having learned that affairs at the capital had fallen into the hands of his inveterate enemy the Queen, Mullika Jehan, and her infant son, no longer confined his views to an independent kingdom at Luknowty, but boldly aspired to the throne of Dehly, for which city he determined to

march in spite of the rainy season. His first objects were to raise an army within his government, and to confer royal titles on his friends and followers. Almas Beg was honoured with the title of Aluf Khan; Mullik Noosrut Jalesury with that of Noosrut Khan; Mullik Hijubr-ood-Deen assumed the name of Zuffur Khan, and Mullik Sunjur, whose sister was married to Alla-ood-Deen, received the title of Rookn Khan. To these titles were superadded estates.

Alla-ood-Deen, by the advice of Noosrut Khan, distributed presents also among the army, wherever he encamped, and he amused himself by throwing golden balls from a sling among the people, so that his liberality soon brought abundance of soldiers to his banners. The Queen-dowager, in the greatest perplexity, owing to the information she daily received of Alla-ood-Deen's popularity, despatched an express to Mooltan, for her son Arkully Khan; but he returned for answer, that the time was past, for before he could arrive, the troops of the capital would join the enemy; that his coming now, therefore, would be of no avail. He observed, "a stream may be diverted at its source, but when it becomes a river, dams cannot oppose its current."

Alla-ood-Deen made no delay in his march, but crossed the Jumna, below Dehly, and encamped opposite the north-east gate. The Prince, fluttering like a solitary bird, collected his forces, and marching out of the city, drew up his line before the enemy. But when he saw them preparing for battle, he retreated into the city, and during the

night was deserted by a number of omras, who went over with their forces to Alla-ood-Deen. The Prince now perceived that there was no safety but in flight. Taking, therefore, his mother, the haram, and treasure with him, he set out for Mooltan, accompanied by Mullik Rujub, Kootb-ood-Deen Oolvy, Ahmud Hubeeb, and Ameer Julal. The citizens, after the departure of the young King, crowded to pay their respects to Alla-ood-Deen, who causing new coin to be struck in his name, made a pompous and triumphant entry into Dehly,

A. H. 696.

A. D. 1296.

in the latter end of the year 696, and ascended the throne, in the ruby palace. He commenced his reign by splendid shows, and grand festivals, and encouraged every description of gaiety, which so pleased the unthinking rabble, that they soon lost all memory of their former King, and of the horrid scene which had placed the present one on the throne. He who ought to have been viewed with detestation, became the object of admiration to those who could not see the blackness of his deeds through the splendour of his munificence.

Whilst obtaining by these means popularity with the lower classes, he endeavoured also to secure the good will of the great by conferring titles, and of the venal and avaricious by gifts. The office of vizier was conferred upon Khwaja Khuteer, a man renowned for his virtue in those degenerate times. Kazy Sudr-ood-Deen Aarif, entitled Sudr-i-Jehan, was made chief justice in the civil court; and Oomdut-ool-Moolk, Mullik Humeed-ood-Deen, and Mullik Eiz-ood-Deen, were raised to

the offices of secretaries. Both were men of great learning and talents. Noosrut Khan was appointed Kotwal of Dehly; Mullik Fookhrood-Deen Koochy was raised to the dignity of chief justice in the criminal court, and Mullik Zuffur Khan to that of chief secretary; many others were also raised to high offices, which it would be tedious to enumerate. Alla-ood-Deen Khiljy, having bestowed six months' pay on his whole army, began to concert measures for extirpating the descendants of the late Julal-ood-Deen Feroze. He despatched Aluf Khan his brother, and Zuffur Khan, with forty thousand horse, towards Mooltan. They, on their arrival, invested that city, and laid siege to it for two months. At length the citizens and troops, betraying the cause of the Princes Arkully Khan and Kuddur Khan, surrendered the place on condition of the lives of the Princes being spared, for the fulfilment of which Aluf Khan gave the most solemn assurances.

The object of this expedition being attained, Aluf Khan wrote to his brother an account of his success, which was read in all the public pulpits after prayers, and great rejoicings were ordered to be made on the occasion. Aluf Khan, meantime, proceeded in triumph with his army, and brought his state-prisoners towards Dehly. He was met on his way by Mullik Noosrut Khan Kotwal, and was informed that the King had commanded the eyes of the prisoners to be put out. This cruel order was not only carried into effect on the two

princes, but was extended to Oghloo Khan*, the grandson of the great Chungiz Khan, to Ahmud Hubeeb, and to others of less note. All their effects were also confiscated. The two unfortunate princes were then imprisoned in the fort of Hansy, where they were soon after assassinated; while the Queen-dowager Mullika Jehan, and all the ladies of the late King's haram, and his other children, were confined at Dehly.

In the second year of this reign, Khwaja Khuteer was dismissed from the office of vizier, which was conferred on Noosrut Khan. This minister demanded the restoration of all the sums that the King, at his accession, had bestowed on the nobility and people, a measure which created great disgust, and led to disturbances. During these transactions, advices reached Dehly, that Ameer Dawood, King of Mawur-ool-Nuhr, had prepared an army of 100,000 Moguls, with a design to conquer Mooltan, Punjab, and Sind, and that he was then actually advancing with great expedition, carrying every thing before him with fire and sword. Alla-ood-Deen detached his brother Aluf Khan, to oppose the invaders; and the two armies met in the districts of Lahore, where a bloody conflict ensued, in which the Moguls were defeated with the loss of 12,000 men, and many of their chiefs. A great number of prisoners of all ranks was taken, who were put to the sword some days after, without sparing even

* Oghloo Khan married the daughter of the late King, and Ahmed Hubeeb was his sister's son.

the women and children captured in the Mogul camp. This victory raised the fame of the King's arms, established his power at home, and overawed his foreign enemies. Alla-ood-Deen, about this time, by the advice of his brother Aluf Khan, seized many omras, who, in the late revolution, had taken advantage of the distresses of the Prince Arkully Khan, and of the Queen-mother, to obtain from them large sums of money for their services. He caused these people to be deprived of sight, and their estates to be confiscated, by which means he added considerable wealth to his own coffers.

In the beginning of the year 697,
A. H. 697. Aluf Khan, the King's brother, and
A. D. 1297.

Noosrut Khan, the Vizier, were sent with an army to reduce Guzerat. Accordingly, having laid waste the country, they occupied Nehrwalla the capital, which was deserted by its prince (Ray Kurrun), who fled, and took protection with Ram Dew, King of Dewgur, in the Deccan. By the aid of that prince, Ray Kurrun soon after returned, and took up his residence in Buglana, one of the districts dependent on Guzerat, bordering upon Ram Dew's dominions; but his wives, children, elephants, baggage, and treasure, fell into the hands of the Mahomedans. Among the captives, was his beautiful wife Kowla Devy. After this exploit, Noosrut Khan proceeded with a part of the army to Cambay, which being a rich country, and full of merchants, yielded a prodigious booty. It was on this occasion that Noosrut Khan seized by force one Kafoor, a handsome slave belonging to a merchant of Cambay. This

person afterwards gained great distinction, and attained to much eminence under the title of Mullik Kafoor. When the Mahomedans had sufficiently satisfied their avarice, and quenched their thirst for blood, they appointed governors to the provinces, and leaving part of the army for their defence, returned towards Dehly. On the army reaching Jalwur, on its return to the capital, the two generals made a demand of the fifth of the spoil from the troops, besides what they had already realised for themselves. This step produced a mutiny in the camp. Mahomed Shah, general of the mercenary Moguls, with many other chiefs, placed themselves at the head of their several divisions. One party attacked Mullik Eiz-ood-Deen, the brother of the Vizier (Noosrut Khan), and slew him with a number of his people; another party proceeded to the quarters of Aluf Khan (the King's brother), who fled on foot to the Vizier's tent, so that the mutineers not finding him, killed the King's nephew (by a sister,) who happened to be sleeping there, supposing him to be Aluf Khan. By this time, the alarm induced the Vizier to cause the drums to beat to arms, and the trumpets to be sounded; those not concerned in the mutiny, conceiving that the enemy was at hand, quickly fell into their stations, and the mutineers separating, dispersed, and escaping in the confusion, fled by different routes to a place of rendezvous. They were, however, closely pursued the next day, and forced to retreat, with some loss, to the districts of Bheem Dew, Raja of Runtunbhore, where

they sought protection ; Aluf Khan and the Vizier, meanwhile, continued their march to Dehly.

Alla-ood-Deen, on seeing Kowla Devy, the captive wife of the Prince of Guzerat, who, for beauty, wit, and accomplishments, was the flower of India, took her into the haram ; and Kafoor, the slave above alluded to, who had been taken on this expedition, also attracted his attention. The Vizier, by the King's order, caused all the families of those Moguls, or others who had been concerned in the late mutiny, to be put to death, without pitying the fond wife, the weeping mothers, or the smiling infants who clung to their breasts.

About this time Choldy Khan, a Mogul chief, and his brother, appeared with a considerable force, and took the fort of Sewustan. Zuffur Khan marched against him, invested the place, and not only recovered it out of his hands, but secured the person of Choldy Khan, and about 2000 Moguls, who were sent in chains to Dehly. Zuffur Khan distinguished himself so much on this expedition, that his fame excited the jealousy of the King, who resolved to deprive him of his government ; but was prevented from doing so at that time, by another invasion of Moguls, under Kootloogh Khan, the son of Ameer Daood Khan, King of Mawur-ool-Nehr.

The army of the invaders consisted of 200,000 horse, who promised to themselves the entire conquest of Hindoostan. Kootloogh Khan, accordingly, having occupied all the countries beyond the Indus, on his march protected the inhabitants from violence. Then crossing the river, he pro-

ceeded to Dehly, where he encamped on the banks of the Jumna without opposition; Zuffur Khan gradually retreating before him with his army. The whole country, in terror of the Moguls, crowded into the capital. The city became so full, that the streets were rendered impassable, and all business and communication were interrupted. This, however, was but the beginning of the disasters which ensued. In the space of a few days, the consumption being great, and no supplies procurable, famine began to rage, and desperation and dismay were exhibited in every countenance. Alla-ood-Deen Khlily, on this pressing occasion, called a council of his nobles, and, in spite of remonstrances, resolved to attack the enemy. He left the city, and marched out by the Budaon gate with 300,000 horse, and 2700 elephants. He drew up in order of battle, on the plains beyond the suburbs, where the enemy formed to receive him. From the time when first the arms of Islam appeared in Hindoostan two such mighty hosts had never been brought together, nor am I aware that, up to the present period, being the year of the Hijra 1015, (A. D. 1606,) such vast numbers have ever been opposed at the same time in one place.

Alla-ood-Deen gave the command of his right wing to Zuffur Khan, the greatest general of that age, who had under him all the troops of his governments, consisting of the provinces of Sumana, Punjab, and Mooltan. The left wing was entrusted to the King's brother, Aluf Khan, under whom was Rookn Khan, his brother-in-law. The

King took post in the centre, with 12,000 volunteers, who were mostly persons of family : this body was commanded by Noosrut Khan. With the choicest of his elephants, he formed a line in his front, and supported his rear with a select body of cavalry under the vizier. Zuffur Khan commenced the action with great impetuosity on the right, and breaking with his line of elephants the enemy's line of horse, committed dreadful slaughter, and bore it away before him. Having thus turned the enemy's left flank, it fell back upon the centre, so that considerable confusion ensued in that part of the line before the action was well begun. Alla-ood-Deen, observing this, ordered his brother, Aluf Khan, who commanded on the left, to advance and close with the enemy; but, jealous of the fame of Zuffur Khan, Aluf Khan halted at a short distance from the field of battle, leaving Zuffur Khan to continue the pursuit alone, for upwards of thirty miles. Next morning, one of the Mogul chiefs, whose toman * had not been engaged, perceiving Zuffur Khan unsupported, determined to attack him. At the same time he sent advice to Kootloogh Khan, the leader of the horde, who, during the day, also returned with 10,000 more men, and came upon Zuffur Khan's rear. Zuffur Khan, thus surrounded, saw the danger of his situation. It was too late to retreat. He drew up his troops, therefore, though not half the number of the enemy, dividing them into two squadrons, and again renewed the con-

* A Toorky word, meaning a division of 10,000 soldiers.

flict, in which his soldiers exhibited great feats of personal valour. At last, the leg of Zuffur Khan's horse being cut through by a sabre, he fell to the ground. Zuffur Khan rose instantly, and seized a bow and quiver: he was a dexterous archer, and although on foot, he dealt death around him. Most of his men were by this time either killed or dispersed; Kootloogh Khan, admiring his gallantry, called out to him to surrender, telling him that his valour should be rewarded with such honours as it deserved. Zuffur Khan replied sternly, "I know no greater honour than "to die in fulfilling my duty," and persisted in discharging his arrows. The Mogul chief, upon this, ordered a party of horse to surround him, and endeavour to take him alive, but Zuffur Khan persisted in refusing quarter, and was at last cut in pieces, together with a few trusty servants who stood by him to the last.

This advantage, however, did not dispel the fears of the Moguls. They continued their retreat, and evacuated India with expedition. The bravery of Zuffur Khan became so proverbial among the Moguls, that when their horses started, they would ask them whether they saw the ghost of Zuffur Khan. Alla-ood-Deen, it is said, considered the death of this great general as the richest reward of the victory, and could not help expressing his satisfaction at the event. Great rejoicings were made at Dehly, to celebrate the retreat of the Moguls; and the principal officers were rewarded with titles, and commands, according to their conduct, and their interest at court. Some few,

who had behaved ill, were disgraced, particularly one officer who was seated upon an ass, and paraded round the city.

In the third year of the reign of Alla-ood-Deen, when prosperity shone upon his arms, he began to form some extraordinary projects. One of these was the establishment of a new religion, that like Mahomed he might be held in veneration by posterity. He often consulted with his brother Aluf Khan, Noosrut Khan his Vizier, and Rookn Khan, on this project, while engaged in their cups. His other design was equally absurd. He proposed to leave a viceroy in India, and like Alexander the Great, to undertake the conquest of the world. In consequence of this latter project, he assumed the title of "Alexander the Second," which was struck upon the currency of the empire. Notwithstanding these high notions, Alla-ood-Deen was so illiterate, that he was ignorant of the common acquirements of reading and writing; but he was so obstinate and self-willed in the ridiculous ideas which he formed, that men of learning, who disdained to prostitute their judgment, avoided the court, or stood silent in his presence. There were not, however, wanting sycophants, who, though they knew better, extolled all his sentiments to the skies, and seemed to foster their own imaginations with his crude projects.

Alla-ool-Moolk, the kotwal of the city, an old man, and so fat that he was unable to attend the court oftener than once a month, being one day sent for by the King to be consulted regarding his religious project, determined (however fatal the

consequences) to reject every measure proposed in opposition to the doctrine of the Mahomedan faith, and to make a sacrifice of his few remaining years rather than encourage the King's design. With this firm resolve he attended at court, and found the King drinking with a number of his principal chiefs. Alla-ood-Deen began to converse with Mullik Alla-ool-Moolk on his favourite subject; but the old man told him he had something to say to him in private, and would be glad if he would order the wine and the company away.

The King smiled, and desired all the company to retire, except four. The old magistrate then fell upon his face, and having kissed the ground, rose up, and thus spoke: "Oh, King! religion is
" the law of God, whose spirit inspired his prophets, but it depends not on the opinions of
" mortals. We are taught by God's holy word to
" believe, that the spirit of prophecy ended with
" Mahomed, the last and greatest of his messengers. This being, acknowledged by great and
" small, by all nations, and by all degrees of
" people, should your intentions against the true
" faith be once known, it is impossible to conceive
" what hatred you will incur, and what bloodshed
" and disturbance may ensue. It is, therefore,
" advisable, that you should set aside these new
" notions, since the accomplishment of your views
" exceeds the power of mere mortals. Did not
" Chungiz Khan, the most powerful of monarchs,
" and his successors, labour for ages to subvert
" our faith, that they might establish their own?
" What rivers of blood have flowed in the contest,

“till at length the spirit of truth prevailed, and
“they became proselytes to that religion which
“they had endeavoured so long to destroy.” The
King, having listened with attention, replied,
“What you have said is just, and founded on
“friendship and reason. I will for ever lay aside
“all thoughts of this scheme, which has so long
“engaged my attention. But what do you think
“of my project of universal conquest?”

The venerable magistrate replied, “Some kings,
“in former ages, formed the same great design
“which your Majesty has resolved on at present;
“and your power, personal bravery, and wealth,
“give you at least equal hopes of success; but
“the times are not so favourable, and the govern-
“ment of India seems not to stand upon so firm a
“basis as to support itself in your absence. Per-
“fidy and ingratitude daily appear. Brothers
“become traitors to each other, and children con-
“spire against their parents. How much is this
“degenerate age unlike to the virtuous times of
“Alexander? Men were then endued with ho-
“nourable principles, and the cunning and treach-
“ery of the present times were then held in
“utter abomination. Your Majesty has no coun-
“sellors like Aristotle, who, by his wisdom and
“policy, not only kept his own country in peace
“and security, but brought other nations, by
“voluntary consent, to place themselves under his
“master’s protection. If your Majesty can put
“equal confidence in your nobles, and can depend
“as much upon the love of your people as Alex-
“ander was enabled to do, you may then venture

“ to carry your scheme into execution ; if not, we
“ cannot well reconcile it to reason.” The King,
after musing awhile, said, “ What you have told
“ me bears on it the face of sincerity and truth ;
“ but what availeth all this power in armies, in
“ wealth, and in kingdoms, if I content myself
“ with what I already possess, and do not employ
“ it in acquiring fame and glory ? ” Mullik Alla-
ool-Moolk replied, “ There are two undertakings
“ in which the King’s treasure may be expended to
“ good purpose. The first is, the conquest of the
“ southern kingdoms of Hindoostan, such as Run-
“ tunbhore, Chittoor, Jalwur, and Chundery ; and
“ the second, the reduction of the south-eastern
“ provinces as far as the sea, and on the north-
“ west as far as Lumghan and Kabul, so as to
“ form a barrier to protect India from the in-
“ vasions of the Moguls. This,” said the chief
magistrate, “ would secure the peace of Hindoo-
“ tan, and procure to the King immortal honour,
“ by bestowing happiness upon his people ; an
“ object of greater importance than if he should
“ consume the world in the flames of war. But
“ even to succeed in this project, it is requisite
“ that the King should abstain from excess of wine,
“ and from licentiousness.” The King, contrary
to the old man’s expectations, took all this advice
in good part, and applauding his candour pre-
sented him with a robe of honour, ten thousand
rupees, and two horses richly caparisoned, and
granted to him and his posterity two villages in
freehold. The other nobles, though they wanted
the virtue or resolution to speak their minds, were

extremely pleased with the kotwal, and sent him also presents to a large amount.

The King, in the year 699, according
 A. H. 699. to the advice of Mullik Alla-ool-Moolk,
 A. D. 1299. having summoned his brother, Aluf
 Khan, from Sumana, the Vizier from Kurra, and
 others from their respective soobadaries, to the
 presence, deputed them, with an army, against the
 Raja of Runtunbhore.

In the first instance, they took the fort of
 Jhayin, and afterwards invested the capital; but
 Noosrut Khan, the Vizier, advancing too near the
 wall, was crushed to death by a stone from an
 engine. Advantage was taken of the circum-
 stance of the commander-in-chief's death. Raja
 Humbur Dew marched out from the fort, and gave
 battle, having collected, within a short time,
 200,000 men. With this force, he compelled
 Aluf Khan to fall back to Jhayin, with great loss.
 The particulars of this defeat being reported at
 Dehly, the King resolved to take the field in person.
 During his march, he halted for a day at a place
 called Jheelput, and went out hunting. Having
 wandered far from his camp in the chase, he re-
 mained with his attendants all night in a forest.
 On the morning, before sunrise, having occupied a
 spot of rising ground, he sat down with two or
 three attendants, and commanded the court to
 pursue their diversion on the plain below. The
 Prince, Sooliman Shah, entitled Rookn Khan,
 having observed this, it occurred to him, that at
 such a time the King might be cut off, in the same
 manner as he himself had cut off his predecessor.

Rookn Khan thought, also, that being his nephew and brother-in-law, he might, through that relationship, as well as through the influence which as chief secretary he possessed, maintain as good a title as Alla-ood-Deen himself had to the throne. Having, accordingly, communicated his design to a few of the newly-converted Moguls, who had been for some time in his service, and on whose fidelity he firmly relied, he rode up to the King, and discharged a flight of arrows, two of which entered his body, so that he lay for dead on the ground. The Prince, Rookn Khan, now drew his sword, and ran to cut off the King's head; but being told by the royal attendants that he was quite dead, deemed it unnecessary to sever the head from the body.

Rookn Khan then proceeded to the camp, and having ascended the throne, was proclaimed king. Meanwhile, the army was thrown into the utmost confusion: the great men assembled to pay their court, and present their offerings on the occasion; the customary prayers were read from the Koran; the Khootha was formally pronounced in the name of Rookn Khan; and the public criers were ordered to proclaim his accession. The Prince, now descending from the throne, proceeded towards the haram; but Mullik Deenar, the chief eunuch, with his guard, stopped him at the door, swearing, that till he showed him Alla-ood-Deen's head, he should not enter while he had life to oppose it. Alla-ood-Deen, meantime, having recovered his senses, and having had his wounds bound up, imagined that Rookn Khan's

treason must be connected with a preconcerted conspiracy of the nobles, and determined to fly to his brother, Aluf Khan, at Jhayin, accompanied by about 60 servants, who still remained with him. Mullik Humeed, deputy door-keeper of the presence, strongly dissuaded the King from this measure, and recommended him immediately to go to his own camp, and there show himself to the army; observing, that the usurper had not yet had time to establish himself, and that upon seeing the Emperor's canopy, he doubted not but the whole army would return to their duty; adding, at the same time, that the least delay might render his affairs irrecoverable.

Alla-ood-Deen having adopted this advice, mounted his horse with great difficulty, and raising the white canopy, which lay on the field, over his head, proceeded with his small retinue towards the camp. Being joined by some foraging parties on the way, he now appeared guarded by about 500 men, and having ascended an eminence in full view of the camp, his retinue was at once seen by the whole army. The soldiers immediately crowded in thousands around his person, and the court of the usurper was broken up in a few minutes, so that he found himself alone. In this dilemma, he mounted his horse, and fled towards Afghanpoor. Alla-ood-Deen proceeded towards the royal pavilion, and ascending the throne, gave public audience; sending, at the same time, a body of horse in pursuit of his nephew. This party shortly came up with him, severed his head from his body, and laid it at the King's feet. The King gave

orders, at the same time, to seize the usurper's brother, Kootloogh Khan, and the chief conspirators, all of whom suffered death.

When Alla-ood-Deen recovered of his wounds, he continued his march to Runtunbhor, where he was joined by his brother, Alugh Khan, and began again to besiege the place. But the Hindoos defended it so obstinately that numbers of the King's army daily fell. Alla-ood-Deen, however, persisted in his attacks with redoubled resolution, while detachments of his army ravaged the adjacent territories of Malwa and Dhar. The siege being protracted for some months, Oomur Khan and Mungoo Khan (both nephews of the King), who held the government of Budaoon, rebelled: Alla-ood-Deen wrote letters to the several chiefs of those provinces whom he thought loyal, as also to the neighbouring zemindars, to levy forces for the suppression of the rebellion. By these means the rebels were defeated, and both were sent prisoners to the royal camp.

The King caused them to be deprived of sight, in the first instance, but subsequently put them to death, as an example to others. Notwithstanding this severity, one of the most extraordinary conspiracies recorded in history was undertaken by one Hajy Mowla *, the son of a slave of the celebrated Fukhr-ood-Deen, kotwal of Dehly, who died in the former reign. This ambitious youth, finding the King so long engaged in the siege of

* Hajy Mowla was the favourite slave of Fukhr-ood-Deen, kotwal; but who became disgusted with the little attention he received after the death of that eminent person.

Runtunbhore, formed a scheme for creating a revolution in the empire. He was, perhaps, moved to this by the murmuring of the citizens against the present kotwal's deputy (Toormoozy Khan), who, in his master's absence in camp, had oppressed the people severely. The first act of Hajy Mowla was, to collect in the heat of the day, when most people were gone to rest, a mob of citizens, by a forged order from the King. With these he hastened to the house of Toormoozy Khan, and sent word to tell him that a messenger had arrived with an order from the King. Toormoozy Khan, out of respect to the royal order, hastened to the door, when the young impostor, showing him the paper in one hand, cut him down with the other, and killed him. He then read aloud the forged mandate authorizing the act.

The mob now increasing, Hajy Mowla sent parties to secure the city gates, and despatched a person to Alla-ood-Deen Ayaz, kotwal of the new city, to come and examine the King's order. This magistrate, however, having heard of the disturbance, paid no regard to the message, but shut his own gates. Hajy Mowla, in the mean time, with his mob, entered the ruby palace, released the state prisoners, and taking out all the arms, treasure, and valuable effects, divided them among his followers. He then by force seated Alvy, styled also Shah Nunny, (one of the prisoners, a lineal descendant of Shums-ood-Deen Altmish,) upon the throne, and commanded the principal men of the city to pay him obeisance. The King received advice of these transactions,

but did not allow it to effect his prosecution of the siege, which he carried on with apparently renewed vigour. He, however, wrote to Mullik Humeed, his foster-brother, on the subject, who, having raised a party in the city, seized the Budsoon gate, on the seventh day after the usurpation, and took the field, where he was joined by a party of troops who happened to be marching to Dehly from Amroha to be mustered. With these troops Mullik Humeed re-entered the city at the Ghizny gate by surprise, but being opposed at the second gate, called Bhind, by Hajy Mowla and his associates, a sharp conflict ensued. Mullik Humeed, being dismounted, ran up to Hajy Mowla (who was leading on his party with great bravery), and dragging him from his horse, threw him down in the street and slew him, having himself, in the mean time, received several wounds. The faction of Hajy Mowla, dispirited by the death of their chief, gave ground, and dispersed throughout the city. Mullik Humeed, then proceeding to the ruby palace, deposed and slew Shah Nunny Alvy, causing his head to be exhibited on the point of a spear, and thus put an end to the rebellion. Aluf Khan, the King's brother, was directed to proceed to Dehly, in order to punish all who were supposed to have had any share in the late insurrection. The sons and the survivors of the family of the late Fukhr-ood-Deen, kotwal, were put to death, merely on suspicion, for no other cause than that the rebel had been one of their dependants.

Runtumbhore had now been closely besieged

for a whole year, and Alla-ood-Deen, after trying all other means, adopted the following expedient to reduce it. Having collected a multitude of people, and provided each with a bag filled with sand, they began, at some distance from the fort, to form an ascent to the top of the walls*, by which means the troops eventually obtained possession of the place. The Raja Humbur Dew, his family, and the garrison, were put to the sword. This fort is esteemed the strongest in Hindoostan. Ameer Mahomed Shah, the Mogul general, who had taken refuge in Runtunbhore, after the mutiny at Jalwur, having lost most of his men in defence of the fort, was himself lying ill of his wounds, when Alla-ood-Deen entered the place. Alla-ood-Deen, finding him* in this condition asked him, in an insulting manner, "What gratitude would he evince if the King should command his wounds to be immediately cured?" The Mogul fiercely replied, "I would put you to death for a tyrant, and endeavour to make the son of Humbur Dew, to whom my gratitude is due, king." Alla-ood-Deen, enraged at this reply, caused him to be thrown beneath the feet of an elephant. But considering, afterwards, that he was a brave man, and one whose gallantry he had often witnessed, he directed his body to be put in a coffin, and interred with decent solemnity.

The King then commanded that Runmul, the

* The real mode of using the sand bags has, probably, been misrepresented. We can imagine nothing more feeble than a garrison which could allow a gradual ascent of road to be made by the besiegers from the plain to the tops of the works.

Raja's minister, who had come over to the King with a strong party during the siege, should, with all his followers, be put to death, saying, "Those who have betrayed their natural sovereign will never be true to another." After which, bestowing the government of Runtunbhore, with all the booty taken in it, on his brother, Aluf Khan, the King returned to Dehly. But Aluf Khan, falling sick about six months after, died on his way to the capital.

Alla-ood-Deen after the late occurrences, becoming apprehensive of conspiracies against his person, summoned his nobles, and commanded them to give their opinion, without reserve, what should be done to avert these evils. At the same time, he called on them to state what they considered were the real causes of these disorders. They replied, that there were many sources out of which revolutions, dangerous and fatal in their consequences, might proceed. Among others, they hinted at the King's total inattention to business, and the consequent absence of all redress to his subjects. The excessive use of wine appeared to them also a source of many disorders, for when men form themselves into societies for the purpose of drinking, they unbosom their secret thoughts to each other, and are frequently excited to undertake desperate projects. The close connections formed among the nobles of the court they deemed also of danger to the state. Their numerous intermarriages, and the patronage in the hands of a few, gave them a degree of power, which enabled them, by coalition,

to create revolutions whenever so disposed. The last and not the least cause, they thought, arose from the unequal division of property : they considered that the wealth of a rich empire, if confined to a few persons, only rendered them, as governors of provinces, more like independent princes than subjects of the state.

Alla-ood-Deen, approved of many of the remarks of his counsellors, and immediately began to carry into execution the plan which they laid before him. He first applied himself to a strict enquiry into the administration of justice, to redress grievances, and to examine narrowly into the private as well as public characters of all men in office. He procured intelligence of the most secret discourses of families of note in the city, as well as of every transaction of moment in the most distant provinces, and executed justice with such rigour, that robbery and theft, formerly so common, were not heard of in the land. The traveller slept secure on the highway, and the merchant carried his commodities in safety from the sea of Bengal to the mountains of Kabul, and from Tulingana to Kashmeer. He published, also, an edict, prohibiting the use of wine and strong liquors on pain of death. He himself set the example, by emptying his cellars into the streets. In this he was followed by all ranks of people, so that, for some days, the common sewers flowed with wine. He issued orders that marriage, among the nobility, should not be ratified without a license from the crown ; and that no private meetings or political discussions should be held among the nobles

of his court, which proved a severe check on the pleasures of society. This latter order was carried into effect so rigorously, that no man durst entertain his friends without a written permission from the Vizier. At length the King became so rapacious, that he seized the private property, and confiscated the estates both of Mussulmen and Hindoos, without distinction, and by this means accumulated immense treasures. Men, in short, were almost reduced to a level over all the empire. All emoluments were cut off from the different offices, which were now filled with men whose indigence rendered them the servile instruments of his government. He ordered a tax, equal to half the gross annual produce of the lands, to be levied throughout the kingdom*, and to be regularly

* The land-tax, or, more properly speaking, the land-rent, appears, from time immemorial, to have been the principal source of public revenue in almost all the countries of the East, and it indicates a very limited knowledge of the principles of political economy. The Hindoos demanded from their subjects a certain portion of the crop; the Mahomedans commuted this tax in kind into a money-payment, according to the relative value of the portion in kind, and the value of the precious metals. The British government, apparently losing sight altogether of the original Hindoo principle, which is capable of being continued for ever, is disposed to strike an average of the money-payments of ten or twenty years, and to fix a permanent assessment, in specie, on an article, the value of which fluctuates daily; and this with a view, it seems, of ensuring to the state a fixed revenue, and of limiting the demand on the cultivator: but, in truth, so far from making the assessment fixed, with regard to the agriculturist, it is, in reality, the most variable of all imposts. A tax, which has no reference to the value of the crop, may, in fact, be light one

transmitted to the exchequer. He appointed officers to superintend the revenue collectors, whose office it was to take care that the zemindars should demand no more from the cultivators than the estimate which the zemindars themselves had made; and in case of disobedience or neglect, the superintendents were obliged to refund the amount, and to pay a fine. The farmers were restricted to the occupation of a certain quantity of land, and to a limited number of servants and cattle. No grazier was allowed to have above a certain number of cows, sheep, and goats, and a tax was paid for keeping even that number, so that many of the village registrars abandoned their offices; and the mokuddums, or heads of villages, who formerly possessed large farms, and maintained expensive establishments, were obliged to dismiss them, and to cause many of the menial offices of their families to be performed by their own wives and children. Neither were they permitted to resign their employments, till they found others as capable as themselves to execute their duties. It was a common saying of the King, "That religion had no connection with civil government, but was only the business, or rather amusement of private life; and that the will of a wise prince was better than the variable opinions of bodies of men."

The King himself being wholly illiterate, it became a maxim, with the learned men at court,

year, when grain is scarce and dear, but it becomes onerous the moment the reverse takes place, and the demand for the raw produce slackens or ceases altogether.

to talk upon no subjects beyond the King's knowledge. He was, however, so sensible of the disadvantages under which he laboured, that he applied himself privately to study, and notwithstanding the difficulty of acquiring the knowledge of Persian, after he once bent his mind to it, he soon read all addresses, and made himself acquainted with the best authors in the language. After he had made such progress as to be able to take part in learned discourses, he encouraged literary subjects, and showed particular favour to all the eminent men of that age, particularly to Kazy Mowlana Kohramy, and Kazy Moghees-ood-Deen. He appointed the last of those learned men to explain the law to him; which he did, according to the true spirit, in every point upon which he was consulted. He did not, however, do it without fear and trembling, where it differed from the King's notions of good government.

The King, one day addressing himself to Kazy Moghees-ood-Deen, said, he wished to put a few questions to him on the subject of the law. As the King had not only never consulted the learned men on any former occasions, but had declared them all to be hypocrites and rogues, the Kazy was confounded, and replied, "I fear, by what your Majesty proposes, that my last hour is come; if so, and it be your Majesty's will, I am prepared to die; but it will be only adding unnecessarily to the crime, if I am to be punished for speaking the truth, and according to the word of God." The King asked why he was afraid. He replied, "If I speak the truth, and your Majesty is

“offended, it may cost me my life, and if I speak
“falsely, and your Majesty should ascertain the
“truth from others, I shall then be deserving of
“death.” The King told him to allay his apprehensions, and to answer his questions in conformity with the law of the Prophet (on whom be the peace of God). — First question. “From what
“description of Hindoos is it lawful to exact
“obedience and tribute?” — Answer. “It is lawful to exact obedience and tribute from all infidels, and they can only be considered as
“obedient who pay the poll-tax and tribute
“without demur, even should it be obtained by
“force; for, according to the law of the Prophet, it
“is written, regarding infidels, ‘Tax them to the
“extent that they can pay, or utterly destroy them.’
“The learned of the faith have also enjoined the
“followers of Islam, ‘To slay them, or to convert
“them to the faith;’ a maxim conveyed in the
“words of the Prophet himself. The Imam Huneef, however, subsequently considers that the
“poll-tax, or as heavy a tribute imposed upon
“them as they can bear, may be substituted for
“death, and he has accordingly forbidden that
“their blood should be heedlessly spilt. So that
“it is commanded that the Juzeea (poll-tax) and
“Khiraj (tribute) should be exacted to the uttermost farthing from them, in order that the
“punishment may approximate as nearly as possible to death.”* The King smiled and said,

* When we consider that the whole of the Hindoo population, under the Bengal presidency, is subjected to Mahomedan law alone, it is instructive to know what are the rights which the most orthodox of the FAITHFUL conceive them entitled to.

“ You may perceive, that without reading learned books, I am in the habit of putting in practice, of my own accord, that which has been enjoined by the Prophet.” — Second question. “ Is it lawful to punish public servants who may be guilty of taking bribes, or of defrauding the government, in the same manner as if they had committed theft, and were actually thieves ? ” — Answer. “ If a public servant is handsomely paid, according to the responsibility and labour imposed on him, and he is then guilty of receiving bribes, or of extorting money by force from those with whom he has business, it is lawful to recover the same from him by any means which the government may think fit ; but it is unlawful to deprive him of life or limb like a common malefactor.”

The King replied, “ In this particular, also, I have acted in conformity with the law ; for I make a point of exacting, even by rack and the torture, all such sums as are proved to have been fraudulently obtained by the public servants.” — Third question. “ Am I entitled to retain, as my private property, the wealth I obtained during my campaign against Dewgur, before I ascended the throne ; or ought it to be placed in the public treasury ; and has the army any right to a portion of that booty ? ” — Answer. “ The portion of the King, in that booty, is only one share in common with every soldier who accompanied him on the expedition.”

The King was displeased at this reply ; and said, “ How can that be considered public property, or

“ belonging to the troops, which I obtained during
“ the time I was a general, and which was gained
“ through my own personal exertions ? ”

The Kazy replied, “ Whatever the King may
“ have obtained by his individual exertion belongs
“ to him; but whatever is obtained by the exertion
“ of the troops, should be equally shared with them.”

— Fourth question. “ What portion of the above
“ property belongs of right to me individually, and
“ to my children ? ”

The Kazy said, inwardly, My fate is now
certainly determined; for since the King was
angry at the former reply, that which I must now
give will be still more offensive.

The King said, “ Speak! I spare your life.”

The Kazy replied, “ There are three modes in
“ which your Majesty may act.”

“ 1. If you mean to act with strict justice,
“ and according to the laws of the caliphs, you
“ will be content by retaining for yourself one
“ portion in common with others who shared in
“ the danger.

“ 2. If you would take a middle course, you
“ will retain for yourself a share equal to the
“ largest portion of the booty which has fallen to
“ the lot of any single officer in the expedition.”

“ 3. If your Majesty, on the other hand,
“ adopts the opinions which will be given probably
“ by such learned men who look out for passages
“ in the holy books, as authority in order to recon-
“ cile the minds of kings to despotic acts, you will
“ reserve for yourself out of that booty a portion
“ something greater than any other of the gene-

“ rals, and such as may be suitable to the splendour and dignity of the crown; but I cannot think that the King can found a plea to any thing beyond this; your royal children may, also, on the same grounds, each be allowed a portion, either equal to a share of each common soldier, or to the share of an officer of rank.” The King became angry, and said, “ Do you mean to assert, then, that the private expenses of my household, and the money which is distributed in presents and rewards, is done contrary to the law.” The Kazy replied, “ When the King consults me on points of law, I am compelled to answer according to the written law of the Koran; but if you ask me on the score of policy and government, I can only say whatever you do is right; and according to the custom of governments, the more you accumulate and expend, the greater is the splendour which attends your court and your reign.” Upon this the King said, “ I am in the habit of stopping one month’s pay for three successive years, from every soldier who neglects to appear at muster; I always make it a rule, also, to extirpate every living soul of the family of a person going into rebellion, and to confiscate the whole of their property, in whatever country it may be. Do you mean to say, also, that it is unlawful to exact fines from fornicators, thieves, and drunkards?”

The Kazy, overpowered by the language and manner of the King, got up, and went as far as the threshold of the hall, where he prostrated himself; and as he rose pronounced, “ Oh, King, all

“that thou doest is contrary to law ;” with this he absconded. The King retired in a great fury to the private apartments, while the Kazy, having reached his home, made his will, and sat patiently and resigned, awaiting the arrival of the executioner.

On the following day, contrary to his expectation, the King sent for the Kazy, and received him with great kindness. He conferred on him a handsome gold embroidered vest, and a purse of 1000 tunkas, and said, “Although I have not had the advantage of reading books like yourself, I can never forget that I was born the son of a Mussulman ; and while I am quite prepared to admit the truth of all you say, yet, if the doctrines which you call law were put in practice, they alone would not answer the purpose of government, and more particularly such a government as this of Hindoostan. Unless severe punishments were inflicted for crimes they could never be checked ; so that while I act with rigour in all such cases, according to the best of my judgment, I place reliance on God, that, if I have erred, the door of mercy will be open to me a repentant sinner.”

Alla-ood-Deen about this time sent an army by the way of Bengal to reduce the fort of Wurungole in Tulingana, while he himself marched towards Chittoor, a place never before attacked by the troops of the Mahomedans. After a siege of six months, Chittoor was reduced in the year 703, and the government of it conferred on the King’s eldest son, the Prince

A. H. 703.

A. D. 1303.

Khizr Khan, after whom it was called Khizrabad. At the same time, the King bestowed upon Khizr Khan regal dignities, and he was publicly proclaimed successor to the throne. Intelligence of these distant expeditions becoming known in Ma-wur-ool-Nehr, Toorghay Khan, the Mogul chief who had distinguished himself formerly against Zuffur Khan, thinking that Alla-ood-Deen would for a long time be absent, seized the opportunity of invading Hindoostan. The King, hearing of this dangerous inroad, abandoned, for the present, his designs on the Deccan, and caused his army to return to Dehly. Toorghay Khan, with twelve tomans of Mogul horse, amounting to 120,000 men, reached the capital, and encamped on the banks of the Jumna. The cavalry of the Indian army being absent on the expedition to Wurungole, the King was in no condition to face the enemy on equal terms, and therefore contented himself with entrenching his infantry on the plain beyond the suburbs, till he could collect the forces of the distant districts. The Moguls, meanwhile, having command of the adjacent country, prevented all succours from joining the Indians, and proceeded to such lengths as to plunder the suburbs of Dehly, in the King's presence, without his being able to check them. Affairs remained in this state for two months; when Alla-ood-Deen, according to some authors, had recourse to supernatural aid, and applied to a saint of those days, whose name was Nizam-ood-Deen Owlia. The effect was, that, one night, without any apparent cause, the Mogul army was seized with a panic, which

occasioned their precipitate retreat to their own country; an event ascribed by the historians of the day, and by the people of Dehly, to the miraculous intervention of the saint. The King, during this alarming period, was constrained to confess, that his ideas of universal conquest were absurd.

Alla-ood-Deen, relieved from the perils of this invasion, caused a palace to be built upon the spot where he had entrenched himself, and directed the citadel of Old Dehly to be pulled down, and built anew. But apprehensive of another invasion of the Moguls, he increased his forces so greatly, that upon calculating the expense, he found his revenues, and what treasures he had himself amassed, could not support them above six years. In this dilemma he resolved to reduce the pay of the army, but it occurred to him that this could not be done with propriety, without lowering, proportionably, the price of horses, arms, and provision. He therefore caused an edict to be proclaimed, which he strictly enforced throughout the empire, fixing the price of every article of consumption. To accomplish the reduction of the prices of grain, in particular, he caused large magazines to be built upon the rivers Jumna and Ganges, and other places convenient for water-carriage, under the direction of Mullik Kubool. This person was authorised to receive half of the land tax in grain; and the government agent supplied the markets when any articles rose above the fixed price.

The first regulation was established for fixing

the prices of grain at Dehly, from which we may suppose what those were for the country towns : —

Wheat, per domuny, $7\frac{1}{2}$ jeetuls. •
Barley, domuny, 4 jeetuls.
Cheny, domuny, 5 jeetuls.
Rice in the husk, ditto, 5 jeetuls.
Oorud in the husk, ditto, 3 jeetuls.
Mutt in the husk, ditto, 3 jeetuls.

The prices remained fixed during this reign; but, in consequence of a want of water, a dearth ensued, and a difference took place in practice. It is difficult to conceive how so extraordinary a project should have been put in practice, without defeating its own end. Such a plan was neither before ever carried into effect, or has it been tried since; but it is confidently asserted, that the orders continued throughout the reign of this monarch. † The importation of grain was encouraged; while to export it, or any other article of provision, was a capital crime. The King himself had a daily report laid before him of the quantity sold and remaining in the several granaries; and overseers

• The domuny is equal to 2lbs., and the jeetul, a copper coin, weighing 6dwts.

† Ferishta, without being aware of it, is obliged to confess, that though the orders continued unannulled, the practice was at variance with them, owing to the dearth which ensued, as he states, for want of water. Such a cause might have increased the calamity, but was not requisite to produce it. The period was too remote for Ferishta to become personally acquainted with the fact.

were appointed in the different markets to inform him of abuses, which were punished with the utmost rigour. Alla-ood-Deen established also a public office and inspectors, who fixed the price of the various kinds of cloth, according to its quality, obliging the merchants to open their shops at certain hours every day, and sell their goods at the stipulated prices.

The prices established for cloth formed the second regulation : —

	Tunkas.	Jeetuls.
Cheer, Dehly, per piece * - -	16	0
Cheer, Kotla, ditto - -	6	0
Cheer, common, ditto - -	3	0
Kullaye, ditto - - -	0	8
Koorsy, ditto - - -	0	6
Nal Nagory, ditto - -	0	24
Siree Saf, fine, ditto - -	5	0
Ditto, ditto, middling, ditto -	3	0
Ditto, ditto, coarse, ditto -	2	0
Sillahutty, fine, ditto - -	4	0
Ditto, middling, ditto -	3	0
Ditto, coarse, ditto -	2	0
Kirpas, fine, 20 guz †, - -	1	0
Ditto, middling, 30 ditto -	1	0
Ditto coarse, 40 ditto -	1	4

The treasury, at the same time, opened a loan, by which merchants were enabled to procure ready

* The names of these cloths are many of them lost.

† The guz varies from 21 to 32 inches.

money to import cloth from the neighbouring countries, where the poverty of the people rendered their manufactures cheaper. But what is somewhat unaccountable, while the exportation of the finer kind of manufacture was prohibited, it was not permitted to be worn at home, except by special authority from the King, which favour was only granted to men of rank.

As the value of horses had risen greatly by combination amongst the dealers, who bought them all up from the Persian and northern merchants to enhance the price, the King published an edict, by which merchants were obliged to register the prices paid for horses, and to sell them at a certain profit within a limited time, if that price was offered them, otherwise the King took them upon his own account.

The third regulation fixed the prices of horses:—

1st class of horses from 100 to 120 tunkas.*

2d class of horses from 80 to 90 ditto.

3d class of horses from 65 to 70 ditto.

Ponies, from 12 to 20 ditto.

Care was taken that the merchants who brought those animals should not sell them to dealers wholesale, but reserve them for persons who wanted them for use. As many frauds were practised in spite of this regulation, a number of horse-dealers were whipt out of the city, and others even put to death.

* 160 rupras.

The fourth regulation regarded the sale of slaves of both sexes : —

1st class, from 100 to 200 tunkas.

2d class, from 20 to 40 ditto.

3d class, from 5 to 10 ditto.

The fifth regulation regarded the sale of cattle, oxen, sheep, goats, camels, and asses : in short, every useful animal, and all commodities, were sold at a stated price in the markets.

These regulations extended even to the price of grocery : —

Sugar-candy, 1 seer, 2 jeetuls.

Moist sugar, 1 seer, 1 jeetul.

Red and coarse sugar, 1 seer, $\frac{1}{2}$ jeetul.

Lamp oil, 3 seers, 1 jeetul.

Ghee (clarified butter), 1 seer, $\frac{1}{2}$ jeetul.

Salt, 5 seers, 1 jeetul.

Onions and garlick, 1 seer, 1 jeetul.

The King received daily reports from three different departments on this subject ; and he even employed the boys in the street to go and purchase articles, to ascertain that no variation took place from the fixed rates.

It is related in the Moolhikat of Sheikh Einood-Deen Beejapoory, that one of his favourites, by way of a joke, proposed a fixed price for prostitution ; and the King, smiling, said, Very well, that shall be fixed also. Accordingly, prostitutes were classed under the denomination of first, second, and third, and a price fixed on them.

In order to comprehend the true value of the money of that day, it is proper to state, that a tunka was equal to a tola in weight, whether of gold or silver, and a tunka of silver was equal to 50 jeetuls. The jeetul was a small copper coin, the weight of which is not now known. Some conceive it was a tola; while others are of opinion, that the jeetul, like the pice of the present day, weighed $\frac{3}{4}$ of a tola. The maund of the time of Julal-ood-Deen weighed 40 seers, and each seer weighed 24 tolas. It is to be understood, whenever I speak of tolas generally, I mean silver tolas; and this may serve as a guide to all calculations hereafter in this work.*

The King having thus regulated the prices of articles, his next care was to new-model his army. He settled the pay of every horseman for himself and his horse. The first class had 234 tunkas, the second class, 156, and the third class, 88 tunkas annually, according to the goodness of the horse; and, upon a muster, he found his cavalry to consist of 475,000.†

* A sicca rupee of the present day, weighs one tola, or nearly 8 dwts of silver, and is worth 48. 62. or 76 copperpice, according to the size, which varies in different parts of India; so that if we substitute the word rupee for tunka, and pice for jeetul, we shall approach as near to the truth, as the text will allow, and sufficiently so as to give the reader some general notion of the value of the coins above alluded to.

† We ought to be able to form some notion of the value of the precious metals in India, in the beginning of the fourteenth century, when we know that the first class of horsemen received 234 tunkas or rupees annually, and that the same class only receive 220 annually, in the nineteenth century. But all in-

: In the mean time, in the year 704,
 A. H. 704. Ally Beg (one of the descendants of
 A. D. 1304. Chungiz Khan) and Khwaja Tash, with
 40,000 horse, made an irruption into India. They
 passed to the north of Lahore, and skirting the
 Sewalik mountains, penetrated without opposition
 to Amroha. The King sent Toghluk Khan with a
 force against them ; and the Moguls were defeated,
 with the loss of 7000 men killed and wounded.
 Ally Beg and Khwaja Tash, with 9000 of their
 troops, were made prisoners, and sent in chains
 to the King, who ordered the chiefs to be thrown
 under the feet of elephants, and the soldiers to be
 put to death ; while, as a reward for his services,
 Toghluk Khan was nominated viceroy of Punjab.

Aluf Khan* was, about this time, appointed go-
 vernor and commander of the troops in Guzerat,
 and sent thither with a great force. Ein-ool-Moolk
 Mooltany, another chieftain, was also sent with
 an army to effect the conquest of Malwa. He was
 opposed by Koka, the Raja of Malwa, with 40,000
 Rajpoot horse, and 100,000 foot. In the engage-
 ment which ensued, Ein-ool-Moolk proved vic-
 torious, and reduced the cities of Oojein, Mando,
 Dharanuggurry, and Chundery. After these suc-
 cesses, he wrote an account of the same to the

formation on these subjects leads to the conclusion, that the
 relative value of the precious metals was much greater in the
 fourteenth century all over the world, than it is here repre-
 sented, and consequently, that the pay of the soldier was very
 much higher then, than in modern times.

* The author of the *Mirut Ahmudy*, a very modern work,
 relates, that a mosque, built by Aluf Khan, at Nehrwalla, is still
 standing.

King, who, on receiving it, commanded illuminations to be made for seven days throughout the city of Dehly. Nehr Dew, Raja of Jalwur, panic-struck at the rapid progress of Ein-ool-Moolk, surrendered that place without opposition. At this time, however, Ray Ruttun Sein, the Raja of Chittoor, who had been prisoner since the King had taken the fort, made his escape in an extraordinary manner. Alla-ood-Deen, having received an extravagant account of the beauty and accomplishments of one of the Raja's daughters, told him, that if he would deliver her over to him, he should be released. The Raja, who was very ill treated during his confinement, consented, and sent for his daughter, with a manifest design to prostitute her to the King. The Raja's family, however, hearing of this dishonourable proposal, concerted measures for poisoning the Princess, to save the reputation of the house. But the Raja's daughter contrived a stratagem by which she proposed to procure her father's release, and preserve her own honour. She accordingly wrote to her father, to let it be known that she was coming with all her attendants, and would be at Dehly on a certain day, acquainting him with the part she intended to act. Her contrivance was this. Having selected a number of the dependents of the family, who, in complete armour, concealed themselves in litters (such as are used by women), she proceeded with such a retinue of horse and foot, as is customary to guard ladies of rank. Through her father's means, she received the King's passport, and the cavalcade proceeding by slow marches to Dehly, was ad-

mitted without interruption. It was night when the party arrived, and, by the King's especial permission, the litters were allowed to be carried into the prison, the attendants having taken their stations without. No sooner were they within the walls, than the armed men leaping out of the litters, put the King's guards to the sword, and carried off the Raja. Horses being already prepared for his flight, he mounted one, and rushing with his attendants through the city, before opposition could be made, fled to his own country among the hills, where his family were concealed. Thus, by the exertions of his ingenious daughter, the Raja effected his escape, and from that day continued to ravage the country then in possession of the Mahomedans. At length, finding it of no use to retain Chittoor, the King ordered the Prince Khizr Khan to evacuate it, and to make it over to the nephew of the Raja. This Hindoo prince, in a short time, restored the principality to its former condition, and retained the tract of Chittoor as tributary to Alla-ood-Deen during the rest of this reign. He sent annually large sums of money, besides valuable presents, and always joined the imperial standard in the field with 5000 horse and 10,000 foot.

In the year 705, Eibuk Khan, an
A. H. 705. officer of Ameer Dawood Khan, ruler of
A. D. 1305. Mawur-ool-Nehr, in order to revenge the death of Ally Beg and Khwaja Tash, invading Hindoostan, ravaged Mooltan, and proceeded to Sewalik. Ghazy Beg Toghluk, in the mean time, having taken up a position in ambuscade, on the

banks of the Indus, awaited the return of the Moguls to their country, and falling suddenly upon them, defeated them with great slaughter. Those who escaped the sword, finding it impossible to force their way home, retired into the desert, where thirst and the hot winds which blow at that season put an end to their miserable lives; so that out of 57,000 cavalry, besides their followers, who were still more numerous, only 3000 souls who were taken prisoners survived this defeat. These unfortunate wretches were reserved for a miserable fate. They were sent to Dehly with their chief, Eibuk Khan, where, being trodden to death by elephants, a pillar was raised before the Budaoon gate, formed of their skulls; and I am informed that a portion of it is to be seen at this day. All the Mogul women and children taken in this war were sent to different parts of the kingdom to be sold, in the markets, as slaves. These repeated misfortunes did not deter the Moguls; for soon after Yekbalmund, a chief of reputation, again invaded Hindoostan. But Ghazy Beg Toghluk also defeated the Moguls with great slaughter, and sent some thousand prisoners to Dehly, who were put to death according to the custom of the times. From henceforward the Moguls gave over all thoughts of invading Hindoostan for many years, and were even hard pressed to defend themselves; for Ghazy Beg Toghluk, making incursions into their country every year, plundered the provinces of Kabul, Ghizny, Kandahar, and Gurmseer, and had the inhabitants under heavy contributions.

In the mean time Alla-ood-Deen was employed

in the improvement of his internal government ; and had such extraordinary success in whatever he undertook, that the superstition of the times ascribed it to supernatural agency, so much were people amazed at the good effects that resulted from his measures. Ram Dew, Raja of Dewgur, having neglected to send the tribute for the last three years, Mullik Kafoor (known by the name of Huzar Deenary *) was invested with the title of Mullik Naib, and placed in command of an army. Accompanied by many officers of renown, he was ordered to subdue the countries of the south of India, which, according to the language of the people, is denominated Deccan. The Emperor's attachment to Mullik Kafoor exceeded all bounds, and his wish now was to raise him to distinction among the nobles. The army was put under his especial charge, and the nobles were directed to pay their respects to him daily, as to a sovereign. This created great disgust, but no one durst complain. Khwaja Hajy, a man much esteemed in those days for his good principles, was appointed second in command in this expedition, which, (according to the authority of Kazy Ahmud Ghufary, who composed the Jehan-Ara,) in the beginning of the year 706, marched from Dehly, consisting of an army of 100,000 horse. This expedition was reinforced on the way by the troops of Ein-ool-Moolk Mooltany, governor of Malwa, and Aluf Khan,

A. H. 706.
A. D. 1306.

* He derived this title from having been originally purchased for a thousand deenars.

governor of Guzerat. Kowla Devy, one of the King's wives, and who has been before mentioned, hearing of this expedition, addressing herself to the King, told him, that before she was taken prisoner, she had borne two daughters to her former husband. That one of them (the eldest,) she heard, had since died, but that the other, whose name was Dewul Devy, and who was only four years old when she left her, was still alive. She, therefore, begged that the King would give orders to his generals to endeavour to get possession of her and send her to Dehly.

Mullik Naib Kafoor passed through Malwa, and having encamped on the borders of the Deccan, sent the King's order to Kurrun Ray, to deliver up his daughter Dewul Devy, which was now urged as a pretext for commencing hostilities in case of refusal. The Raja could by no means be brought to agree to this demand. According to the Moolhikat, Mullik Naib Kafoor encamped for some time in the district called Sooltanpoor, and he states that the district and town had this name from that time. Finding he could make no impression on the rajas in that vicinity, Mullik Naib in person, marched from thence, directing Aluf Khan, with his forces from Guzerat, to join him by the route leading through the mountains of Buglana, so as both to enter the Deccan together. Aluf Khan was opposed by Kurrun Ray, who for two months defeated him in every attempt to force his passage, in which time several actions were fought. Shunkul Dew, the Prince of Dewgur, had long sought to obtain the hand of the young Dewul

Devy ; but she being of the tribe of Rajpoot, and Shunkul Dew a Mahratta, her father withheld his consent to their union. At this time, however, Shunkul Dew sent his own brother, Bheem Dew, with presents to Kurrun Ray, persuading him, that as Dewul Devy was the occasion of the war, if he would deliver her over to him, the troops of the Mahomedans, in despair of obtaining their end, would return to their own country. Kurrun Ray, relying much on the young Prince's aid, consented to the proposal, and reluctantly gave his daughter, then in her thirteenth year, in marriage to Shunkul Dew.

Aluf Khan, hearing this, was much concerned lest the King should impute this circumstance to his neglect, and resolved, at all events, if possible, to secure her before her departure. He was apprehensive that his own life depended on success. He acquainted his officers with the peculiarity of his situation, and they unanimously promised him their support. They entered the mountains in several directions, and engaging the Raja, gave him a total defeat. Kurrun Ray fled to Dewgur, leaving his elephants, tents, and equipage on the field. Aluf Khan pursued him through several passes for some time, and at length was within one march of Dewgur. Having entirely lost the track of the fugitives, he was in deep despair, when an accident threw the object of his desire in his way. While halting, for two days, to refresh his army among the mountains, some of his troops, to the number of 300, went without leave to see the caves of El-loora, in the neighbourhood of Dewgur, from

which city his camp was not far distant. During this excursion, they perceived a body of horse approaching, whom they apprehended to belong to Shunkul Dew. Although they were few in number, the Mahomedans saw no safety in flight, but determined to stand on the defensive, and accordingly prepared to receive the enemy. This troop proved to be the retinue of Bheem Dew, who was conveying the young bride to his brother. The two parties instantly engaged, but the Hindoos were put to flight, while an arrow having pierced the horse of Dewul Devy, she fell, and was left on the ground. The conquerors seeing her, gathered round her horse, and commenced a bloody scuffle with the enemy for the prize. This might have proved fatal to the object of their contention, had not one of her female slaves discovered her name and quality, conjuring them to carry her to their commander. On hearing this the soldiers knew the peril of treating her with indignity ; and while an express was despatched with the news to Aluf Khan, they conducted her with great care and respect to his camp.

Aluf Khan, having obtained this prize, was exceedingly rejoiced, knowing how acceptable it would be to his sovereign, over whom the lady's mother had so great influence. He, therefore, prosecuted his conquests no further, but returned to Guzerat, and proceeded from thence, with Dewul Devy, to Dehly, where he presented her to her mother. In a few days after her arrival, her beauty inflamed the heart of the King's son, Khizr Khan, to whom she was even-

tually given in marriage. The history of the loves of this illustrious pair is written in an elegant poem composed by Ameer Khoosrow Dehly. Let us now return to Mullik Naib Kafoor, whom we left entering the Deccan. Having first subdued great part of the country of the Mahrattas, which he distributed among his officers, he proceeded to the siege of Dewgur, since known by the name of Dowlutabad. Ram Dew, being in no condition to oppose the Mahomedan troops, left his son Shunkul Dew in the fort, and advanced with presents to meet the conqueror, in order to obtain peace. Mullik Naib Kafoor, accordingly, having drawn up an account of his expedition sent it to the King, and some time after brought Ram Dew to Dehly, with rich presents and seventeen elephants, to pay his respects, where he was received with great marks of favour and distinction. Ram Dew had royal dignities conferred upon him; the title of Ray Rayan was granted to him, and he was not only restored to his government, but other districts were added to his dominions, for all of which he did homage, and paid tribute to the King of Dehly. The King, on this occasion, gave him the district of Nowşary, near Guzerat, as a personal estate, and a lack of tunkas to bear his expenses home. Nor did Ram Dew neglect to send the annual tribute to Dehly during his lifetime.

During the absence of Mullik Kafoor on this expedition, the King employed himself in taking a strong fort to the southward of Dehly, belonging

to Seetul Dew, Raja of Sewana, which had often been attempted in vain. When Seetul Dew, Raja of Sewana, found he could hold out no longer, he sent his own image, which had been cast in pure gold, to Alla-ood-Deen, with a chain round its neck in token of submission. This present was accompanied with a hundred elephants, and other precious effects, in hopes of procuring peace. Alla-ood-Deen received the presents, but returned him for answer, that unless he came and made his submission in person, he could hope little from his dumb representative. The Raja, finding his enemy inexorable, threw himself upon his mercy, and delivered up the place, which, after being given over to plunder, was again restored. But the King alienated a great part of the Raja's country to his favourite chiefs, and compelled the Raja to do homage for the remainder.

It is related that the Raja of Jalwur, Nehr Dew, as has been stated above, resided at the court of Dehly. One day the King was boasting, that at the present day no raja of Hindoostan dared to oppose his arms; on which Nehr Dew, in the plenitude of folly, replied, "I will suffer death, if I do not myself raise an army that shall defeat any attempt of the King's troops to take the fort of Jalwur." The King directed him to quit the court, and finding he was collecting troops, ordered a division of the army to besiege Jalwur; and the more to show his contempt for Nehr Dew, placed the troops under the command of one of the slave girls of the palace, called Gool Belusht, "the Rose of Heaven." She had nearly succeeded in taking

the fort, and evinced great bravery, but she fell sick and died. The siege was then conducted by her son Shaheen. Nehr Dew quitted the fort, and attacking the royal army, slew Shaheen, with his own hand, and the Mahomedans retreated four days successively towards Dehly. Alla-ood-Deen, vexed at this repulse, sent strong reinforcements under Kumal-ood-Deen, a general of distinction, who succeeded at last in taking Jalwur by storm, and made a dreadful slaughter of the garrison, putting Nehr Dew and his family to the sword, and plundering all his treasures. The news of this event created great joy at the capital.

About this time the King, being informed that an expedition, which he had sent by the way of Bengal to Wurungole, in the country of Tulingana, had failed, and that his army on that side had been obliged to retreat in great distress,
A. H. 709.
A. D. 1309. he sent Mullik Kafoor with another army to invade that country, by the way of Dewgur. This chief had orders, that if Luddur Dew, Raja of Wurungole, should consent to give him a handsome present, and promise an annual tribute, to return without prosecuting the war. When Mullik Kafoor and Khwaja Hajy had reached Dewgur, Ram Dew came out to meet them with offerings, and carrying them home, entertained them with great hospitality. He also ordered his markets to the camp, with strict orders to sell every thing according to the King's established prices in his own dominions. Mullik Kafoor, having marched from Dewgur, appeared at

Indore*, on the frontiers of Tulingana, and issued orders to lay waste the country with fire and sword. This confounded the inhabitants, who had never injured their wanton enemies. Meanwhile the neighbouring rajas hastened with their forces to support Luddur Dew at this alarming crisis; but as the Moslem army proceeded by forced marches, the Raja was compelled, before the arrival of his allies to shut himself up in the fort of Wurungole, a place of great strength. The allied rajas also occupied several other strong holds in the country. Mullik Kafoor immediately invested Wurungole and began his attacks, which were repelled with great bravery. Notwithstanding the interruptions that Mullik Kafoor received from the auxiliary rajas without the place, the town of Wurungole, after some months' siege, was taken by assault, and many of the garrison put to the sword; because the inner fort, to which Luddur Dew had retired, was insufficient to contain the whole. Luddur Dew, driven to this extremity, purchased peace by presenting 300 elephants, 7000 horses, and money and jewels to a large amount; agreeing, at the same time, to pay an annual tribute. Mullik Kafoor, after this advantageous peace, returned with his army to Dehly. He despatched before him the account of his victories, which was read from the pulpit, and public rejoicings were ordered. On his approach to the city, the King himself came out to the Chubootra Nasiry, near the Bu-

* This town is situated about 60 miles due west of the city of Hyderabad, in the Deccan, and must not be confounded with that of the same name in Malwa.

daoon gate, to receive him, and there the conqueror laid all the spoils at his sovereign's feet.

A. H. 710. In the year 710, the King again sent
A. D. 1310. Mullik Kafoor and Khwaja Hajy, with a great army, to reduce Dwara Sumoodra and Maabir * in the Deccan, where he heard there were temples very rich in gold and jewels. Having reached Dewgur, they found that Ram Dew, the old King, was dead, and that the young Prince, Shunkul Dew, was not well affected to the Mahomedans. Leaving, therefore, some officers with part of the army at the town of Peitun, on the Godavery, Mullik Kafoor continued his march to the south. When the Mahomedans crossed the Raja's boundary, they began to lay waste the country, and eventually reached the sea-coast, after three months' march from Dehly; during a great part of which time they were opposed by the Hindoos, whose countries they traversed. Among others they engaged Bilal Dew, Raja of the Carnatic †, and defeating him, took him prisoner, and ravaged his territory. They found in the temples prodigious spoils, such as idols of gold, adorned with precious stones, and other rich effects, consecrated to Hindoo worship. On the sea-coast, the conqueror built a small mosque, and ordered prayers to be read ac-

* The Mahomedans of India, in common with the Arabs, called all the west coast of India, Maabir, or the Landing-place, from their making it the first land after they leave Arabia.

† By the Carnatic, must be understood the country lying south of Satara and Beejapoor as far as Mysoor. The Carnatic of Europeans forms no part of the Carnatic kingdom or nation, but belongs to the geographical division, termed Draveda.

according to the Mahomedan faith, and the *Khootba* to be pronounced in the name of Alla-ood-Deen Khiljy. This mosque remains entire in our days at Sett Bund Rameswur*; for the infidels, esteeming it a house consecrated to God, would not destroy it. The town of Dwara Sumoodra has, I understand, by the encroachment of the sea, been destroyed, and now lies in ruins.

Mullik Kafoor, having effected the object of his expedition, prepared to return to Dehly with the spoils. The night before his intended march, a quarrel arose among some brahmins, who had taken refuge in his camp. Some one who understood their language found the quarrel regarded hidden treasures, which being communicated to the superintendent of the market, the brahmins were seized and carried to Mullik Kafoor. At first, they denied any knowledge of the treasures; but their lives being threatened, and each being questioned apart, and apprehensive that one would inform against the other, they at length discovered the secret. Seven different places were pointed out near the camp, where treasures were concealed. These being dug up, and placed upon elephants, Mullik Kafoor returned to Dehly, where he arrived, without any remarkable occurrence, in the year 711. He presented the King
A. H. 711. with 312 elephants, 20,000 horses, 96,000
A. D. 1311. maunds of gold, several boxes of jewels and pearls, and other precious effects. Alla-ood-

* The Rameshwur, here alluded to, must be the point of that name in Canara, south of Goa, and not that at "Adam's Bridge," on the gulf of Manar.

Deen, on seeing this treasure, which exceeded that of the Badawurd of Purveez*, was greatly rejoiced, and rewarded all his officers with largesses. To each of the principal offices he gave ten maunds of gold, and to the inferior five. The learned men of his court each received one maund; and thus in proportion he distributed wealth to his servants, according to their rank and quality. The remainder was melted down, coined, and lodged in the treasury. It is remarkable that silver is not mentioned, as having been taken during this expedition to the Carnatic, and there is reason to conclude that silver was not used as coin in that country at all in those days. No person wore bracelets, chains, or rings of any other metal than gold; while all the plate in the houses of the great, and in the temples, was of beaten gold.†

Amongst other extraordinary events of this reign is the massacre of the newly converted Mahomedan Moguls. Although no particular cause is assigned for it, the King suddenly took it into his head to discharge all the soldiers of this class, desiring them to look out for other service.

* Alluding to a vast treasure said to have been obtained by Purveez, from a vessel driven on the eastern shore of the Black Sea, and hence denominated the Badawurd, or that which was brought by the force of the winds.

† It is also worthy of notice that up to a very late period, the current coin in the south of India was chiefly gold, a small coin called the gold fulum or fanam, worth only about sixpence, was current in large quantities; the vast importation of gold, however, into England, during the last 15 years, has almost drained India of that metal.

Some of them engaged with the omras ; but the major part remained at Dehly in great distress, in hopes that the King would relent on seeing their wretched condition. He, however, remained obdurate ; and some daring fellows among them, forced by their misfortunes, entered into a conspiracy to murder him. This plot being discovered, Alla-ood-Deen, instead of merely punishing the conspirators, extended his rigour to the whole body. He ordered them all to be instantly put to the sword ; so that 15,000 of those unhappy wretches lay dead in the streets of Dehly in one day, and all their wives and children were enslaved. The King was so inexorable and vindictive, that no one durst attempt to conceal (however nearly connected) one of this unfortunate race, and not one of them is supposed to have escaped.

The King, elated by the success of his arms, abandoned himself to inordinate pride. He listened no longer to advice, as he sometimes condescended to do in the beginning of his reign, but every thing was executed by his irrevocable word. Yet it is related, that the empire never flourished so much as in this reign. Order and justice prevailed in the most distant provinces, and magnificence raised her head in the land. Palaces, mosques, universities, baths, mausolea, forts, and all kinds of public and private buildings, seemed to rise as if by magic. Neither did there, in any age, appear such a concourse of learned men from all parts. Forty-five doctors, skilled in the sciences, were professors in the universities.

Among the holy men were the following : Sheikh

Nizam-ood-Deen Owlia of Dehly, Sheikh Alla-ood-Deen, the grandson of the celebrated Sheikh Fureed-ood-Deen Shukrgunj of Ajoodhun, Sheikh Rookn-ood-Deen, the son of Sudr-ood-Deen Aarif, and grandson of the famous Sheikh Baha-ood-Deen Zacharia of Mooltan. The family of this latter personage had such influence, that persons guilty of almost any crime were protected if they sought an asylum with them. Sheikh Baha-ood-Deen Zacharia left enormous wealth to his descendants, the whole of which was expended in charity by his son and grandson. Besides these, was Syud Taj-ood-Deen, the son of Syud Kootb-ood-Deen, remarkable for his profound learning, and his extensive charities. He was originally Kazy of Oude, and eventually died Kazy of Budaoon. His brother, Syud Rookn-ood-Deen, Kazy of Kurra, was also celebrated among the learned men of his time. At Keytuhl, also, there were two brothers famous for their learning, and the sanctity of their lives, namely, Syud Mogheis-ood-Deen, and Mountujib-ood-Deen, who were styled the Nowayut Syuds.

Among the poets of this reign, we may record the names of

Ameer Khoosrow Dehlvy.
 Ameer Hussun Sunjurry.
 Sudr-ood-Deen Aaly.
 Fukr-ood-Deen Khowass.
 Humeed-ood-Deen Raja.
 Mowlana Aarif.
 Abdool Hukeem.
 Shahab-ood-Deen Sudr Nisheen.

Besides whom were several historians and compilers of memoirs of the times. Most of the above-mentioned persons received pensions from the court.

But the King seemed to have now reached the zenith of his splendour and power ; and as every thing is liable to perish, and stability belongs to God alone, so the fulness of the King's prosperity began to decline, and the lustre of his reign to fade away. He resigned the reins of government entirely into the hands of Mullik Kafoor, whom he blindly supported in every impolitic and tyrannical measure. This gave disgust to the nobles, and caused universal discontent among the people. He neglected the education of his own children, who were removed from the seraglio, when very young, and entrusted with independent power. Khizr Khan was made viceroy of Chittoor, when as yet a boy, without any person of wisdom to advise him or to superintend his conduct, while Shady Khan, Moobaruk Khan, and Shahab-ood-Deen, the other princes, held public offices of the same important nature.

The Raja of Tulingana, about this time, sent some presents and 20 elephants to the King, with a letter informing him that the tribute, which he had agreed to pay in his treaty with Mullik Kafoor, was ready. Mullik Kafoor, upon this, desired leave of the King to make another expedition into the Deccan, promising that he would not only collect the tribute, but bring the Raja of Dewgur and others, who had withheld it, under due subjection. Mullik Kafoor was principally moved to this by his jealousy of

Khizr Khan, the declared heir to the empire, whose government lay most convenient for that expedition, and whom he feared the King intended to send to the south. Alla-ood-Deen consented to Mullik Kafoor's proposal, who accordingly proceeded the fourth time to the Deccan in the year 712.

A. H. 712. He seized the Raja of Dewgur, and inhu-
A. D. 1312. manly put him to death. He then laid waste the countries of Mahrashtra and Canara, from Dabul and Choule, as far as Rachoor and Moodkul; he afterwards took up his residence at Dewgur, and realising the tribute from the Princes of Tulingana and the Carnatic, despatched the whole to Dehly.

Alla-ood-Deen, by this time, owing to his intemperance and excess, had ruined his constitution, and was taken extremely ill. His wife, Mullika Jehan *, and her son Khizr Khan, neglected him entirely, and spent their time in riot and revelry. The King's strength daily giving way, he ordered Mullik Kafoor from the Deccan, and Aluf Khan from Guzerat, complaining to them in private of the undutiful and cruel behaviour of his wife and son towards him during his illness. Mullik Kafoor, who had long aspired to the throne, now began seriously to form schemes for the extirpation of the royal line. He therefore insinuated to the King, that Khizr Khan, the Queen, and Aluf Khan, had conspired against his life, and that which gave an

* This appellation, signifying Queen of the Universe, was assumed by many of the Queens of Dehly; this lady, therefore, is not to be confounded with the dowager queen-mother, Mullika Jehan, of the last monarch, Julal-ood-Deen Khiljy.

air of probability to the accusation was, that at this time the Queen was very urgent to procure one of Aluf Khan's daughters to be married to her son Shady Khan. Mullik Kafoor did not fail to take advantage of this circumstance, so that the King at length being suspicious of treachery, ordered the Prince Khizr Khan to Amroha, there to continue till he himself should recover from his indisposition. Though Khizr Khan was full of the follies of youth, his father's order made a deep impression on his mind, and he felt conscious of having neglected him. At his departure, he therefore took an oath privately, that if God should spare the life of his father, he would return all the way on foot to the capital; and when he heard that his father's health began to recover, he steadily fulfilled his vow, before he waited on him. The traitor, Mullik Kafoor, turned this act of filial piety entirely against Khizr Khan. He insinuated that his behaviour, by such a sudden change, could be imputed to nothing but hypocrisy; and ascribed his disobedience of coming without his father's leave, to an intention, on his part, of intriguing with the nobles, in order to excite a revolution. Alla-ood-Deen did not give entire credit to these insinuations; but sending for Khizr Khan, embraced him to try his affection, and seeing him weep, seemed convinced of his sincerity, and ordered him into the seraglio, to see his mother and sisters. Unhappily for this prince, the giddiness of youth made him deviate again into his former wild habits. He neglected for several days to visit his father, during which time his subtle enemy gained over some of the