HISTORY

OF THE

RISE OF THE MAHOMEDAN POWER

IN

INDIA,

TILL THE YEAR A.D. 1612.

TRANSLATED FROM THE

ORIGINAL PERSIAN OF MAHOMED KASIM FERISHTA,

BY

JOHN BRIGGS, M.R.A.S.

LIEUTENANT-COLONEL IN THE MADRAS ARMY.

TO WHICH IS ADDED,

AN ACCOUNT OF THE CONQUEST,

BY THE KINGS OF HYDRABAD,

OF THOSE PARTS OF THE MADRAS PROVINCES DENOMINATED

THE CEDED DISTRICTS AND

NORTHERN CIRCARS.

WITH COPIOUS NOTES.

IN FOUR VOLUMES.

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TO

THE HONOURABLE

THE CHAIRMAN,

DEPUTY CHAIRMAN,

AND COURT OF DIRECTORS,

OF

THE EAST INDIA COMPANY;

THIS WORK,

THE LABOUR OF NEARLY TWENTY YEARS,

IS,

WITH THEIR PERMISSION,

RESPECTFULLY DEDICATED,

BY

THE TRANSLATOR.

THE

TRANSLATOR'S PREFACE.

THE causes which led to the publication of this work require some explanation, both because portions of Ferishta have already appeared in English and because the circumstances which gave rise to the present translation did not originate in a desire to supersede the former versions. Several years ago Sir James Mackintosh, then President of the Literary Society of Bombay, with that zeal for the diffusion of knowledge which has ever marked his character, urged me to translate the portion of Ferishta's history which had not yet been touched upon by Europeans. I promised to do so if, on commencing the task, I found myself equal to it; and I trust when this work meets his eye he will think that I have fairly fulfilled my engagement.

My professional duties, for some time, prevented my attending to his suggestion, though it was not lost upon me; for in less than one year a considerable part of one of the minor histories was translated; and in two more the task assigned me was completed. During this interval I had com-

pared several authors contemporary with Ferishta, both in the languages of Asia and of Europe, and I then first conceived the idea of writing a complete work on the Mahomedan Power in India, compiled from the various materials to which I might hereafter obtain access. Having resolved to take Ferishta as my basis, I found it requisite to study him very closely; but on examining Colonel Dow's translation of the History of the Kings of Dehly, I found it so difficult to follow the narrative, owing to the confusion in the proper names of persons and of places, that I had to consult the original throughout, and my notes and alterations alone made nearly a volume. In these observations, it is by no means my wish to detract from the merit justly due to Colonel Dow. It was impossible that he should correct the geographical errors which existed, perhaps, even in his original manuscript, when there were no maps of the country; and it was difficult for him to attain sufficient proficiency in the language of the text to give full force to the narrative of the author at a period when no elementary works in Persian had yet been published. But to Colonel Dow the world is much indebted for bringing even a portion of Ferishta to light, and for exciting in the mind of every person who reads his translation a wish to become better acquainted with the author. Upon the whole, therefore, great praise is due to Colonel Dow, and his name will be handed down to posterity with respect, as one of the earliest and most indefa-

tigable of our Oriental scholars. Instead of confining himself, however, to mere translation, he has filled his work with his own observations, which have been so embodied in the text, that Gibbon declares it impossible to distinguish the translator from the original author; and which in some cases so plainly indicated the hand of a modern European writer, that Dr. Johnson and Mr. Burke were justified in doubting it to be the work of a Mahomedan of the sixteenth century, till Mr. Orme procured part of Ferishta's history to be translated in London, and compared it with Colonel Dow's. Having proceeded thus far in my labours, I resolved to examine the translation made by Dr. Jonathan Scott of the History of the Kings of Koolburga, Beejapoor, and Ahmudnuggur. This comparison soon convinced me how much that accomplished Orientalist had surpassed all former translators; and I found little to alter, with the exception of a few proper names, which a more thorough acquaintance with the geography and language of the Deccan enabled me to correct. Dr. Scott's copy of Ferishta appears, however, to have been occasionally defective; though had he translated the whole instead of a small portion of it, the present attempt might have been unnecessary. Before the end of the year 1815 I had thus completed the translation of the whole work, with copious notes. I had besides collated a great part of an original manuscript in my possession, with several other copies, carefully examining it

with maps; and I also continued to pursue with ardour my labours for procuring materials for an original history. The ready access afforded by Mr. Russell the resident at Hydrabad, by Mr. Elphinstone the resident at Poona, and by Mr. Wm. Erskine of Bombay, to their European and Oriental libraries, as well as to those of all the learned natives with whom they had any acquaintance or influence, entitles them to my grateful thanks. My researches had enabled me to fill eleven folio volumes of manuscript, partly translations, and partly notes, for my general history, which was in a state of forwardness, when an event occurred that led to the publication of this translation alone.

The war which broke out in India in 1817 rendered it necessary for me to accompany the army that marched to Malwa. I left my library and manuscripts at Poona, with the exception of the translation of Ferishta, which had been sent to Mr. William Erskine at Bombay. On the 5th of November, 1817, the Peshwa attacked the Poona residency, driving before his troops the members of the resident's establishment, among whom were several English ladies and their children; and after sacking the place, the troops set fire to the houses, and burned them with their contents. My own family had the good fortune to escape with their lives; but the whole of my property of every description, including my library, together with my manuscripts, the labour of so many years, was lost or destroyed. After an

absence of fifteen months, I revisited Poona at the end of the war, for a few days only, and I then purchased two of my English manuscripts, which are all that I was ever able to obtain. I also procured one copy of Ferishta in Persian, which contained several valuable annotations and corrections. This copy has since been carefully collated with several others, and a new and correct edition was left by me at Bombay in 1827, in order to be printed. My intention of compiling the Mahomedan history is, therefore, now at an end; but as I was in possession of a correct translation of Ferishta from a very good copy of the original, I felt that it contained sufficiently interesting matter to admit of a separate publication; and thus I offer it to the world, although it is, in truth, only a small part of a mass of historical matter that can never be recovered.

After a rapid and imperfect account of Hindoo history previously to the Mahomedan invasion, Ferishta gives a sketch of the conquests of the early Arabians in Persia, their progress into Chorasmia, and their settlements in the north-eastern parts of Iran. The detailed portion of his history commences in the year 977, with the origin of the dynasty of Ghizny. It was then the Mahomedans first came in contact with the Hindoos; but no permanent establishment east of the Indus took place for half a century, and shortly after the Indians, with the exception of those in the Punjab, shook off the Mahomedan yoke. In the year

1191 they again became subject to the attacks of the Moslems, who in 1206 founded the kingdom of Dehly. Nearly a century elapsed in rendering this power stable, when in 1294 the first Mahomedan soldier ventured to cross the Nurbudda, and a small army invaded the Deccan. At this period the Dehly kingdom had attained its zenith, under the rule of its first conquerors; and not only successfully resisted all the efforts of Chungiz Khan to subdue it, but even afforded an honourable retreat to thirteen kings of Eastern Asia, which had been expelled from their thrones. But Dehly was doomed to witness a downfall more sudden than its elevation.

Seven dynasties had passed away in three centuries; and the last had sunk to a low ebb when Tamerlane invaded India in the year 1400. This warlike chief, however, found so little to induce him to retain the conquest, that after having sacked the country, and committed unheard-of cruelties and ravages, he abandoned it, without leaving one soldier behind to entitle him to consider it as part of his vast dominions. During the ensuing century three more dynasties reigned in Dehly; and the imbecility of the house of Lody enabled Babur at the head of twelve thousand men to subdue the empire in 1526, and to establish the house of the Great Mogul, a member of which family still occupies the shadow of a throne, that once belonged to one of the most powerful monarchies in the universe.

Previously to the conquest by Babur, several

Mahomedan governors of provinces had raised themselves into independent kingdoms, which they continued to rule till a few years before Ferishta wrote his work in 1612. Nearly about that period most of them had become gradually subjugated by Akbur to the parent empire; and his descendant Aurungzeeb could make it his boast, that in his reign only one Mahomedan sovereign issued his mandates throughout all India.

Besides the Dehly history, therefore, the author has had occasion to detail the events occurring throughout thirteen independent kingdoms, which existed for the greater portion of two centuries; in so doing he has given their origin, the rise and extent of their power, their internal administration and policy, and, lastly, the dissolution of all those whose end he lived to witness.

Such is the outline of Ferishta's labours. When we reflect on the extensive regions over which the historian passes; the numerous races of Arabs, Persians, Toorks, and Afghans, with their peculiarities of language, religion, and tribes; when to these are added the innumerable subdivisions of the Hindoo races, with their several tongues, habits, and customs, it will be acknowledged that it is no easy task to enter fully into the details, and to become familiar with the several new proper names which occur in every page. If to this be added the difficulty of tracing the movements of numerous armies of many different kingdoms, marching and countermarching over a region as

extensive as Europe, we shall not be surprised to find errors in the various copies of Ferishta which at present exist.

It could not be expected that in the absence of the art of printing such a work should be correctly transmitted for any length of time. The mere copyist is a person whose principal duty is to write a fair hand; to acquire which forms the whole business of his life. The method and precision that are necessary in this occupation are for the most part obtained by sedentary habits. The transcriber despairs of becoming a scholar, and his avocation prevents his being a traveller; yet who but a traveller and a scholar, in countries where maps are unknown, can be acquainted with the various proper names of persons and tribes pervading a work of this nature, or with the correct titles and positions of places which occur throughout?

Of all the languages in the world, the Persian character is, perhaps, the most difficult to decipher with accuracy, and the most liable to orthographical errors. In writing it, the diacritical points, by which alone any thing like certainty is attainable, are frequently omitted; and in an alphabet, where a dot above a letter is negative, and one below the same letter is positive, who shall venture to decide, in an obscure passage, which is correct? or how is it possible that a person unacquainted with the true orthography of proper names can render a faithful transcript of a

carelessly written original? These obstacles occur in every page of Ferishta; and unlike a work of fancy or taste, the reader of history is rigidly bound to adhere to the letter of the text. It would be useless and unprofitable to enumerate all the difficulties that arise in attempting to collate a work of this nature, for I am persuaded that such a task can only be properly accomplished by some public institution. Fortunately the person who was my first assistant in 1812 remained with me till I left India in 1827, and his whole life had been devoted to the study of Indian history. At my request, he travelled for several years successively throughout the Deccan, and made copies of every Persian inscription on stone to be found in all the towns of note in that country. These inscriptions have been chiefly useful in determining dates, whether of persons deceased or of buildings erected; and the result of his labours enabled me to add marginal notes to the original. In addition, a glossary of obsolete words found in Ferishta has been formed, and appended to the Persian text. The individual to whom I feel myself bound to say I owe so much is Meer Kheirat Ally Khan, commonly called Mooshtak, a person of good family in Akburabad (Agra), and who is at present the Persian secretary, or moonshy, at the residency at Satara.

It has been observed by Dr. Spelman, in his translation of Xenophon, "that there is not a more "difficult, a more discouraging, (but he adds) or a

"more useful task than that of a translator;" and Pope, in the preface to his Iliad, remarks, "that "there have not been more men misled in former "times by a servile, dull adherence to the letter, "than have been deluded in ours by a chimerical, "insolent hope of raising and improving their "author." It has been my wish to avoid both these errors by giving Ferishta to the public in the very words he would probably have used, had he, as a native of the East, written in English.

I have ventured to make no alterations, but have endeavoured to render obscure passages clear, by explanatory notes. In some places I have omitted the poetry that occasionally intervenes, as it seems rather to clog than elucidate the subject; and the chapter on the Saints, which has no relation to the history, has been altogether excluded. In the arrangement of the work I have followed the order of the original, which appears to have been modelled with great good sense and correct taste, and it seems to me preferable to that adopted in the History of modern Europe by Russell. Had Ferishta preserved in mere chronological succession the events of the several different monarchies, and represented them in the order they occurred, it would have been extremely difficult to follow the thread of the entire history. He has, therefore, given the account of every kingdom separately, and has a chapter for each complete in itself. By way of convenience to those who peruse the translation, I have affixed at the beginning of every dynasty

a short genealogical table of each royal family, which makes it easy for the reader to refresh his memory, at any period of the history, with the relation the several princes of the blood bear to one another. This idea suggested itself to me many years ago in studying the wars of the houses of York and Lancaster, and I have since usually adopted the plan in the perusal of other histories. In addition to this aid, a chronological synopsis of the events which were simultaneously occurring in Europe and in India is also appended.

In the third volume, instead of a recapitulation of the events of Europe, I have added an abstract of the Portuguese annals in Asia, from Faria-é-Souza, as belonging to the period and the histories of the kingdoms with which the Europeans came in contact in the sixteenth century. To prevent, as much as possible, the confusion which would otherwise have occurred, from princes bearing the same name being engaged in war with each other (as is sometimes the case even in European history), I have been careful to preserve to each family some distinguishing appellation. Thus, for instance, in the first volume, the kings of Ghizny bear the title of Sooltan, which was bestowed on Mahmood the Great by the Caliph of Bagdad. The several other dynasties or families of Ghoory, Eibuk, Altmish, Bulbun, Khiljy, Toghluk, Syud, and Lody, have their fixed designation, and cannot well be confounded. In the second volume, the title of Padshah, assumed by Babur, belongs exclu-

sively to the whole race of the Great Mogul. The intermediate Afghan family has its peculiar name of Soor, while the first dynasty of the kings of the Deccan is entitled Bahmuny. In the third volume will be found the kings of the minor Deccany monarchies, with their especial affixes of Adil Shah of Beejapoor, Nizam Shah of Ahmudnuggur, Kootb Shah of Golconda or Hydrabad, Imad Shah of Berar, and Bereed Shah of Bidur. Ferishta laments that he was unable to procure any history of the kings of Golconda or Hydrabad; but begs if such a work should ever appear, that it may be included in his. This deficiency I have been able to supply, and it is added as an appendix in the body of the third volume. In the fourth volume, the title of Shah is affixed to denote the kings of Guzerat, while that of Sooltan is prefixed to distinguish those of Malwa. The Kandeish princes of the race of Farook were content to assume the title of Khan, and may be thus known. The Jam dynasty of Sind, the Lunga family of Mooltan, and the Chuk race of Kashmeer, has each its peculiar denomination; while the titles of Shurky and Poorby serve to mark the kings of Joonpoor and Bengal.

The perusal of this history cannot be otherwise than instructive, if it be merely to show the certain effects of good and bad government among a people whom our ignorance disposes us to consider as devoid of moral energy, and who are prone to submit without resistance to the grossest oppression. It is not my intention to dilate on the origin of this

misconception of the Indian character, and a volume would not suffice to point out all the instances to the contrary with which the work abounds. The rapid success of Akbur in subjugating the greater portion of India, by a policy which elevated all classes of his subjects, whether newly subdued or otherwise, and of whatever creed or country, to the level to which their rank in society entitled them; and the rapid downfall of the government of Aurungzeeb, who oppressed the Hindoo population by a poll-tax, and by disqualifications from public employ, are the most striking which occur in the Mahomedan history. The early success of the Portuguese under Albuquerque and Nuno de Cunha may be chiefly ascribed to the confidence they reposed in the natives; and the decline of their power may be dated from the time when, under the name of religion, they persecuted them on account of their national tenets. These events form prominent land-marks in history which our own rulers seem prudently to have avoided.

It was the wisdom, or, perhaps, the good fortune, of the ruling administration in England, to select such governors as Clive and Hastings, in the early part of our Eastern career, who formed the groundwork of our gigantic dominion in the East; and it is to the great men who have subsequently ruled those possessions that they owe their present prosperity.

This is not the place to discuss a question of such magnitude. The present form of administration

has arisen out of circumstances foreign to the objects contemplated in the original institution of the commercial body which now presides over it, but it stands pre-eminent among all the political phenomena in the annals of history. To appreciate this engine of government fully, it is necessary, not only to view it as a whole, but to observe the course of its action; and the more it is examined, the more one is struck with the magnitude of its power, and the energy and efficiency of its operation. It is a subject for deep speculation, how, if it were removed, its place could be supplied; but we may, I think, pronounce with confidence, that whosoever shall venture to do so, either by changing its constitution, or even by violently disturbing its motion, will incur the risk of involving in ruin the British power in India.

No part of the arrangement of the work has given me more perplexity than the adoption of some uniform plan for the orthography of Oriental words. In writing for the English public, I preferred adapting the letters to the familiar pronunciation of our own language rather than to those of the continent of Europe; and my object has been to confine the power of each letter or diphthong to one simple sound, in whatever situation it be placed.

Thus the vowels are pronounced: —

a as in *water*, *wall*, *ball*.

e as in *met*, *bell*, *loved*.

i as in *bit, hill, lip.*
o as in *hold, bold.*
u as in *but, must.*
y as in *truly.* — Where this letter is placed at the beginning or middle of a word it is sounded as in *youth, joyous.*

The following diphthongs and double letters are used to supply the varied sounds of some of the vowels: —

ee as in *fleet, feel, seem.*
oo as in *school, tool.*
ou as in *our, hour, flour.*
ei as in *sleight, height.*

Of the consonants, the letter *c* is never used except in conjunction with *h*, when the two letters have the same sound as in *church.* The Persian letter چ is expressed by the letters *kh*, which combined, have the sound of *ch* in the Scotch word *loch*, a lake. The letter غ is written with the letters *gh*, representing a guttural *g*, which is foreign to any of the western languages. The rest of the consonants have the same sound as in English. For the use of the Oriental scholar an appendix is added, containing all the proper names in the Persian character, with the meaning, as far as was practicable, to each name. These orthographical rules have been applied to the proper names of persons and things, but not always to those of towns or countries, which are written as

they are usually to be found in maps; and a table of latitudes and longitudes for those places whose positions have been ascertained is appended, though I regret it is not more complete.

The notes which have been added are the result either of personal observation or of information obtained for the purpose. In these the name of my friend Colonel Tod frequently appears, and to him I am much indebted for his unreserved communications on all points connected with the history and geography of Rajpoothana and northern India. My thanks are also due to Mr. Henry Ellis, the author of Lord Amherst's Embassy to China; and to Mr. De Morgan, Mathematical Professor in the University of London, for their uniform kindness in rendering me assistance and advice on all occasions.

In preparing the indices to the last volume, I received much aid from Mr. J. Mitchell, Dr. Rosen, the Professor of Oriental Literature in the University of London, and Dr. Bernard Dorn; and I take this opportunity to return my thanks to these gentlemen for their assistance.

After what has been said in the early part of this preface, I trust I shall be exculpated from the charge of endeavouring to supersede the former translations from any notion of my superior fitness to undertake the task. I have shown that I originally entertained no such idea; nor would this work have been brought forward in its present shape had not the circumstances which oc-

curred at Poona deprived me of the labours of many years' study and anxiety, and left this sole wreck behind. The chief merits of a translator seem to me to consist in faithfully rendering the sentiments of the author into the language of the translation free alike from the crudities of foreign idioms, from the verbosity and terseness which belong to some tongues, and from affectation. How far I have succeeded in following these rules, I leave the public to determine.

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CHAPTER I.

HISTORY OF THE KINGS OF LAHORE, BETTER KNOWN BY THE TITLE OF GHIZNIVIDES.

AMEER NASIR-OOD-DEEN SUBOOKTUGEEN.

Nasir-ood-Deen Subooktugeen, ruler of Ghizny, a dependency of the kingdom of Bokhara, governed by the dynasty of Samany. Subooktugeen makes war with Jeipal, Raja of the Punjab. Peace concluded. Jeipal imprisons the Moslem ambassadors. War renewed. Battle of Lumghan, in which the Hindoos are defeated and pursued to the Indus. Death of Abool Munsoor Sumany, King of Bokhara. His son Nooh ascends the throne. Fâïk, one of his generals, creates a revolt. Subooktugeen unites with the King of Bokhara to oppose him. Fâïk finds an ally in Boo-Ally-Hussun Bin Sunjur, ruler of Khorassan, and also in Fukhr-ood-Dowla, Delimy of Joorjan. Fâïk and his allies march against the King of Bokhara and Subooktugeen, but the former are defeated. Mahmood, the son of Subook-

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SOOLTAN MAHOMED-GHIZNEVY

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Ascends the throne, and marries the widow of the late King, Madood, daughter of Jakur Beg Suljooky. Ally Bin Rubeea flies from the capital, after plundering the treasury, accompanied by the household troops — reduces a part of the country of the Afghans for himself. Abool Rusheed, a son of Sooltan Mahmood, raises an army, sets up his pretensions to the throne, and advances to Ghizny — is feebly opposed by Sooltan Abool Hussan Ally, who is defeated and taken prisoner. - - - - - 129

SOOLTAN ABOOL RUSHEED GHIZNEVY.

Causes which led to the pretensions set forth by Sooltan Abool Rusheed. Ally Bin Rubeea, who had occupied all the territory east of Kabul, is induced to acknowledge the supremacy of the King of Ghizny. Nagrakote retaken from the Hindoos by assault. Toghrul, an officer of the government, who had espoused the daughter of Modood, is sent with an army to Seestan — aspires to the throne — besieges Ghizny. The King compelled to surrender to the rebel, by whom he is put to death. Toghrul causes the daughter of Musaood the First to marry him — she is induced by Nushtugeen Hajib to procure his assassination. - - - - 131

SOOLTAN FUROKHZAD GHIZNEVY.

Nushtugeen assists in placing Furokhzad on the throne, and is created minister. Jakur Beg Suljooky advances against Ghizny — is opposed and defeated by Nushtugeen. The King, attended by his minister, proceeds to Khorassan, and recovers it from the Suljooks. Mutual exchange of prisoners between the Suljooks and Ghiznevides. Death of Furokhzad. - - - - - 135

SOOLTAN IBRAHEEM BIN MUSAOOD I. GHIZNEVY.

Furokhzad is succeeded by his brother Ibraheem — confirms to the Suljooks all the territory in their possession which they had from time to time wrested from the house of Ghizny. The Prince Musaood, the King's son, is married to the daughter of Mullik Shah Suljooky. Ibraheem invades India — takes Ajoodhun, Roodpal, and Dera. His death and character. - - - 137

SOOLTAN MUSAOOD III. BIN IBRAHEEM GHIZNEVY

Succeeds his father — marries the daughter of Sooltan Sunjur Suljooky — deputes his general, Hajib Toghantugeen, to make conquests in India. Death of Sooltan Musaood the Third. - Page 143

SOOLTAN ARSLAN GHIZNEVY,

On his accession, seizes all his brothers, with the exception of Beiram, who flies to Khorassan, and finds protection with Mahomed, the brother of Mullik Shah Suljooky. Sooltan Sunjur Suljooky demands the release of the princes imprisoned by Arslan, which he refuses. War ensues. He sends his mother, the sister of Sooltan Sunjur, to treat for peace; but she urges the war, and supports the pretension of her son Beiram. Battle between Sooltan Sunjur and Arslan at Ghizny — the latter is defeated, and flies to Hindoostan — returns to Ghizny, and is again defeated — seeks protection with the Afghans — is seized by his own troops, and delivered into the hands of his brother Beiram — by whom he is put to death. - - 145

SOOLTAN BEIRAM BIN MUSAOOD EL 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, Kooth-ood-Deen Ghoory. — Seif-ood-Deen Soor, the brother of Kooth-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. - - - - - - - 149

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. - 155

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 the 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. - 157

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 Kooth-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 Asmy, 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 Kooth-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. - - - Page 161

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. Kooth-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. Kooth-ood-Deen marches to oppose the usurper, who is defeated. Ajmeer tributary to the Moslems. Kooth-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. Kooth-ood-Deen marches to oppose them, but is defeated, and severely wounded. Ajmeer besieged by the allies. Kooth-ood-Deen receives reinforcements from Ghizny — raises the siege, and pursues the Hindoos to Abooqur — 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 Bakhtyar Khiljy sent to occupy Behar. Kooth-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. - - - - - Page 189

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. - - - 203

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 some time 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. - - - 205

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 Munsoopoor, 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. - - - - - 213

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 Jamal-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 Bitulnda, 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 Keithul, by Mullik Eis-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. - Page 817

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. - - - - 823

ALLA-OOD-DEEN MUSAOOD.

Attempt of Mullik Eis-ood-Deen Bulbun, the elder, to seize the crown — is deposed on the same day, and Alla-ood-Deen Musaood, the son of Rooku-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 Mussood is deposed and imprisoned — in which condition he dies. - - - Page 229

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. Eis-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 attacked by the minister — desperate conflict. Mewatties subdued with heavy loss. 200 of their leaders put to death after being taken prisoners. An embassy is received from Hoolakoo, King of Persia. Splendid reception of the ambassador. Character of Nasir-ood-Deen — his death. - - - - - - 233

GHEIAS-OOD-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 Chungiz Khan and the Moguls from their own dominions — his encouragement of learned men. Description of his court and equipage. Singular instances 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. Togbrul 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 his will in favour of his grandson Kei Khoosrow, governor of Mooltan. Death of Gheias-ood-Deen Bulbun. Mullik Fukhr-ood-Deen Kotwal opposes the succession of Kei Khoosrow, but raises Kei Kobad, the son of Kurra Khan, to the throne. - - - - - - - Page 247

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. Increasing 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 Keiomoors, an infant, the King's only son. Khiljies rescue the child, and expel the Moguls — their leader is slain. Julal-vod-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. - 273

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 Runtunbhore. 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. - - - - - - Page 285

ALLA-OOD-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 Kafoor, in the Deccan. Capture of Kowul Devy — also of her daughter Dewul

Devy. Siege of Jalwur. 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. - - Page 381

OOMUR KHILJY.

Mullik Kafoor produces a spurious testament of the King, nominating his youngest son, Oomur Khan, his successor, and appointing Mullik Kafoor protector, during his minority. Mullik Kafoor procures the King's eldest sons, Khizr Khan and Shady Khan, to be blinded, and another son, Moobarik, is imprisoned for the same purpose. Mullik Kafoor espouses the mother of the young King. Plot of the officers of the guards to kill the protector. Mullik Kafoor is assassinated. The Prince Moobarik is raised to the throne. The young King, Oomur Khan, is deprived of eyesight, and confined for life in the fort of Gualiar. - - - - - - 383

MOOBARIK KHILJY.

The officers of the guards, who had cleared the way for the King's accession, are put to death. The King disgusts his nobles by raising low persons to high dignities. One Mullik Khoosrow, a Hindoo of the lowest origin, is enrolled among the nobility, and is appointed to the command of the army. The King indiscriminately orders the gates of the prisons to be thrown open, by which 17,000 persons are set free — he abolishes all the regulations regarding trade introduced by his father — he abandons himself to licentiousness, and the most degrading vices. The King sends an army to Guzerat, and marches in person to the Deccan — sends Mullik Khoosrow, with the main body of the army, towards Malabar, and returns to Dehly. A plot discovered against the King's life. The leader of the conspiracy, a cousin of the King, suffers death. The princes at Gualiar are also murdered, and the widow of one of them is brought to Dehly, and placed in the King's haram. The King becomes totally regardless of all decency in his licentiousness and vices. Mullik Khoosrow returns from the Deccan. The King goes forth to meet him — embraces him publicly. Khoosrow aims at the throne. Plot to murder the King publicly talked of. The King warned by his tutor — neglects the admonition — is murdered by Mullik Khoosrow. - 386

GHEIAS-OOD-DEEN TOGHLUK.

New ministry. The King's eldest son is sent with an army to Tulingana. Wurungole besieged. Disaffection of the officers. Dispersion of the troops. Retreat of the Prince to Dehly. A new army collected. The Prince proceeds a second time to Wurungole, which is taken. The Raja and his family sent to Dehly. The Prince proceeds to Jajnuggur — returns to Wurungole, and proceeds to Dehly. The King leaves his son in Dehly, and proceeds to Bengal — invades Turhool — returns towards Dehly — is met by his son at Afghanpoor. A temporary building is erected by the Prince for the King's reception. The building gives way, and the King and some of his attendants are killed. - - - - - 401

MAHOMED TOGHLUK.

The Prince, Aluf Khan, ascends the throne, and assumes the title of Mahomed. Invasion of the Choghtay Tartars, under Toormooshreen Khan. Expeditions from Dehly into the Deccan. Disaffection throughout the kingdom. The army mutinies. Expedients to recruit the King's finances — they fail. The King sends an army to invade China — its total destruction. Insurrection in the Deccan by the King's nephew — he is delivered up by the Raja, Bilal Dew, and suffers a cruel death. The King makes Dewgur his capital, and causes it to be called Dowlutabad. Compels the inhabitants of Dehly to occupy Dowlutabad. Insurrection in Mooltan. Dehly repeopled. Invasion of Punjab by the Afghans. Famine in Dehly. The Gukkurs overrun Punjab. Revolt in Sumbhul. Confederacy of the Hindoos in the Deccan. Revolt of the King's troops in the Deccan. Revolt in Malwa. Revolt in Guzerat. Death of the King from a surfeit of fish. - - - - Page 409

FEROZE TOGHLUK.

Mutiny in the army. The Mogul troops plunder the treasury. Feroze, the King's cousin, is raised to the throne in the camp — his claim disputed at Dehly — but is subsequently acknowledged. The independence of the Deccan and Bengal acknowledged by the reception of ambassadors. War with Bengal. The Dehly army proceeds to Jajnuggur, in Orissa. The King's eldest son, Mahomed, suspected of treason. The King reconciled to him — resigns the government into his hands. A governor is sent to Guzerat, who is refused admittance. A conspiracy formed to depose the new King, who is besieged in his capital. The old King is brought out by the populace, the new king expelled. The Prince Gheias-ood-Deen is raised to the throne. Death of Feroze Toghluk at the age of 90 — his character. The public works executed during his reign. - - 444

GHEIAS-OOD-DEEN TOGHLUK.

The King forms a new ministry — sends a force to attack the Prince Mahomed Khan. The King's brother and cousins fly from Dehly, owing to apprehension of his jealousy and cruelty — they form an insurrection, and return with an army to the capital. Death of some of the King's adherents. The King's death. - - - 466

ABOO BUKR TOGHLUK.

Aboo Bukr, the son of the Prince Zuffer Khan, the third son of Feroze Toghluk, is raised to the throne. The Ameer Judeeda, or Mogul officers, refuse to acknowledge Aboo Bukr — they rise on his minister and slay him, and invite the exiled Prince, Mahomed Khan, to urge his pretensions to the throne. Mahomed arrives — defeats the King, and ascends the throne a second time. - - - 468

NASIR-OOD-DEEN MAHOMED TOGHLUK II.

Events which preceded the King's accession. Contests between the two Kings. Nasir-ood-Deen Mahomed occupies Dehly twice, but is

expelled — succeeds the third time in driving out Aboo Bukr, who is eventually taken in battle, and confined for life. Insurrection in Guzerat. Furhut-ool-Moolk sent to quell it — proceeds thither, and proclaims himself king. Islam Khan created minister — is accused by Khwaja Jehan of treason, and suffers death. Khwaja Jehan created minister. The King marches against Bahadur Nahir of Mewat. Sheikha Gukkur takes Lahore. The King's illness, and death — is succeeded by his son Hoomayoon, who dies after a short reign of 40 days. - - - - - - - - Page 470

MAHMOOD TOGHLUK.

The minister, Khwaja Jehan, proceeds to Joonpoor, and establishes his independence. Sarung Khan, viceroy of Mooltan, defeats the Gukkurs — recovers Lahore out of their hands, and becomes independent at Depalpoor. His brother, Mulloo Yekbal Khan, creates a revolt in the capital. The inhabitants take opposite sides. Three parties in Dehly, each supporting a king. Civil war in the capital for three years. All the provinces become independent. Invasion of India by Teimoor (or Tamerlane). - - - - 478

INVASION OF TEIMOOR (OR TAMERLANE).

Teimoor crosses the Indus, and proceeds by Toolumba to Mooltan, where he is joined by his grandson, Peer Mahomed. Proceeds to Bhutnere, which he reduces. Marches by Paniput to Dehly. Reconnoitres the city with a small division of troops — is attacked, but repulses the Indians. The Indian captives, to the number of 100,000, put to death by his order. Battle of Dehly. The Indians defeated, and their King, Mahmood Toghluk, flies. Contribution laid on Dehly — causes resistance. Massacre and sack of Dehly. Teimoor retreats, after appointing Khizr Khan, an Indian chief, his deputy. Noosrut Shah enters Dehly, and expels Mulloo Yekbal Khan. Noosrut Shah subsequently expelled by Mulloo Yekbal Khan. The territory of Dehly confined to a few villages. Seven independent kingdoms established on the ruins of the Dehly monarchy. Mahmood Toghluk returns to Dehly — retires on a pension. Mulloo Yekbal Khan attacks Khizr Khan, Teimoor's deputy — is killed in battle. Khizr Khan arrives at Dehly. - - - - 485

SYUD KHIZR KHAN:

His origin — assumes the reins of government, but disclaims the title of King — forms a new ministry — causes the Khootba, or public prayers, to be read, and coins to be struck in the name of Teimoor — endeavours to re-establish the authority of the Dehly state — recovers great part of the Dooab. The governor of Surhind assassinated, and one Mullik Toghan Toork becomes master of the place — is expelled by the minister, Zeeruk Khan. Khizr Khan proceeds by the route of Byana to Gualiar. Mullik Toghan returns to attack Surhind — is repulsed, and flies — is overtaken, and compelled to pay a fine. Toghan is permitted to retain possession of Jalendur. Khizr Khan sends an army against Kutehr. An impostor, assuming the name of Sarung Khan, the late brother of

Yekbal Khan, collects forces at Machiwara — is defeated — joins Mullik Toghan, who espouses his cause. On discovering that he has wealth, Mullik Toghan puts him to death. Mullik Toghan ravages Surhind, but is defeated, and expelled the kingdom. Khizr Khan taken ill — dies — his character. Tokens of the people's regard. Page 506

SYUD MOOBARIK.

Succeeds his father. Insurrection in Punjab suppressed. The minister appointed governor. Survur-ool-Moolk created vizier. New insurrection in Punjab. The King of Malwa declares war against Dehly, and lays siege to Gualiar — is compelled to retreat. Insurrection in Mewat suppressed. The King proceeds to Byana. The King of Joonpoor makes war with the ruler of Kalpy. The latter is assisted by the King of Dehly. The rulers of Byana, Mewat, and Surhind, in open rebellion against the Dehly government. Byana and Mewat reduced to obedience. The ruler of Surhind invites the Moguls from Kabul to aid him. The King of Dehly retires from Surhind to Dehly. The Moguls are attacked, and totally routed. Revolt in Punjab. The King's governor taken prisoner. The King proceeds in person, and recovers Punjab. Appoints a new governor. Lahore taken by the Moguls and Gukkurs. Mullik Sikundur appointed generalissimo — expels the Moguls and Gukkurs, and returns to court. The King becomes jealous of his minister. The latter apprehensive of the King, causes him to be assassinated. - 515

SYUD MAHOMED,

The King's son, is raised to the throne by the minister. The King's murderers are created governors of provinces. Disaffection of the officers. Insurrection in Sumbhul. Kaly Khan sent to suppress it — he joins the insurgents, and marches to the capital. The minister is slain. Kaly Khan minister. The murderers of the late King punished. Rebellion in Mooltan. Bheilole Khan Lody assumes independence in Lahore. Defeats the King's troops sent against him. Insurrection in all quarters. The King of Joonpoor seizes some of the King's districts. The King of Malwa leads an army against Dehly. Bheilole Khan Lody is called in to assist the King. The Malwa army retreats. Disagreement between the King and Bheilole Lody — the latter quits the court — returns and besieges Dehly for six months. The King falls sick — his death. - - - 532

SYUD ALLA-OOD-DEEN,

The son of the late King, ascends the throne — proceeds to reduce Byana — retreats to Dehly — falls into contempt. Interesting account of the Mahomedan rule in India. The territorial limits of each principality described. The King removes his court to Budaoon — attempts to put his minister to death. The latter flies to Dehly, and invites Bheilole Lody to occupy it. Bheilole arrives — deceives the King as to his motive — is adopted by the King as his heir — Alla-ood-Deen abdicates his throne — and is content to live at Budaoon. - - - - - - - - 540

BHEILOLE LODY AFGHAN.

Origin of the power of Bheilole — permits Humeed Khan, the late King's minister, to resume his functions — at length he adopts a mode of seizing his person, without causing bloodshed, and compels him to withdraw from public life. The chiefs of the petty principalities around Dehly refuse to acknowledge Bheilole Lody. Bheilole establishes his supremacy over all but the state of Joonpoor, with which he contends during the reign of three kings, and eventually conquers it. Bheilole proceeds to Gualiar — falls sick — returns towards Dehly — anticipates his death — divides his kingdom into chiefships — his son, Nizam Khan, is nominated his successor: — The kingdom of Joonpoor is conferred on his son Barbik — Kurra Manukpoor is granted to Alum — Bhyraich to his nephew Kala P'har — Luknow and Kalpy are bestowed on a relative, Azim Hoomayoon — Dehly, and the rest of the territory, belong to his Son and successor, Nizam. Bheilole dies on his journey to Dehly, after a reign of 38 years. His character. Description of his government. - - - - - - Page 544

SIKUNDUR LODY AFGHAN.

The Afghan chiefs raise Nizam Khan to the throne, under the title of Sikundur. Eesa Khan refuses at first to acknowledge Sikundur, but does so in the end — he revolts, and is killed in battle. Barbik Khan refuses obedience — he is defeated — is reinstated in his government of Joonpoor — his bad administration — is eventually removed. Efforts made by Hoossein Shah Shurky to recover Joonpoor defeated. Sikundur pursues Hoossein Shah to Bengal — invades Punna and Banda — proceeds to Dholpoor and Gualiar — receives submission from the Rajas of both places — subsequently takes Dholpoor. An earthquake in Agra. Gives encouragement to the son of the King of Malwa to make over Chundery to him — obtains possession of Chundery. Endeavours to lay hold on Runtunbhore, but fails. Summons an army to collect at Agra for the siege of Gualiar. The King is taken ill, and dies — his character — his zeal for the Mahomedan religion. - - - 565

IBRAHIM LODY AFGHAN.

Ibrahim offends his countrymen by his avowed indifference to them. The King's brother Jukl, governor of Kalpy, proceeds to Joonpoor, and assumes the title of King. He is defeated, and flies to Gualiar. Gualiar besieged. The Raja dies. Jalal flies to Malwa, and eventually to Gondwara, where he is seized, and delivered over to the King. Jalal suffers death. Gualiar taken. The Afghan chiefs rebel in several quarters. The King's cruelty. All the country east of the Ganges occupied by the son of Duria Khan Lohany, who assumes the title of Mahomed Shah. Dowlut Khan Lody, governor of Lahore, rebels — invites Babur from Kabul to invade India. Babur's first attempt, accompanied by Alla-ood-Deen Lody, the King's brother, fails. Babur invades India in person. Ibrahim opposes him — is defeated, and slain. End of the Afghan dynasty. - 590

A Comparative View of the Chronological Events of Europe and those connected with the Mahomedan Power in India. - - 601

THE

LIFE OF THE AUTHOR.

In the perusal of a history in which the author in many instances writes from personal observation, and amid scenes wherein he is himself an actor, it is always pleasing to have some account of his life: to know at least whence he came, who he was, in what age he lived, and what was his fate. It would be peculiarly interesting had we the means of developing all these particulars regarding Ferishta; but his modesty has prevented our knowing half as much of him as we could wish; and it is to be regretted, that events, of which we have only a slender account, have combined to leave us almost without a trace of the end of this excellent historian. From the mention he occasionally makes of himself, in order to verify his narrative, we learn that Mahomed Kasim, surnamed Ferishta, was born at Astrabad, on the border of the Caspian sea; that he was the son of Gholam Ally Hindoo Shah, a learned man, who, quitting his native country, travelled into India, and eventually reached Ahmudnuggur in the Deccan, during the reign of Moortuza Nizam Shah. Ferishta has left us in ignorance of the

precise date of his birth; but as he states that he had only attained his twelfth year when he reached Ahmudnuggur, and that he was a fellow-student with the young Prince Meeran Hoossein Nizam Shah, who deposed his father at the age of sixteen, in the year 1587, it is fair to conclude that our author was but little older than this Prince; and we may therefore assume that he was born about the year 1570. Gholam Ally Hindoo Shah, the father of Ferishta, was selected, on account of his erudition, to instruct the Prince Meeran Hoossein in the Persian language, and it seems probable that the former died at Ahmudnuggur not long after his arrival there. Ferishta was thus left an orphan in his youth; but the introduction which his father's acquirements had procured for him at court, secured to his son the patronage and favour of the King Moortuza Nizam Shah, so that we find him on the day his royal master was dethroned holding the office of captain of the guard. On this occasion, he only escaped the common fate of the King's attendants owing to the Prince Meeran Hoossein recognising him, and personally interposing to save his life. Meeran Hoossein was himself deposed and murdered in less than a year. Ferishta, then aged seventeen, appears to have taken no active part in the revolutions which succeeded the death of his patron. His religious persuasion (he being a Sheea) prevented his having many friends among the stronger party at court, and this circumstance naturally made him anxious to avoid the scenes which were likely to ensue; so that we find him not long after quitting Ahmud-

nuggur, and proceeding to the neighbouring court of Beejapoor.

According to his own statement, he reached that city in the year 1589, and was kindly received by the minister and regent Dilawur Khan, who introduced him to the King Ibrahim Adil Shah II. From the station Ferishta filled under Moortuza Nizam Shah, it seems likely that he entered the service of Ibrahim Adil Shah II. in a military capacity; a supposition which is rather confirmed by the mention he makes of himself immediately after his arrival at Beejapoor. Scarcely had he reached that capital, when Dilawur Khan induced the young King to take the field in support of Boorhan Nizam Shah, the legitimate sovereign of Ahmudnuggur, against an usurper named Jumal Khan, a person who at the same time wielded the sceptre, and pretended to work miracles as the leader of a new religious sect. The regent of Beejapoor was as anxious to bring the enemy to action as the young King Ibrahim was desirous to delay, until Boorhan Nizam Shah should bring his forces into the field.* Jumal Khan, however, at the head of the troops of Ahmudnuggur, advanced by the route of Purenda towards Beejapoor; and Dilawur Khan, contrary to the King's commands, attacked him in the vicinity of the Bheema river. During the action, several Beejapoor chiefs of distinction deserted Dilawur

* This difference of opinion between Ibrahim Adil Shah and his minister produced two factions, and was attended with serious consequences.

Khan, and returned to Darasun, a spot situated at the junction of the Sena and Bheema rivers, where the King remained encamped. Dilawur Khan was defeated, and the Beejapoor army retreated during the night to Shahdoorg. Ferishta modestly remarks; — "The wounds which I received during the action prevented my travelling, and I fell a prisoner into the hands of Jumal Khan, but afterwards effected my escape;" so that when Jumal Khan was compelled to fall back to oppose Boorhan Nizam Shah, now in the field on the north, Ferishta was enabled to rejoin the Beejapoor army. On the retreat of Jumal Khan, the Beejapoor troops pursued him for nearly one hundred and sixty miles, as far as the Rohunkehra Ghat, when a second disagreement took place between the King and his minister Dilawur Khan. A great coolness had subsisted between them ever since the battle of Darasun, and this subsequent difference determined the King to free himself from Dilawur Khan's trammels; but the attachment of the royal household servants and the body-guard to the minister rendered such a project exceedingly difficult. At length, however, the King gained over Ein-ool-Moolk Geelany, whose division was encamped at the distance of a mile from the regent, to support him.

The King, having mounted his horse secretly, left his tent to proceed to Ein-ool-Moolk's camp, when his foster-brother Elias Khan, who was on duty, perceiving him, ran up, and asked whither he was going. He replied, "Ask no "questions; but if you choose to accompany me,

"do so." Elias Khan instantly followed with a hundred horsemen; and during the night several chieftains, together with about three thousand men, joined him also. "Among this number," says Ferishta, "was the author of this history." Dilawur Khan in vain endeavoured to regain his power, but was compelled to fly to Ahmudnuggur.

No further mention is made of himself by Ferishta for several years; and it appears likely, that shortly after this period he commenced the compilation of his history, in furtherance of which, he observes, his patron, Ibrahim Adil Shah, spared no expense to procure the most ample materials. But of the thirty-four standard books mentioned as the sources whence he drew his information, besides twenty others alluded to in his history, very few are now extant. Ferishta seems to have finished his account of the Beejapoor kings in 1596, at the age of twenty-six, and the remaining portions of his work must have been composed in the few following years. At the age of thirty-four, he escorted the Princess Begum Sooltana from Beejapoor to Ahmudnuggur, was present at her nuptials with the Prince Daniel Mirza, at Moongy Peitun in 1604, and "attended her palanquin" as far as Boorhanpoor in Kandeish, the capital of her husband's government.

After his return to Beejapoor, he was deputed on a mission to the Great Mogul Jehangeer, the successor of Akbur. The latter prince is stated to have died of grief on hearing of the death of his son Daniel, who did not long survive his mar-

riage with the Beejapoor princess. Ferishta overtook the court of Jehangeer near Lahore, on his route to Kashmeer, in the year 1606; and although our author does not mention the object of his mission, yet knowing as we do the connection which subsisted between the two families, and that Jehangeer had lately ascended the throne, it may be fairly inferred that Ferishta was selected as one of the most accomplished persons of the Beejapoor court, to convey his sovereign's condolence on the loss of a father, and also his congratulation to Jehangeer on his accession to the throne of the most potent kingdom in the East. *

From the work being sometimes denominated Nowrus Nama, we are led to suppose it was finished during the residence of Ibrahim Adil Shah in his new capital, styled Nowrus, which he commenced building in 1599; and Ferishta makes mention of the existence of the Portuguese and the English factories at Surat, in the year 1611, about which time his work was probably brought to a close, when he had attained his forty-first year; and the following reasons lead to the supposition that he died shortly after. Owing to some superstitious fancy, Ibrahim Adil Shah was induced to remove his court from his capital, after reigning thirty-two years, and he selected the village of Torgha, situated about three miles due west of Beejapoor, for the site of the new town, which he denominated Nowrus (Novel), a favourite appel-

* That admirable traveller, Bernier, must have been in the camp at the same time.

lation given at the time to a new coin struck on the occasion, and which soon became a familiar term at court for all the new fashions, thus accounting for a work like that of Ferishta being so denominated. Ibrahim Adil Shah abandoned Nowrus in a few years, and returned to reside permanently at Beejapoor, where he died in the year 1626, fifteen years after we have any traces of Ferishta. The fashion which pervaded the court of Beejapoor for fine buildings appears to have prevailed most about this period; and the superb mosque, calculated to contain five thousand persons kneeling, built by his uncle Ally Adil Shah I., probably gave rise to the taste which produced those superb works now remaining as monuments of the magnificence of the Beejapoor court. The palace of Kamil Khan the Regent; the mosque and reservoir of Chand Beeby; the chaste and beautiful tomb of Ibrahim Adil Shah II., the patron of Ferishta; and the mausoleum over his son Mahomed, whose cupola excedes in diameter that of St. Paul's, being inferior in size only to that of St. Peter's at Rome, are now standing and in good repair; and, together with the numerous fine edifices which are scattered for miles over the plain, afford ample proofs of the splendour of the times. Had Ferishta lived long after completing his history, considering the distinction which he had attained at court, it seems probable we should have known more of him, either as a minister or as an author. We may conclude, also, that he would have procured and completed the history of the Golconda

sovereigns now extant, to which he alludes, but which he had then failed in obtaining; and also that of Khoosrow Shah of Budukhshan, which he promised to write. Had he died at Beejapoor after the return of the court, it is probable so eminent a person would not have been denied some mausoleum to commemorate his name. It seems, therefore, extremely likely that the death of our author occurred during the residence of the court at Nowrus, as, subsequently to the abandonment of that city, its buildings fell so rapidly to decay, that, with the exception of a part of the uncompleted wall, and some few ruins of palaces, little remains that is worthy of notice.

The only monument, therefore, of this industrious historian is to be found in his works, of which the following pages are a translation.

THE AUTHOR'S PREFACE.

MAHOMED KASIM HINDOO SHAH, surnamed Ferishta, the most humble of the subjects of this realm, begs to state to the learned, that in his youthful days he was early inspired with a desire of compiling a history of the conquests of Islam in Hind, and of giving some account of the holy personages who have flourished in this country; but being unable to procure the materials necessary for this purpose at Ahmudnuggur, where he then resided, his wish was not fulfilled, when in the year 998 (A. D. 1589) he proceeded from that city to Beejapoor, and was introduced to the prince who then filled the throne of the latter kingdom. That monarch devoted much of his time to the study of history, and frequently heaped favours on this author, urging him to complete the object which had ever been uppermost in his mind.

In order to effect this end, he was directed to obtain historical works from all quarters; and in a short time a vast collection of materials was

brought together and minutely examined. Of these not one work contained all the information which was required; for, though the history of Nizam-ood-Deen Ahmud Bukhshy embraces a great portion of the period alluded to, it was found so defective in some parts, that the author even was capable of supplying many of the deficiences from his personal knowledge alone. The desire, therefore, of becoming the historian of the rise of the Mahomedan power in India more and more filled the writer's mind. He, in consequence, began to arrange his materials; and having, in the course of time, brought his task to a close, he presented it in the year 1018 (A. D. 1609), under the title of "The History of Ferishta," to his revered monarch, to whom his labours are thus humbly dedicated.

As the author conceives it would be highly unbecoming in him to make comments on those writers who have touched on the same subjects, and who have drawn their mantles over their heads, and sunk into the slumber of the tomb, he places the finger of silence on his lips, and is dumb as to their imperfections. He leaves his readers to judge of *his* work for themselves; begging them to understand, that the height of his ambition amounts only to the desire that his history may rank in comparison with theirs, as the Caaba at Mecca does with the holy Temple of Jerusalem, and as Ally ranks with the prophet

The author's fervent hope is, that these simple and unadorned annals, founded on truth, but devoid of all pretension to elegancy of style, or beauty of composition, may be acceptable to the Prince to whom they are dedicated; and that the contents of these volumes may be disseminated far and wide over the regions of the earth.

In the compilation of this work the following original manuscripts were consulted: —

1. Turjooma Yemuny.
2. Zein-ool-Akhbar.
3. Taj-ool-Maasir.
4. Moolhikat Sheikh Ein-ood-Deen of Beejapoor.
5. Tubkat-i-Nasiry.
6. History of Feroze Shah.
7. Victories of Feroze Shah.
8. Commentaries of Babur.
9. Commentaries of Hoomayoon.
10. History of Moobarik Shah.
11. Another History of Moobarik Shah.
12. Bahmun Nama, an heroic Poem, by Sheikh Azoory.
13. Tareekh Bina-i-Gety.
14. Siraj-oot-Tareekh Bahmuny, by Moolla Mahomed Lary.
15. Tohfut-oos-Sulateen Bahmuny, by Moolla Dawood Bidry.
16. History of One thousand Years, by Moolla Ahmud of Nineveh.
17. Rozut-oos-Suffa.
18. Hubeeb-oos-Seer.
19. History, by Hajy Mahomed Kundahry.

20. Tubkat Mahmood Shah of Guzerat, by Nuseer Shah.
21. Memoirs of the Reign of Mahmood Shah of Guzerat.
22. History of Bahadur Shah of Guzerat.
23. History of Moozuffur Shah of Guzerat.
24. Another History of Moozuffur Shah of Guzerat.
25. History of Mahmood the Great of Mando.
26. History of Mahmood the Lesser of Mando.
27. History, by Nizam-ood-Deen Ahmud Bukhshy.
28. History of Bengal.
29. History of Sind.
30. History of Kashmeer.
31. Fowayid-ool-Fowad.
32. Kheir-ool-Mujalis.
33. History of Kootb Shah.
34. Sir-ool-Aarifeen, by Sheikh Jumal, the Poet.
35. Nooska Kootby. *

* Besides the works specified in the author's preface, quotations are made from the following in the body of the work; viz.

1. Saky Nama.
2. Towareekh Ahmud Oolla Moostowfy.
3. Towareekh Murihaj-oos-Siraj Joorjany.
4. Jama-ool-Hikayat.
5. Maasir-ool-Moolook.
6. Futtooh-ool-Bulad.
7. Travels of Abool Nusr Nuskatty.
8. Travels of Abool Fuzeel.
9. Futtooh-oos-Sulateen.
10. Towareekh Ghoory, by Fukhr-ood-Deen Moobarik Shah Lody.
11. Towareekh Sheikh Fureed-ood-Deen Attar. } Both these works give account of Somnat.
12. Zein-ool-Maasir. }
13. Goolistan of Sady.
14. Towareekh Goozeda.

The work is divided into an introduction, twelve chapters, and a conclusion.

The Introduction treats of the Progress of Mahomedism in India.

Chapter I. The Kings of Ghizny and Lahore.
II. The Kings of Dehly.
III. The Kings of the Deccan.
IV. The Kings of Guzerat.
V. The Kings of Malwa.
VI. The Kings of Kandeish.
VII. The Kings of Bengal and Behar.
VIII. The Kings of Mooltan.
IX. The Rulers of Sind.
X. The Kings of Kashmeer.
XI. An Account of Malabar.
XII. An Account of the Saints of India.

Conclusion: giving some Account of the Geography and Climate of India.

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15. Mukhzun-ool-Asrar, by Sheikh Nizamy, dedicated to Sooltan Beiram Bin Musaood Ghiznevy.
16. Kuleel-oo-Dumna, called also Anwur Soheily.
17. Towareekh Jehan Ara, by Kazy Ahmud Ghufarry.
18. Huj-Nama.
19. Khoolasut-ool-Insha.
20. Rozut-ool-Insha.
21. Mukta of [illegible]

INTRODUCTORY CHAPTER

ON

THE HINDOOS.

THE Mahabharut is the most celebrated historical work among the Hindoos. It was translated from the original Sanscrit into Persian verse, by Sheikh Abool Fuzl, the son of Sheikh Mobarik, by order of Akbur Padshah, and it consists of more than 100,000 couplets. Mahomed Kasim Ferishta, the author of this work, having made an abstract of that translation, has availed himself of it to form the introductory part of this history.

The philosophers and sages of India have related the formation of this earth differently, according to their own notions. Thirteen various accounts are given in the Mahabharut alone, not one of which is sufficiently satisfactory to induce us to adopt it in preference to another. The Hindoos divide time into four ages: 1st, Sutyoog; 2d, Tritayoog; 3d, Duwapuryoog; 4th, Kulyoog; and they assert, that the four ages continue in succession to all eternity; the present being the Kulyoog, which when at an end, the Sutyoog will re-commence. The earth, therefore, is by them

deemed eternal, without beginning and without end: though some brahmins assert, that this world will have an end, and that a judgment-day will come.

The Sutyoog is said to have lasted during a period of 1,728,000 years; when virtue and truth prevailed, and man lived 100,000 years.

The Tritayoog is a period of 1,296,000 years; three parts of the creation, during that time, obeyed the word of God, and the life of man was 10,000 years.

The Dwapuryoog is a period of 864,000 years; during which half of the creation was wicked, and man only lived 1000 years.

The Kulyoog is a period of 432,000 years. Men, in this period, became sinful; only one quarter of the human race followed the dictates of God, and the life of man was curtailed to 100 years. According to the Hindoo account, in the present year (1015 of the Hijra), 4684 years of the Kulyoog have elapsed. *

In the beginning, God created the four elements; besides which the Hindoos reckon the æther as a fifth element; and after that, according to some accounts, he created man, whom he called Brumma; to whom he gave the power of creating every living

* It may be useful to state, that the Yoogs progress in an arithmetical ratio of 1, 2, 3, 4, from the smallest to the greatest number, and are divisible both by the common Indian cycle of 60 years, which is the usual divisor of time among them, as also by the figure 9, which is applicable both to time and things. These observations are intended to convey to the reader's mind the notion that the extravagancy of the Hindoo calculations are not without method, and require only the key to become intelligible and within the limits of our belief. This is not the place to discuss a question which would fill a volume.

thing. The Hindoos are of opinion, that the æther, which they consider an element, is immaterial; that air only moves round the earth; that the planets, which are emanations from the Deity, have appeared on earth as men; who, after terrestrial mortality, are translated into heaven, in reward of their holy works on earth, by which they approximate so nearly to the Divinity in excellence, as to partake of his glory. It would appear from some of their books, that they consider the firmament itself as the divine essence.

Brahma, in virtue of the power vested in him, created four tribes of the human race; viz. 1st, Brahman; 2d, Kshetry; 3d, Byse; and, 4th, Soodr. The first was charged with the worship of the divinity, and the instruction of the human species. The second was appointed to rule over mankind. The third was required to plough the ground, and perform all sorts of handicraft. The fourth was doomed to be servile to the other three tribes. Brahma then wrote the book to direct mankind, which he called Veda. This is a work on theology, composed of 100,000 slogs; each slog or couplet being four churun, each churun or verse containing not more than 26 or less than 21 letters. Brahma lived 100 years of the sutyoog, each year containing 360 days, each day being 4000 years of the present age, and each night the same. The brahmins unanimously agree, that there is but one Brahma; that he has appeared 1001 times; and of the life of the present Brahma 50 years and half a day have elapsed, and the other half is now in progress.

It is related, that in the latter end of the Dwapuryoog, in the city of Hustnapoor *, Raja Bhurt, of the tribe of Kshetry, sat on the throne; after whom, seven rajas lineally descended from him reigned. The eighth was named Kooroo, and the Koorooket, or field of Tahnesur, is called after him. His descendants are denominated Kooroos. This dynasty reigned for six generations, till the accession of Veechitrveera Tej Raja, of the same line. He had two sons, the one D'hertrashtra, the Conqueror, and the other Pundoo (the Fair †); but the former, being blind, was put aside (although the elder), and his younger brother Pundoo sat on the throne, from whom is sprung the Pandoo dynasty. Pundoo left five sons; Yoodishteer (the Bold), called also Dhurma Raja; Bheema, and Arjoon, all born of one mother, called Koonty; while Nukool and Sahadeva were born of Madry. D'hertrashtra had 101 sons, 100 born of a daughter of the Raja Gand'har, the eldest of whom was called Dooryodhun, and another son called Yooyoocha, born of a plebeian's daughter. From the descendants of D'hertrashtra are the Kooroo tribe; while the descendants of his younger brother, Pundoo, are called Pandoos. Upon the death of Pundoo, D'hertrashtra, notwithstanding the circumstance of his blindness, was proclaimed raja, and his eldest son, Dooryodhun, became regent; and entertaining a jealousy of his cousins (the five Pandoos), he determined to put them to death. D'hertrashtra, too, was not without his ap-

* A town of this name still exists about 45 miles N. E. of Dehly.

† The word signifies, literally, *yellow*.

prehensions from his nephews, the Pandoos, whom he commanded to build their houses outside of the town, in order to prevent family disputes. Dooryodhun bribed the architects to construct the houses with large quantities of pitch and bitumen, so that they might easily be consumed; but the Pandoos, anticipating his intentions, set fire to their habitations, and, with their mother, left Hustnapoor. In this conflagration a woman named Bheel *, together with her five sons, who had been bribed to commit the act, fell victims to the flames; but the Kooroos, on the next day, finding the remains of Bheel and her sons, concluded that they were those of the Pandoos. After this event, the Pandoos having withdrawn from Hustnapoor, travelled over great part of India, and fought several battles, accounts of which occupy the greater part of the Mahabharut. At length they reached the city of Kumpila †, where the five brothers, being married in succession to Drowpdy, the daughter of the raja of Kumpila, agreed that she should live with one of them for 72 days, by which means each contrived to enjoy her company for one-fifth part of every year. Some Hindoos, however, deny this fact. Be it as it may; Dooryodhun hearing the Pandoos were alive, determined to ascertain the truth; and unable to dispute their rights, he invited them to Hustnapoor, when he gave over to them Indra-

* The Mahabharut states, that a woman of the tribe of Kisat (the appellation given to the Bheel tribe), with her five sons were accidentally sleeping on the premises, and were consumed.

† On the banks of the Ganges.

prust * as their hereditary patrimony, and half of the kingdom of Hustnapoor. The Pandoos gained strength and power daily, while the Kooroos, although they pretended friendship, retained malice in their hearts. At length, the elder brother (Yoodishteer) resolved to celebrate a festival in honour of the gods, at which it was necessary that all the kings of the earth should be present to pay homage to him. Yoodishteer accordingly despatched his brothers to the four corners of the earth; who subdued, and brought to the feast the kings of Khutta, Room, Hubush, Ajum, Arabia, and Toorkistan. † Dooryodhun, having long beheld with envy the rising power of his cousins, could no longer restrain his jealousy, and sought means to subvert their authority. Unable to expel them by force, he determined, if possible, to effect it by stratagem. In those days gambling with dice was a common amusement; and as he knew that the brothers were much addicted to this vice, he resolved, with the assistance of sharpers, to lead them

* Indraprustha, or Indraput. A town of this name still exists on the banks of the Soorswutty river, and I was induced to believe it to be that here alluded to; but my friend, Colonel Tod, whose researches in Hindoo history are so profound, and whose acquaintance with the geography of that part of India is so complete, states that Indraprustha is the ancient appellation for the city of Dehly, an appellation which it received from the Tuar dynasty, in the eighth century of our era, and which race descended in a direct line from the Pandoos; and that, consequently, the Indraprustha in question is the ancient town of Dehly.

† These names are evidently the result of Mahomedan interpolation. No such places are mentioned in the Mahabharut.

on to lose to him their share of the empire. The Pandoos, falling into the snare, lost all they possessed, but their kingdom.

Dooryodhun now proposed one more throw, with a promise, that if he lost, he would restore all he had won, but if the Pandoos lost, they should abandon their country, and wander for twelve years; and on their return it was required, that they should remain concealed for a whole year, without making themselves known, but if discovered, they were again to perform twelve years more penance. The Pandoos lost, and having performed their pilgrimage, on the thirteenth year, they settled in the district of Waee*, a country of the south. Dooryodhun sought throughout the empire, without discovering them, till at the end of the year, the Pandoos sent Krishna, the son of Vasdew, as ambassador to the capital, to claim their kingdom. Dooryodhun, however, refusing to restore it, and the Pandoos having procured a number of the rajas† of India to espouse their cause, attacked the forces of the Kooroos, near Tahnesur, in the beginning of the Kulyoog, when Dooryodhun was killed, and the Kooroos were defeated. The army of the Kooroos consisted of eleven kshoons, and that of the Pandoos of seven. Each kshoon consisting of 21,870 elephants, 21,870 chariots,

* Waee, a town on the banks of the river Krishna, near the fort of Pandooghur, called after the exiled brothers, is situated 20 miles north of the fort of Satara.

† Among these, Veerat Ray, the Raja of Waee, accompanied the Pandoos, and fell in the battle of Koorooket, on the plains of Tahnesur.

65,610 horsemen, and 109,350 foot.* The most extraordinary part of the tale is, that only twelve men† of both armies are said to have survived the battle. These were, four of the Kooroos; the first, Kripa Acharia, a brahmin, the tutor of the cousins, distinguished alike for his courage and his learning. The second, Ashwathama, the son of the philosopher Drone, who fell in the battle; the

* These incredible numbers are reducible by the figure 9, without a fraction, which authorises us to believe that the real numbers have been multiplied by this sacred and mystical figure. Admitting this to be the case, which seems highly probable, the numerical strength of the armies comes within the bounds of rational belief; and if we allow two riders to each elephant and chariot, it furnishes us also with even numbers, and the armies will then stand thus: —

	Elephant Riders.	Charioteers.	Cavalry	Infantry.	Grand Total Men.
Pandoos, 7 kahuons	3402	3402	5103	8505	20412
Kooroos, 11 kahuons	5346	5346	8019	13365	32076
Grand total of both armies -					52488

By this account the Pandoos would have brought 1701, and the Kooroos 2673 elephants into the field, which however disproportionate they may appear to the number of men in modern times, yet when we consider that the missile weapons of those days did not penetrate easily into the elephant's hide, and that great numbers were used in all battles in India up to the introduction of artillery, the proportion is not so large. Akbur, according to Ferishta, had never more than 6000, but never less than 5000 elephants during the whole of his reign, within the last two centuries; and the Nabob of Luknow has employed 700 on a hunting party, even within the last 40 years.

† With respect to the twelve persons who survived the battle, we must suppose the officers of distinction only are alluded to, whose names are given.

third, Keert Varma, of the family of Yado; and the fourth, Sunjye, the intelligencer of D'hertrashtra, and who acted as his charioteer during the battle. Also eight of the Pandoos, viz. the five Pandoo brothers; sixth, Satik Yado; seventh, Yooyoocha (half brother of Dooryodhun); and eighth, Krishna, who had been employed as ambassador to Dooryodhun, from Waee. With respect to this latter personage, we shall give his history as translated from the Mahabharut.

"The city of Mutra is celebrated as the birth-"place of Krishna. The Hindoos are not all agreed "as to the rank which he holds among the holy "personages. Some respect him as a prophet "only, while others deify him.

"Before the battle of Tahnesur, Raja Kuns, "having heard from his astrologers that Krishna "would put him to death, sought in all directions "to seize him, but he concealed himself, and lived "for eleven years in the house of Nunda, a cow-"keeper, and at last obtained an opportunity of "putting Raja Kuns to death, and of placing "Oogur Sein, the father of Kuns, on the throne, "retaining the management of the government in "his own hands. At length, he caused his subjects "to pay him divine honours, and obtained many "proselytes. It is said, he devoted thirty-two "years of his life to mirth and gaiety, in the city "of Mutra, and the tales related of him are as "marvellous as preposterous.

"The neighbouring rajas, jealous of his power, "resolved to attack him. Among these, Jara-"sundha, the Raja of Bahar, marched with a large

" force from Patna, for that purpose; while on the " west, Kal-Yevun *, a Mlecha † sovereign, al- " though not of the Hindoo persuasion, marched " into India to reduce his power. This prince is " supposed to be of Arabian extraction. Krishna, " unable to resist the forces of these powers, was " compelled to retreat, and reached Dwarka on " the sea-coast (situated 100 coss ‡ from the pre- " sent city of Ahmudabad), where he was be- " sieged for a period of seventy-eight years, unable " to force his way through his enemies, and at length " he died at the age of one hundred and twenty- " five; while some assert that he is still living in " concealment." But to return to our history: after the battle of Koorooket, and the death of Dooryodhun, the five Pandoos reigned 36 years, and then abdicated their throne, which put an end to the dynasty.

From Raja Kooroo to the death of Pundoo was a period of - -	76 years.
To that of Dooryodhun Kooroo	13 ditto.
To that of Yoodishteer, commonly called Dhurma, Raja Pandoo -	36 ditto.
Total -	125 years.

* The Hindoo books speak of all the westerns as Yevun, whom the Persians call Yoonan. Alexander and his army are designated Yevun by the Hindoos, and Yoonan by the Persians; a corruption, probably, of the word Ionian.

† The word Mlecha signifies barbarian, and was applied to all who did not adopt the rules of caste; as the Romans termed all those " Barbari " who were not Romans.

‡ Two hundred miles. Dwarka is nearly insulated. It is situated near the most extreme point of the district of Hulwad, in Guzerat, and within the entrance of the gulf of Cutch.

Some years after the abdication of the Pandoos, a great grandson of Arjoon Pandoo sat upon the throne, and among other pursuits of literature, being desirous that a history of his family should be written, a person named Vias undertook the work, and compiled the Mahabharut, which is said to mean the great battle; but upon enquiry, I do not find that the word Bharut signifies battle, and I should therefore suppose, that the letter A has been added, and that the Maha-Bhurt signifies the history of the family of Bhurt, the founder of the dynasty of Koowur and Pandoo. Vias also wrote commentaries on the four Vedas, viz. Roog Veda, Yejoor Veda, Athurwun Veda, Siam Veda: the three former works are on philosophy and theology, while the latter (the only one now extant) is a history, and is called Mahabharut, of which 24,000 slogs out of 100,000 are occupied in relating the history of the wars of the Pandoos. The Hindoos, like the Chinese and Tartars, deny the flood of Noah. *

Some of the Hindoos assert, that the tribes of Brahmin and Kshetry existed from time immemorial, but that the Rajpoots are a modern tribe, only known since the beginning of the Kulyoog.

* Here Ferishta's knowledge of Hindoo cosmography is defective, as their sacred writings distinctly trace a deluge which bears a close and important similitude to that recorded by Moses, though, in the poetical language and style of the Hindoos, it is involved in a puerile description. Swyambhoma, "The Lord of the earth," is warned of the intended destruction of mankind by a flood, and he is directed to provide a bark denominated "*Arga*," into which he enters with seven holy persons besides himself, and the seed of every living thing.

The same is related of many other different tribes. The Rajpoots attained power since the death of Raja Vikramajeet, from whom is derived the present Hindoo era, being something more than 1600 years. The origin of the Rajpoots is thus related. The rajas, not satisfied with their married wives, had frequently children by their female slaves, who, although not legitimate successors to the throne, were styled Rajpoots, or the children of the rajas, and the children of Raja Sooruj, whose history we shall now relate, were the first to whom the name of rajpoot was given. The population of India, like that of other parts of the globe, arose from the descendants of Noah. After the flood, Noah's three sons, Shem, Ham, and Japhet, began to cultivate the fields for their own subsistence and that of their children.

The first king of whose history we have any information was Krishna; he is not the Krishna of Mutra. This Prince was elected by the voice of the people of Behar; and the first city built in India was the city of Oude. Krishna's prime minister was Bahmun, a native of Bengal. The King, being of gigantic stature, could procure no horse to carry him; he directed, therefore, an elephant to be tamed, on which he used to ride. The plough and reap-rook are ascribed to the invention of Bahmun, who it is said also formed the first alphabet. Having lived 400 years, the King died. He was contemporary with Tahmorasp of Persia. He left thirty-seven sons, of whom Mahraja, his eldest, sat on the throne after him. Mahraja encouraged literature and manufactures; and during

his reign his country became populous, and the inhabitants wealthy. Mahraja divided the people of India into tribes. To the brahmins were allotted the business of letters and the conduct of the affairs of the state; to another tribe, farming; and to a third, manufactures; thus these occupations have descended from father to son. He called the tribes after the chiefs of each; such as Rahtore, Chowhan, Powar, and Beis, &c. Mahraja always maintained a friendly intercourse with the kings of Persia; but Dongur Sein, one of his nephews, having left his court, took protection with Fureedoon, King of Persia, who detached his son Koorshasp with a force to attack Punjab, in order to compel Mahraja to yield some part of his territory to his nephew. The war lasted ten years, when Mahraja was at length reduced to cede a part of his kingdom to Dongur Sein. In the latter part of his reign the zemindars of Shewala * and Carnatic attacked and drove Shiva Ray, his lieutenant, from the Deccan. Mahraja, having sent his eldest son with a large force to reinstate Shiva Ray, and to punish the rebels, the Prince was defeated and slain. Shiva Ray again sought refuge at the court of Mahraja, who was more grieved at the defeat of his army than at the loss of his son; for the princes of the islands of Acheen, and Malacca, and Pegu, and of the Malabar coast, had never before dared to rebel. At this time, also, an attack on the north-west frontier threatened his empire; and being compelled to send his lieute-

* Ceylon.

nant, Malchund of Malwa, to defend the Punjab, he was unprepared at present to carry on the war with the Deccanies. Malchund, unable to stand the brunt of the Persian forces, ceded the Punjab to them in perpetuity, besides making presents of elephants, &c. Some authors, however, relate that Fureedoon even possessed the Punjab; and that the descendants of Koorshasp, down to the celebrated Roostoom, held it in subjection, together with Kabul, Tibhet, Sind, and Nemrooz. On his return Malchund (from whom the country of Malwa derives its name), having marched against the zemindars of the Deccan, who fled at the approach of his army, reinstated Shiva Ray in his government. On this occasion he is said to have built the celebrated fort of Gualiar. The science of music, also, was introduced into Hindoostan by Malchund, who brought it during this expedition from the country of Tullinga. Malchund, long after, resided at Gualiar, and the descendants of the Tullingy musicians spread from that place over the north of India.* Mahraja, after a reign of seven hundred years, died, leaving his eldest son, Kesoo Ray, to succeed him.

* It is a curious fact, that the word Bye, used in the Deccan to signify a genteel woman in general, is applied to professed singing women only in Hindoostan; and that the word Kulwuntin, a professional dancing woman, in the language of the Deccan, is changed into Kulawutin in Hindoostan, and is there also applicable to dancing girls. It must be understood, that throughout this work the word Hindoostan is applied to the country north of the Nerbudda and Mahanudda rivers, while the whole of the peninsula, south of the same line, is included in the word Deccan.

Kesoo Ray, having ascended the throne, detached his brothers in command of armies to make conquests, while he himself, taking the route of Kalpy, entered Gondwana, and marched as far south as Shewala Dweep *; levying tribute on all the rajas through whose country he passed. On his return, however, being attacked by these same rajas, and unable to oppose them successfully, he made overtures for peace, and was permitted to return to his capital without molestation. On his arrival, he despatched an ambassador to the King of Persia, begging his assistance. Munoo Chehr sent Sam, the son of Nureeman, with an army, to support him; and Kesoo Ray having met him with his own troops at Jalundur in the Punjab, proceeded to the Deccan. The rajas, intimidated by the Persian troops, acknowledged allegiance to Kesoo Ray, who having accompanied the Persians as far as the Punjab on their return to Eeran, marched back to Oude, where he reigned for a period of two hundred and twenty years, and was succeeded by his son Munere Ray. The town of Munere is one of the monuments of this prince's reign, which he passed in the encouragement of literature, and in the promotion of the happiness of his subjects. He was, however, guilty of ingratitude towards Persia, in spite of the obligations his father owed to that empire. On the death of Munoo Chehr in Eeran, Afrasiab Toork, King of Tooran, invaded that kingdom; and Munere Ray also having invaded Punjab, seized it for himself from the officers of

* The island of Ceylon.

Zal, the son of Sam, making Jalundur his capital. At the same time, Munere Ray sent an envoy to Afrasiab, acknowledging fealty to him. After this the Punjab remained in possession of the kings of India till the reign of Keikobad, who having deputed Roostoom, the son of Zal, to reconquer that province, Munere Ray was defeated, and not only expelled from the Punjab, but seeking protection among the hills of J'harkund, and Gondwara, he died there after a reign of five hundred and thirty-seven years.

Roostoom having thus conquered India, resolved to prevent any of the sons of Munere Ray from sitting on its throne, on account of their treachery towards Persia; he therefore placed Sooruj, a Hindoo chief, on the musnud, and returned to Persia. Sooruj reigned over Hindoostan; and his authority was acknowledged from the sea of Bengal as far as the Deccan. It is related that it was in his time a brahmin persuaded him to set up idols, and from that period the Hindoos became idolaters, before which they, like the Persians, worshipped the sun and the stars. * The worship of images, how-

* This sentence is very remarkable, and it would be curious to know whence Ferishta derived his information. If the fact he states could be relied on, it would afford us a clew to fix the period when the Ramayan, the Bharut, and the tenth canto of the Bhagwut, losing their simple character as heroic national poems, became identified with the sacred works. There appears every day stronger reason to believe, that the worship of the Bull, the Lingum, and the Yony, is the same as the Phallic worship of Egypt, and that of the Calf and the Pillar, emblematic of Bal or the Sun, by the nations surrounding the Israelites; that this worship is originally founded on Sabæism,

ever, was not introduced in the reign of Sooruj. He was a contemporary, and tributary of Kei-kobad, and had reigned two hundred and fifty years when he died. He gave his sister's daughter in marriage to Roostoom.

Sooruj having left thirty-five sons, Bhay Raja, the eldest, succeeded his father, and built the city of Bhay-raja, commonly called Bhairaich: he was a great admirer of music. Among the public works of his reign is the completion of the city of Benares, the foundation of which was laid by his father. Some are of opinion also that Bhay Raj invested his brothers with the title of Rajpoot, and that he gave distinctive names to some other tribes. He was so impolitic as to abandon the regulations established by Mahraja, so that he became a victim to the enmity of Kedar, a brahmin of the Sewalik mountains, who, attacking and defeating him, eventually obtained the kingdom. Bhay Raja reigned thirty-six years.

Kedar Raja was a man of erudition, and had also seen the world, so that he raised India from the state of depravity into which it had fallen under Bhay Raja. He was contemporary with Kei-Kaoos and Kei-Khoosrow, to whom he used to transmit annual tribute. He laid the foundation and built the fortress of Kalunjur. In the

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and that the emblems are types of the season of fructification. Abundant proof exists in India of the antiquity of the Tauric and Phallic worship over that of idolatry and of demi-god heroes. All the temples of the latter are modern compared with those dedicated to Mahdeva.

latter part of his reign he was attacked by Sunkul, a chieftain of Kooch, who having collected a large force, not only subdued Bung * and Behar, but also attacked Kedar, whom he defeated in several actions, and usurped his empire, after a reign of nineteen years.

Sunkul, having ascended the throne, laid the foundation of Luknowty, in Bengal, since known by the name of Goor or Gowr, which was the capital of the province for 2000 years, but being destroyed in the time of the Mogul empire, Tanda became the seat of government.

Sunkul Raja maintained an army of 4000 elephants, 100,000 horse, and 400,000 foot, and refused to pay tribute to Afrasiab, who sent 50,000 Toorky horse, under the command of Peeranweisa, to attack him. Sunkul Raja, having opposed him in the neighbourhood of the Kooch hills, on the Bengal frontier, two days and nights were occupied in fighting, on which occasion the Toorks lost 13,000 men, and the Hindoos 50,000. On the third day the Toorks retreated, defending themselves till they reached the hills, where they took post, and Peeranweisa wrote to Afrasiab an account of his situation.

At this period, Afrasiab was in the city of Kunukdiz, situated between Khutta and Khootun, and distant one month's journey from Khanbaligh. On hearing from Peeranweisa, he marched at the head of 100,000 horse to his assistance. On his arrival, he found Peeranweisa surrounded by an infinite number of rajas collected from all

* Bengal.

parts. Afrasiab, attacking the Hindoos without delay, dispersed them, and thus released his general from his perilous situation. He then pursued Sunkul Raja to his capital of Luknowty, from whence he fled precipitately to the mountains of Tirhoot. From thence he sent ambassadors to Afrasiab, entreating his forgiveness, and permission to pay his respects to him; but he was required to appear before the great king with a sword suspended round his neck, and a shroud on his shoulders. Afrasiab, having carried Sunkul Raja to Tooran, left his country under the government of Sunkul Raja's son. Sunkul remained with Afrasiab many years, but was at last slain in action, by the hand of Roostoom. His reign lasted during a period of sixty-four years.

When Afrasiab returned to Tooran, he conferred the government of India on Rohut, the son of Sunkul Raja. His kingdom extended from Gurhy as far as Malwa, the revenues of which he divided into three equal portions. One he gave in charity; of another, part was sent to his father, and part as tribute to Afrasiab; while the remainder was applied to the support of his government. This portion of his revenue being insufficient for his protection, the Raja of Malwa wrested out of his hands the strong fortress of Gualiar. Rohut Ray, who built the fortress of Rohutas (Rohtas), and beautified it with temples, took the field, in hopes of recovering Gualiar, but was obliged eventually to withdraw without attaining his object.

He kept his court usually at Kunowj, where he reigned for a period of eighty years, when he died.

Raja Rohut leaving no male issue of age, a revolution took place, in which Mahraja, a person of the tribe of Kutchwaha, from the district of Marwar, succeeded in placing himself on the throne. He attacked Nehrwala *, and having reduced the zemindars of those parts (who were chiefly shepherds), laid the foundation of some sea-ports, and caused ships of different sizes to be constructed. Mahraja II. was contemporary with Gooshtasp, and reigned forty years, during which time he paid annual tribute to Persia. Mahraja was succeeded at his death by his nephew, Kedar Raja, whom he made his heir by his last testament. During this reign, Roostoom being slain, Kedar attacked, and wrested from his descendants, the Punjab. Having remained some time in the town of Behera †, he built the fortress of Jummoo, where he left Doorga, one of his relations, of the tribe of Boolbas, which tribe has inhabited that country ever since. Doorga having contracted alliances with the Gukkurs and Chowbea, the ancient zemindars of the Punjab, as also with the people who reside in the hills between Kabul and Kandahar, marched against Kedar Raja, who fled from the Punjab. These tribes, who were before separate, now formed one powerful state, and I imagine they are those

* Puttun in Goojrat.

† This town, situated in the Gara, is often mentioned in early history; and in the first invasion of the Moslems it belonged to Gogra Chowhan.

whom we call Afghans.* Kedar Raja reigned forty-three years.

After the death of Kedar Raja, his minister, Jye Chund, who was also generalissimo of the army, usurped the throne. His accession was followed by a severe dearth, which carried off thousands of his subjects, whom he by no means attempted to relieve in their distress, but spent his time in gaiety at the city of Byana. After a reign of sixty years, he died. He was contemporary with Bahmun and Darab. Jye Chund left an infant son, whom his widow raised to the throne, and who would have ruled the empire in his name; but Dehloo, the uncle of the young king, aided by the nobles, having deposed him, ascended the musnud. This prince, as famous for his justice as for his valour devoted his time to the good of his subjects, and built the city of Dehly. After having reigned only four years, P'hoor, a Raja of Kumaoon, collecting a considerable force, attacked Dehloo, took him prisoner, and sent him into confinement in the fort of Rohtas, himself usurping the empire. Raja P'hoor pushed on his conquests through Bung, as far as the ocean, and having collected a great army, refused to pay tribute to the kings of Persia. The brahminical and other historians are agreed that P'hoor† marched his army to the frontiers of India, in order to oppose the progress of Alexander, on which occasion P'hoor lost his life in battle, after having reigned seventy-three years.

* It does not appear on what grounds Ferishta founds this opinion.

† Porus.

At this period, also, the Rajas of Deccan having become powerful, established their independence. Among others, was Koolchund, the founder of Koolburga; Merchund, the founder of Mirch; Beejychund, the founder of Beejanuggur; besides many others whose names would only serve to swell out this work.

It is related, that when Alexander the Great came into India, Raja Bidur (the founder of the city of that name, and the chief of a tribe whose descendants are celebrated to this day in the Deccan for their bravery), having heard of the fame of the Greek monarch, sent his son as ambassador, with a number of elephants and other valuables to him, to prevent his invading the Deccan. After the death of P'hoor, Sunsar Chund * made himself master of the empire of India, but sent an annual tribute to Goodurz, king of Persia: his country was usurped by Joona, the nephew of P'hoor. Joona is described as a liberal prince, who promoted the cultivation of the arts, and built many towns on the banks of the Ganges and Jumna. He was contemporary with Ardsheer Babegan, who invaded India; but being met by Joona with valuable presents of gold and elephants on the frontier, Ardsheer was induced to withdraw his army. Joona, returning to Kunowj, died, after a reign of ninety years.

He was succeeded by the eldest of his twenty-two sons, named Kullian Chund, a cruel and despotic prince, who put his subjects to death without cause

* He is also called Chandragoopta, supposed to be the Sandracottus of the Greeks.

or remorse. The unfortunate inhabitants of his kingdom, flying from his tyranny, left the city of Kunowj a mere ruin. After him, no raja of consequence reigned in Kunowj, excepting Ramdew, whose history will shortly be related. As I shall not confine my account of the rajas of Hindoostan to the dynasty of Kunowj, I now proceed to that of Malwa, and of the celebrated Vikramajeet Powar.

The history of Vikramajeet, the most illustrious and virtuous sovereign of his age, has been transmitted to posterity in the legends which still remain among his countrymen. It is said that he passed the early part of his life among holy men, affecting poverty, and performing penance. At the age of fifty he assumed the command of an army, and in the course of a few years conquered the whole country of Nehrwala* and Malwa, over which he ruled with justice. The Hindoos are of opinion, that he was inspired, and could foretell coming events: he avoided all display of pomp, living in the same manner as his subjects, using earthen utensils instead of gold, and sleeping on a mat instead of a bed. Oojein became well inhabited during his reign, on account of the idol dedicated to Mahkaly which he set up in that city. He also built the fort of D'har. From the death of Vikramajeet, the Hindoos date one of their eras, which at the present day is 1663, answering to the year 1015 of the Hijra. He was contemporary with Ardsheer Babegan, and some say with Shahpoor. In the latter end of his reign, Shalivhan, a raja of the Deccan, making war with him, several

* Nehrwala here seems to imply Guzerat in general.

battles ensued, in the last of which, Vikramajeet lost his kingdom and his life. After his death Malwa long remained in a state of anarchy, till at length Raja Bhoj, setting up pretensions to the throne, assumed the reigns of government. Raja Bhoj, also of the tribe of Powar, followed the steps of his predecessor Vikramajeet. He founded many towns, among which are those of Kurgone, Beejygur, and Hundia. Twice yearly he kept a great feast which lasted forty days; during which, all the most celebrated dancers and singers of Hindoostan being assembled, he distributed food and wine; and at the end of the feast, new clothes, and ten miskals * were presented to each guest. He died after a reign of forty years. At this period, one Vasdew, seizing on the province of Kunowj, established himself in that principality. During his reign, Beiramgoor, King of Persia, came to the court of Kunowj in disguise. While at the capital a wild elephant in the neighbourhood had done much mischief, having killed many people, who went out to attack him. Among others, Vasdew himself had often gone out for the same purpose without success. Shortly after the arrival of Beiramgoor, the same elephant, penetrating to the very gates of the city, caused much alarm: the Persian prince ran alone to the spot, and with a single arrow laid him dead at his feet. Raja Vasdew requested that the stranger who had killed the elephant might be brought to him. As he was entering the court, the Indian ambassador, who had just returned from Persia, whither he had con-

* Of gold, probably.

veyed the annual tribute, recognising the King of Persia, informed Vasdew of the circumstance. The Raja, descending from his throne, seated the stranger upon it, and after giving him his daughter in marriage, furnished him with a suitable escort, which attended him back to Persia. Vasdew died after reigning seventy years; during which time the fort of Kalpy was built. He left thirty-two sons, who disputed the succession with each other for two years: the throne was at length ascended by Ramdew Rahtore, the general of the late Vasdew. Having reduced the rebellious officers and rajas of his country, Ramdew marched to the province of Marwar, from whence he expelled the tribe of Kutchwaha, and established that of Rahtore, which has remained there ever since; while that of Kutchwaha removed to the neighbourhood of Rohtas. On his return to Kunowj, he marched against Bengal, and taking possession of the capital, he obtained great treasures, after having been absent from Kunowj for three years.

Four years after this event, proceeding to Malwa, he reduced it, and built many towns and cities in that kingdom; among which was Nurwur, where having left a garrison of rahtories, he deputed an embassy to Shew Ray, Raja of Beejanuggur, soliciting his daughter in marriage. That Prince, dreading the power of Ramdew, sent her with valuable presents, along with the ambassador. Ramdew remained for two years in peace and happiness, after which, attacking the rajas of Sewalik, he extorted from them annual tribute. In that war, Ramdew was opposed by the Raja of Ku-

maoon (who inherited his country and crown from a long line of ancestors that had ruled upwards of 2000 years): a sanguinary battle took place, which lasted during the whole of one day, from sunrise to sunset, wherein many thousands were slain on both sides; till at length the Raja of Kumaoon was defeated with the loss of all his elephants and treasures, and fled to the hills. Ramdew having subsequently compelled his enemy to give him his daughter in marriage, left him in possession of his country, and marching towards Nugrakote, plundered it, and at length arrived at a place called Shewkote Pindy *, where (on account of his veneration for the idol Doorga, which is situated at a small distance on the top of a neighbouring hill at Nagrakote,) he halted, and summoned the raja to appear before him. The Raja would by no means consent, but agreed to meet Ramdew at the temple, wherein the idol was placed. Thus the two princes met at the temple, when the Raja having given his daughter in marriage to the son of Ramdew, the latter proceeded from thence to the fort of Jummoo. The Raja of Jummoo opposed him in the woods, but was eventually defeated. Ramdew pursued him to the fort of Jummoo, which he attacked, and subdued. At length the Raja consented to become tributary, and gave his daughter to another of Ramdew's sons. Ramdew being then in the vicinity of the Behut, a river which takes its rise in the hilly tract of Kashmeer, and flows through the territory of the Punjab, proceeded through

* This place is written differently in various manuscripts, and is not down in any of the maps I have consulted.

Bengal as far as the sea-shore, where the Sewalik * mountains have their termination.

Ramdew was employed five months in making the journey, having subjected, during that period, upwards of five hundred rajas, after which he returned to his capital, where he gave presents to his soldiers, and celebrated a feast on the occasion. Ramdew reigned for upwards of fifty-four years, and then died: he was contemporary with Feroze, the Sassanian, whose son Keikobad succeeded him, to both of which monarchs annual tribute was paid by India. After the death of Ramdew, his numerous sons all disputing the succession, civil wars ensued. Purtab Chund, the general of Ramdew, of the tribe of Sesodia, taking advantage of these events, and collecting a force, ascended the throne, in spite of the endeavours of the princes, whom he seized and put to death, and thus established his authority. Having raised himself to the same elevation as his predecessor, Purtab Chund refused to pay tribute to Persia, and the ambassador of Nowsherwan returned empty-handed. In consequence of this defection, the Persian troops invaded Mooltan and Punjab; and Purtab Chund sent peace-offerings both to the generals and to the Persian King himself, to prevent further devastation. From this, he transmitted the annual tribute as usual. After the death of Purtab Chund each of his generals seized on a province; while his progeny, flying from Kunowj, occupied a small tract of country in the hills of Koombulmere, in the

* The term Sewalik seems synonymous with Himalaya.

neighbourhood of Chittoor and Mundsoor; the descendants of whom at present hold it in sovereignty. They are distinguished by the appellation of Rana, significant of a petty prince.*

Among the other generals and rajas who became powerful after the death of Purtab Chund, was Anund-dew Rajpoot, of the tribe of Beis. Having collected a large force in Malwa, he conquered the countries of Nehrwala and Marhatt, in the Deccan. He built also the forts of Ramgir and Mahoor in Berar, as well as the fort of Mando in Malwa. He lived in the age of Khoosrow Purveez, and died after a reign of sixteen years.

At this time a Hindoo named Maldew, having collected a force in the Dooab, attacked and seized the cities of Dehly and Kunowj. He made the latter city his residence, which attained a condition so flourishing that it has seldom been equalled An idea of its population may be formed, when it is stated that Kunowj contained 30,000 shops for the sale of pan †, and 60,000 families of public dancers and singers. After having reigned forty-two years, Maldew died; but leaving no sons fit to succeed him, anarchy and civil war every where prevailed. From that time till the Mahomedan invasion no single raja ruled over India; for when

* The Sisodia family, the head of which is styled Rana, still reigns over Chittoor and Oodypoor; and its descendants have given rajas to the principalities of Dongurpoor and Purtabghur. — Vide Sir J. Malcolm's Report on Malwa, vol. i. pp. 504—506. Ferishta is in error when he asserts that Rana signifies a petty prince: it always has been borne by the highest Hindoo kings, and is distinctive of pre-eminence.

† Pan, an aromatic leaf, much eaten by the Indians.

Sooltan Mahmood Ghizny invaded it, the country was divided into principalities, as follows:

Kunowj	-	Koowur Raj.
Meerut	-	Hurdut Raj.
Mahavun *	-	Goolchunder Ray.
Lahore	-	Jeipal, the son of Hutpal.

Thus also Malwa, Guzerat, Ajmeer, Gualiar, &c. had each separate rajas.

* A village on the left bank of the Jumna, about ten miles below Mutra, is supposed to be the spot here alluded to.

HISTORY

OF THE

MAHOMEDAN POWER IN INDIA.

INTRODUCTION.

The Arabians proceed towards Persia. — Progress through Kirman, Seestan, Kohistan, and Nyshapoor. — Settlement in Khorassan, Murv, Badghees, and Joorjistan. — Attempt by Karoon, a Persian chieftain, to recover Khorassan, defeated by Abdoolla Bin Jazim. — Abdoolla Bin Zeead enters Transoxania — is recalled, and succeeded by his brother Sulim Bin Zeead. — Sulim is accompanied by Mohalib Bin Aby Sufra. — Kabul revolts from the Moslems, who are expelled. — Sulim recovers Kabul, and appoints one Abdoolla to the government. — Abdoolla superseded, and retires among the Afghans of the Soolimany mountains — becomes the father of Lody and Soor, from whom two Afghan tribes derive their name. — The Afghans make war on the Hindoo Prince of Lahore. — The Gukkurs form a treaty with the Afghans. — The Raja of Lahore cedes country to the Gukkurs to defend his territory from the invasions of the Afghans.

THE first chieftain who spread the banners of the true faith on the plains of Hind was Mohalib * Bin Aby Sufra.

A. H. 28. A. D. 648. In the 28th year of the Hijra, shortly after the accession of the Caliph Oothman, that prince deputed Abdoolla Bin Amir, governor of Bussora, to reduce the province of Fars, which had revolted since the death of the Caliph Oomur. Abdoolla having succeeded in quelling the insurrection, returned to Bussora.

Two years after this event, the Caliph Oothman removed Wuleed Bin Atiba from the government of Koofa on account of his licentious excesses, and appointed Syeed Bin Aby-ool-Aas governor in his stead. Syeed shortly after led an army through Persia as far as Tubristan; on which occasion he was accompanied by Hussun and Hoossein, the two sons of Ally, and by their exertions he reduced the province of Joorjan, the capital of which is Astrabad, on the borders of the Caspian Sea, and received from the inhabitants, whom he converted to the true faith, a contribution of two hundred thousand deenars.

* The Mohalibees were a race of princes descended from this chieftain, which ruled over Laristan and Ormuz, in the caliphat of the Omyades of Syria. They at last revolted from Yezeed II., were defeated, and lost their government.

Bin Shanah, an Arabian poet, has celebrated the valour and munificence of the Mohalibees, and both Abool Furrah of Isfahan and Abool Fida mention one Mahomed Mohaliby in their works. Vide D'Herbelot, Bib. Ori. art. Mohaleb.

A.H. 31. A.D. 651. On the following year, Abdoolla Bin Ãmir was again deputed to lead an army into Kirman, and eventually into Khorassan. His advanced guard, under the command of Huneef Bin Keis, subdued the provinces of Seestan, Kohistan, and Nyshapoor. At the latter place, Abdoolla was joined by the Prince of Toos, and from thence proceeded to reduce Surukhsh, Hirat, Badghees, Ghoor, Joorjistan, Murv, Talikhan, and Bulkh.

After these successes Abdoolla quitted the army and proceeded to Mecca, making the following distribution of the conquered provinces amongst his respective generals:—

To Keis, the son of Hashem, — Khorassan.

To Huneef, the son of Keis, — Murv, Talikhan, and Nyshapoor.

To Khalid, the son of Abdoolla, — Badghees, Goor, and Joorjistan.

A.H. 32. A.D. 652. In the year 32, Abdool Rahman Bin Rubeea was deputed from Bagdad to Persia to propagate the true faith; but being overpowered by numbers, he was slain and his army dispersed; many of his followers sought protection in Joorjan and Geelan. In the same year, Karoon, one of the nobles of the Persian government, having learned that Abdoolla had gone to Mecca, and had divided his army over the several conquered provinces, collected a body of forty thousand men composed of the inhabitants of Tubus, Herat, Badghees, Ghoor, and Kohistan, and marched against the Moslem forces. Karoon was, however, defeated by Abdoolla Bin Jazim,

one of the officers of Huneef, in Nyshapoor, with an inconsiderable body of four thousand men, for which service Abdoolla received the charge of the government of Khorassan.

A. H. 44. A. D. 664. In the year 44, the Caliph Moavia Bin Aby Soofian nominated Zeead, the son of Oomya, to the government of Bussora, Seestan, and Khorassan. In the same year also Abdool Ruhman Bin Shimur, another Arab Ameer of distinction, marched from Murv to Kabul, where he made converts of upwards of twelve thousand persons. At the same time, also, Mohalib Bin Aby-Suffra, proceeding with a detachment from thence, in the direction of India, penetrated as far as Mooltan; when, having plundered the country, he returned to the head-quarters of the army at Khorassan, bringing with him many prisoners, who were compelled to become converts to the faith.

A. H. 53. A. D. 672. In the year 53, Zeead, the son of Oomyah, died at Bussorah of the plague, which now made its appearance in that city. Before that Moavia, however, had heard of his death, he nominated Abdoolla, the son of Zeead, to the government of Koofa, who, proceeding with an army through Persia to Mawur-oolnuhr, partly reduced it. Being now recalled from his conquests to fill the stations lately held by his father as governor of Bussorah, Abdoolla proceeded thither, leaving his relative Salim Bin Zoora in the government of Khorassan.

A. H. 56. A. D. 678. Three years after this, Salim was superseded by Saad, Bin Oothman Bin Iffan now appointed governor of Khorassan by

the Caliph Moavia. Saad was recalled in the year 59, and Abdool Ruhman, the son of
A. H. 59. A. D. 681. Zeead, who formerly invaded Kabul, was nominated ruler of Khorassan. He was, subsequently, removed to make room for Sulim Bin-Zeead, in the year 62, by Yezeed, the
A. H. 62. A. D. 683. son of Moavia, who had then succeeded to the Caliphate. Among the persons who accompanied Sulim to his new government was Mohalib, the son of Aby-Suffra. Shortly after his arrival in Khorassan, Sulim deputed his brother, Yezeed Bin Zeead, to Seestan. Not long after, Yezeed, having learned that the Prince of Kabul, throwing off his allegiance, had attacked and taken prisoner Aby Oobeyda, the son of Zeead, the late governor of Seestan, he marched with a force to recover that province, but was defeated in a pitched battle. When Sulim heard this news, he sent Tilla Bin Abdoolla, an officer of his court, as envoy to the court of Kabul, to ransom Aby Oobeyda; to obtain which object he paid 500,000 dirhems. Tilla afterwards received the government of Seestan as a reward for his services on this occasion, where, having collected a large force, he subdued Kabul, and Khalid Bin Abdoolla (said by some to be the son of Khalid Bin Wuleed, and by others the son of Aboo Jehl) was nominated to its government. Khalid being subsequently superseded, became apprehensive of returning to Arabia by the route of Persia, on account of the enemies he had in that country, and equally so of remaining in Kabul, under his successor. He retired, therefore, with his family,

and a number of Arab retainers, into the Soolimany mountains, situated between Mooltan and Pishawur, where he took up his residence, and gave his daughter in marriage to one of the Afghan chiefs, who had become a proselyte to Mahomedism. From this marriage many children were born, among whom were two sons famous in history. The one Lody, the other Soor; who each, subsequently, became head of the tribes which to this day bear their name.

I have read in the Mutla-ool-Anwar *, a work written by a respectable author, and which I procured at Boorhanpoor, a town of Kandeish in the Dekkan, that the Afghans are Copts of the race of the Pharaohs; and that when the prophet Moses got the better of that infidel who was overwhelmed in the Red Sea, many of the Copts became converts to the Jewish faith; but others, stubborn and self-willed, refusing to embrace the true faith, leaving their country, came to India, and eventually settled in the Soolimany mountains, where they bore the name of Afghans. At the time when Abraha marched against Mecca, he was accompanied by several tribes of infidels from far and near, and, on that occasion, a body of these

* This is one of many works to which Ferishta alludes, but whose names are not included among those from which he drew the materials of this history. I have in vain searched for the Mutla-ool-Anwar in India; for the fact quoted in this place might be more explicit in the original, and lead to important conclusions regarding the dispersion of the Jewish host after it left Egypt.

Afghans*, it is said, also joined his forces. These tribes were eventually annihilated.

At the time of the settlement of Abdoolla, the Afghans, already converts to the true faith, received the Mahomedans among them, whose flocks and herds increased; and their agriculture flourished so rapidly, that in a few years afterwards, at the time of the invasion of Sind and Mooltan by Mahomed Kassim, they afforded protection to his followers who remained with them. In the year 63, A. H. 63. A. D. 682. the Mahomedan Afghans, issuing from their mountains, invaded and laid waste the inhabited countries, such as Kirman, Sheewuran, and Pishawur. The Raja of Lahore, who was related to the Ray† of Ajmeer, sent 1000 horse to attack and annihilate these marauders; but the former being defeated with severe loss, the Raja despatched his nephew with a force of 2000 horse and 5000 infantry to make a second endeavour to expel them.

The Afghans having procured reinforcements from Khulij, Ghoor, and Kabul, to the number of four thousand men, marched against the Indian forces. The two armies fought, in the five ensuing months, seventy actions; but the winter setting in severely, the Indians were compelled to retreat to Lahore, an object which they effected with great difficulty. In the following spring the Indians again took the field, under their

* By this is meant evidently the race of Copts which refused to become converts to the Jewish or true faith.

† The terms Ray and Raja will be found to be synonymous throughout the work.

former general. The Afghans met them on a plain between Kirman and Pishawur, where several indecisive actions took place, till at length the rainy season being about to commence, the Indians took the opportunity of a temporary advantage which they had gained over the Afghans to retreat by forced marches, so as to cross the Neelab while yet fordable. The same cause also induced the Mahomedans to return within their frontiers. About this period some disputes arising between the Gukkurs* and the Raja of Lahore, this race formed a treaty of alliance, defensive and offensive with the Afghans, who compelled the Raja of Lahore to submit to terms from the Gukkurs, to whom he could otherwise himself have dictated conditions.

This treaty included the cession of certain territories in perpetuity to the Gukkurs, and to the tribe of Khullij, which was permitted by the Afghans to reside in the country of Lumghan; it was secretly provided, also, that they should protect the Indian frontier from the Mahomedan invasions. The Mahomedan Afghans, notwithstanding, still continued their depredations, and advanced near Pishawur, where they erected a fort in the hills to which they gave the name of Khybur, subduing at the same time the province of Roh. This district extends from Swad and Beejowr, on the north, as far south as Seewy near Bhukkur in

* Mr. Elphinstone mentions this race of people, whom he encountered on his return from Kabul in the Punjab. Elph. Kabul, Introduction, p. 78.

Sind; and from east to west from Hussun-Abdall to Kabul and Kandahar.

During the reign of the Samany kings, the Afghans formed a barrier between the kingdom of Mooltan and Lahore, and thus we find the Samany troops always limited their predatory excursions to Sind and Tatta. When the government of Ghizny devolved on Aluptugeen, his general, Subooktugeen frequently invaded the provinces of Mooltan and Lumghan, carrying away its inhabitants as slaves, in spite of the efforts of the Afghans. Jeipal, the Raja of Lahore, concerted measures with the Bhattia * Raja, and being convinced that his troops were unable to withstand the inclemency of the northern climate so as to retaliate on the invaders, concerted measures with the Bhattia Raja to obtain the services of Sheikh Humeed, Afghan, who being appointed governor of Mooltan and Lumghan, placed garrisons of Afghan troops in those districts.

From that period the Afghans became military chiefs. On the death of Aluptugeen, Subooktugeen succeeded to his power; and Sheikh Humeed perceiving that his own country would, in all probability, suffer in the incursions with which Subooktugeen threatened India, united himself with that prince.

Subooktugeen, from motives of policy, avoided the districts of Sheikh Humeed by every means in his power; but his son Mahmood, on the contrary,

* He was one of the princes tributary to the Raja of Lahore; his capital was Bhutnere, — Bulneer of Arrowsmith.

made furious war against the Afghans, putting to death all who did not acknowledge his supremacy, by which means he eventually compelled the whole of the tribes to submit to him.

of Punjab, all writers include him in the dynasty of the kings of Lahore. Historians affirm that Ameer Subooktugeen, who afterwards acquired the title of Nasir-ood-deen, was a Toork by descent. He was educated, and taught the use of arms, among the other slaves of Aluptugeen. During the reign of the house of Samany *, Aluptugeen was honoured with the government of Khorassan, where having raised himself to distinction, on the death of Abdool Mullik Samany, the nobles sent a deputation to consult him regarding a successor. Aluptugeen hesitated not to oppose the accession of the Prince Munsoor on the plea of his being too young, recommending that his uncle should for the present assume the reins of government. Before his answer arrived, a party at the capital had raised Munsoor to the throne, and, consequently, when the young king sent for Aluptugeen to court, he, being apprehensive for his life, made excuses, and neglected to appear. In the year 351 he broke out into open rebellion, and marched to Ghizny, which he subdued, and there established an independent power.

A. H. 351. A. D. 962.

Munsoor hearing of this defection, conferred the government of Khorassan on Abool-Hussun Mahomed, the son of Ibrahim Sunjur, Toorkoman, and twice sent armies to attack Aluptugeen, which were on both occasions defeated.

* This dynasty reigned over Transoxania, holding its court at Bokhara. Its power extended over Khwaruzm, Marvur-oolnehr, Joorjan, Khorassan, Seewustan, and Ghizny.

According to the narrative of Ahmud-oolla Moostowfy, Aluptugeen retained his independence fifteen years, during which period his general, Subooktugeen, being engaged in frequent wars with the Indians, as often defeated them. Aluptugeen died in the year 365, and his son Aboo-Isaac, accompanied by Subooktugeen, proceeded to Bokhara. At this time Aboo-Isaac received a formal commission from Munsoor, as governor of Ghizny; and Subooktugeen was also appointed by the king his deputy and provisional successor. Aboo-Isaac survived this event but a short period, when Subooktugeen, in the year 367, was unanimously acknowledged king by the chiefs of Ghizny.

A. H. 365.
A. D. 975.

A. H. 367.
A. D. 977.

On this occasion, also, he espoused the daughter of Aluptugeen, and became as celebrated for his justice in the administration of his affairs as for the great popularity he acquired among his subjects, of all conditions.

Minhaj-oos-Siraj Joorjany has given the following account of Subooktugeen's origin:—"A merchant of the name of Nusr-Hajy having purchased Subooktugeen while yet a boy, brought him from Toorkistan to Bokhara, where he was sold to Aluptugeen, who, perceiving in him the promise of future greatness, raised him by degrees to posts of confidence and distinction, till, at length, on his establishing his independence at Ghizny, he conferred on him the title of Ameer-ool-Omra (chief of the nobles), and also that of Vakeel-i-Mootluk, or Representative." Subooktugeen is said to be lineally descended from Yezdijerd (the last of the

Persian monarchs), who, when flying from his enemies during the Caliphate of Oothman, was murdered at a water-mill near the town of Murv. His family being left in Toorkistan formed connections among the people, and his descendants became Toorks. His genealogy is as follows:—Subooktugeen, the son of Jookan, the son of Kuzil-Hukum, the son of Kuzil-Arslan, the son of Ferooz, the son of Yezdijird, king of Persia.* Soon after Subooktugeen had assumed the ensigns of royalty, he had nearly lost his life by the hands of one Toghan, an independent chief, on the confines of the province of Ghizny. Toghan had lately been restored to his government (from which he had been expelled by one of his neighbours), on condition that he should hold it of the crown of Ghizny. But he failed in his allegiance. Subooktugeen, while making a circuit of his dominions, came to this chief's province, where, having invited him to the chase, and being alone, he upbraided him with his breach of faith. Toghan, feeling the reproof bitterly, put his hand on his sword, the king drew his in self-defence; a combat ensued, in which Subooktugeen was wounded in the hand, and his attendants interfering, as well as those of Toghan, an action took place, wherein Toghan being defeated, fled to the fort of Boost. The fort was besieged and taken, but Toghan effected his escape.

It was here the king became acquainted with Abool Futteh, the most learned man of his day.

* Thus we have but five generations to Subooktugeen from the death of Yezdijerd, a number too scanty to extend over a period of 320 years.

He was originally secretary to the chief of Boost *, whom Subooktugeen had expelled in favour of the ungrateful Toghan. Abool Futteh now became secretary to Subooktugeen, and continued in his office at Ghizny till the accession of Mahmood, when he retired in disgust to Toorkistan.

Subooktugeen, having reduced the fortress of Boost, marched to Kandahar, and conquered that province; the governor of which place, although made prisoner, was afterwards enrolled among the officers of the Ghizny court. Towards the close of the first year of his reign, the King, resolving on a war with the idolaters of India, marched in that direction, and having taken certain forts, caused mosques to be built, and then returned with considerable spoil to Ghizny.

A. H. 367.
A. D. 977.

Jeipal, the son of Hutpal, of the Brahmin tribe, reigned at that time over the country, extending in length from Surhind to Lumghan, and in breadth from the kingdom of Kashmeer to Moultan. He resided in the fort of Bitunda for the convenience of taking steps for opposing the Mahomedans; and finding, by their reiterated invasions, that he was unlikely to enjoy tranquillity at home, he raised a great army, and brought together numerous elephants, with a design to attack them in their own country. Subooktugeen, receiving intelli-

* Boost, at present the capital of Zabulistan, is a considerable and well-built city: the country round it is pleasant and fertile; and being situated on the confines of India and Persia, it drives a considerable trade with both countries. It lies in 32° north lat.

gence of Jeipal's intentions, marched another force towards India. The two armies coming in sight of each other, on the confines of Lumghan, some skirmishes ensued, and Mahmood, the son of Subooktugeen, though then but a boy, gave signal proofs of his valour and conduct.

Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood, that in the camp of Jeipal was a spring, into which, if a mixture of ordure should be thrown the sky would immediately become overcast, and a dreadful storm of hail and wind arise. Mahmood having caused this to be done, the effects became visible; for instantly the sky lowered, and thunder, lightning, wind, and hail succeeded, turning the day into night, and spreading horror and destruction around; insomuch that a great part of the cattle was killed, and some thousands of the soldiers of both armies perished. But the troops of Ghizny being more hardy than those of Hindoostan, suffered less than their enemies. Jeipal in the morning found his army so dispersed and dejected from the effects of the storm, that, fearing Subooktugeen would take advantage of his condition to attack him, he made overtures for peace, in which he offered to pay to the king of Ghizny a certain tribute, and to propitiate him with presents of elephants and gold.

Subooktugeen was disposed to accede to these proposals, but his son Mahmood prevailed with his father to reject them. Jeipal now sent other ambassadors to explain to Subooktugeen the customs of the Indian soldiers, particularly the

rajpoots, who, if driven to desperation," said he, "murder their wives and children, set fire to their houses and property, let loose their hair, and rushing on the enemy, are heedless of death, in order to obtain revenge."

Subooktugeen, convinced of the truth of Jeipal's statement, consented to terms. Jeipal agreed to pay a large sum in specie, and to deliver to Subooktugeen fifty elephants. Unable to discharge the whole sum in camp, Jeipal desired that persons, on the part of Subooktugeen, should accompany him to Lahore, to receive the balance; for whose safety hostages were left with Subooktugeen. On reaching Lahore, finding Subooktugeen had returned to Ghizny, at the instance of his Braminical advisers, Jeipal refused payment, and imprisoned the persons left to receive the money.

It was then customary among the Rajas, in affairs of moment, to assemble a council consisting of an equal number of the most respectable brahmins, who sat on the right of the throne, and of the noblest Kshetries, who sat on the left. The Kshetries perceiving that Jeipal meditated so impolitic a measure represented to him the fatal consequences of this step. "The troops," said they, "have not yet forgotten the terrors of the enemy's "arms, and Jeipal may rest assured that Subook-"tugeen will not brook such an insult without a "dreadful revenge."

The opinion of the council was that he should comply strictly with the terms of the treaty, that

the people might enjoy the blessings of tranquillity. But the King remained obstinate, and refused to attend to their advice. Intelligence of the restraint put on his officers reaching the ear of Subooktugeen, like a foaming torrent he hastened with his army towards Hindoostan.

Jeipal also, having collected his troops, marched forth to oppose him. It is related, that on this occasion the neighbouring Rajas supplied troops and money, particularly those of Dehly, Ajmeer, Kalunjur, and Kunowj, whose forces having united in the Punjab, the whole composed an army of a hundred thousand horse, besides an innumerable host of foot.

The two armies having met on the confines of Lumghan, Subooktugeen ascended a hill to view the forces of Jeipal, which appeared in extent like the boundless ocean, and in number like the ants or the locusts of the wilderness. But Subooktugeen considered himself as a wolf about to attack a flock of sheep: calling, therefore, his chiefs together, he encouraged them to glory, and issued to each his commands. His soldiers, though few in number, were divided into squadrons of five hundred men each, which were directed to attack successively, one particular point of the Hindoo line, so that it might continually have to encounter fresh troops.

The Hindoos, being worse mounted than the cavalry of Subooktugeen, were unable to withstand them, and, wearied out by the manœuvre just mentioned, began to give way. Subooktugeen perceiving their disorder, made a general assault:

the Hindoos were every where defeated, and fled, and were pursued, with great slaughter, to the banks of the Neelab. Subooktugeen acquired in this action both fame and wealth, for, besides the rich plunder of the Indian camp, he levied heavy contributions on the countries of Lumghan and Pishawur, including all the territory west of the Neelab; causing himself to be acknowledged king over that country, and appointing one of his officers, with ten thousand horse, to the government of Pishawur.

The Afghans and Khiljies * who resided among the mountains having taken the oath of allegiance to Subooktugeen, many of them were enlisted in his army, after which he returned in triumph to Ghizny.

Abool Munsoor, king of Bokhara, died about this time, and his son Nooh the Sixth, of the house of Samany, sat upon the throne. Being attacked by one Fâïk, a rebel chief, Abool Nusr Farsy was deputed from Bokhara to Subooktugeen, to beg his assistance. Subooktugeen, influenced by gratitude to the house of Samany, hastened with his army towards Mavur-ool-Nehr, while Nooh advanced to the country of Suruksh to meet him. Subooktugeen sent a messenger to Nooh, requesting that on account of his age and infirmities, he might be excused from dismounting when they met. On advancing, however, and recognising

* A Tartar horde or family, which appears to have occupied a place among the Afghan mountains at an early period. They seem always to be spoken of as distinct from Afghans.

the features of the royal house of Samany in the face of the young prince, he was unable to control his emotions of loyalty, and throwing himself from his horse, ran to kiss his stirrup, which the young king perceiving, prevented the attempt by himself dismounting, and receiving him in his embrace.

The season being too far advanced for military operations, it was agreed, that Subooktugeen should return, during the winter, to Ghizny; and Ameer Nooh, after conferring the usual dresses of honour, returned to Bokhara. Boo Ally Hussun, Bin Sunjur, who having seized part of Khorassan had given an asylum to Fâïk, heard of the alliance formed between Ameer Nooh and Subooktugeen, and now became apprehensive of the consequence of favouring the rebel. Having consulted his council as to where he should find protection in case fortune deserted him, it was resolved that he should endeavour to ensure the alliance of Fukhr-ood Dowla Delimy, ruler of Joorjan.* He accordingly sent one Jafur Zoolkurnein ambassador to Joorjan, with valuable and curious presents, the produce of Khorassan and Toorkistan and a treaty of friendship was formed between these two princes.

Subooktugeen in the mean while put his troops in motion, and arrived at Bulkh†, where Ameer Nooh joined him with his forces from Bokhara. Fâïk and Boo-Ally-Hussun, hearing of this junction, marched (accompanied by Dara the general

* A small province to the north-east of Khorassan.

† An ancient and great city near the Oxus or Amoo, situated west of Bokhara, in latitude 37° 10′, and longitude 92° 21′ east of Faro.

of Fukhr-ood-Dowla) from Herat, to oppose the king. Subooktugeen, pitching his camp on an extensive plain, awaited the approach of the enemy, who soon after appeared in his front. He then drew out his army in order of battle, and took post in the centre, having with him his son Mahmood, and the young king of Bokhara.

At first the rebel troops advanced with great intrepidity, and pressed so closely on the flanks of Subooktugeen, that both wings began to give ground, and his army was on the point of being defeated. At this critical moment Dara, the general of Fukhr-ood-Dowla, galloping up to the centre where Subooktugeen in person led his troops, laid his shield over his back (a signal of friendship), as he approached, and riding up to him, begged he would accept of his services. After this, returning to his division, he immediately brought it over to the side of Subooktugeen, and faced round on his deserted friends. Subooktugeen, taking advantage of the confusion which ensued, charged and put the enemy to flight, pursuing them with slaughter, and taking many prisoners.

Thus this unhappy man (Fâïk), who had raised his hand against his sovereign, lost his honour and his wealth, a tenth part of which might have maintained him and his family in splendour and happiness. Fâïk and Boo-Ally-Hussun fled, and took the route of Nyshapoor. * Subooktugeen,

* Nyshapoor is still a very considerable city, well peopled, and carries on a great trade in all sorts of silk, stuffs, and carpets.

after this signal victory, received from the king of Bokhara the title of Nasir-ood-Deen (Hero of the faith), and his son Mahmood that of Syf-ood-Dowla (Sword of the state).

Ameer Nooh marched to Bokhara, and Subooktugeen and his son Mahmood to Nyshapoor. Fâïk and Boo-Ally-Hussun fled, at their approach, into Joorjan, and took refuge with Fukhr-ood-Dowla. The country being thus cleared of the enemy, Subooktugeen returned to Ghizny, while his son Mahmood remained at Nyshapoor with a small force. Fâïk and Boo-Ally-Hussun, availing themselves of this circumstance, collected their forces and attacked Mahmood, before he could receive reinforcements either from the emperor or his father, on which occasion he was defeated, and lost all his baggage.

Subooktugeen, hearing of his son's situation, hastened towards Nyshapoor, and meeting with the troops of Fâïk, attacked them without delay. In the heat of the action, a dust was observed suddenly to rise in the rear of Boo-ally-Hussun, which announced the approach of Prince Mahmood. Fâïk and Boo-ally-Hussun, finding they should soon be surrounded, made a desperate but unavailing charge against Subooktugeen. Mahmood arriving at that instant, attacked them like an angry lion, and they, unable to resist his fury, fled, and took refuge in the fort of Kilat.

After this victory, Subooktugeen resided at Bulkh, in peace and tranquillity, but in less than a year he fell into a languishing disorder, which not yielding to the power of medicine, he determined

to try change of air; and accordingly commenced a journey to Ghizny. He became so weak when he arrived at Toormooz (not far from Bulkh), that he was obliged to stop there, and expired in the month of Shaban (August), in the year 387, his remains being carried on to Ghizny for interment.

Shaban, A. H. 387. August, A. D. 997.

Subooktugeen was a prince of great bravery and conduct, and governed his subjects with prudence, equity, and moderation, for twenty years. He died in the fifty-sixth year of his age. After him fourteen kings of his race reigned at Ghizny and Lahore. His Vizier, Abool Abass Fazil, Bin Ahmud Isferany, was considered a great minister in the management both of civil and military affairs.

The author of the Jama-ool-Hikayat * relates, that "Subooktugeen was at first a private horse-"man in the service of Aluptugeen, and being of "a vigorous and active disposition, used to hunt "every day in the forest. It happened on a time, "as he was engaged in the amusement of the chase, "he saw a doe grazing along with her fawn. On "which, spurring his horse, he seized the fawn, "and binding its legs proceeded on his return "home. Having ridden but a short distance, he "looked back, and beheld the doe following him, "exhibiting every demonstration of affliction. The "soul of Subooktugeen melting with pity, he un-"bound the fawn, and restored it to liberty: the

* A collection of historical anecdotes and stories, more useful in commemorating the prevailing opinions of contemporaries than as a source of authenticity.

" happy mother turned her face to the wilderness,
" often turning round to gaze on Subooktugeen.
" He is said to have seen during that night, in a
" dream, the Prophet of God, (on whom be peace!)
" who said to him, 'That generosity which you
" have this day shown to a distressed animal has
" been appreciated by God, and the kingdom of
" Ghizny is assigned to you in this world as your
" reward: let not thy power, however, under-
" mine thy virtue, but thus continue the exercise
" of benevolence towards mankind.' "

It is stated, also, in the Maasir-ool-Moolook, that his son Mahmood, having built a pleasure-house in an elegant garden near the city of Ghizny, invited his father, whenit was finished, to a magnificent entertainment which he had prepared for him.

Mahmood, in the joy of his heart, desired the opinion of Subooktugeen concerning the house and garden, which were much admired on account of the taste displayed in their formation. The king, to the great disappointment of his son, told him that he viewed the whole as a bauble, which any of his subjects might raise by the means of wealth; observing, that it was the business of a prince to raise more durable fabrics to fame, which might stand for ever, as objects worthy of imitation, but difficult to be surpassed by posterity. The poet Nizamy Oorazy of Samarkand makes upon this saying the following reflection: " Notwith-
" standing the numerous palaces built by Mah-
" mood, who vaunted of their beauty and mag-
" nificence, yet we see not one stone in its proper

" place; though the poems of Oonsurry * still " remains a splendid monument of his talents."

It is related in the Turjooma Yemny, that a short time previously to his death, Ameer Nasir-ood-Deen Subooktugeen held a conversation with Sheikh Abool Futteh of Boost. He observed, " In " the exertions we make to avert disease with the " hopes of recovery, I am forcibly reminded of " the condition of sheep and the butcher. In " the first instance, the sheep is brought into a " strange place, is bound by the feet, and is appre- " hensive that his end is approaching. After much " exertion he submits; and, on being shorn of his " fleece, is allowed to get up and be at liberty; " this ceremony is more than once renewed during " his life; and, lastly, when the moment of death " arrives, he permits himself to be quietly bound, " and resigns his throat to the knife, while he firmly " hopes he is only thrown down to be shorn. So " we become, in the course of time, accustomed to " the bed of sickness; we have recovered so often, " that we have no apprehension of danger, till at last " death comes suddenly upon us, and throws his " noose round our necks, and we are in an instant " throttled." It is said this conversation occurred only about forty days before the King's death.

* Oonsurry a celebrated poet who resided at the court of Mahmood.

AMEER ISMAEEL.

Ameer Ismaeel succeeds Subooktugeen during the absence of his elder brother Mahmood. — Mahmood proceeds to Ghizny to assert his claim. — Ismaeel is defeated and taken prisoner.

SUBOOKTUGEEN dying suddenly, and his eldest son Mahmood being at Nyshapoor, his second son Ismaeel prevailed on his father, in his last moments, to appoint him his successor. Ismaeel was accordingly crowned with great solemnity at Bulkh. In order to acquire popularity, he opened the treasury, and distributed great part of his father's wealth in presents to the nobility, and in expensive shows and entertainments to the people. He also augmented the pay of the troops, and rewarded small services with unusual profusion. The soldiers, however, perceived that this generosity arose out of apprehension of his brother, and they accordingly raised their demands, and became mutinous and disorderly.

When intelligence was brought to Mahmood of the death of his father, and the accession of his younger brother, he wrote to Ismaeel a letter, which he sent by the hand of Abool Hussun Jumvy, stating, that since the death of his royal father, he held no one upon earth so dear as his beloved brother, but that the art of government required the maturity of experience, wisdom, and age. That if Ismaeel were competent to so great a charge, it

might have induced him not to interfere; but it must be evident that their father Subooktugeen, in vesting him with the control of the kingdom, was influenced alone by a consideration of the great distance at which his eldest son then was. He advised Ismaeel, therefore, seriously to reflect on his situation, to distinguish right from wrong, and to give up at once all pretensions to the crown; in which case (Mahmood said) he was willing to cede to him the government of the provinces of Bulkh and Khorassan.

Ismaeel rejected these proposals, and Mahmood saw no remedy but war. Having gained over to his interests both his uncle Boghraz and his own younger brother, Ameer Nuseer-ood-Deen Yoosoof, Mahmood advanced to Ghizny; while Ismaeel hastened also from Bulkh to the same point. As the armies approached, Mahmood endeavoured to avoid coming to extremities, and having in vain tried to effect a reconciliation, was at length induced to form his troops in order of battle. Ismaeel also drew up his army, supported by a number of elephants. Both parties engaged with vigour; the action was bloody, and the victory long doubtful; Mahmood at last charged the centre of the enemy in person, and wholly discomfited it, compelling the fugitives to seek refuge in the citadel of Ghizny. Ismaeel was shortly after reduced to surrender, and to deliver up the keys of the garrison and treasury to his brother. Mahmood, having appointed a new ministry, proceeded with his army towards Bulkh. It is said, that a few days after the submission of Ismaeel, he was asked by his brother what he intended to have done

with him had his better fortune prevailed. To which Ismaeel replied, he would have imprisoned him for life, granting to him, at the same time, every indulgence but his liberty, Mahmood made no remark at the time, but subsequently confined Ismaeel in a fort in Joorjan, where he remained till his death. *

* Historians are at variance as to the right of succession of the two brothers. D'Herbelot says that Subooktugeen intended his son Ismaeel to succeed him. It is admitted that he nominated him his successor on his death-bed, while it is as certain that he was only a youth compared to his elder brother Mahmood. Ferishta states that the latter was the son of a lady of good family of Zabulistan, but from the familiar appellation of Zabuly, which is given to her, we should suspect she was only a female slave, and this notion is confirmed from the satire of Firdowsy, who distinctly reproaches Mahmood with his origin from slaves both on his mother and father's side. This fact accounts for Subooktugeen's wish that Ismaeel, his legitimate son, should succeed him instead of either of his illegitimate children, Mahmood or Nuseer-ood-Deen Yoosoof.

SOOLTAN MAHMOOD-GHIZNEVY.*

Description of Mahmood. — Gold mine discovered during his reign in Seestan. — Mahmood deputes an embassy to Ameer Nooh, King of Bokhara, to receive an acknowledgment of his claim to the succession. — The King of Bokhara refuses to confirm Khorassan to him, but confers it on Ameer Toozun Beg. — Mahmood marches to oppose Toozun Beg. — He retreats to join the King of Bokhara, who takes the field. — The King of Bokhara is seized by his own officers, and put to death. — His son Abdool Mullik raised to the throne. — Elik Khan, ruler of Kashghar, invades Bokhara, slays the young king, and seizes on the government. — Mahmood sends an embassy to Elik Khan, and receives his daughter in marriage. — Mahmood makes war with the Hindoos. — Defeats Jeipal, Raja of Punjab. — Second expedition to India. — Lays siege to Bhatna, and takes it after much resistance. — Elik Khan invades Khorassan in the absence of Mahmood in India. — Mahmood defeats Elik Khan, who never again appears in the field. — The army of Mahmood nearly lost in the snow. — Third expedition to India. — Mahmood opposed, on the confines of Pishawur, by Anundpal, the son and successor of Jeipal. — The Hindoos defeated with great slaughter. — Mahmood takes Nagrakote, and returns to Ghizny. — Fourth expedition to India. — Battle of Tahneswur. — Mahmood deputes his generals to take Joorjistan. — Procures the entire cession of Khorassan from the Caliph Alkadir Billa of Bagdad. — Fifth expedition to India. — Nindoona in Punjab taken. — Kashmeer invaded. — Sixth expedition to India. — Lokote besieged. — Mahmood's army nearly perishes on its return to Ghizny. — Marches against Khwaruzm. — The whole of Transoxania, including Orkund, is added to the Ghiznian

* His titles were Ameen-ool-Millut, defender of the faith, and Yemeen-ood-Dowlut, the right hand of the state.

empire. — Seventh expedition to India. — The Raja of Kunowj submits to pay tribute. — Mahmood takes Merut, Mahavun, and Mutra. — Eighth expedition into India. — Punjab invaded. — Lokote and Lahore taken. — An officer left in Punjab to govern the country. — Ninth expedition to India. — Kalunjur besieged. — The Raja Nunda Ray agrees to pay tribute, and peace is concluded. — On his return to Ghizny, Mahmood marches into Transoxania, and settles that country. Tenth expedition to India. — Mahmood proceeds to Guzerat, and reduces Somnat. — Description of the temple. — Mahmood returns to Ghizny. — His army nearly perishes for want of water on its march. — Expedition against the Juts, near Mooltan. — Their fleet attacked and destroyed, by the fleet of Mahmood, on the Indus. — The Suljook Tartars invade Transoxania, and the provinces on the Caspian. — Mahmood unable from debility to oppose them. — His health declines. — His death. — Character. — Description of his court. — His munificence to learned men.

We are told by historians, that Mahmood was endowed with all the qualities of a great prince, and reflected lustre upon the faith: while others inform us, that in his disposition the vice of avarice held supreme sway. It appears to me, however, that he has been unjustly censured in this respect. It is true, he was insatiable in acquiring wealth; but it was expended in the prosecution of his distant and splendid conquests. We have the testimony of the Futteh-ool-Bulad, and the travels of Aboo-Nusr-Muscaty, and of the famous Abool-Fuzeel, that no king had ever more learned men at his court, maintained a finer army, or displayed more magnificence than Mahmood. All these objects could not have been obtained without great expense; so that, when he is accused of avarice, some few particular acts of his life must be alluded

to, which ought by no means to affect his general character. In two instances this passion was certainly very conspicuous. First, in his conduct to Ferdowsy; and, secondly, in his exactions from his subjects, in the latter part of his reign.

Mahmood, who, it is stated, was deficient in personal beauty, said one day (observing himself in a glass), "The sight of a king should brighten the eyes of the beholders; but nature has been so unkind to me, that my appearance is positively forbidding." His Vizier replied, "It is not one in ten thousand of a king's subjects who are blessed with a sight of him; but your Majesty's virtues are diffused over all." But to proceed with our history. Mahmood was the eldest son of Subooktugeen. His mother was the daughter of a person of good family in Zabulistan; for which reason she is termed Zabuly. He was born on the night of the ninth Mohurrum, in the year 357 of the Hijra, (15th December, 967,) — and Minhaj-oos-Siraj Joorjany states, that his birth took place on the same day of the year as that of the Prophet. Subooktugeen being asleep at the time of his birth, dreamed that he beheld a green tree springing forth from the fire-place of his house, which threw its shadow over the face of the earth, screening with its boughs, from the storms of heaven, the whole animal creation. This, indeed, was verified by the justice of Mahmood; for it has been metaphorically stated, that in his reign the wolf and the lamb drank together at the same brook. In the first month of his reign, a vein of gold, resembling a tree, of three cubits in depth, was discovered in a

mine in Seestan, which yielded pure gold till the reign of Musaood, when it was lost in consequence of an earthquake.

Mahmood, having ejected his brother, hastened to Bulkh, from whence he sent an ambassador to Abool Munsoor, King of Bokhara, to whom the family of Ghizny still continued to own allegiance, complaining of the indignity which had been offered him by the nomination of Ameer Toozun Beg to the government of Khorassan, a country so long in possession of his father. Mahmood received for answer, that he was already in possession of the territories of Bulkh, Toormooz, and Hirat *, and that it was expedient to divide the favours of Bokhara among all its officers. He was, moreover, informed that Toozun Beg had been a faithful and good servant, an insinuation which implied a reflection on the family of Ghizny for having rendered itself independent in the governments it held of the royal house of Samany.

Mahmood, not discouraged by this answer, sent Abool-Hussun Jumvy with rich presents to the court of Bokhara, and a letter couched in the following terms: — that "he hoped no such indignity "would be imposed on him as to drive him to the "necessity of throwing off that allegiance he had "hitherto paid to the imperial house of Samany."

* Hirat is situated in the southern part of the province of Khorassan, in 34° of N. lat. It was always a great city, and is very much increased in splendour since the ruin of the city of Meshed by the Uzbeks, and has become the capital of Khorassan. It is the chief mart of the commerce carried on between India and Persia.

The Emperor, instead of replying to the letter of Mahmood, contrived to gain over his ambassador to his own service, and appointed him to the office of Vizier. Mahmood accordingly marched to recover Nyshapoor from Toozun Beg, who, advised of his intention, abandoned the city, and sending intelligence of his situation to the Emperor Ameer Munsoor, that prince himself marched to oppose Mahmood, and in the rashness of inexperienced youth hastened towards Khorassan, without halting, till he reached Surukhsh. Mahmood, though he well knew that the Emperor was in no condition to oppose him, was induced, out of respect towards the imperial standards of Samany, to evacuate Nyshapor, and to fall back on Moorghab. Ameer Toozun Beg, in the mean time, treacherously engaged in a conspiracy with Fâïk in the camp of Ameer Munsoor, and seizing that prince, put out his eyes, and raised Abdool-Mullik, the younger brother of Munsoor (then a boy), to the throne. Apprehensive, however, of the resentment of Mahmood, the conspirators hastened to Murv*, whither they were pursued by Mahmood. Finding themselves hard pressed, they halted and gave battle, but were defeated. Fâïk carried off the young king, and fled to Bokhara; Toozun Beg also escaped, but was not heard of, till he began to collect his scattered troops. Fâïk, in the mean time, fell sick, and soon after died.

* Murv stands on a sandy plain, in 37° N. lat. and 88° E. long. from Faro. It was formerly one of the richest and most beautiful towns of Persia; but since the invasion of the Tartars under Chungiz into southern Asia, it has suffered so much, that at present it retains but the shadow of its former magnificence.

Elik Khan, ruler of Kashghar, seizing the opportunity afforded by these dissensions, marched from Kashghar* to Bokhara, and slaying Abool Mullik, annihilated his whole race. Thus the house of Samany, which had continued to reign in Bokhara for a period of one hundred and twenty-eight years, became extinct.

Mahmood, at this juncture, employed himself in settling the government of the provinces of Bulkh and Khorassan, which he regulated in such a manner, that his fame reached the Caliph of Bagdad, Alkadir-Billa of the house of Abass; who sent him a rich honorary dress (such as he had never before bestowed on any king), and dignified Mahmood with the titles of Ameen-ool-Millut, and Yemeen-ood-Dowlut.† In the end of the month Zeekad, in the year 390, Mahmood proceeded from Bulkh to Hirat, and thence to Seestan, where having defeated Khuluf the son of Ahmed, the governor of that province, he returned to Ghizny. About the same time, also, he marched in the direction of India‡, took many forts and provinces, in which having established his own governors, he returned to his capital. Having overcome all opposition to his government, he devoted himself for

Zeekad, A. H. 390. Oct. A. D. 1000.

* Little Bokhara: this kingdom extends from 38° 30′ lat. to 44° 30′, and from 105° to 120° E. long. It is populous and fertile; but on account of its great elevation it is much colder than might be expected.

† The asylum of the faith, and the right arm of the state.

‡ India, in this place, must mean dependent districts west of the Attock, for as yet no Mahomedan army appears to have crossed that river.

some time to the improvement of his country and to the organisation of courts of civil and criminal justice. He also deemed it politic to acknowledge the new ruler of Bokhara, and accordingly deputed Aboo-Tyub Soheil, Bin Sooliman, Salooky, with magnificent presents, to form an alliance* with Elik Khan, and to congratulate him on his late acquisition of the territory of Bokhara. On the arrival of the ambassador in Toorkistan, he was met by deputations at all the principal towns (for many of the Toorks at this time had become Mahomedans), and being graciously received at Orkund by Elik Khan, the envoy remained there till the accomplishment of the objects of his journey.

Mahmood having settled the affairs of his empire, turned his thoughts towards Hind; and he accordingly marched, in the month of Shuval, in the year 391, from Ghizny, with ten thousand chosen horse, to Pishawur, where Jeipal, the Raja of Lahore, with twelve thousand horse, and thirty thousand foot, supported by three hundred elephants, opposed him, on Monday the 8th of Mohurrum, in the three hundred and ninety-second year of the Hijra. An obstinate battle ensued, in which Mahmood was victorious; Jeipal with fifteen of his principal chiefs, being his sons and brethren, were taken prisoners, and five thousand of his troops were slain on the field of battle. Mahmood

Shuval, A. H. 391. August, A. D. 1001.

Mohurrum. 8. A. H. 392. Nov. 27. A. D. 1001.

* The connection went beyond a mere political union. Mahmood solicited and obtained, through the influence of his envoy, the daughter of Elik Khan in marriage

in this action acquired great fame and wealth: among the spoils were sixteen necklaces inlaid with jewels, one of which, that belonging to Jeipal, was valued by jewellers at the time at 180,000 deenars.*

After this victory, Mahmood marched from Pishawur, and investing the fort of Bitunda, reduced it. In the opening of the ensuing spring he released his prisoners, on payment of a large ransom, and on their stipulating for an annual tribute; but he put to death many of the Afghan chiefs who had opposed him, and then returned to Ghizny.

It is said that, in those days, a custom prevailed among the Hindoos, that whatever raja was twice overpowered by strangers, became disqualified to reign. Jeipal, in compliance with this custom, resigned his crown to his son; and, having ordered a funeral pile to be prepared, he set fire to it with his own hands, and perished therein.

Mohurrum, A. H. 393. November, A. D. 1002. In the month of Mohurrum, of the year three hundred and ninety-three, Mahmood again marched into Seestan †, and brought Khuluf prisoner to Ghizny.

Finding, also, that the tribute from Hindoostan had not been paid, in the year three hundred and ninety-five, he directed his march towards the city of Bhateea ‡; and passing through the province of Moultan,

A. H. 395. A. D. 1004.

* Valuing the deenar at 9s., this sum would make 81,000*l.*

† A maritime province of Persia, lying between Kirman, or the antient Carmania, and the mouth of the Indus.

‡ I have failed in fixing the position of this place.

arrived before that place. Bhateea was fortified with an exceedingly high wall, and surrounded by a deep and broad ditch. It was at that time governed by Raja Beejy Ray, who, having greatly molested the Mahomedan governors, whom Mahmood had established in Hindoostan, also refused to pay his proportion of the tribute to Anundpal, the son of Jeipal, on whom he was dependent.

When Mahmood entered the territories of Beejy Ray, that prince drew out his troops to receive him; and taking possession of strong posts, engaged the Mahomedans for the space of three days, during which time they suffered so much, that they were on the point of abandoning their enterprize. On the fourth day, Mahmood, addressing his troops, said he should in person lead the main attack, "For to-day, (said he,) I have devoted myself to conquest or to death." Beejy Ray, on his part, having propitiated the gods, resolved also to combat with his wonted courage. Although the Mahomedans advanced with great impetuosity, they were frequently repulsed with slaughter; still, however, they returned, and renewed with ardor their attacks till evening, when Mahmood, turning his face towards Mecca, prostrated himself in sight of his troops, and implored the aid of the Prophet. "Advance, advance," cried the King, "our prayers have found favour with God." A loud shout from his soldiers responded their resolution, and the Mahomedans, pressing forward, compelled the enemy to give ground, and pursued them to the gates of the town.

Mahmood having next morning invested the fort

of Bhateea, took measures to fill up the ditch, an undertaking which in a few days was nearly completed. Beejy Ray, deeming it impossible any longer to maintain the town, determined to leave only a small garrison for its defence; and, accordingly, one night, marched out with the rest of his troops, and took post in a wood on the banks of the Indus. Mahmood, informed of his retreat, detached part of his army to surprise him. Beejy Ray, deserted by most of his friends, and perceiving himself surrounded by the Mahomedans, attempted in vain to force his way, till, just as he was on the point of being made prisoner, he turned his sword against his own breast; and most of his adherents subsequently fell, in attempting to revenge the death of their master.

Mahmood, mean time, took Bhateea by assault. Two hundred and eighty elephants, many slaves, and other spoils, were obtained in the town; which Mahmood annexed, with its dependencies, to his own dominions, and returned victorious to Ghizny.

A. H. 396. A. D. 1005. In the year three hundred and ninety-six, Mahmood formed the design of reconquering Mooltan, which had revolted. Sheikh Humeed Lody, the first ruler of Mooltan, had paid tribute to Ameer Subooktugeen, and after him his grandson Abool-Futteh Dawood, the son of Nuseer, the son of Sheikh Humeed. Abool-Futteh Dawood, now having abandoned the tenets of the faithful *, had at this time shaken off

* It is probable this passage merely alludes to heterodoxy and not to paganism.

his allegiance. It is related in the Towareekh Alfy, that when he heard of the approach of Mahmood from Ghizny, Abool-Futteh Dawood solicited the aid of his ally Anundpal, the successor of Jeipal; who, true to his alliance, detached the greater part of his army to oppose Mahmood in Pishawur, where it was defeated, and pursued by his troops as far as the town of Sodra *, on the Chunab.

Anundpal, on this occasion deserting his capital, fled through the hills into Kashmeer. Mahmood now entered Mooltan, by the route of Bitunda: when Dawood received the intelligence of the fate of Anundpal's army, and being too weak to keep the field alone, he retreated, and subsequently purchased his pardon by a promise of an annual tribute of 20,000 golden dirhems †, and implicit obedience in future.

Mahmood having besieged Mooltan for seven days made these terms, and was preparing to return to Ghizny, when news was brought from Arslan Jazib, governor of Hirat, that Elik Khan, the king of Kashgar, had invaded his territory. He instantly repaired to Ghizny, having placed the management of the affairs of Hindoostan in the hands of Séwukpál, a Hindoo prince, who had formerly been made prisoner by Aboo-Ally-Sunjury, in Pishawur, and had become a convert to Mahomedism.

* The town of Sodra, called also Wuzeerabad, is situated on the left bank of the Chunab, about fifty miles due north of Lahore.

† The dirhem is known as a small silver coin valued at about 5*d*. The golden dirhem is not known or estimated in any work I have seen.

The particulars of the war with Elik Khan are these. We have already mentioned that a close alliance had been formed between Elik Khan and Mahmood, to the latter of whom the former had given his daughter in marriage. But factious persons about the two courts, by misrepresentations, had changed their former friendship into enmity. When Mahmood marched to Hindoostan, he left Khorassan almost destitute of troops, and Elik Khan, taking advantage of the circumstance, resolved to seize that province for himself. To accomplish his design, he ordered his chief general, Sipustugeen, to invade Khorassan, and directed Jakurtugeen to invade Bulkh. Arslan Jazib, the governor of Hirat, informed of these movements, hastened to Ghizny to secure the capital; and the chiefs of Khorassan finding themselves deserted, and being in no condition to oppose the enemy, submitted to Elik Khan.

Mahmood, having by long marches reached Ghizny, pushed onward with his army towards Bulkh, from whence Jakurtugeen although in full possession of the city, fled towards Toormooz. Mahmood detached Arslan Jazib with a great part of his army to expel Sipustugeen from Khorassan; who, upon the approach of the troops of Ghizny, abandoned Hirat, and retreated to Mawur-ool-Nehr.*

Elik Khan, seeing the state of his affairs, solicited the aid of Kuddur Khan of Khootun, who marched to join him with fifty thousand men. Strengthened by this alliance, Elik Khan crossed the river Jyhoon

* Literally, the country beyond the river Transoxania.

(Oxus), and encamped within four *fursungs** of Bulkh. Mahmood was not backward to meet him. The command of the van of the army was given to his brother, the Prince Nuseer-ood-deen Yoosoof, governor of Joorjan, under whom fought Aboo-Nusr Koorioon and Abdoolla Taee. The right wing was entrusted to Altoon Tash Hajib, while the left, composed of Afghans and Khiljies, was commanded by Arslan Jazib. The main body was strengthened by five hundred elephants, placed in the intervals of the line, so that nothing might oppose the retreat of these animals in case of defeat.†

The King of Kashghar posted himself in the centre. The Ameer Kuddur Khan led the right, and Sipustugeen the left wing. As both armies advanced to the charge, the shouts of warriors, the neighing of horses, and the clashing of arms, reached the broad arch of heaven, while dust obscured the face of day. Elik Khan in person attempted with

* A fursung (parasang) is a land measure, varying from three to four miles. In general it answers to the league of Europe.

† This passage requires explanation. Among the Hindoos a line of elephants usually preceded that of the infantry, and was intended to break through the opposing army. If this succeeded, the victory was usually complete. If, however, the elephants were repulsed, and became alarmed, they ran back furiously on their own troops, causing that confusion among them which it was intended they should effect on their foes. Mahmood, having seen this happen, made the elephants form a part of his line, so that if they became alarmed, and fled, they might have room to do so; while the space they occupied was instantly filled by other troops, which deployed right and left from the rear of each division. Time, however, has convinced all nations that these timid and unwieldy animals are ill adapted for warfare.

his personal guards to break through the centre of Mahmood's army; but the latter perceiving his intention, leaped from his horse, and, kissing the ground, invoked the aid of the Almighty. He instantly mounted an elephant, encouraged his troops, and met the assault of Elik Khan. The elephant, seizing the standard bearer of the enemy in his trunk, tossed him aloft in the air. Mahmood now pressed forward with the line of elephants, which trod the enemy like locusts under their feet.

The Ghizny troops bravely supported their king, rushing on with headlong impetuosity, and driving the enemy with great slaughter before them. Elik Khan, defeated on all sides, crossed the river with a few of his surviving attendants, and never afterwards appeared in the field during the remainder of Mahmood's reign. It is related in the Towareekh Yumny, that the King, after this victory, proposed to pursue the enemy, which was thought unadvisable by his generals, on account of the inclemency of the season, it being then winter, and the troops hardly capable of motion. But Mahmood, firm in his determination, followed the fugitives for two whole days. On the third night, a storm of wind and snow overtook the Ghiznian army in the desert. The King's tents were, with much difficulty, pitched, while the army was without shelter. Mahmood having ordered a number of munkuls or stoves to be brought within his tents, they became so heated, that many of the courtiers began to throw off their upper garments, when a facetious chief, whose name was Dilchuk, came in, shivering with cold. The King observing him,

said, " Go out, Dilchuk, and tell the Winter " that he may burst his cheeks with blustering, for " here we defy his power." Dilchuk went out accordingly, and returning in a short time, kissed the ground, and thus addressed his master: " I have " delivered the King's message to the Winter, but " the surly season replies, that if his hands cannot " reach the skirts of royalty, nor hurt the attend- " ants of the court, yet he will so evince his power " this night on the army, that in the morning " Mahmood may be compelled to saddle his own " horse."

The King smiled at this reply, but it presently rendered him thoughtful, and he determined to proceed no further. In the morning, some hundreds of men and horses were found to have perished from the cold. Mahmood at this time received advice from India, that Séwukpál *, the renegado Hindoo, had thrown off his allegiance, and returning to his former religion, had expelled all the officers appointed by the King.

Mahmood, resolving to punish this revolt, and having marched with great expedition towards India, detached some part of his cavalry in front, who, coming unexpectedly upon Séwukpál, defeated him, and brought him in prisoner. The rebel was compelled to pay the sum of 400,000 dirhems†, and was kept in confinement during the rest of his life.

* It is probable he was some relative of the Raja of Lahore. In some manuscripts this name is written Zab-Sa.

† If this be the silver dirhem, the fine does not exceed 8333*l.* sterling.

Mahmood having thus settled his affairs in India, returned, in the autumn, to Ghizny; where he remained during the winter. In the spring of the year 399 he determined again to attack Anundpal, Raja of Lahore, for having lent his aid to Dawood, during the late defection in Mooltan. Anundpal, hearing of his intentions, sent ambassadors on all sides, inviting the assistance of the other princes of Hindoostan, who now considered the expulsion of the Mahomedans from India as a sacred duty. Accordingly the rajas of Oojein, Gualiar, Kalunjur, Kunowj, Dehly, and Ajmeer, entered into a confederacy, and collecting their forces advanced towards Punjab with the greatest army that had yet taken the field. The Indians and Mahomedans arrived in sight of each other on a plain on the confines of the province of Pishawur, where they remained encamped forty days without coming to action. The troops of the idolaters daily increased in number. The Hindoo females, on this occasion, sold their jewels, and melted down their golden ornaments (which they sent from distant parts), to furnish resources for the war; and the Gukkurs, and other warlike tribes joining the army, surrounded the Mahomedans, who were obliged to entrench their camp.

A. H. 399.
A. D. 1008.

Mahmood, having thus secured himself, ordered six thousand archers to the front to endeavour to provoke the enemy to attack his entrenchments. The archers were opposed by the Gukkurs, who, in spite of the King's efforts and presence, repulsed his light troops, and followed them so closely,

that no less than 30,000 Gukkurs with their heads and feet bare, and armed with various weapons, penetrated into the Mahomedan lines, where a dreadful carnage ensued, and 5000 Mahomedans in a few minutes were slain. The enemy were at length checked, and being cut off as fast as they advanced, the attacks became fainter and fainter, till, on a sudden, the elephant, upon which the prince who commanded the Hindoos rode, becoming unruly from the effects of the naphtha balls*, and the flights of arrows, turned and fled. This circumstance produced a panic among the Hindoos, who, seeing themselves deserted by their general, gave way and fled also. Abdoolla Taee, with six thousand Arabian horse, and Arslan Jazib, with 10,000 Toorks, Afghans, and Khiljies, pursued the enemy day and night, so that 20,000 Hindoos were killed in the retreat. Of the spoil, 30 elephants (besides other booty) were brought to the King.

The King, in his zeal to propagate the faith,

* This passage is differently written in the various manuscripts I have seen; and, in some, the word *tope* (gun) has been written for *nupth* (naphtha), and *toofung* (musket) for *khudung* (arrow). But no Persian or Arabic history speaks of gunpowder before the time usually assigned for its invention, A. D. 1317, long after which it was first applied to the purpose of war. It appears likely, also, that Babur was the first invader who introduced great guns into Upper India, in 1526, so that the words tope and toofung have been, probably, introduced by ignorant transcribers of the modern copies of this work, which are in general very faulty throughout. It is a remarkable fact that the words guns and muskets occur in the India House manuscript, which was copied in 1648; and it may therefore, probably be no error of the transcriber, the fact however, appears impossible.

now marched against the Hindoos of Nagrakote, breaking down their idols and razing their temples. The fort, at that time denominated the Fort of Bheem, was closely invested by the Mahomedans, who had first laid waste the country around it with fire and sword. Bheem was built by a prince of the same name, on the top of a steep mountain, where the Hindoos, on account of its strength, had deposited the wealth consecrated to their idols by all the neighbouring kingdoms; so that in this fort there is supposed to have been a greater quantity of gold, silver, precious stones, and pearls, than was ever collected in the royal treasury of any prince on earth. Mahmood invested the place with such expedition, that the Hindoos had no time to throw in troops for its defence. The greater part of the garrison was before in the field, and those within consisted, for the most part, of priests, who, having little inclination to the bloody business of war, made overtures to capitulate; and on the third day Mahmood became master of this strong citadel without opposition or bloodshed.

In Bheem were found 700,000 golden dinars, 700 muns * of gold and silver plate, 200 muns of pure gold in ingots, 2000 muns of silver bullion, and

* The weight of the mun varies in all parts of the East. In some parts of Arabia it is only about 2lb., that of Tubreez is 11lb., that of Gamroon 71b. 8oz., that of Muscat 81b. 12oz., vide "Kelly's Cambist," p. 122. Ferishta derived his authority from Persian and Arabian historians, and we may conclude they spoke of the weights in use among them. If we take the smallest weight, we have 1400lb. of gold and silver plate, 400lb. of golden ingots, 4000lb. of silver bullion, and 40lb. weight of

twenty muns of various jewels, including pearls, corals, diamonds, and rubies, which had been collected since the time of Bheem, the details of which would be tedious. With this vast booty Mahmood returned to Ghizny; and in the year 400 prepared a magnificent festival, where he displayed to the people his wealth in golden thrones, and in other rich ornaments, on a great plain without the city of Ghizny, conferring on every individual of rank a princely present.

A. H. 400. A. D. 1009.

In the following year Mahmood led his army towards Ghoor. The native prince of that country, Mahomed, of the Afghan tribe of Soor (the same race which gave birth to the dynasty that eventually succeeded in subverting the family of Subooktugeen), occupied an entrenched camp with 10,000 men. Mahmood was repulsed in repeated assaults which he made from morning till noon. Finding that the troops of Ghoor defended their entrenchments with such obstinacy, he caused his army to retreat in apparent confusion, in order to allure the enemy out of his fortified position. The Ghoorians, deceived by the stratagem, pursued the army of Ghizny; when the King, facing about, attacked and defeated them with great slaughter. Mahomed Soor, being made prisoner, was brought

A. H. 401. A. D. 1010.

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pearls, corals, diamonds, and rubies: the mean of the largest weights would not increase the weight fourfold, and the specie at 10*s*. the deenar is about 313,333*l*. sterling.

to the King, but having taken poison, which he always kept under his ring, he died in a few hours; his country was annexed to the dominions of Ghizny. The author of the Towareekh Yumny affirms, that neither the sovereigns of Ghoor nor its inhabitants were Mahomedans till after this victory; whilst the author of the Tubkat-Nasiry, and Fukhr-ood-Deen Moobarik Shah Lody, the latter of whom wrote a history of the kings of Ghoor in verse, both affirm, that they were converted many years before, even so early as the time of Ally, the son-in-law of the Prophet; and they assert that, during the reigns of the Caliphs of the house of Oomya, the whole race of Islam was induced to revile the venerable Ally, with the exception only of the Ghoorians.

Mahmood, in the same year, was under the necessity of marching to Mooltan, which had revolted; where having cut off a number of the infidel inhabitants and brought Dawood, the son of Nuseer, prisoner to Ghizny, he confined him in the fort of Ghooruk for life.

A. H. 402. A. D. 1011. In the year 402 Mahmood resolved on the conquest of Tahnesur*, in the kingdom of Hindoostan. It had reached the ears of the King that Tahnesur was held in the same veneration by idolaters, as Mecca by the faithful; that they had there set up a number of idols, the principal of which they called Jugsoma, pretending that it had existed ever since the creation. Mahmood having reached Punjab, re-

* A city 80 miles west of Dehly.

quired, according to the subsisting treaty with Anundpal, that his army should not be molested on its march through his country. An embassy was accordingly sent to inform the Raja of his intentions, and desiring him to send safe-guards into his towns and villages, which he would take care should be protected from the followers of his camp.

Anundpal, agreeing to this proposal, prepared an entertainment for the reception of the King, at the same time issuing orders for all his subjects to supply the camp with every necessary of life.

The Raja's brother, with two thousand horse was also sent to meet the army, and to deliver the following message:—"My brother is the subject "and tributary of the King, but he begs per- "mission to acquaint his Majesty, that Tahnesur "is the principal place of worship of the inhabit- "ants of the country: that if it is required "by the religion of Mahmood to subvert the "religion of others, he has already acquitted him- "self of that duty, in the destruction of the temple "of Nagrakote. But if he should be pleased to "alter his resolution regarding Tahnesur, Anundpal "promises that the amount of the revenues of that "country shall be annually paid to Mahmood; "that a sum shall also be paid to reimburse him "for the expence of his expedition, besides which, "on his own part, he will present him with fifty "elephants, and jewels to a considerable amount."

Mahmood replied, "The religion of the faith- "ful inculcates the following tenet: 'That in pro- "portion as the tenets of the Prophet are

" diffused, and his followers exert themselves in " the subversion of idolatry, so shall be their " reward in heaven;' that, therefore, it behoved " him, with the assistance of God, to root out the " worship of idols from the face of all India. " How then should he spare Tahnesur?"

This answer was communicated to the Raja of Dehly, who, resolving to oppose the invaders, sent messengers throughout Hindoostan to acquaint the other rajas that Mahmood, without provocation, was marching with a vast army to destroy Tahnesur, now under his immediate protection. He observed, that if a barrier was not expeditiously raised against this roaring torrent, the country of Hindoostan would be soon overwhelmed, and that it behoved them to unite their forces at Tahnesur, to avert the impending calamity.

Mahmood having eached Tahnesur before the Hindoos had time to take measures for its defence, the city was plundered, the idols broken, and the idol Jugsoma was sent to Ghizny to be trodden under foot. According to Hajy Mahommed Kandahary, a ruby was found in one of the temples weighing 450 miskals, and it was allowed by every one who saw it to be a wonder that had never before been heard of.

Mahmood, after the capture of Tahnesur, was desirous of proceeding to Dehly. But his nobles told him, that it would be impossible to keep possession of it, till he had rendered Mooltan a province of his own government, and secured himself from all apprehension of Anundpal, Raja of Lahore. The King resolved, therefore, for the present, to

proceed no further, till he had accomplished these objects. Anundpal, however, conducted himself with so much policy and hospitality towards Mahmood, that he returned peaceably to Ghizny. On this occasion, the Mahomedan army brought to Ghizny 200,000 captives, and much wealth, so that the capital appeared like an Indian city, no soldier of the camp being without wealth, or without many slaves.

A. H. 403. A. D. 1012. In the year 403 Mahmood deputed his generals, Altoon-Tash and Arslan Jazib, to reduce the province of Joorjistan *; when the prince of that country, entitled Sar-Aboo-Nusr†, was taken prisoner. The appellation of Sar among the Tartars having the same signification as Ray in India, and Kysur (Cæsar) in Rome. Mahmood at this time wrote to the Caliph of Bagdad (Al-Kadir Billa Abassy), that as the greatest part of the province of Khorassan was under his jurisdiction, he hoped he would order his governors to give up the remainder. The Caliph, dreading the great power of Mahmood, consented without hesitation to this demand. Finding the Caliph so complying, he required him also to send an order for the surrender of the city of Samarkand; but the Caliph refusing to accede to this proposal, Mahmood wrote him a threatening letter, and repeated his demand, stating, that unless an order was forthwith sent for the cession, he would march to Bagdad, and putting

* It is frequently written Ghirjistan.

† We recognise in this word, perhaps, the Czar of Muscovy.

him to death, would bring his ashes to Ghizny. The Caliph, roused with indignation, made a laconic but spirited reply, which had the effect of preventing Mahmood from again urging the request.

A. H. 404. A. D. 1013. In the year 404 Mahmood marched his army against the fort of Nindoona, situated on the mountains of Bulnat *, then in the possession of the Raja of Lahore. Anundpal had lately died, and his son, Jeipal † the Second, had succeeded to the government. When the grandson of Jeipal saw that he could not oppose the King in the field, he drew off his army towards Kashmeer, leaving troops for the defence of his capital. Mahmood immediately invested it, and by mining and other modes of attack, put the garrison under the necessity of capitulating. The King having granted to the besieged their lives took every thing of value out of the place, and appointing a new governor moved without delay towards Kashmeer, on which the Raja of Lahore, abandoning that province, fled to the hills. Mahmood plundered Kashmeer, and, having forced the inhabitants to acknowledge the Prophet, returned with rich spoils to his capital.

A. H. 406. A. D. 1015. Mahmood, in the year 406, revisited Kashmeer with his army, in order to punish some revolted chiefs, and to be-

* For an account of Bulnat see Leyden's Baber.

† It is very usual among Hindoos to give to children the name of their grandfather, if born after his death, from a notion that the grandsire's soul may be received into the infant's body.

siege some forts, which he had not reduced in his former expedition. The first of those forts was Lokote, remarkable on account of its height and strength, and which entirely defeated the King's utmost efforts; for not being able to reduce it during the summer season, he was obliged, on the approach of winter, to abandon his enterprize and return to Ghizny. On his route he was misled by his guides, and falling into extensive morasses, from which he for several days could not extricate his army, many of his troops perished, and he failed in all the enterprises of this campaign.

Abool Abass Mamoon, King of Khwaruzm, in the course of the same year, wrote to Mahmood, asking his sister in marriage, to which the King having agreed, she was sent to Khwaruzm.

A. H. 407. A. D. 1015. In the year 407, a revolt occurring in the government of Abool Abass, the conspirators attacked and defeated his guards. The prince fell into their hands, and was put to death. Mahmood, hearing of this disaster, marched to Bulkh, and thence to Khwaruzm. On arriving at Khoozarbund, he ordered his general, Mahomed Bin-Ibraheem Taee, to proceed in advance. This detachment had scarcely crossed the frontier, when, one day while the Mahomedans were engaged in prayer, Khumar Tash, the general of the Khwaruzmians, rushed upon them from a neighbouring wood, and making a great slaughter, put the whole to flight. Mahmood received intelligence of this affair, and sent a considerable force, consisting of his personal guards, to their support, which inspiring Ibraheem Taee's party

with courage, it rallied, and having routed the enemy, took their chief prisoner, and brought him before the King.

Mahmood, found the Khwaruzmians prepared to receive him at Hazarasp; but they were soon defeated, their general Sipustugeen, a native of Bokhara, was taken prisoner, and the murderer of Abool-Abass suffered the punishment due to his crime. Mahmood spent some time in regulating the government, which he bestowed upon Altoon Tash Ameer Hajib, on whom he conferred the title of King of Khwaruzm. * He annexed, also, to his government, the province of Orkund. † Returning to Bulkh, Mahmood gave the government of Hirat to his son, the Prince Ameer Musaood, appointing Aboo-Soheil Mahomed, the son of Hoossein Zowzuny, his vizier; and the government of Koorkan he conferred on his younger son, the Prince Ameer Mahomed, under the tutelage of Aboo-Bukr Koohistany. After the final settlement of the affairs of Khwaruzm, the Ghiznian army was placed in cantonment for the winter at Boost.

A. H. 409. A. D. 1017. In the spring of the year 409, Mahmood, with an army consisting of 100,000 chosen horse, and 20,000 foot, raised in the countries of Toorkistan, Mawur-ool-Nehr, Khorassan, and the adjacent provinces, undertook an expedition against Kunowj, which, from the

* Khwaruzm, the Chorasmia of the ancients, is a city which gives its name to the province, as we say, the county and city of York.

† It is frequently written Orgunj.

time of Gooshtasp, the father of Darab, till this period, had not been visited by any foreign enemy. Kunowj was distant from Ghizny three months' march, and seven formidable rivers intervened. When Mahmood reached the confines of Kashmeer, the prince, whom he had established in that country, sent him presents of all that was curious and valuable in his kingdom, and was directed to accompany the army. The King, with much difficulty, conducted his troops a long and tedious march, till he entered the plains of Hindoostan, and driving all opposition before him, advanced to Kunowj.

He there saw a city which raised its head* to the skies, and which in strength and beauty might boast of being unrivalled. The Indian prince of this rich city was Koowur-Ray. He affected great state and splendour, but being thus unexpectedly invaded, had not time to put himself in a posture of defence, or to collect his troops. Terrified by the great force, and the formidable appearance of the invaders, he resolved to sue for peace; and accordingly going out, with his family, to the camp, he submitted himself to Sooltan Mahmood. The author of the Hubeeboos Seer relates that he even embraced the Mahomedan faith. The King of Ghizny remained in Kunowj only three days, and then marched towards Merut, the raja of which place, Hurdut, retreated with his army, and left only a small garrison, which capitulated in a few days, agreeing to pay 250,000 silver deenars,

* This oriental metaphor alludes to pride, which elevates its head from a sense of superiority.

and to deliver up thirty elephants. The King marched from thence to the fort of Muhavun, on the banks of the river Jumna. Koolchund, the Raja of Muhavun, having come forth to make his submission at the head of his troops, a quarrel accidently arose between some of the soldiers of both armies, and a fight ensued, in which most of the Hindoos were driven into the river. The Raja, in despair, slew his own wife and children on the spot, and then turned the point of his sword on himself. The fort subsequently surrendering, the conqueror obtained much treasure and booty, amongst which were 80 elephants.

Mahmood having refreshed his troops, and understanding that at some distance stood the rich city of Mutra, consecrated to Krishn-Vas-dew, whom the Hindoos venerate as an emanation of God; directed his march thither, and entering it with little opposition from the troops of the Raja of Dehly, to whom it belonged, gave it up to plunder. He broke down or burned all the idols, and amassed a vast quantity of gold and silver, of which the idols were mostly composed. He would have destroyed the temples also, but he found the labour would have been excessive; while some say that he was averted from his purpose by their admirable beauty. He certainly extravagantly extolled the magnificence of the buildings and city in a letter to the governor of Ghizny, in which the following passage occurs:—"There are here a thousand edi-"fices as firm as the faith of the faithful; most of "them of marble, besides innumerable temples; "nor is it likely this city has attained its present

"condition but at the expence of many millions "of deenars, nor could such another be con- "structed under a period of two centuries."

Among the temples at Mutra were found five golden idols, whose eyes were of rubies, valued at 50,000 deenars.* On another idol was found a sapphire, weighing 400 miskals, and the image itself, being melted down, produced 98,300 miskals of pure gold; besides these images there were above 100 idols of silver, which loaded as many camels.† The King tarried in Mutra 20 days; in which time the city suffered greatly from fire, beside the damage it sustained by being pillaged. At length he continued his march along the course of a stream on whose banks were seven strong fortifications, all of which fell in succession: there were also discovered some very ancient temples, which, according to the Hindoos, had existed for 4000 years. Having sacked these temples and forts, the troops were led against the fort of Munj.‡ This fort was full of Rajpoots, who held out 25 days; but finding the place no longer tenable, some rushed through the breaches on the enemy, and met that death which they no longer endeavoured to avoid; others threw themselves headlong from the walls, and were dashed to pieces; and others, again, burned themselves in their houses, with their wives and children, so that not one of the garrison survived.

* 22,333*l.*

† One hundred camels would not carry more than 150,000*l.* in silver.

‡ The position of this place has not been fixed, if the name be correct.

Mahmood, having secured what was valuable, next invested the fort of Raja Chundpal. But he had sent off all his treasure to the mountains, and at the approach of the King evacuated the place; there, however, still remained much spoil and provisions, which Mahmood divided amongst his troops.

Mahmood from hence marched against another raja, whose name was Chundur Ray. This prince, after some skirmishes, finding himself unable to cope with the Mahomedans, sent off his treasure and other valuable effects, and fled to the mountains. Chundur Ray had an elephant of uncommon size, such as had never before been seen in Hindoostan, which was not more remarkable for its enormous bulk than for its docility and courage. Mahmood, having heard much of this elephant, sent to the Raja, offering him advantageous terms of peace, and a great sum of money for this animal. The pride of Chundur Ray did not permit him to listen to terms with Mahomedans, so that Mahmood was disappointed. The elephant, however, happened one night to break loose from his keepers, and went into the Ghiznevide camp, where it permitted itself to be mounted and brought before the King, who called it Khooda-dad, "The gift of God," because it came by accident into his hands. Mahmood, loaded with spoil and encumbered with captives, returned to Ghizny, where he caused the objects of his plunder to be displayed. They consisted of 20,000,000 of dirms* of gold and silver bullion, 5300 captives, 350

* Taking the dirm at 5*d*. the sum would not amount to more than 416,666*l*. sterling.

elephants, besides jewels, pearls, and precious effects, which could not be properly estimated. Nor was the private spoil of the army less than that which came into the public treasury.

The King, on his return, ordered a magnificent mosque to be built of marble and granite, of such beauty as struck every beholder with astonishment, and furnished it with rich carpets, and with candelabras and other ornaments of silver and gold. This mosque was universally known by the name of the Celestial Bride. In its neighbourhood the King founded an university, supplied with a vast collection of curious books in various languages. It contained also a museum of natural curiosities. For the maintenance of this establishment he appropriated a large sum of money, besides a sufficient fund for the maintenance of the students, and proper persons to instruct youth in the arts and sciences.

When the nobility of Ghizny perceived the taste of their king evince itself in architecture, they also endeavoured to vie with each other in the magnificence of their private palaces, as well as in public buildings which they raised for the embellishment of the city. Thus, in a short time, the capital was ornamented with mosques, porches, fountains, reservoirs, aqueducts, and cisterns, beyond any city in the East. Some authors affirm, that among the curiosities which the King brought from India, was a bird resembling a dove, which possessed the peculiar faculty of discovering poison however secretly conveyed into any apartment in which the bird lived. It is said, on such occasions,

the bird was affected with the smell of the poison in such a way, as to fly distractedly about its cage, while tears streamed involuntarily from the eyes. This bird, with other curiosities, was sent as a present to the Caliph of Bagdad, Alkádir Billa. Other authors mention a stone that he brought from Hindoostan, which being dipped in water and applied to wounds, proved efficacious in healing them.

A. H. 410. A. D. 1019. The King, in the year 410, caused an account of his exploits to be written and sent to the Caliph, who ordered it to be read to the people of Bagdad, making a great festival upon the occasion, expressive of his joy at the propagation of the faith.

A. H. 412. A. D. 1021. In the year 412, a petition was presented from his subjects, setting forth, that some tribes of Arabs had for many years interrupted the communication with Mecca, so that for fear of them, and on account of the weakness of the Caliph, who neglected to expel them, and whose power had long since declined, pilgrims were unable to pay their devotions at the shrine of the Prophet. The King immediately appointed Aboo-Mahomed, the Kazy-ool-Koozat *, with a considerable force, to accompany a kafila, proceeding to Mecca, with a strong escort. But, lest the enemy should be too strong for him, he sent 30,000 dirms to procure a safe journey to the pilgrims. Accordingly many thousand individuals of all classes prepared to depart.

* This officer united the powers of chief of the high court of justice, and head of the religion.

Having reached the desert of Keid, they beheld a large encampment of Arabs pitched on their route. This banditti drew up to oppose the pilgrims. Aboo-Mahomed, being desirous of treating with them, sent a message to their chief, offering him 5000 dirms. The chief, Humad Bin Ally, instead of accepting the proposal, resented it so much, that, without delay, he advanced to attack the kafila. Aboo-Mahomed, in the mean time, drewout his troops, when, fortunately, in the very beginning of the action, a Turkish slave in the kafila, well skilled in archery, lodged an arrow in the brain of Humad Bin Ally. The Arabs, on the fall of their chief, fled; and the kafila, without further molestation, proceeded to Mecca, where having paid their devotions, they returned by the same route, and arrived at Ghizny.

Mahmood received this year advices from India that the neighbouring princes had, in his absence, attacked Koowur Ray, the Raja of Kunowj, for entering into alliance with the King, and placing himself in subjection to him. Mahmood immediately marched to his aid, but before he arrived, Nunda Ray, Raja of Kalunjur, having besieged Kunowj, slew Koowur Ray, with a number of his principal chiefs. Mahmood arrived at the Jumna, and was surprised to find that the Raja of Lahore, who had so often fled before his troops, was now encamped on the opposite bank; but the deep and formidable river prevented an immediate attack. In this state of anxiety, eight of the royal guard of Mahmood's army, without orders, swam

across, and entering the enemy's camp one morning by surprize, struck such a panic into his troops, that the Hindoos betook themselves to flight. The King, notwithstanding their success, reprobated the rashness of his guards, but supporting them with the remainder of his army, went in pursuit. It is not to be supposed, however, that eight individuals could succeed in routing a whole host, nor can it be doubted that these eight persons were officers, each followed by his own corps.

Nunda Ray, of Kalunjur, took post on the frontiers of his dominions, where he halted with his army to oppose Mahmood, having with him 36,000 horse, 45,000 foot, and 640 elephants. The King of Ghizny having reconnoitred the enemy from a rising ground, prostrated himself before God, and prayed that the standard of Islam might be successful. The day being far advanced, he determined to wait till next morning, which delay, in the event, disappointed his hopes, for Nunda Ray decamped during the night in the utmost disorder, leaving behind him his tents, equipage, and baggage.

Mahmood having reconnoitred the ground, and finding it really deserted, ordered his army to march into the enemy's camp. The booty was great, independently of 580 elephants, which were found in the neighbouring woods. Having laid waste the country with fire and sword, the Mahomedan army returned to Ghizny.

About this time the King learned that the inhabitants of two hilly tracts, denominated Kuriat

and Nardein *, continued the worship of idols †, and had not embraced the faith of Islam. This country lies apparently between Toorkistan and Hindoostan, and though its climate is extremely cold, it is remarkable for the excellence of its fruits. Mahmood resolved to carry the war against these infidels, and accordingly marched towards their country, taking with him a number of masons, carpenters, smiths, and labourers, to build a fort in order to overawe them after his departure. The ruler of the country of Kuriat, unable to oppose the King, submitted, at the same time acknowledging the faith of the Prophet. The Ghiznevide general, Ameer Ally, the son of Arslan Jazib, was now sent with a division of the army to reduce Nardein, which he accomplished, pillaging the country, and carrying away many of the people captives. In Nardein was a temple, which Ameer Ally destroyed, bringing from thence a stone on which were curious inscriptions, and which, according to the Hindoos, must have been 40,000 years old. The King ordered a fort to be built in that place, and left it under the command of Amir-Bin Kuddur Suljooky. Shortly after, Mahmood marched in the direction of Kashmeer, and on the route invested the strong hold of Lokote, but finding it altogether impregnable, he decamped, and proceeding to Lahore, entered that city without opposition, giving it over to be sacked by his troops. Here wealth, and precious effects, beyond

* All my enquiries have failed in fixing these places.

† The India House MS. has "lions."

the power of calculation, fell into his hands. The Prince of Lahore, unable to contend with so powerful an adversary, fled to Ajmere for protection; and Mahmood, having appointed one of his officers to the government, and nominated other commanders to various districts in the territories of Hindoostan, himself returned in the spring to Ghizny.*

A. H. 414. A. D. 1023. The warlike disposition of Mahmood could not long remain at peace. He marched again by the way of Lahore, in the 414th year of the Hijra, against Nunda Ray of Kalunjur, and passing by the fort of Gualiar, he ordered it to be besieged. The Raja of Gualiar, however, prevailed on him to remove his army, by a seasonable application of rich presents, and thirty-five elephants. The army now marched against Kalunjur, and having invested that city, Nunda Ray offered 300 elephants besides other presents to obtain peace. The King agreed to the terms, and the Raja, in order to put the bravery of the Sooltan's troops to the test, intoxicated the elephants with drugs, and let them loose, without riders, into the camp. Mahmood seeing the animals advance, and perceiving their condition, by the wildness of their manner, ordered a party of his best horse to seize, or kill them, or to drive them from the camp. Some of the Tartars, emulous of displaying their bravery in the presence of their king, fearlessly approached, and

* Thus, after twenty-three years, we find Moslem governors left in India, east of the Indus.

mounted some of the elephants *, and drove the rest into an adjacent wood, where they were all soon reduced to obedience.

The enemy perceiving the resolution of the Ghiznevides, was much intimidated, and Nunda Ray, thinking to soothe Mahmood by flattery, sent to him a panegyric in the Indian tongue, on the bravery of his troops. The King was pleased with the compliment; for the poetry was much admired by the learned men of India, Arabia, and Persia, who were at his court. In return, Mahmood conferred the government of fifteen forts upon Nunda, among which was Kalunjur itself, though the peace was principally obtained by the many valuable presents in jewels and gold which Nunda Ray made on this occasion.

A. H. 415. A. D. 1024. Mahmood, in the year 415, having mustered all his forces, found them to consist of 54,000 chosen horse, and 1300 elephants, disposable for foreign service. With this army he marched to Bulkh, to expel Allytuggeen from the government of Mawur-ool-Nehr, for oppressing the people, who complained of his tyranny to the King. When the chiefs of Mawur-ool-Nehr heard that the King had crossed the Jyhoon, they came with presents to meet him. Kuddur Khan, of Khootun, also paid him the compliment of a visit, and was honourably received. Mahmood prepared a great feast upon this

*An elephant is a very docile animal; but unless a person had some knowledge of managing him, it would be difficult, if not impossible, to guide him when mounted.

occasion, and concluded a treaty, after which the monarchs took leave of each other, making an exchange of princely presents. Allytuggeen, seizing this opportunity, betook himself to flight, but the King of Ghizny sent a party of horse after him; after a long search he was discovered and brought to the camp, after which he was confined for life in one of the forts of India.

(The celebrated temple of Somnat *, situated in the province of Guzerat, near the island of Dew, was in those times said to abound in riches, and was greatly frequented by devotees from all parts of Hindoostan. These infidels not only believed that souls after death went before Somnat, who transposed them into other bodies according to their merits in their former state, but also pretended that the ebb and flow of the tides represented the obeisance paid by the ocean to this shrine.) Mahmood marched from Ghizny in the month of Shaban with his army, accompanied by 30,000 of the youths of Toorkistan and the neighbouring countries, who followed him without pay, for the purpose of attacking this temple.

Shaban, A. H. 415. Sept. A. D. 1024.

Somnat, which gives its name to the city, is situated on the sea-shore, and is to be seen in the district of Dew, now in the hands of Europeans. † Some historians affirm that the idol was brought

* Som signifies in Sanscrit the moon: it is well known how this planet affects the tides; and this circumstance was, no doubt, taken advantage of by the priests of Somnat to enhance the sanctity of the temple.

† The Portuguese had possession of it when Ferishta wrote.

from Mecca, where it stood before the time of the Prophet, but the Bramins deny it, and say that it stood near the harbour of Dew since the time of Krishn, who was concealed in that place about 4000 years ago.

Rumzan, 415. Oct. 1024.

In the middle of the month of Rumzan, the Mahomedan army reached the city of Mooltan; and as a great desert lay before them, the King gave orders for the troops to provide themselves with several days' water and provisions, as also with provender for their horses, besides which, 20,000 camels were laden with supplies. Having passed the desert, the army reached the city of Ajmeer. Here, finding the Raja and inhabitants had abandoned the place, rather than submit to him, Mahmood ordered it to be sacked, and the adjacent country to be laid waste. Conceiving the reduction of the fort of Ajmeer would occupy too much time, he left it unmolested; and proceeding on his expedition took by assault some smaller forts on the road, till at length he arrived at Nehrwala, a frontier city of Guzerat, which was evacuated on his approach. Mahmood, taking the same precautions as before, by rapid marches reached Somnat without opposition. Here he saw a fortification on a narrow peninsula, washed on three sides by the sea, on the battlements of which appeared a vast host of people in arms, who, making a signal for a herald to approach, they proclaimed to him that their great idol, Somnat, had drawn the Mahomedans thither to blast them in a moment, and to avenge the destruction of the gods of India. In the morning, the Mahome-

dan troops advancing to the walls, began the assault. The battlements were in a short time cleared by the archers, and the Hindoos, astonished and dispirited, crowded into the temple, and, prostrating themselves in tears before the idol, prayed for assistance. The Mahomedans, having seized this opportunity, applied their scaling ladders and mounted the walls, shouting aloud, "Alla Akbur!"* The Hindoos, urged by despair, returned to the defence of the works, and made so spirited a resistance, that the Mahomedans, unable to retain their footing, and wearied with fatigue, fell back on all sides, and were at length obliged to retire. Next morning the action was renewed, but as fast as the besiegers scaled the walls, so fast were they hurled down headlong by the besieged, who now seemed resolved to defend the place to the last. Thus the labours of the second day proved even more unsuccessful than those of the first. On the third day an army of idolaters having arrived to reinforce the garrison, presented itself in order of battle in sight of the Ghizny camp. Mahmood determined to prevent this attempt to raise the siege, and having ordered a party to keep the garrison in check, himself engaged the enemy in the field.

The battle raged with great fury: victory was long doubtful, till two Indian princes, Brahma Dew and Dabishleem, with other reinforcements, joined their countrymen during the action, and inspired them with fresh courage. Mahmood at

* The war-cry of the Moslems, "God is great!"

this moment perceiving his troops to waver, leaped from his horse, and, prostrating himself before God* implored his assistance. Then mounting again, he took Abool Hussun, the Circassian (one of his generals), by the hand, by way of encouragement, and advanced on the enemy. At the same time he cheered his troops with such energy, that, ashamed to abandon their King, with whom they had so often fought and bled, they, with one accord, gave a loud shout and rushed forwards. In this charge the Moslems broke through the enemy's line, and laid 5000 Hindoos dead at their feet. The rout became general. The garrison of Somnat, beholding this defeat, abandoned the defence of the place, and issuing out at a gate towards the sea, to the number of 4000, embarked in boats, intending to proceed to the island of Serendeep or Ceylon.† This manœuvre did not escape the King, who secured some boats left in a neighbouring creek, manned them with rowers, and some of his best troops, and pursued the enemy; on which occasion he took and sunk some of their flotilla, while a part only escaped. Having now placed guards round the walls and at the gates, Mahmood entered

* This mode of inspiring his troops, so often mentioned by the writers of the age, is extremely characteristic of the nature of the wars waged by Mahmood of Ghizny in India.

† The conclusion drawn by the Moslem historian, that the fugitives from Somnat, after embarking, were necessarily going to Ceylon, conveys an idea of the imperfect notions the early writers of that nation had of Indian geography. It is not impossible the original author calls it the port of the Deeb, or the Island of Dew, then belonging to the Daby dynasty.

Somnat accompanied by his sons and a few of his nobles and principal attendants. On approaching the temple, he saw a superb edifice built of hewn stone. Its lofty roof was supported by fifty-six pillars curiously carved and set with precious stones. In the centre of the hall was Somnat, a stone idol, five yards in height, two of which were sunk in the ground. The King, approaching the image, raised his mace and struck of its nose. He ordered two pieces of the idol to be broken off and sent to Ghizny, that one might be thrown at the threshold of the public mosque, and the other at the court door of his own palace. These identical fragments are to this day (now 600 years ago) to be seen at Ghizny. Two more fragments were reserved to be sent to Mecca and Medina. It is a well authenticated fact, that when Mahmood was thus employed in destroying this idol, a crowd of Bramins petitioned his attendants, and offered a quantity of gold if the King would desist from further mutilation. His officers endeavoured to persuade him to accept of the money; for they said that breaking one idol would not do away with idolatry altogether; that, therefore, it could serve no purpose to destroy the image entirely; but that such a sum of money given in charity among true believers would be a meritorious act. The King acknowledged there might be reason in what they said, but replied, that if he should consent to such a measure, his name would be handed down to posterity as "Mahmood the idol-seller," whereas he was desirous of being known as "Mahmood the "destroyer:" he therefore directed the troops to

proceed in their work. The next blow broke open the belly of Somnat, which was hollow, and discovered a quantity of diamonds, rubies, and pearls, of much greater value than the amount which the Bramins had offered.)

The author of the Hubeeb-oos-Seer relates, from other authorities, that Somnat was the name of the idol; but he is contradicted by Sheikh Fureed-ood-Deen Attar, who observes, that "the army of "Mahmood found in Somnat the idol whose name "was Nat." I have, however, enquired on this subject, and learn, that Soma was the name of the prince after which the idol Nat was called. Nat signifies, among the Hindoos, lord or chief, and is rendered applicable to idols. Thus we have Jug-nat, signifying the lord of the creation, to whom divine honours are offered up. (In the time of eclipses we are told that from 200,000 to 300,000 worshippers used to frequent this temple, and that the different princes of Hindoostan had bestowed in all 2000 villages, the revenues of which were applied to maintain its priests. This revenue was independent of other costly presents received from all parts of the empire. It was customary, also, for those idolaters to wash Somnat twice daily with fresh water from the Ganges, though that river is above 1000 miles distant.)

Among the spoils of the temple was a chain of gold, weighing 200 * muns, which hung from the top of the building by a ring; it supported a great bell, which called the people to worship. Besides

* Say 400 lb.

2000 Bramins, who officiated as priests, there belonged to the temple 500 dancing women, 300 musicians, and 300 barbers to shave the devotees before being admitted to the sanctum; and it was even usual for the princes of Hindoostan sometimes to devote their daughters to the service of the temple. The King of Ghizny found in this temple a greater quantity of jewels and gold than it is thought any royal treasury ever contained before. In the Zein-ool-Maasir it is related that there were no lights in the temple, except one pendent lamp, which, being reflected from the jewels, spread a bright gleam over the whole edifice. Besides the great idol above mentioned, there were in the temple some thousands of small images, wrought in gold and silver, of various shapes and dimensions.

Mahmood, having secured the wealth of Somnat, prepared to chastise the Indian prince Brahma Dew, the Raja of Nehrwala, who had assisted his countrymen during the siege, and who had cut off above 3000 of the faithful. Brahma Dew, after the taking of Somnat, instead of proceeding to Nehrwala, shut himself up in the fort of Gundaba*, distant 40 fursungs from Somnat. The King having arrived before this fort, perceived it was surrounded on all sides by water, which, on account of its extent and depth, appeared impossible to approach; sending, however, to sound it, he understood that at one place it was fordable, though not easily to be passed by an army. Mahmood having

* The position of this place has not been ascertained, unless it be Gundavee.

ordered public prayers, and having cast his fortune* on the Koran, entered the water at the head of his troops, and reaching in safety the opposite side, immediately made an assault upon the place. Brahma Dew fled at the approach of the Mahomedans; and the Hindoos who defended the fort, seeing themselves deserted, quitted their posts on the walls. The assailants, having obtained easy possession, made dreadful havoc among the men, reserving the women and children as captives. The wealth of Brahma Dew was lodged in the King's treasury.

Mahmood, thus victorious, marched to Nehrwala, the capital of Guzerat. He found the soil of that place so fertile, the air so pure and salubrious, and the country so well cultivated and pleasant, that, it is said, he proposed to take up his residence there for some years, and to make it his capital, conferring the government of Ghizny upon his son, the Prince Musaood. Some historians relate, that in that age there were gold mines in Guzerat, which induced Mahmood to wish to reside at Nehrwala; but there are now no traces of these mines, although in that time there might have been, since there are instances of the disappearance of mines, such as that in Seestan, which was swallowed up by an earthquake in the following reign. The King having heard of gold mines on the island of Ceylon, and in the country

* The Mahomedans used the Koran as school-boys sometimes apply to the "Sortes Virgilii." Few persons, who have visited Shiraz, have not heard of the *Sortes Hafizii* at the tomb of that poet.

of Pegu *, it is said, seriously intended to fit out a fleet for the conquest of those regions, but he was diverted from this scheme, and prevailed on by his officers not to abandon his native kingdom.

Mahmood, yielding to their advice, consented to return to Ghizny, at the same time requesting some of his ministers to recommend a fit person to leave in the government of Guzerat. After some consultation, they told the King, that on account of the great distance of this country from his other dominions, and the number of troops necessarily requisite for its defence, they thought it advisable that one of the natives should be made governor. The King, on further enquiry, being informed that the family of Dabishleem † was the noblest in those parts, and that one of that race was in the vicinity of the camp, living as a hermit, he resolved to place him on the throne.

Some authors, in opposition to this story, have informed us, that the hermit Dabishleem was a cruel and ambitious prince, who had made several attempts to wrest the government from his brothers, who had been compelled at length to seek an asylum within the sanctuary of a temple.

* The golden Chersonesus of the ancients.

† My enquiries have hitherto led to no satisfactory result on the subject of this family. A dynasty of Daby Rajpoots reigned at this period over Girnar, or Girnal Joonagur, in Kattywar, but it is hard to say this was one of them. On this passage, I am indebted to a learned friend for the following observations. The princes of Girnar were of the Daby race. Sinpam Daby was the uncle of *Asil*, who established the Asila Gehlôtes at Asilgurh on his uncle's domain, two centuries before Mahmood. In the East-India-House manuscript the name is Dabasila.

The Dabishleem, however, alluded to in the first instance, was another person of the same family, celebrated for his wisdom and learning, and, although the ruler of a province only, the whole of the Bramins of that part of the country highly respected him for the soundness of his judgment and good qualities. The King accordingly sent a friendly message, inviting Dabishleem to his presence, and, having fixed an annual tribute, created him governor of Guzerat.

That Prince, petitioned him to leave some troops for his protection; asserting, that the other Dabishleem, as soon as Mahmood should vacate the country, would, undoubtedly, attack him, before his authority should be thoroughly established, the consequences of which might be easily foreseen; but if the King would afford him his protection, he would remit, annually, double the revenue of Kabulistan and Zabulistan. These considerations prevailed with Mahmood to form a design to reduce the Prince Dabishleem before he left the country. He accordingly sent a part of his army to seize him, which, in a short time, brought him prisoner to Mahmood. He immediately delivered over the unfortunate Raja into the hands of his kinsman, the new ruler of Guzerat.

The Governor, addressing the King, said, "That "it was contrary to the tenets of his religion to "put a king to death, but that it was customary "when one king got possession of another (his "enemy), to make a dark pit under his throne, "and there confine him for life, or till the death "of his conqueror. That, for his own part, he

"deemed such usage too cruel, while, on the "other hand (he said), if the Raja be confined in "another prison, his adherents will, on the King's "departure, attempt to release him." The new Raja, therefore, proposed, that the King should carry the former Raja to Ghizny. Mahmood complied, and after two years and six months, absence from his capital, directed his steps homewards. Intelligence being now received, that Brahma Dew and the Raja of Ajmeer, with others, had collected a great army in the desert to oppose his return, Mahmood determined to march direct by the route of Sind to Mooltan. Here, also, he encountered deserts on his march, wherein his army suffered greatly for want of water, and his cavalry for want of forage; but in the year 417 he reached Ghizny, though not without much difficulty and loss. During his journey through the country of Sind, the army was misled for three days and nights by one of the Hindoo guides, in a sandy desert; so that many of the troops died raving mad from the intolerable heat and thirst. Mahmood suspecting his guide, commanded him to be put to the torture, when he confessed, that he was one of the priests of Somnat, who, to revenge the injuries done to the temple, had thus endeavoured to bring about the ruin of the Ghiznevide army. The King ordered him to be executed; and, it being towards evening, he fell prostrate before God, imploring a speedy deliverance. A meteor was suddenly seen in the north, to which direction he

A. H. 417.
A. D. 1026.

shaped his course, and, before morning, found himself on the border of a lake.*

Dabishleem the Wise, being established on the throne of Guzerat, remitted tribute punctually to the King, and having sent a splendid embassy, he requested that the imprisoned Raja might be made over to him. That prince had by this time gained the regard of Mahmood, who was now unwilling to part with him. He was, however, over-persuaded by his counsellors, who were envious of the favour which the unfortunate Raja had acquired, and he was accordingly delivered into the hands of the person who brought the Guzerat tribute to Ghizny.

When they reached the dominions of Guzerat, Dabishleem the Wise gave orders to construct a vault under his own throne, in which he intended to confine the unhappy Raja, according to the custom of the Hindoos. In order to display his own power more completely, he advanced to some distance from his capital to meet his prisoner, and compelled that unfortunate prince to run before his horse, with a basin and ewer in his hand.

The King of Guzerat, it is said, being overheated on this occasion, lay down to repose under a shady

* This water was probably the great western run or salt marsh. The course of the retreat of Mahmood is so indefinitely stated, that we cannot trace it satisfactorily. According to tradition, Mahmood attacked and reduced Chotun the ancient capital of the Haupa dynasty: it lies about 50 miles nearly east of Oomurkote, vide "Tod's Map." If this occurred in his retreat to Ghizny, we have some guide to point out his route, which might have been by Oomurkote, and thence northward, taking the course of the river till it falls into the Sind at Bukkur.

tree: he drew a red handkerchief over his face, and ordered his attendants to withdraw. A vulture, which happened to be hovering over the spot, mistaking the red handkerchief for prey, pounced down on Dabishleem, and fixing its talons in his eyes rendered him totally blind, and thereby incapable to reign, according to the laws of the country. When the accident became public, the whole camp and city were filled with confusion. The imprisoned prince arriving at that instant, was received with acclamations, and instantly proclaimed king. He put the basin on the head of Dabishleem, and having placed the ewer in his hand, drove him before him into the dungeon which he himself had prepared, where he spent the remainder of his life. How wonderful are thy works, O God! who in the twinkling of an eye converted the punishment awarded by one prince to another into an instrument of his own destruction; thus fulfilling the Scripture, in which it is written, "He who digs a pit for his brother, shall "himself fall therein."

The author of the Jama ool Hikayat relates, that when Mahmood was in Guzerat he saw a small black idol under an arch, which to all appearance was suspended in the air without support. The King, amazed at this phenomenon, consulted the philosophers of his court, who told him that they believed the image to be iron, and the stone of the arch magnetic. The King observed, that he thought the equilibrium of weight and attraction could not be so exactly found. He, however, by way of experiment, ordered a stone to be struck out of

the arch, which was no sooner done, than the idol fell to the ground; the stone was therefore pronounced to be a magnet. The Caliph of Bagdad, being informed of the expedition of the King of Ghizny, wrote him a congratulatory letter, in which he styled him "The Guardian of the State, and "of the Faith*;" to his son, the Prince Ameer Musaood, he gave the title of "The Lustre of "Empire, and the Ornament of Religion," and to his second son, the Ameer Yoosoof, the appellation of "The Strength of the Arm of Fortune, and Esta-"blisher of Empires." He at the same time assured Mahmood, that to whomsoever he should bequeath the throne at his death, he himself would confirm and support the same.

In the end of the year Mahmood marched against the Juts†, residing in the Jood mountains, who had molested his army on its return from Somnat. Having arrived at Mooltan, and finding that the country of the Juts was intersected by rivers, he ordered 1400 boats to be

* I have given the titles translated, for which the European reader will probably commend, and Oriental scholars condemn, me.

† We have no satisfactory account of these Juts; but there seems reason to believe them to be a horde of Tartars of the same stock as the Getæ, so often mentioned in ancient history, and who are so frequently noticed in the wars of Tymoor by Ibn Arab Shah and Shureefood Deen Ally. It is conjectured, even, that the Jats, the gallant defenders of Bhurtpoor, are a branch of the same people. My friend Col. Tod has in his possession a long description of this people, and inscriptions in the nail-headed or Budhish character, of the fourth and fifth centuries, regarding them. They had then a kingdom in northern India, whose capital was Salindrapoor.

built, each of which was armed with six iron spikes, projecting from the prows and sides, to prevent their being boarded by the enemy, who were expert in that kind of warfare. In each boat were twenty archers and five naphtha-men, to attack and set fire to the enemy's flotilla. The Juts, having intelligence of this armament, sent their wives and children, together with their most valuable effects, into the neighbouring islands, and launching, according to some, 4000, and according to others, 8000 boats, ready manned and armed, they prepared to receive the Mahomedans. The fleets met, and a desperate conflict ensued, but the projecting spikes of the Moslem boats did such execution when they ran against the craft of the Juts, that several of them were overset. The archers, at the same time, plied their arrows with such effect, that many of the enemy leaped overboard. Some of the Jut boats being in the mean time set on fire communicated their flames to others; some were sunk, some boarded, and others endeavoured to fly. From this scene of confusion few of the Juts escaped, so that those who were not killed fell into the hands of Mahmood.*

A. H. 418. A. D. 1027. The King after this victory returned in triumph to Ghizny, and in the year 418 removed the governor of Toos (Abool Hurb Arslan †) to the government of the

* It is a curious fact that this naval engagement occurred at the same place where Alexander equipped his fleet thirteen centuries before.

† Probably, the son of his favourite and distinguished general, Arslan Jazib.

district of Badwird, in order to chastise the Suljook Toorkmans *, who, having crossed the river Amoo, had invaded that province. The General, however, being defeated in several engagements, wrote to the King, that without his own presence nothing could be done against the enemy. Mahmood put his army in motion, and having come up with the Suljooks, gave them a total defeat. At this time, also, his generals having conquered Eerak † he himself marched in that direction, and secured all the treasure that had been amassed by the race of Boeia. Having then introduced some new laws ‡ respecting the religion of the inhabitants who had adopted false tenets, he conferred the government of Rye and Isfahan on his son, the Prince Musaood, and returned to Ghizny.

Mahmood was soon after affected with the stone, which disorder daily increased. He went in this condition to Bulkh, and in the beginning of the spring returned to Ghizny, where, on Friday

* This appears to have been the first effort of that great horde, which, penetrating through Transoxania and Persia (Eeran and Tooran), subdued both Eeraks, and subverted the whole of Asia Minor.

† Persian Eerak, including Rye, Cashan, Isfahan, and Humadan.

‡ The exact laws are not mentioned, but it is probable he insisted on the adoption of the Soony tenets, as the national religion of Persia, instead of the Sheea. Upon this subject Mahmood was bigotted, as appears by his conduct towards Firdowsy.

Rubee-oos-Sany, 23. A. H. 421. April 29. A. D. 1030.

the 23d of Rubee-oos-Sany, A. H. 421, in the sixty-third year of his age, this great conqueror gave up his body to death and his soul to immortality, amid the tears of his people.

Mahmood reigned thirty-five years, and was buried by torchlight with great pomp and solemnity in the Kesr Firozy at Ghizny. Sooltan Mahmood was in person about the middle size, but well made. He was also strongly marked with the small-pox.

It is a well-established fact, that two days before his death, he commanded all the gold and caskets of precious stones in his possession to be placed before him: when he beheld them he wept with regret, ordering them to be carried back to the treasury, without exhibiting his generosity at that time to any body, for which he has been accused of avarice.* On the following day he ordered a review of his army, his elephants, camels, horses, and chariots, with which having feasted his eyes for some time from his travelling throne, he again burst into tears, and retired in grief to his palace.

Abool Hussun Ally, the son of Hussun Mymundy, relates, that the King one day asked Aboo Tahir Samany, what quantity of valuable jewels the Samany dynasty had accumulated when it became extinct? He replied, that in the reign of Ameer Nooh Samany the treasury contained seven ruttuls weight of precious stones. Mahmood flung himself prostrate on the floor, and cried out,

* The regret he is supposed to have felt at being separated from his treasures is beautifully alluded to by Sady, in his Goolistan.

"Thanks to thee, all-powerful Being, who hast "enabled me to collect more than 100 ruttuls."

It is also said that in the latter end of his reign Mahmood, on hearing that a citizen of Nyshapoor possessed immense wealth, he commanded him to be called into his presence, and reproached him for being an idolater and an apostate from the faith. The citizen replied, "O King I am no "idolater nor apostate, but I am possessed of "wealth; take it, therefore, but do me not a "double injustice, by robbing me of my money "and of my good name." The King, having confiscated his whole property, gave him a certificate under the royal seal, of the purity of his religious tenets. According to the Tubkat Nasiry it appears that Mahmood was sceptical on certain religious points, and questioned the orthodoxy of the opinions of the learned, especially on the use of penances. He even professed his doubt of a future state, and did not hesitate to say, he questioned whether he was really the son of Subooktugeen.* He dreamed, however, one night that he saw the Prophet standing before him, who addressed him thus: "O son of Ameer Nasir "Subooktugeen, may God give thee honour in "both worlds, as he has conferred it on man by his "precepts!" So that the three points of his scepticism were removed by this short sentence. It is related that a violent flood occurred in Ghizny the year after his death, which levelled most of

* It is difficult to believe this assertion, although Firdowsy alludes pretty plainly, in his satire, to the loose character of Mahmood's mother.

the principal buildings to the ground, and many people lost their lives on the occasion. This same flood carried away the embankment constructed in the reign of Amroo Bin Leith Suffar, so that not a vestige of it remained; and this calamity was considered at the time as a sample of the destruction that was eventually to befall the empire.

The following instance of his justice has been transmitted to posterity. A petitioner one day complained, that owing to his having a handsome wife the King's nephew had conceived a passion for her, and came to his house every night with armed attendants, and beat him and turned him into the street, till he gratified his adulterous passion; that he had frequently complained to those who ought to have done him justice, but that the rank of the adulterer had hitherto protected him.

The King, on hearing this, shed tears of indignation, and reproved the poor man for not making his complaint sooner. The man replied he often attempted, but could not gain admittance. He was then commanded to return to his house, and to give the King notice the first time his nephew was guilty of the like violence, charging those who were present, on pain of death, to let nothing of this subject transpire, at the same time ordering the poor man to be admitted at any hour. Accordingly the man returned to his house.

On the third night, the King's nephew as usual came, and having whipped the husband severely, turned him into the street. The poor man hastened to the King, but the captain of the guards refused him admittance, saying that his

Majesty was in the seraglio. The man immediately vociferated loudly, so that the porter, fearing the court might be disturbed, and the noise reach the King, was under the necessity of conducting him to the officers of the bed-chamber, who immediately acquainted Mahmood.

The King instantly arose, and wrapping himself in a loose cloak, followed the man to his house. He found his nephew and the man's wife sleeping together in one bed, with a candle standing on the carpet near them. Mahmood, extinguishing the candle, drew his sword, and severed his nephew's head from his body. Then commanding the man to bring a light, he called for water, and having taken a deep draught, he told him he might now go and sleep with safety, if he could trust his own wife.

The poor man fell at the King's feet in gratitude, but begged him to say, why he put out the candle, and afterwards called so eagerly for water to drink? The King replied, he put out the candle that pity might not arrest his hand in the execution of his duty, for that he tenderly loved the youth; and, moreover, said, he had made a vow to God, when he first heard the complaint, that he would neither eat nor drink till he had brought the criminal to justice, which was the cause of his intense thirst. Let it not be concealed from my learned readers, that although we have many well authenticated stories of the inflexible justice of some virtuous monarchs, we have no other instance of this nature. God only knows the hearts of his people.

According to the Hubeeb-oos-Seer, the first person who exercised the office of vizier at the court of Mahmood was Abool Abass Fuzeel, the son of Ahmud Isferahy. He was originally the secretary of Fâïk, one of the nobles of the house of Samany; but after the fall of Fâïk, Abool Abass entered the service of Subooktugeen, and eventually became his vizier, an office which he continued to hold under his son Mahmood. As Abool Abass Fuzeel was more a man of business than of learning, and was ignorant of the Arabic language, he introduced, for the first time, the practice of writing public papers in Persian; but when Khwaja Ahmud, the son of Hussun Mymundy, became minister, he reverted to the Arabic language for all permanent official documents. Abool Abass Fuzeel was remarkable for his address in the management of public affairs, and for his extraordinary faculty for conciliation. Thus eliciting the zeal, and securing the fidelity, of all with whom he had to deal. He was, however, removed from the vizarut about two years after the succession of Mahmood. Some historians affirm, that he displeased his master by contumaciously withholding from him an object in the family of Abool Abass on whom Mahmood had fixed his affection. It is stated that he was imprisoned, and that he eventually died under the rack, to which he was subjected in order to discover his wealth. He was succeeded by Khwaja Ahmud, the son of Hussun Mymundy, the foster-brother and school-fellow of his sovereign. His father Hussun, during the reign of Subooktugeen, was the collector of the revenues

of Boost; but in consequence of having been convicted of extortion and fraud to a large amount, he was hanged by order of Subooktugeen; so that the general notion which prevails, that Hussun Mymundy was the vizier of Sooltan Mahmood, is erroneous. Khwaja Ahmud, his son, was as celebrated for writing a beautiful hand as for his talents or his learning. He first held the office of chief secretary, and rose by degrees till he attained the office of Moostowfy-ool-Moomalik, "controller "of revenues and paymaster-general of the army." He was subsequently sent to occupy Khorassan, and to govern it; and on the removal of Abool Abass Fuzeel succeeded to the office of vizier, and held it uninterruptedly for eighteen years. He was then disgraced, owing to the intrigues of Altoon Tash, the commander-in-chief, and Ameer Ally Cheshawundy, and confined for thirteen years on the frontier of Kashmeer, in a hill-fort called Kalunjur. He was, however, afterwards released, and obtained the vizarut in the reign of Sooltan Musaood, and died a natural death in the year 424, A.D. 1033. Khwaja Ahmud Mymundy was succeeded by Ahmud Hoossein, the son of Michael, who had been a confidential officer about his sovereign's person from his youth, and was much distinguished for his talents. He was, however, eventually put to death at Bulkh, by Musaood, on the plea of his having received and worn a dress presented to him by the Caliph of Egypt, on the occasion of his going on a pilgrimage to Mecca.

The learned men who lived at the court of Mahmood were principally these: the poet Oozery

Razy, a native of Rye in Persia. On one occasion he received a present of 14,000 dirms from Mahmood for a short panegyric. Assudy Toosy, a native of the province of Khorassan, also a poet of great fame, whom the Sooltan often entreated to undertake the Shah Nama, but he excused himself on account of his age. His best works are supposed to be lost. He was the master of Firdowsy, who afterwards composed the Shah Nama. When Firdowsy left Ghizny and went to Toos, on finding himself too weak to finish his poem, owing to the state of his health, he applied to his old master Assudy; telling him that he was now at the point of death, and that his only regret for leaving this vain world was that his poem was yet incomplete. The old man, weeping, replied, that though he had excused himself to the King from having any hand in that performance, yet for the affection he bore to Firdowsy, he would undertake to go on with it. The dying poet replied, that he was well assured no other man of the age had the genius to accomplish it, but at the same time he was afraid years and infirmities would prevent his performing his promise. The old man, warmed with friendship, made the attempt, and composed that part of the poem between the Arabian conquest of the western Persia to the end, consisting of 4000 couplets.

Munoo-chéhr, a noble of Bulkh, was also famous for his poetry and wit. The philosopher Oonsury was deemed the greatest genius in that age; for besides being one of the best poets, he was at the same time profound in science, and skilled in all

the learned languages. Four hundred poets and learned men, besides the students of the university of Ghizny, acknowledged him for their master. He was appointed by the King to superintend literature; and no work could be brought before Mahmood without being previously submitted for his approbation.

Among the works of Oonsury is an heroic poem on the actions of Mahmood. The King having one night in a debauch cut off the long tresses of his favourite mistress, was much concerned in the morning for what he had done. He sat, he rose, he walked by turns, and his attendants were alarmed to approach him. The philosopher Oonsury accosted him with some extempore lines, which so pleased the King that he ordered his mouth to be thrice filled with jewels. Calling then for wine, he sat with the poet and washed down his grief. Oonsury died A. H. 431.

Asjuddy of Murv is a powerful poet, and one of the scholars of Oonsury. He evinces in his works much genius; but they are scarce, and the greatest part of them is lost. Furokhy was also a pupil of Oonsury. He was a descendant of the royal race of Seestan, but reduced by fortune so low, that he was obliged to hire himself to a farmer for the yearly wages of 200 kylies * of grain, and 100 dirms. Being desirous of marrying a lady of his own family and a distant relative, he could not afford it, without an increase of his wages, which he requested his master to

* A kylie weighs five pounds.

give him. The farmer told him he certainly deserved a great deal more, but that his means would not admit it. Furokhy in this state of dependence waited on the Sooltan's nephew, Abool Moozuffur, with a poem, for which he was honoured with a handsome reward, besides a horse and a dress. After this he was introduced by the same prince to the King, who settled a pension on him, which enabled him to ride with a retinue of twenty well mounted servants.

Dukeeky flourished also in this reign: he commenced the Shah Nama, but only lived to complete a thousand couplets.

SOOLTAN MAHOMED-GHIZNEVY

Ascends the throne. — The household troops under their officers quit Ghizny. — They are attacked by the King's troops. — The latter defeated. — The household troops proceed to join the King's elder brother, Musaood, at Nyshapoor. — Musaood marches to Ghizny to claim the throne. — Mahomed is seized by his uncle, Ameer Yoosoof, and others, and deposed. — The confederates proceed to join Musaood, who is proclaimed king.

At the time of Mahmood's death, his son Mahomed was in the province of Joorjan, and the Prince Musaood in Ispahan. Ameer Ally, son of Kuzil Arslan, the father-in-law of Mahmood, invited the Prince Mahomed to Ghizny, and according to the will of his father, placed the crown upon his head. Mahomed, on his accession, conferred the office of Sipasalar* on his uncle Ameer Yoosoof Subooktugeen, and that of Vizier on Aboo Soheil Ahmud, son of Hussun Humadany. He opened the treasury also, and gave largesses to his friends, and on the public servants likewise he bestowed liberal donations. The hearts of the soldiery and people, however, were chiefly devoted to his brother Ameer Musaood.

About 50 days after the death of Mahmood, one of the nobles, by name Abool-Nujm Ameer Ayaz, the son of Isaac, having, in conjunction with Ally Dabye, gained over the household troops, entered

* Commander of the army.

the royal stables in broad daylight, and mounting the King's best horses rode off towards Boost. Mahomed, informed of this circumstance, despatched Sewund Ray, an Indian chief, with a numerous body of Hindoo cavalry, in pursuit of them. Having come up with the nobles in a few days, a skirmish ensued, in which Sewund Ray and the greatest part of his troops were killed, but not without a heavy loss on the side of the insurgents. The rebel chiefs, continued to pursue their journey to the Prince Musaood, whom they met at Nyshapoor. Musaood having heard of his father's decease when at Humadan, left governors in the provinces of Persian Eerak, and hastened towards Khorassan. On his arrival he wrote to his brother, that he had no intention of disputing those countries with him, which his father, in spite of his own preferable right, had been pleased to bequeath on Mahomed; observing, that the provinces of Joorjistan, Tubristan, and Eerak, most of which he had acquired by his own sword, were ample for himself. He only insisted so far on his birthright as to have his name read first in the Khootba* over all his dominions. These princes were twins; but Mahomed was the elder by some hours, and, consequently, had an undoubted right to succeed. Enmity had always subsisted between them; and Mahomed, on the present occasion, having returned an answer of defiance to his brother, prepared for war, in spite

* Khootba is the public prayer for the King's welfare, read daily at mosques. The reading of the Khootba, an coining money, are amongst the peculiar privileges of royalty.

of his counsellors, who opposed so unnatural a proceeding.

Rumzan 1. A. H. 421. Sept. 23. A. D. 1030. Putting his army in motion, and leaving Ghizny on the 1st Rumzan, he proceeded to meet Musaood at Tukeeabad, where he halted during the fast a whole month, and a most unpropitious delay it was for him.* While there, his crown falling accidently from his head, it was taken as a bad omen by his army. Accordingly, upon the 3d night of Shuwal, a confederacy having been formed by Ameer Ally Cheshawundy, Ameer Yoosoof Subooktugeen, and Hoossein Michael, they sounded to arms, and putting themselves at the head of the troops, surrounded the King's tents, seized his person, and sent him prisoner to the fort of Wally, which the people of Kandahar at this day call Khullij.† They now marched the army to Hirat, and joining the Prince Musaood, swore allegiance to him.

Shuwal 3. October 26.

Musaood marched to Bulkh, where he ordered Hoosein Michael to be hanged, on the plea of his having condescended, on his return from a pilgrimage to Mecca, to wear a dress presented to him by the Caliph of Egypt; but it is also said, a private pique existed, which hastened the death of Hoosein; for he was once heard to say in public, that if ever Musaood became king, he would suffer himself to be hanged. Ameer Ally also had his head struck off for his ingratitude to his prince;

* This town is situated 30 miles N. of Ghizny.

† The position of this place is not determined, unless it be the Kilay Meer Wully of Mr. Elphinstone.

and Ameer Yoosoof, the other conspirator, although the King's uncle, was imprisoned for life. Shortly after, the Prince Mahomed was deprived of his eye-sight, so that his reign scarcely lasted five months; but after nine years' imprisonment he again ascended the throne for one year, and was eventually put to death by his nephew Modood, the son of Musaood.

SOOLTAN MUSAOOD I. GHIZNEVY.

Musaood ascends the throne — his great strength. — The Suljooky Toorkmans invade Khorassan and Samarkand. — His general, Altoon Tash, sent to Samarkand to oppose the Suljooks, but is killed. — Magnanimous conduct of Altoon Tash previous to his death. — A truce concluded. — Samarkand ceded to Allytugeen Suljook. — Musaood marches towards India — attacks the fort of Soorsutty. — Dreadful famine throughout Persia — succeeded by the plague — 40,000 souls die in Isfahan. — Suljooks invade Nyshapoor. — The King sends an army against them — they are defeated in the first instance, but subsequently return and defeat the Ghiznevides. — The King takes no farther steps against the Suljooks, but proceeds to Ghizny — he proclaims his son, Modood, his heir and successor, and confers on him the government of Bulkh. — The King marches into India — attacks Hansy, and carries it by storm. — Sonput evacuated. — The King returns to Ghizny, leaving his son, Modood, at Lahore. — Farther incursions of the Suljooks on Bulkh, under their leader, Toghrul Beg. — The King throws a bridge across the Jeihoon, and enters Transoxania. — Toghrul Beg passes to the rear of his army, and appears suddenly before Ghizny. — The King makes peace with Mungoo Khan Suljook, and agrees to cede territory to him — attacks and defeats a horde of Suljooks at Badwird, but is defeated at Suruksh by them in the following year. — Musaood's personal prowess and courage — sends his eldest son, Modood, to defend Bulkh, and his younger son, Mādood, to Lahore. — The Prince Yezeedyar is sent to keep the Afghans in check. — The King retires to Lahore. — Mutiny in his army: — they seize the treasure. — Musaood deposed — his brother, Mahomed, elevated to the throne by the troops. — The death of Musaood — his character — literary attainments.

MUSAOOD, full of liberality and valour, acquired the title of Roostoom the Second. His arrow,

after piercing the strongest mail, penetrated the hide of an elephant, and his iron mace was so ponderous, that no man of his time could raise it with one hand. By his bold and independent language he frequently offended his father, who for that reason fixed his affections on his brother Mahomed, a prince of a more mild and tractable disposition. It is related in the Tubkat Nasiry, on the authority of Khwaja Aboo Nusr Mukutty, that Sooltan Mahmood privately intimated to the Caliph of Bagdad, that in addressing him he wished the Caliph to insert the name of the Prince Mahomed before that of Musaood. The next letter which came was read aloud in court, and many of the nobles expressed their surprise and indignation at this unusual circumstance. Aboo Nusr states, that on leaving the durbar he himself followed Musaood to the door, and told him that what he had heard gave him the utmost concern, for that his own inclination, as well as the hearts of most of the nobles, were all in his favour. The Prince replied, with a smile, Give yourselves no concern about it: dominion belongs to the longest sword. One of the King's attendants overhearing this conversation, gave information of it to his father Mahmood, who sent for Aboo Nusr, and asked him what had passed between him and the Prince Musaood. Aboo Nusr, conceiving truth would be his best defence, related the particulars. The King observed, he entertained a high regard for Musaood, who he foresaw would one day be king, but that the Prince Mahomed had

gained his affections by filial duty, and more implicit obedience.

Musaood on his accession released Ahmud, the son of Hussun Mymundy, who by the orders of the Emperor Mahmood had been imprisoned in the fort of Kalunjur *, situated on the Indian frontier, and again made him vizier. The accounts of Ameer Ahmud, the son of Danieltugeen the treasurer, being found deficient, the King obliged him to refund a great sum for mal-practices in his office. He was subsequently appointed governor in Hindoostan, and ordered to proceed to Lahore. At the same time Mujd-ood-Dowla Delimy, who had been imprisoned in one of the forts of Hindoostan, was released and called to court.

A. H. 422. A. D. 1031. The King, in the year 422, having left Bulkh came to Ghizny, and sent an army to Kech † and Mikran, causing the coin of both provinces to be struck in his name. The prince of those countries died about that time and left two sons, Abool Asakir and Eesa: the younger brother taking possession of the government, Abool Asakir had recourse for aid to the Emperor Musaood, to whom the fugitive prince promised an annual tribute, and to hold his dominions, when recovered, of him. Musaood accordingly sent an army with Abool Asakir, giving orders to his general to reconcile, if

* Ferishta does not mean the fort in Bundlekund of the same name, but that in the Punjab.

† This province must not be confounded with Kutch, near Guzerat.

possible, the difference between the brothers, and to divide the country equally between them, but if this could not be effected, to put Abool Asakir in possession of the whole.

The Ghiznevide army arrived on the frontiers; but so obstinate was Eesa that he would accede to no terms of accommodation; and though deserted by many friends who joined his brother, he determined to decide the contest by the sword. He fought with great bravery, and was slain in the conflict. The provinces thus fell into the hands of Abool Asakir, who paid tribute henceforward to the Emperor of Ghizny.

Musaood, in the same year, bestowed the viceroyship of Rye in Persia, of Humadan, and the whole of Joorjistan, upon Tash (one of his own domestic sweepers), a man who, though raised from the lowest office in the camp, displayed uncommon abilities in reducing those provinces to obedience. After the departure of the King, those countries of which he had himself before been governor revolted. Tash not only reduced them to subjection, but also chastised Alla-ood-Dowla, the Ghiznevide governor of Khorassan, who had been tampering with the rebels.

Musaood, having settled affairs at Ghizny, intended to march to Ispahan and Rye; but when he arrived at Hirat, the inhabitants of Suruksh and Badwird complained to him of the ravages of the Suljooky Toorkmans. The King, moved by the complaint of his subjects, ordered Abdool Racs, the son of Abdool Azeez, a brave general, with a large force to attack these invaders. This officer,

however, met with great opposition from the Toorkmans, and the King, without having accomplished his object, was constrained to return to Ghizny.

A. H. 423. A. D. 1032. In the year 423, the King commanded Altoon Tash to proceed from Khwaruzm, with his army, to oppose Allytugeen Suljook, who had invaded and conquered Samarkand and Bokhara. Altoon Tash marched to Mawur-ool-Nehr, having been reinforced in the neighbourhood of Bulkh by 15,000 horse detached for the purpose from Ghizny. With this army he crossed the river Amoo, and continued his route to Bokhara, which having fallen without much opposition, he proceeded to Samarkand. Allytugeen, quitting the city, occupied a small village in the vicinity, having a river and a wood on one side, and a high mountain on the other. In this position he was attacked by Altoon Tash, when a party of Allytugeen's horse, issuing from behind a hill on one flank, attacked the Ghiznevide army in the rear. A great slaughter ensued, and Altoon Tash was severely wounded in a part of the body in which he had formerly received a blow from a catapulta in taking one of the forts of Hindoostan. He, however, concealed the circumstance from his army; and having charged the enemy's troops with great gallantry, they were put to flight after an obstinate and bloody conflict. After the battle Altoon Tash, assembling his principal officers, showed them his wound, and told them his end was approaching; that they must now manage their own affairs; intimating, at the same time, that he thought it would be advisable to conclude a peace with the enemy. This

advice being approved, a messenger was despatched to Allytugeen, that very night, with proposals, which were eagerly accepted. The conditions were, that Allytugeen should keep possession of Samarkand, and that Bokhara should remain in the hands of Musaood. The two armies separated on the following day, the one for Samarkand, and the other for Khorassan. Altoon Tash died the day after; but his death being concealed from the army, the chiefs conducted the troops to Khwaruzm. When these accounts reached the King, he conferred the government on Haroon, the son of Altoon Tash. During this year the excellent Vizier Khwaja Ahmud, the son of Hussun Mymundy, died, and was succeeded in his office by Aboo Nusr Ahmud, the son of Mahomed, the son of Abool Sumud, private secretary to Haroon, the son of Altoon Tash, who was now invited from Khwaruzm for the purpose of receiving the official seals.

A. H. 424. A. D. 1033. In the year 424, the King resolved on making an expedition into India. He took the route of Soorsutty, situated among the hills of Kashmeer; the garrison of which fort being intimidated, sent messengers to the King, promising valuable presents, and an annual tribute, if he would desist from his enterprise. Musaood felt disposed to listen to the proposals, until he understood that some Mahomedan merchants, having been seized by the garrison, were then captives in the place. He accordingly broke up the conference, and besieged the fort, ordering the ditch to be filled up with sugar-canes *, from the adjacent plantations.

* This plant is indigenous to India.

This being done, he caused scaling-ladders to be applied to the walls; and the fort, after a bloody contest, was taken. The garrison, without distinction, was put to the sword, except the women and children, who were carried off by the soldiers as slaves. The King, moreover, commanded that a part of the spoil should be given to the Mahomedans who had been prisoners in Soorsutty, and who had formerly lost their effects. This year was remarkable for a great drought and famine in many parts of the world. The famine was succeeded by a pestilence which swept many thousands from the face of the earth; for in less than one month 40,000 persons died in Ispahan alone. Nor did it rage with less violence in Hindoostan, where whole countries were entirely depopulated. In the neighbourhood of Moosul and Bagdad also, the joodry (plague) raged to such a degree, that hardly a single house escaped without losing one or two of the family.

A. H. 424.
A. D. 1033.

In the year 425 Musaood marched his army to the north, in the direction of Amol and Sary. The inhabitants opposed him in his progress, but they were dispersed by the imperial troops with little opposition. Aba Kalunjar*, the Prince of Tubristan, sent an ambassador, subjecting himself and his country to the King, at the same time sending his son Bahmun, and his nephew Sherooya, the son of Soorkhab, to meet the King in the province of Koorkan. Mu-

A. H. 425.
A. D. 1034.

* It is remarkable, if true, that any of the descendants of the ancient Persians should have reigned in Tubristan, without being converted, at so late a period as 424 of the Hijra.

saood from thence marched towards Ghizny, and arrived at Nyshapoor. The inhabitants continued to complain bitterly of the incursions of the Suljooks; and the King sent Boghtudy, and Hoosein the son of Michael, with a force to attack them. When the Ghiznevide army reached the village of Sendooz, a messenger came from the Toorkmans with a letter to the following purpose: that "they "were the King's servants, and not at all desirous "to disturb any body but his enemies, provided "they were enabled, by receiving an annual sub- "sidy, to live at home without plunder, or were "led out to war, that they might exercise what they "deemed their only profession." The answer of Boghtudy was imperious and haughty. "I hold "no communion with you," said he, "but with "the sword, unless you give over your depreda- "tions, and submit yourselves implicitly to the "authority of the King."

The Suljooks, on hearing this message from their ambassador, advanced, and made a violent assault upon the camp of Boghtudy, but were repulsed, and obliged to fly, while Boghtudy, pursuing them with rapidity, took all their baggage, their wives, and their children. But returning from the pursuit, while yet many of his troops were dispersed and intent on plunder, a body of the Suljooks issued from between two hills, and made a dreadful slaughter among his soldiers, whom he was unable to form with any regularity. The Ghiznevides defended themselves individually with great gallantry, and retreated for two days and nights. Hoossein, the son of Michael, could

not be persuaded to quit the field, so that after most of his men were killed, he himself fell into the hands of the enemy. Boghtudy fled, and carried advice of his own defeat to the King at Nyshapoor.

Musaood endeavoured, in vain, to conceal his resentment and shame, and marched back to Ghizny, in the year 426. In this year, also, one Tatiah *, an Indian chief, was employed to attack Ahmud, the son of Danieltugeen, who had rebelled in his government. On this occasion, Tatiah was slain, and his troops defeated with great slaughter. Musaood, informed of this disaster, sent Tilok, the son of Jye Sein †, the commander of all the Indian troops, to reinforce him, who pursued the enemy so closely that many thousands fell into his hands, whom he mutilated by cutting off their ears and noses. Ahmud reached the banks of the Indus, and endeavouring to cross the river, was drowned in the attempt. His corpse was soon after found, and his head being severed from his body, was sent to Ghizny.

A. H. 426. A. D. 1035.

In the year 427, a new palace was finished at Ghizny. In it was a golden throne, studded with jewels, erected in

A. H. 427. A. D. 1036.

* The name is written differently in various manuscripts.

† It is a remarkable fact, that even at so early a period of the history, the King of Ghizny should have a portion of his army composed of unconverted Hindoos, as is apparent from their names. It seems likely they were the local troops of Lahore.

a magnificent hall; over which was suspended, by a golden chain, a crown of gold, weighing 70 muns*, emitting lustre from numerous precious stones, forming a canopy for the King when he sat in state to give public audience. In the same year he conferred the ensigns and drums of royalty on his son the Prince Modood, and sent him to the government of Bulkh, whilst he himself marched with an army to India, to reduce the fort of Hansy, which, according to the Tubkat Nasiry, is the ancient capital of Sewalik. The Hindoos reckoned it impregnable, and were taught to believe it would never fall into the hands of the Mahomedans. On this occasion the Indian soothsayers, like those of other nations, deceived their followers, for in the space of six days the King escaladed the place, and took it by storm. Herein he found immense treasure; and having put the fort under the charge of a trusty officer, he marched towards the fort of Sonput. Depal Hurry, the governor of Sonput, abandoned the place, and fled into the woods; but having no time to carry off his treasure, it fell into the conqueror's hands. Musaood having ordered all the temples to be rased to the ground, and the idols to be broken, proceeded in pursuit of Depal Hurry, who was surprised by the King, and most of his army were taken prisoners, while he himself effected his escape. From thence the King marched against one Ram Ray, who, gaining intelligence of his approach, sent large presents of gold and elephants, excusing himself, on account of his age,

* 1351b.

from personally attending upon Musaood. The King received his presents and excuse, and refrained from farther molestation; then, leaving a trusty chief in Sonput, he took possession of all the countries in his rear, intending to return to Ghizny. When he reached Lahore, he left his son Modood there, conferring on him the government of that province, and the drums and ensigns of state; leaving with him Ayaz Khass, his favourite counsellor and minister.

A. H. 428. A. D. 1037. In the year 428, Musaood again marched to Bulkh, to check the continued encroachments of the Toorkmans, who, hearing of the King's advance, left the country. The inhabitants of Bulkh addressed Musaood, and acquainted him that Toghrul Beg Suljooky, after his departure, had made frequent incursions into his territories, and crossing the river, had laid violent hands on the lives and property of his subjects, the King determined to attack Toghrul Beg in the ensuing winter, and in the beginning of the spring to make war on the other hordes of Suljooks in Khorassan. The omrahs of his court, with one accord, advised him to march first against the Suljooks under Jakur Beg, who during the last two years had gained several advantages over the troops of Khorassan, and were daily acquiring new strength. Musaood at that time also received a copy of verses from one of the nobles of that province. "The Suljooks," said the poet, "who were once but ants, have now become "little adders; and if they are not soon destroyed, "they may in a short time become dragons."

But the star of the King's fortune had now reached its zenith, and he would by no means listen to the advice of his officers. In hopes to conquer the country lying before him, he threw a bridge over the Jyhoon, and crossing his army without opposition, took possession of the whole province of Mawur-ool-Nehr. During the winter so much snow fell, that it was with the utmost difficulty he marched his troops back to Ghizny. In the mean time, Jakur Beg Suljooky moved from Suruksh against Bulkh, from whence Khwaja Ahmud, the vizier, wrote to the King begging that, as he had not a sufficient force to oppose the enemy, the King would take steps to reinforce him. Musaood accordingly countermarched his army towards Bulkh.

Toghrul Beg Suljooky, taking advantage of this circumstance, marched rapidly to Ghizny, plundered the King's stables, and even sacked part of the capital before he was repulsed. When Musaood reached the confines of Bulkh, Jakur Beg Suljooky retreated towards Murv. The King, in conjunction with his son Modood, went in pursuit to Koorkan, when several persons came to camp, complaining of the ravages of Ally Koondoozy. This Ally was little better than a common robber, though a man of considerable talent and cunning. Having refused to account for his conduct, and continuing his depredations, the King ordered a detachment to attack him, and he was driven by the King's forces within the walls of a fort in the neighbourhood, where, with his whole family, he was taken and subsequently hanged.

The Toorkmans*, hearing of the advance of the King towards Murv, sent an ambassador professing obedience, provided the King would bestow on them a tract of country wherein they might settle. He consented to the proposal, and having despatched a messenger to their chief, Mungoo Khan, invited him to come and conclude the treaty. The King, on their promise of future good behaviour, alienated a large territory for their maintenance.

Musaood, after this event, marched towards Herat; but so little faith was kept by the Suljooks, that they attacked the rear of his army, carried off part of his own baggage, and slew a number of his guards. Incensed at this conduct, he sent a detachment in pursuit of them, which took a small party prisoners. He immediately ordered their heads to be struck off and sent to Mungoo Khan, who excused himself, saying, that, for his part, he was glad they had met with their deserts, for he had no knowledge of their proceedings.

Musaood continued his march from Herat to Nyshapoor, and from thence to Toos. At Toos, he was attacked by another horde of Suljooks, which he defeated with great slaughter; but having received intelligence that the inhabitants of Badwird had given up their forts to the Suljooks in that quarter, he marched immediately against them, retook the forts, and cleared that country of the enemy. He now returned to Nyshapoor, where

* Ferishta calls them, indifferently, Suljooks and Toorkmans.

he spent the winter. In the spring of
A. H. 430. A. D. 1039. the year 430, he returned to Badwird, which had been again invaded in his absence by Toghrul Beg, who fled upon the Soolтan's approach towards Badwird and Tedzen. Musaood returned by the route of Suruksh, whose inhabitants refused to pay the revenue. Some of their chiefs being punished, the rest became more tractable, and after their submission the King continued his march to Dundunaken. At this place the Suljooks, collecting their forces, surrounded the King's army on the 8th Rum-
Rumzan 8. A. H. 431. May 24. A. D. 1040. zan, A.H. 431, and secured the passes on all sides. Musaood drew up his army in order of battle, to induce the enemy to come to action, which they by no means declined, advancing on all sides with barbarous shouts, and with great impetuosity. This uncommon method of charging discouraged the Ghiznevide troops; and, whether through fear or perfidy, several generals, in the commencement of the battle, rode off with their whole squadrons, and joined the enemy.

The King, undismayed even by the defection of his officers, gallantly rode his horse to the spot where he perceived the conflict most bloody, performing prodigies of valour, unequalled perhaps by any sovereign; but his efforts were vain; for when he looked round he beheld nearly the whole of his army, excepting the body which he commanded in person, in full flight. The King thus deserted, and seeing no hope from the efforts of his single arm, turned his steed, and trampling down the enemy,

opened a road for himself with his own sword. When he reached Murv, he met with a few of the fugitives, who now began to collect from all quarters. He took from thence the way of Ghoor, and proceeded to Ghizny, where having seized the generals who had so shamefully deserted him, he ordered Ally Dabye, Boghtudy, and Ameer Hajib Samany, to be conveyed to Hindoostan, and confined in hill forts for life. Musaood, now finding himself unable to withstand the power of the Suljook Toorkmans, resolved to withdraw to India, till he was able to collect forces sufficient to make another effort to retrieve his affairs. With this determination, he left his son Modood, and his Vizier Khwaja Ahmud Bin Mahomed, the son of Aluptugeen Hajib, to defend Bulkh, and ordered his other son, the Prince Mādood, who had come from Lahore with 2000 horse, to secure Moultan. Meanwhile the Prince Yezeedyar, another of his sons, was sent with a detachment to keep in check the mountain Afghans near Ghizny, who were in arms. Having collected all his wealth from the different strong holds of Ghizny, and loading camels with it, he marched to Lahore. At this time he sent for his brother Mahomed, who had been previously dethroned and blinded, as we have before mentioned.

When Musaood reached the caravansera of Muriala on the Sind, (but according to others on the Jheelum, also called the Behut,) the household troops, who had entered into a conspiracy with the camel-keepers, began to divide the treasure among themselves. The troops fearing the

King's resentment, and not choosing to refund the plunder, hastened in a mob to the blind Prince Mahomed, who had been before on the throne, and exalting him upon their shoulders, proclaimed him King. Musaood during this time was collecting the only troops on whom he could rely to suppress the mutiny; but no sooner was it known that his brother was proclaimed, than he found himself entirely deserted, and he became prisoner in the caravansera. The mob pressing round him, he was constrained to give himself up into their hands, and was carried before the new King, Mahomed, who told him he had no design to take his life, and desired him to select some fort, whither he might retire with his family into confinement. Musaood, in this extremity, chose the fort of Kurry, but was left without the means of paying his few menial attendants. This obliged him to send a person to his brother to request some money.

Mahomed accordingly ordered the pitiful sum of 500 deenars to be sent him, upon which Musaood, exclaimed: "Oh, wonderful turn "of fortune! Ah, cruel reverse of fate! Yester-"day, I was a mighty Prince, 3000 camels "bending under my wealth *; to-day I am

* If this be taken literally, and that 3000 camels carried his wealth, which must include all his camp equipage, as well as his treasure, the amount would not exceed belief. 3000 camels, if all laden with silver, even, would not carry two and a half millions of specie, and we can hardly allow a greater portion than one in ten of his carriage-cattle for the conveyance of gold and silver.

"forced to beg, and am condemned to receive but "the mere mockery of my wants." With that he borrowed 1000 deenars from his servants, and bestowed them as a present upon his brothers' messenger who had brought the 500 deenars, which he desired he might again carry back to his master.

On the accession of Mahomed he advanced his son, the Prince Ahmud, to the government, reserving for himself only the name. The mind of Ahmud was by many supposed to be strongly tainted with insanity. Shortly after his accession, in the year 433, he, in conjunction with his cousin Sooliman, the son of Ameer Yoosoof Soobooktugeen, and the son of Ally Cheshawundy, went to the fort of Kurry and assassinated Musaood with his own hand, while some affirm that he caused him to be buried alive in a well. It has been by others asserted that Musaood was murdered by the orders of Mahomed himself. God only knows the truth. The reign of Musaood, according to the Towareekh-Goozeeda, lasted nine years and nine months, and according to other histories, twelve years. He was a prince of uncommon personal strength and courage, affable, and of easy access; generous to prodigality, particularly to learned men, of whose company he was so extremely fond, that many were induced to come from all parts to his court. Among the most celebrated we must reckon Anvury Khan Khwaruzmy, a great philosopher and astronomer, who wrote an excellent treatise upon astronomy, called Musaoody; in reward for which he was pre-

A. H. 433.
A. D. 1042.

sented with an elephant's load of silver.* Aboo Mahomed Nasahy was a man of eminent learning in this age. He wrote a book entitled also Musaoody, in support of the doctrine of Aboo Huneef, which he presented to the King. The author of the Rozut-oos-suffa tells us, that so extensive was the King's charity, that on one occasion he bestowed a lak of dirms † in alms during the month of Rumzam. In the beginning of his reign he built many handsome mosques, and endowed several colleges and schools, which he caused to be erected in the different cities of his dominions.

* An elephant would not carry more than 35,000 rupees (3500*l.*); and such a sum does not seem too large a remuneration for the author of a set of astronomical tables.

† If we estimate the dirm at 10*d.* the sum would exceed 4144*l.*

SOOLTAN MODOOD-GHIZNEVY.

Accession of Modood — takes revenge on the assassins of his father. — The Prince Mādood in India refuses to acknowledge his brother king. — Modood marches to Lahore — his brother dies suddenly. — Suljooks invade Transoxania and take Bulkh. — The Hindoo Rajas retake Tahnesur, Hansy, and Nagrakote, and advance to Lahore. — Siege of Lahore by the Hindoos continues for seven months — is at length abandoned. — The Suljooks defeated in Transoxania by Aluptugeen Hajib. — Toghrul Beg Suljooky also defeated at Boost. — Insurrections in the Ghizny empire. — Dissensions among the chiefs of Modood — his death.

WHEN the news of the murder of Musaood reached the ears of Mahomed the Blind, he wept bitterly, and severely reproached the assassins. At the same time he wrote to the Prince Modood, then at Bulkh, that such and such people had killed his father, calling God to witness that his hands were clear of the wicked deed. To this Modood replied, sarcastically, "May God lengthen the days "of so good and merciful a king, and grant that "his mad son, Ahmud, may gain glory in the "practice of regicide, till his reward be obtained "from our hands!" Modood proposed marching immediately to revenge the death of his father, but was persuaded by his council to go first to Ghizny, where the citizens, upon his approach, thronged out to meet him, and expressed their joy in acclamations and congratulations.

A. H. 433. A. D. 1042. In the year 433, he marched from Ghizny; while Mahomed the Blind, appointing his younger son, the Prince Namy, governor of Pishawur and Moultan, marched in person to the banks of the Indus, to oppose Modood. The two armies met at Duntoor *; an action ensued between the uncle and nephew: victory declared in favour of Modood, while Mahomed with his sons, and the son of Ameer Ally Cheshawundy, Noshtugeen Bulkhy, and Sooliman, the son of Ameer Yoosoof, were taken prisoners. They were all put to death, except the Prince Abdool Ruheem, the son of the late King Mahomed. Modood pardoned him, because on one occasion, during the time his father Musaood was prisoner, when Abdool Ruheem went with his brother Abdool Ruhman to visit him, the latter insultingly threw off Musaood's royal cap: Ruheem instantly took it up, and replaced it on the King's head with much respect, reproving his brother for his ungenerous conduct.

Modood having revenged his father's death, built a town on the spot on which he had obtained the victory, and called it Futtehabad. He carried the remains of the late Musaood and his family to be interred at Ghizny; whither he returned, and appointed Ahmud, the son of Hussun Mymundy, his vizier. But soon after, removing him from the office, he conferred the dignity on Khwaja Tahir, and deputed the late Vizier Ahmud, with a force to Moultan, against the Prince Namy, the son of his uncle Mahomed, who was attacked and slain. The King

* The position is not determined.

had now no rival of whom he was apprehensive but his own brother Mādood, who was then in possession of Lahore and its dependencies. This brother, on the murder of his father, marched from Moultan, and, at the instance of his minister Ayaz Khass, occupied all the country east of the Indus, as far as Hansy and Tahnesur.

Modood, finding that his brother refused to pay him allegiance, ordered an army against him, and Mādood, apprised of this circumstance, marched from Hansy, where he then resided, with his whole force, to oppose the troops of Modood, whom he met, before they reached Lahore, on the 6th Zilhuj, A. H. 433. The army of Modood was so numerous, that Mādood's forces were on the point of flying, when several of the chiefs deserting their colours, enrolled themselves under the banners of the latter. But fortune or treachery here befriended Modood. On the morning of the festival of Koorban *, Mādood was found dead in his bed, without any previous complaint or apparent cause; and as, on the following day his vizier, Khwaja Ayaz, was also found dead, it is supposed they were poisoned. Mādood's army now marched under the banners of Modood, so that the southern countries also submitted quietly. Nor was Modood less fortunate in the north. The province of Mawur-ool-Nehr, which had for some time asserted its independence, submitted to his authority. But the Suljooks (notwithstanding the King had espoused a daughter

Zilhuj 6. A. H. 433. August 4. A. D. 1041.

* This festival is kept in commemoration of the intended sacrifice by Abraham of his son Isaac.

of Jakur Beg) began to make fresh incursions into his terrritories.

A. H. 435. A. D. 1043. In the year 435, the Raja of Dehly, in conjunction with other rajas, retook Hansy, Tahnesur, and their dependencies, from the governors to whom Modood had entrusted them. The Hindoos from thence marched towards the fort of Nagrakote, which they besieged for four months; and the garrison being distressed for provisions, and no succours coming from Lahore, was under the necessity of capitulating. The Hindoos, according to their practice, erected new idols, and recommenced the rites of idolatry. We are told, that on this occasion the Raja of Dehly, (aware, no doubt, of the embarrassed circumstances of the empire of Ghizny,) pretended to have seen a vision, in which the great idol of Nagrakote had appeared, and told him that, having now revenged himself upon Ghizny, he would meet him at Nagrakote in his former temple. This story being propagated by the Bramins, who, probably, were in the secret, it gained credence among the superstitious, by which means the Raja was joined by zealots from all parts, and soon saw himself at the head of a numerous host. With this army, as we have already mentioned, he besieged Nagrakote, and when the place surrendered, he took care to have an idol of the same shape and size with the former (which he had caused to be made at Dehly) introduced in the night, into a garden in the centre of the place. This image being discovered in the morning, great rejoicing occurred

among its deluded votaries, who exclaimed that their god had returned from Ghizny. The Raja and the Brahmins, taking advantage of the credulity of the populace, carried the idol with great pomp into the temple, where it received the adoration and congratulations of the people. The story raised the fame of the shrine to such a degree, that thousands came daily to worship from all parts of Hindoostan, as also to consult the oracle upon all important occasions; and at this particular time, the offerings of gold, and silver, and jewels, brought and sent by the different princes from far and near, is supposed to have nearly equalled the wealth Mahmood carried away. The method of consultation was this: — The person who came to enquire into futurity slept on the floor of the temple before the idol, after drinking a dose which the Bramins prescribed to create dreams, from which they predicted the fortune of the enquirers in the morning, according to their own fancy.

The success of the Raja of Dehly gave such confidence to the Indian chiefs of Punjab (the province through which the five branches of the Indus flow), and other places, that though before this time, like foxes, they durst hardly creep from their holes, for fear of the Mussulman arms, yet now they put on the aspect of lions, and openly set their masters at defiance. Three of those Rajas, with 10,000 horse and an innumerable army of foot, advanced and invested Lahore. The Mahomedans, in defence of their laws, their families, and their effects, exerted themselves to the utmost; and, during the period of seven months, defended

the town, street by street, for the walls being bad, were soon laid in ruins. Finding, however, that, in the end, they must be overpowered, unless speedy succours arrived, they bound themselves by oath to devote their lives to victory or martyrdom; and making a sally, presented themselves in order of battle before the enemy's camp. The Hindoos, either struck by their unexpected appearance, or intimidated by their resolution, betook themselves to flight, and were pursued with great slaughter.

In the year preceding (A. H. 434), the King sent Aluptugeen Hajib with an army to Tokharistan, against the ever-restless Suljooky. When he reached that place, he heard that Jakur Beg, the son of Dãood, had advanced to Armun*; but as the two armies drew up in order of battle, the chief of the Suljooks (a young man without experience) marshalled his troops with such want of skill, that they charged before all the horse had properly formed. This circumstance occasioned confusion, so that being firmly received they were broken, and totally routed with heavy loss. Aluptugeen having returned from the pursuit, marched to recover Bulkh, which the Suljooks had taken. Not long after, the Suljooks returning with a powerful force, appeared before the same place. Bulkh not being taken, and Aluptugeen, finding himself too weak to engage the enemy in the field, wrote to Modood for succour. But no reinforcements arriving, and the general's dif-

* This place does not appear in any maps.

ficulties daily increasing, he determined to abandon his attempt on Bulkh; and fell back by the route of Kabul on Ghizny, with a small portion of his army. The popular outcry, however, was so strong against this unfortunate officer, that Modood, in order to silence the clamour, suffered him to be put to death. About this time, the Toorkmans of Toghrul Beg made an incursion into the Ghiznevide territories by the way of Boost, against whom Modood sent an army, which gave them a sign l defeat.

A. H. 436. A. D. 1044. In the year 436 Khwaja Tahir, the vizier, died, and Khwaja Abool Futteh Abdool Ruzak, the son of Ahmud, and grandson of Hussun Mymundy, was raised to that office. In the same year, Toghrul Beg * was sent with a force towards Boost; from whence having proceeded to Seestan, he brought the brother of Abool Fuzl Oozbuky, entitled Aboo Munsoor, who had rebelled against the King, prisoner to Ghizny. The Suljooks, in the following year, having collected their forces, directed their march towards Ghizny, and plundered the palaces of Boost and Rubat Ameer. Toghrul Beg was ordered against them. He defeated them with great slaughter, and pursued them out of the country. After this victory, Toghrul Beg marched immediately against the Toorkmans of Kandahar, called Kuzil-bash †, owing to their wearing red caps, and

* This chief must not be confounded with the famous Toghrul Beg Suljooky.

† Kuzil-bash, literally red heads: the appellation has descended to the Toorks of eastern Persia to this day.

defeating them also, took many prisoners, whom he brought to Ghizny.

A. H. 438. A. D. 1046. In the 438th year, Toghrul Beg was again ordered to Boost, with a numerous army; but when he arrived at Tukeabad, he began to entertain treasonable designs against his sovereign. News of his revolt reaching Modood, he sent some persons to endeavour to reclaim him, with a promise of pardon. To this overture Toghrul Beg replied, that the reason of this step was to secure himself; that he had information of a plot formed against his life, by those sycophants whose only business was to stand by the throne, and to amuse the ears of the King with lies and flattery, and that being once driven into rebellion, he had now gone too far to retreat. Though the King's messengers produced no effect on Toghrul, they found most of the chiefs with him still loyal, and they induced others to abandon him, who had joined rather from the desire of novelty than from any real cause of disaffection. The messengers now returned, and having told the King how matters stood, he ordered Ally, the son of Rubeea, one of his generals, with 20,000 horse, to join the insurgents, and to promote the dissensions already begun in their camp. Toghrul Beg, accordingly, was, soon after, deserted by his army, and betook himself to flight with a few adherents.

Ameer Bastugeen Hajib, another chief, was, in the same year, sent to Ghoor, to the assistance of the son of Yehya Ghoory, who joined him with his force, and they both marched against Aboo

Ally, ruler of Ghoor, and drove him into a fort *, wherein he was besieged and taken prisoner. This place was reckoned so strong, that no one had attempted its reduction for 700 years. When Ameer Bastugeen Hajib found himself master of the fort, he treacherously laid hands on the son of Yehya Ghoory, whom he came to support, and carried him in chains, with Aboo Ally, to Ghizny, where the King ordered both to be beheaded. Ameer Bastugeen Hajib was sent soon after against Byram Daniel, a chief of the Suljooks. He met the enemy in the districts of Boost, where he engaged and defeated them. In the year 439 he was sent against Khoozdar, the ruler of which refused to pay the usual tribute; but he obliged him to comply with the King's demands, and returned with his army to Ghizny.

A. H. 439.
A. D. 1047.

In the following year, Modood, on one and the same day, conferred the royal dress, drums, and colours, on his two eldest sons. These were Mahmood, whom he sent to Lahore, and Munsoor, whom he sent to the province of Burkistwar. At the same time, Aboo Ally Kotwal of Ghizny was deputed to command the army in India, and to maintain the conquests in that quarter. Aboo Ally first marched to Pishawur, and took the fort of Myhtilla, which had rebelled against the King's authority, from thence he sent a letter to Bheejy Ray, a general of the Hindoos, who had done much service in the time of Mahmood, inviting

* The name is not mentioned in any of my MSS.

him to come to the court of Ghizny, whence he had fled on account of some political dissensions, and had taken up his abode in the mountains of Kashmeer.

While Aboo Ally was employed in settling the countries on the Indus, some malicious chiefs in his camp forwarded complaints against him to the King, who, having sent for him to Ghizny, imprisoned and made him over in charge to Meeruk, the son of Hoossein. This chief, moved by former enmity, as well as by a design to extort money, put him to the rack, on which he died. Fearing lest the King should enquire for the prisoner, and order him to be produced, he endeavoured to divert Modood's mind till he should be able to frame an excuse for the death of Aboo Ally. He prevailed with the Sooltan, in the first place, to undertake an expedition against Khorassan, by the way of Kabul. Modood proceeded by the route of Shujawund and Logur *, and reached the fort of Sealkote †, where considerable treasure had been deposited. Here he was seized with a violent bowel complaint, and was obliged to return in a litter to Ghizny, while his vizier, Abdool Ruzak, with the army, having marched into Seestan, opposed the Suljooks, and penetrated into that country.

On the King's arrival at Ghizny, he ordered Meeruk Hoossein to bring his prisoner, Aboo Ally,

* This place appears, in Mr. Elphinstone's map, 40 miles north of Ghizny, and about 20 south of Kabul.

† This is not the Sealkote in India Proper.

in order that he might be released; but Meeruk contrived excuses, and before the end of a week, the King died, on the 24th Rujub, in the year 441, having reigned upwards of nine years. Previously to his death, he had prevailed on the provinces of Bamyan and Mawur-ool-Nehr to unite all their resources in order to act against the Suljooks; but as the stars of this race were on the rise, they met with no obstacle to their final and entire success.

Rujub 24. A. H. 441. Dec. 24. A. D. 1049.

SOOLTAN MUSAOOD II. BIN-MODOOD GHIZNEVY.

Ally Bin Rubeea raises Musaood, the infant son of Modood, to the throne. — Aluptugeen espouses the cause of Abool Hussun Ally, a son of Musaood the First. — The infant, Musaood, is deposed.

After the death of Modood, Ally Bin Rubeea, Khadim, formed a design to usurp the throne; but concealing his intentions in the first instance, he raised Musaood, the son of Modood (a child of four years old), to the musnud. Aluptugeen Hajib, one of the principal officers of Sooltan Mahmood's court, not having been made acquainted with the measure, deemed himself insulted, and drew off with that half of the army which was in his interest. The troops, thus divided, came to action; in which Ally Bin Rubeea being worsted, the party of Aluptugeen Hajib espoused the cause of Abool Hussun Ally, one of the sons of the Emperor Musaood, who had escaped the resentment of Ally Bin Rubeea, and proclaimed him king, deposing Musaood, after a nominal reign of six days.

SOOLTAN ABOOL HUSSUN ALLY

Ascends the throne, and marries the widow of the late King, Madood, daughter of Jakur Beg Suljooky. — Ally Bin Rubeea flies from the capital, after plundering the treasury, accompanied by the household troops — reduces a part of the country of the Afghans for himself. — Abool Rusheed, a son of Sooltan Mahmood, raises an army, sets up his pretensions to the throne, and advances to Ghizny — is feebly opposed by Sooltan Abool Hussun Ally, who is defeated and taken prisoner.

Shaban 1. A. H. 441. Dec. 26. A. D. 1049. On Friday, the 1st of Shaban, in the year 441, Sooltan Abool Hussun Ally ascended the throne of Ghizny, and espoused the widow of his brother Modood, daughter of Jakur-Beg Suljooky. In the mean time Ally Bin Rubeea in conjunction with Meeruk Hoosein, broke open the treasury, and plundering from thence as much gold and jewels as they could conveniently carry, fled with a band of the household troops, and some of the chiefs whom they had brought over to their interest, towards Pishawur and Punjab, on the Indian frontier. At Pishawur, being joined by the natives, they raised a great army, and having reduced Mooltan and Sind, subdued, by force of arms, the Afghans who had declared their independence in that country. This nation had taken advantage of the public disturbances, to plunder those pro-

vinces which Ally Rubeea held independently of the crown, till the accession of Sooltan Abool Rusheed.

A. H. 443. A. D. 1051. In the year 443 the King sent for his brother Murdan Shah and Yeyeed. yar from the fort of Bulameea *, where they had been imprisoned, restored them to liberty, and treated them with affection and kindness. At this time, however, Abool Rusheed, a son of the Emperor Mahmood, formed a party in his own favour. The King opened the treasury, and increased the strength of his army, but his power daily declined. Abool Rusheed advanced to Ghizny, and having gained a complete victory, ascended the throne in the latter end of the same year. Sooltan Abool Hussun Ally reigned little more than two years.

* There is a town of this name on the north bank of the Khoorum, about 50 miles due east of Ghizny.

SOOLTAN ABOOL RUSHEED GHIZNEVY.

Causes which led to the pretensions set forth by Sooltan Abool Rusheed. — Ally Bin Rubeea, who had occupied all the territory east of Kabul, is induced to acknowledge the supremacy of the King of Ghizny. — Nagrakote retaken from the Hindoos by assault. — Toghrul, an officer of the government, who had espoused the daughter of Modood, is sent with an army to Seestan — aspires to the throne — besieges Ghizny. — The King compelled to surrender to the rebel, by whom he is put to death. — Toghrul causes the daughter of Musaood the First to marry him — she is induced by Noshtugeen Hajib to procure his assassination.

Sooltan Abool Rusheed, according to the most authentic accounts, was a son of the Emperor Mahmood, and by the orders of Modood was imprisoned in a castle situated between Boost and Isfira. The events which led to his accession are as follow: Abdool Ruzak, Bin Ahmud, Bin Hussun Mymundy, was the minister of Sooltan Modood, and had actually collected a force to quell an insurrection in Seestan, when hearing of the death of his master, he put off the object of his expedition, and halted at Tuckeeabad with his army. Here, in conjunction with Khwaja Abool Fuzl, Rusheed the son of Altoon Tash, and Noshtugeen Hajib Joorjy, in the latter end of the year 443, Abdool Ruzak released the Prince Abool Rusheed, and placed him on the throne (according to his own statement), by the express command of the late Sooltan Modood.

Abool Hussun Ally, then actually in possession, made no resistance, but fled, and being seized by some of the zemindars of the country, was brought prisoner before Abool Rusheed, and confined in the fort of Didiroo.* The King now prevailed on Ally Bin Rubeea, who had usurped the Ghiznevide conquests in India, to return to his allegiance, and to come to Ghizny. Noshtugeen Hajib being appointed ruler over the provinces east of the Indus, and having received the rank of an Ameer, proceeded with an army to Lahore.

Here having heard that Nagrakote had fallen into the hands of the Hindoos, he proceeded, and laid siege to that place, and on the 6th day scaling the walls, took it by assault. Toghrul Hajib, also, who had been raised to the rank of a noble by Modood, and who married his daughter, was now sent to reduce Seestan, at this time in a state of revolt, and which he soon brought under subjection. Impelled by a spirit of ambition, he conceived hopes of gaining the crown; and raising a great army, marched towards Ghizny. Sooltan Abool Rusheed, almost destitute of troops, was compelled to remain shut up within the town, which shortly fell into the hands of Toghrul, where the King with nine of the blood-royal were inhumanly put to death by the usurper, who forcibly espoused a princess of the house of Ghizny (the daughter of the late Sooltan Musaood), previously to ascending the throne. Toghrul did not long enjoy the fruits of his wickedness. He

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

wrote to Ameer Noshtugeen Hajib, endeavouring to prevail on that chief to acknowledge him, but he was answered with the contempt he deserved. Not content with giving him a refusal, Noshtugeen communicated privately with the daughter of Musaood, whom the tyrant had compelled to marry him, as well as with all the omras, whom he knew retained their attachment to the imperial family, urging them to revenge the death of their sovereign, so that a conspiracy was forthwith formed, and put in execution on new-year's day*; when, as Toghrul was stepping up to the throne to give public audience, he was assassinated. Thus the usurper at the end of 40 days met his well merited fate.

After this important event, Noshtugeen arrived at Ghizny with his army, and calling a council of state, enquired whether any yet remained of the royal race of Subooktugeen. Being informed that the Princes Furokhzad, Ibrahim, and Shoojaa were still alive, but imprisoned in a fort, he caused them to be brought to Ghizny, and resolved that fortune should decide by lot who should reign. She favoured Furokhzad, who was accordingly raised to the throne.

The author of the Tubkat Nasiry states that Toghrul being one day asked by one of his associates, what induced him to think of aspiring to the empire, replied, that when the Emperor Abool Rusheed despatched him to take the go-

* The nowrooz is the day of the vernal equinox, on which the Persian year commences.

vernment of Seestan, he perceived that his hand trembled; from which circumstance he concluded that he was destitute of that resolution requisite to retain a kingdom. The reign of Sooltan Abool Rusheed lasted one year.

SOOLTAN FUROKHZAD GHIZNEVY.

Noshtugeen assists in placing Furokhzad on the throne, and is created minister. — Jakur Beg Suljooky advances against Ghizny — is opposed and defeated by Noshtugeen. — The King, attended by his minister, proceeds to Khorassan, and recovers it from the Suljooks. — Mutual exchange of prisoners between the Suljooks and Ghiznevides. — Death of Furokhzad.

When Furokhzad, the son of Musaood, placed the crown upon his head, he made over the administration of his government to Noshtugeen Hajib. Jakur Beg Daood, chief of the Suljooks, hearing of the late commotions in the empire, seized the opportunity to invade Ghizny, and advanced with a numerous army, while Noshtugeen Hajib, collecting his forces, went forth to oppose him. Both armies having engaged, the battle was obstinate and bloody, and lasted from the rising to the setting of the sun, when the victory still remained undecided; for though thousands fell on both sides, the troops continued to fight regardless of danger. Success at length declared in favour of Noshtugeen Hajib, while his enemies having taken to flight, left their camp-equipage and baggage to the conquerors, who returned victorious to Ghizny. This battle served to establish Furokhzad so firmly on his seat, that he resolved to recover Khorassan from the Suljooks. The latter were commanded by Kulbarik, one of their prin-

cipal leaders, who with a numerous army was defeated with great slaughter. Kulbarik and several other persons of note were taken prisoners. Intelligence of this disaster being conveyed to Jakur Beg Suljooky, he directed an army to march under the command of his son Alp Arslan. Alp Arslan advancing, opposed the King of Ghizny with undaunted resolution, and by defeating him retrieved the character of the Suljooks, who took many of the Ghizny officers prisoners in the pursuit. Furokhzad, having reached his capital, called Kulbarik and all the Suljook prisoners into his presence, and bestowing on each a dress, gave them their liberty. The Suljooky, on his return home, represented in so strong a light the humanity of the King, that Jakur Beg, rather than be outdone in generosity, caused the prisoners of Ghizny to be also released.

Sooltan Furokhzad, who, according to the Rozut-oos-Suffa, was the son of Musaood (though Ahmud-oolla Moostowfy calls him the son of Abool Rusheed), reigned six years. In the year 450 he became afflicted with dysentery, and died. The year before his death, some of his slaves made an attempt on his life while in the bath; but Furokhzad, wresting a sword out of the hand of one of them, killed several, and defended himself against the rest, till his guards, hearing the noise, came to his rescue, and put the slaves to death. His first vizier was Hussun, the son of Mehram, and, in the latter part of his reign, Aboo Bukr Saleh.

A. H. 450.
A. D. 1058.

SOOLTAN IBRAHEEM BIN MUSAOOD I. GHIZNEVY.

Furokhzad is succeeded by his brother Ibraheem — confirms to the Suljooks all the territory in their possession which they had from time to time wrested from the house of Ghizny. — The Prince Musaood, the King's son, is married to the daughter of Mullik Shah Suljooky. — Ibraheem invades India — takes Ajoodhun, Roodpal, and Dera. — His death and character.

FUROKHZAD was succeeded by his brother Ibraheem. He was remarkable for morality and devotion, having in his youth subdued his sensual appetites. He caused the fast of Rumzan to be continued during the months of Rujub and Shaban, and kept the entire three months holy with strict punctuality. This observance of religious forms did not prevent his paying due attention to his government and to the administration of justice, as well as giving large sums in charity to the poor. It is related in the Jama-ool-Hikayat that he was in the habit of hearing lectures on religion and morality from Imam Yoosoof Shujawundy, who on such occasions used to take the liberty of reproving his master, but never received any check from his sovereign on that account. This Prince excelled in the art of fine writing; and in the libraries of Mecca and Medina there are two copies of the Koran, written in his own hand, sent as presents to the Caliph. In the first year of his reign he concluded a treaty of peace with the Suljooks,

ceding to them all the countries they had conquered, on condition that they would make no further encroachments on his dominions. At the same time, his son Musaood espoused the daughter of Mullik Shah Suljooky, and a channel of friendship and intercourse was opened between the two nations.

We are told that before this peace was concluded, Mullik Shah Suljooky had evinced an intention to invade Ghizny, which greatly intimidated Ibraheem, who being then in no condition to oppose him, adopted the following scheme. He wrote letters to the principal chiefs of Mullik Shah's army, and despatched them by a messenger who was particularly instructed how to proceed. The purport of these letters was to importune the chiefs to whom they were directed to hasten the King's march to Ghizny, lest their plans should be prematurely discovered, and that they might depend upon his fulfilling his engagements to their satisfaction.

The messenger took an opportunity one day, when Mullik Shah was hunting on the road to Ghizny, to come running towards him, but on discovering the King stole slowly away, which creating suspicion, he was pursued by some horsemen, and brought back. On being searched, the packet was found on him, though he had previously suffered himself to be severely bastinadoed, without confessing that he had any papers. The King read the letters, but the power of the supposed conspirators was such, that he felt there was great danger in accusing them. The circumstance, how-

ever, had the effect of exciting such suspicion in his mind that he, from that time, was desirous of peace, and abandoned his expedition. Ibraheem, thus freed from apprehensions of the Suljooks, sent an army to India, and conquered many places in that country, which before had not been visited by the Mussulman arms.

A. H. 472. A. D. 1079. In the year 472, he marched in person to that quarter, extending his conquests to the fort of Ajoodhun, called now Puttun of Sheikh Fureed Shukr Gunj. This place being taken, he returned to another fort, called Roodpal *, situated on the summit of a steep hill. A river embraced it on three sides, and a small peninsula connected it with other hills, entirely covered with an impervious wood, and much infested by venomous serpents. These circumstances did not discourage the King from his attempt, who ordered some thousand pioneers to clear the wood, which they effected in spite of opposition. The rock on which the fort stood being soft, the miners carried their galleries in the course of time under the walls, which were brought down in ruins, and the garrison surrendered. The King marched from thence to another town in the neighbourhood, called Dera †, the inhabitants of which came originally from Khorassan; and were banished thither with their families by Afrasiab, for frequent rebellions. Here they had formed themselves into a small independent state; and being

* The situation of this place has not been fixed.

† Dera seems a common name in the vicinity of Mooltan for a town.

cut off from intercourse with their neighbours, by a belt of mountains nearly impassable, had preserved their ancient customs and rites, by not intermarrying with any other people. The King, having with infinite labour cleared a road for his army over the mountains, advanced towards Dera, which was well fortified. This place was remarkable for a fine lake of water about one parasang and a half in circumference; the waters of which did not apparently diminish, either from the heat of the weather, or from being used by the army. At this place the King was overtaken by the rainy season; and his army, though greatly distressed, was compelled to remain before it for three months. But as soon as the rains abated, he summoned the town to surrender and acknowledge the faith.

Sooltan Ibraheem's proposal being rejected, he renewed the siege, which continued some weeks, with great slaughter on both sides. The town, at length, was taken by assault, and the Mahomedans found in it much wealth, and 100,000 persons, whom they carried in bonds to Ghizny. Some time after, the King accidentally saw one of those unhappy men carrying a heavy stone with great difficulty and labour, to a palace which he was then building. This exciting his pity, he commanded the prisoner to throw it down and leave it there, at the same giving him his liberty. This stone happened to be on the public road, and proved troublesome to passengers, but as the King's rigid enforcement of his commands was universally known, no one attempted to touch it. A courtier

one day having stumbled with his horse over this stone, took occasion to mention it to the King, insinuating, that he thought it would be advisable to have it removed. To which the King replied, "I commanded it to be thrown down and left "there; and there it must remain as a monument "of the calamities of war, and to commemorate "my sense of its evils. It is better for a king "to be pertinacious in the support even of an "inadvertent command, than that he should depart "from his royal word." The stone accordingly remained where it was; and was shown as a curiosity in the reign of Sooltan Beiram several years afterwards.

Ibraheem had 36 sons and 40 daughters by a variety of women: the latter of whom he gave in marriage to learned and religious men. The death of this monarch, according to some authors, took place in the year 481, which would limit his reign to 31 years; others fix it in the year 492, which extends it to 42 years. In the early part of his reign the vizarut was conferred successively on Aboo Soheil Khoojundy, and Khwaja Musaood Ruzehy; and in the latter part of his reign it was exercised by Abdool Humeed Ahmud, Bin Abdool Sumud, who became the subject of a poem from the pen of Abool Furreh, who flourished in his time. This famous author was a native of Seestan, according to some, but according to others, of Ghizny.

A. H. 492.
A. D. 1098.

SOOLTAN MUSAOOD III. BIN IBRAHEEM GHIZNEVY

Succeeds his father — marries the daughter of Sooltan Sunjur Suljooky — deputes his general, Hajib Toghantugeen, to make conquests in India. — Death of Sooltan Musaood the Third.

MUSAOOD, the son of Ibraheem, ascended the throne on the demise of his father. He was endowed with a benevolent and generous disposition, nor was he less celebrated for his justice than for his policy. He revised the ancient laws and regulations of the state, he abrogated such as he thought objectionable, and substituted others founded on better principles. He espoused the Princess Mehd-Irak, sister of Sooltan Sunjur Suljooky.

In his reign Hajib Toghantugeen, an officer of his government, proceeded in command of an army towards Hindoostan, and being appointed governor of Lahore, crossed the Ganges, and carried his conquests farther than any Mussulman had hitherto done, except the Emperor Mahmood. Like him he plundered many rich cities and temples of their wealth, and returned in triumph to Lahore, which now became in some measure the capital of the empire, for the Suljooks having deprived the house of Ghizny of most of its territory both in Eeran and Tooran, the royal family went to reside in India.

After Musaood had reigned 16 years without domestic troubles or foreign wars, he died in the latter end of the year 508. In the Towareekh Goozeeda it is stated that his son, Kumal-ood-Dowla Sheernijad ascended the throne. He only reigned, however, one year, when he was assassinated by his brother Arslan, who succeeded him, while other historians make no mention of Kumal-ood-Dowla at all.

A. H. 508.
A. D. 1118.

SOOLTAN ARSLAN GHIZNEVY,

On his accession, seizes all his brothers, with the exception of Beiram, who flies to Khorassan, and finds protection with Mahomed, the brother of Mullik Shah Suljooky. — Sooltan Sunjur Suljooky demands the release of the princes imprisoned by Arslan, which he refuses. — War ensues. — He sends his mother, the sister of Sooltan Sunjur, to treat for peace; but she urges the war, and supports the pretension of her son Beiram. — Battle between Sooltan Sunjur and Arslan at Ghizny — the latter is defeated, and flies to Hindoostan — returns to Ghizny, and is again defeated — seeks protection with the Afghans — is seized by his own troops, and delivered into the hands of his brother Beiram — by whom he is put to death.

ARSLAN, the son of Sooltan Musaood Bin Ibraheem, having become King of Ghizny, seized and confined all his brothers excepting one, who avoided the same fate by flight. The Prince Beiram, who was so fortunate as to escape, found protection with Sooltan Sunjur Suljooky, who on the part of his brother Mahomed, the son of Mullik Shah Suljooky, then ruled the province of Khorassan. Sooltan Sunjur, the maternal uncle of Arslan, having demanded the release of the other brothers (which was not complied with), espoused the cause of the princes, and made the refusal of Arslan to liberate them a plea for invading the kingdom of Ghizny.

Arslan, hearing of the intended invasion, wrote letters of complaint to Sooltan Mahomed, the elder

brother of Sooltan Sunjur, to induce him to counteract the movement, and that monarch pretended to be disposed to mediate a peace; but Sooltan Sunjur continuing his march, Arslan felt convinced that he could depend on nothing but his sword. His mother Mehid Irak, offended with him for his treatment of her other children, with well-dissembled affection, prevailed on him to send her to negotiate a peace, with a sum of 200,000 deenars to Sooltan Sunjur, for the expense of his expedition. Having arrived in the camp, she, according to her design, excited Beiram her son, and her brother Sunjur, to prosecute the war with vigour, so that instead of halting, Sooltan Sunjur continued his march with 30,000 horse, and 50,000 foot, from Boost in Khorassan to within one fursung of Ghizny, where the army of Arslan was drawn up to receive him. Sunjur proceeded at once to the attack; and dividing his horse into squadrons, and placing battalions of spearmen in the intervals, with elephants in the rear, to be ready to advance when required, he moved slowly towards the enemy. Both armies fought desperately, till at length, owing to the great good conduct of Mullik Abool Fuzl Seestany, the Ghiznevide army was defeated, and Arslan, unable to renew the conflict, fled with the remains of his army to Hindoostan.

Sooltan Sunjur, having entered Ghizny in triumph, halted there 40 days, when, giving the kingdom to his nephew the Prince Beiram, he returned to his own country. Arslan no sooner heard of the departure of Sooltan Sunjur, than,

collecting all his troops in the Mahomedan provinces of Hindoostan, he returned to recover his capital, while Beiram, unable to oppose him, shut himself up in the fort of Bamian, till he could be reinforced by his uncle. Sooltan Sunjur again took the field, and expelled Arslan a second time from Ghizny. The latter sought protection among the Afghans; but was so closely pursued, that his army was dispersed, and the few of his officers who remained seized and brought him to Beiram. Arslan, as might be supposed, suffered a violent death, in the 27th year of his age, after a short reign of three years. In the Tubkat Nasiry it is related, that in the reign of Arslan several calamitous phenomena happened; amongst others, mention is made of a thunderbolt, which falling at Ghizny, set fire to, and destroyed most of the buildings of the city.