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The History Of Hindostan; From The Earliest Account Of Time, To The Death Of Akbar; Translated From The Persian Of Mahummud Casim Ferishta Of Delhi

Together With A Dissertation Concerning the Religion and Philosophy of the Brahmins ; With An Appendix, Containing the History of the Mogul Empire, from its Decline in the Reign of Mahummud Shaw, to the present Times ; In Two Volumes

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Part II. The History of the Empire of Ghizni.

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P A R T II.

The History of the Empire of Ghizni.

SECTION I.

Of the first Appearance of the Star of Islamism* in Hindostan, together with a summary Account of those Mahomedans, by whom the Empire of Ghizni was formed.

First invasion
of Hindostan
by the Ma-
hommedans.

TO minds enlightened like the sun, let it not remain a secret, That the first person of the faith who placed his foot within the boundaries of Hindostan, was Mohlib, the son of Abiul Sukur. The particulars of his history are these: In the twenty-eighth year of the Higerah, Abdulla, the son of Amir, governor of Bufforah, by the command of Osman, led an army towards Pharis, against the sovereign of that kingdom, who had revolted upon the death of Omar. Abdulla reduced his enemy to obedience, and returned victorious to Bufforah. In the thirtieth of the Higerah, Osman turned Olid Okbah, on account of his continuing to drink wine, from the government of Kufa, which he conferred upon Seid ben ul Afs. That commander marched the same year towards Tiberistan, accompanied by the two sons of Ali, Hassen and Hassein, and conquered the country of Jirju, whose capital is Ashtrabad, where he raised a contribution of forty thousand dinars. Abdulla ben Amir, ruler of Bufforah, on the part of Osman, in the thirty-first of the Higerah, marched to the conquest of Chorrasan, by the way of

* A metaphorical expression for the Mahomedan faith.

Kirman,



Kirman, and having reduced that country, Seistan, Keistan, Neshapoor, Sirchush, Herat, Badyeish, Ghore, Girghistan, Murve, Talickan and Balich, he entered into a treaty with a King of the northern regions whose name was Joos; having appointed Keis ben Hanim to the government of Chorrasan, Hanif ben Keis to the superintendency of Murve, Talickan and Neshapoor, and Chalid ben Abdulla to that of Herat, Ghore and Gerghistan, he himself being bent on a pilgrimage to Caba, marched back by the way of Hujage.

In the thirty-third year, Abdul Reiman, by order of Osman, having marched with an army against Balich, he and all his troops became martyrs to the faith, except a few, who escaped the sword and fled by the way of Gilan. Sharon, who was an Omrah of Agim, seeing that Abdulla ben Amir had gone a pilgrimage to Mecca, and that the plains of Chorrasan were clear of Persians and Mussulmen, raised in the same year an army of forty thousand men from Jibbis, Herat, Badyeish, Ghore, Keistan, and the adjacent countries, and fell upon the Mussulmen. But Abdulla Hazim, who was at Neshapoor with Hanif, with four thousand horse, attacked and defeated him; for which service he was afterwards rewarded with the government of Chorrasan.

In the forty-fourth year of the Higerah, Mavia ben Abessifian advanced Zeiad ben Abiera to the government of Bussorah, Chorrasan and Seistan; and in that year, Abdul Reiman ben Summera, according to the orders of Zeiad, conquered the country of Cabul, and bound them over to obedience.

About the same time, Mohlib ben abul Sukur, who was a great Mohlib Omrah of Arab, by the way of Murve, invaded Cabul and Zabul; then entering Hindostan, made war upon the idolators, ravaging ^{enters Hindostan.} the



the country of Limgan and its dependencies, and with twelve thousand captives returned to Chorrafan. A few of the inhabitants of Hind were converted at that time to the belief of the unity of God, and the embassy of his holy prophet.

In the fifty-third of the Higerah, Zuad, governor of Busforah, died in consequence of a wound in his finger, and Mavia gave the government of Kufa to Abdulla his son. Abdulla led his troops against the country of Maver ul neer, which he conquered, and returned to Kufa; after which he got the government of Busforah, and appointed Aslim ben Zerait ul Gulabi to the government of Chorrafan: But in the year fifty-six, Mavia gave that appointment to Seid ben Osman Affan; and again, in the year fifty-nine, that government was changed into the hands of Abdul Reiman ben Zeiad.

In the sixty-second of the Higerah, Zeid ben Mavia appointed Zillim ben Ziad to rule over Chorrafan and Seistan. Among the chiefs who attended him, was Mohlib ben Abiull Sukur: This Zillim, when he had seated himself in the government, gave his brother Izid the government of Seistan, who hearing that the King of Cabul had imprisoned Abu Abida his brother, who had been collecting the tribute, he raised an army and marched towards him, but after an obstinate battle he was defeated, and lost the greatest part of his army.

Intelligence of this defeat coming to Zillim, he sent Tilla ben Abudulla to Cabul, who ransomed Abu-Abida for five thousand dirms. He then set aside his brother, and gave the government of Seistan to Tilla, who sent the troops of Ghore and Badyeishi to Cabul, and by that means reduced that country to obedience, and conferred the government upon Chaled ben Abdulla. This Chaled
ben



Ben Abdulla being ordered some time thereafter to return back and give an account of his administration, fearing the oppression of new rulers, with his family, wealth and friends, fled to the mountains of Soliman, which extend between Moultan and Peshawir, and there took up his abode. He married his daughter to one of the chiefs of the Afghans, who was a Mussulman: From this marriage sprung many children, two of whom became famous, Load and Soor; from whom the two great tribes of that name derive their origin. In the history of Muttelu ul Anwar, which is wrote by an author of good authority, it is related, that the Afghans are of the race of the Cibthi*, who were ruled by Pharaon†, and being expelled about the time of Moses, took up their residence in those mountains.

Origin of the Afghans.

But to return to our history. We are told, that this small colony under Caled, began to employ themselves in the cultivation of their grounds, and in breeding of cattle. When, therefore, Mahumud Casim, by the way of Sind, came to Moultan, he remained some time among them, and was hospitably entertained.

In the one hundred and forty-third of the Higerah, when they began to multiply exceedingly, they issued from their hills, and possessed themselves of Kirman, Peshawir and Shinwaran: In the mean time, the Raja of Lahore, who was in alliance with the Raja of Ajmere, entered into a design to humble them, and sent one of his Omrahs against them; but the Omrah was worsted and lost many of his men, upon which the Raja sent his nephew with an additional force of two thousand horse and five thousand foot.

Raja of Lahore designs to humble them, but is worsted.

The Mussulmen of Cabul, Chillige and Ghore, hearing of these hostilities against their brethren, sent four thousand horse to the assistance of the Afghans, so that in the space of five months, above

* Copts or Egyptians.

† Pharaoh.



Is forced to
retreat.

Sues for a
peace.

seventy different battles and skirmishes were fought with various success: When winter came on, the troops of Hindostan unable to bear the inclemency of the weather, were forced to retreat, but returned again in the spring. The two armies met between Kirman and Peshawir, where a battle was fought, in which the right wing of each army was victorious. The Raja of Lahore finding at last that he could not reduce them, was obliged to conclude a peace.

A war broke out at that time, between the Raja of Lahore and the tribe of Gicker, who entered into an alliance with the Afgans or Patans, which obliged the Raja to accommodate matters, and give up several districts to the Patans. The tribe of Chillige entered in the mean time into treaty with them, in which the Patans guarantied the boundaries of Hindostan against any foreign invasion by the way of Iran. To be able to fulfil the terms of this treaty, they built the fort of Cheiber in the passes of the mountains, which obliged the troops of Samania to invade Hind, by the way of Sind and Battia.

Subtagi
commander of
the troops of
Ghizni.

Succeeds to
the govern-
ment.

When the government of Ghizni * fell to Abistagi, his general, whose name was Subuctagi, made some incursions into Limgan and Moulton, carrying off plunder and slaves; and the Patans not being able to cope with him in the field, sent an embassy to Jeipal † Raja of Lahore, for assistance. When Jeipal understood that his troops could not subsist in the winter season in those cold regions, he called Shech Amid, who was chief of the Afgans, conferred the title of general upon him; and made over some countries of Moulton and Limgan to enable him to carry on the war.

Abistagi dying about this time, Mahmud Subuctagi succeeded him: And Shech Amid finding it unadvisable to carry on the war,

* Ghizni was at that time a province of the empire of Bochara.

† Jeipal seems to have been the name of two or three successive Rajas of Lahore.



sent an ambaffador to him to propofe terms of accommodation, giving him to underftand, that as they were brethren of the fame faith, he was in hopes he would henceforth confider the Afgans as his friends; upon which conditions, he might pafs with his army unmolefted towards Hindoftan. Subuctagi gladly embraced this propofal, and marching againft Jeipal, defeated him, and gave Shul Ameid the government of Moultan. But Sultan Mahmood, the fon of Subuctagi, in the abfence, and contrary to the policy of his father, made war upon the Afgans, and cut off many of their chiefs, bending the reft to the yoke of his commands.

Defeats Jeipal.

The Afgans reduced by Mahmood.

SECTION II.

The Reign of Nafir ul-dien Subuctagi, the Founder of the Empire of Ghizni.

THOUGH the valiant Subuctagi never crossed the river of Nilaab, nor attained to the government of Punjaab, yet authors have conferred upon him the honour of being the first Mohammedan King of Lahore. Subuctagi was originally a Turkish flave, and having fallen into the hands of Abiftagi, was, from a low degree, in the reign of Samania *, raifed to the moft confiderable dignities of the kingdom; being appointed to the government of Choraffan, where he acquired great renown. When Abdul Mallick, the fon of Samania, died, the Omrahs of Bochara fent an embaffy to Abiftagi, to confult with him about a fucceffor. He told them that Munfur, the fon of Abdul Mallick, was as yet but a child, and no ways capable of fuftraining the weight of government: He therefore advifed them to elect his uncle, but before the return of the ambaffadors, the Omrahs had advanced Munfur to the throne; who

A. D. 975.

Higer. 365.

Subuctagi.

His family and rife under Abiftagi.

* King of Bochara.

hearing



hearing of the advice given by Abistagi, commanded that general back to Bochara; but Abistagi fearing the young King's resentment, refused to comply: He wisely considered that peaceable measures would only be to him the means of ruin, and he forthwith stood behind his disobedience, with thirty thousand men.

Abistagi re-
volts from the
empire of
Bochara.

In the three hundred and fifty-first of the Higerah, he directed his march towards Ghizni, and having subdued that country by the edge of the sword, he exalted his standard of royalty*. In the mean time, Munfur, hearing that Abistagi had left Chorassan almost totally destitute of troops, ordered Abul Hassen to march with an army that way, but he was interrupted in his rout by Abistagi, who gave him two signal defeats, and obliged him to fly into Bochara. Abistagi immediately obtained the peaceable sovereignty of the kingdoms of Ghizni and Chorassan. During the fifteen years of the reign of Abistagi, he had employed Subuctagi, who had raised himself by his valour, to make depredations upon the Rajas of Hind, whom he plundered of much wealth.

Secures to
himself
Ghizni and
Chorassan.

Is succeeded
by his son,

When Abistagi, in the year three hundred and sixty-five, departed into the regions of eternity, his son Abu Isaac invaded Bochara; in which expedition, Subuctagi enjoyed the chief command. Munfur, King of Bochara, being worsted in some engagements, a peace was concluded; in which it was stipulated, that Abu Isaac should continue to enjoy the regency of Ghizni, under the direction of Subuctagi.

who dies.

Abu Isaac being very young and addicted to pleasure, he readily entrusted Subuctagi with the whole administration of affairs. The voluptuous King travelled soon the road of mortality, and the Omrahs

* That is, assumed the title of King.



of Ghizni, who admired the wisdom and bravery of Subuctagi, unanimously elected him their King, in the year three hundred and sixty-seven; the reign of Abu Isaac continuing only for two years.

When Subuctagi ascended the throne, he married the daughter of Abistagi, and turning his mind wholly upon the art of government, he soon established justice in his dominions, and held the hearts of his subjects in his hand. There was at this time, a governor in the fort of Bust, of the name of Tigha, who was expelled by another chief called Bab Toor. Tigha, who was an independent Zemindar, on the borders of Ghizni, upon losing his fort and country, came and laid his complaint before the King, promising him tribute and obedience, if Subuctagi should restore him to his dignity.

The King gave a favourable answer, and sent an army against Bab Toor, drove that chief from his new conquests, and put Tigha in quiet possession of his country; but Tigha no sooner found himself possessed of his inheritance, than he neglected all his promises to the King, and never once thought of sending his tribute. Subuctagi perceived this ingratitude, but he dissembled his resentment. Making soon after the circuit of his dominions, when he came near the territories of Tigha, he invited him to the chace. Finding himself alone with Tigha, the King took that opportunity to upbraid him with his ingratitude: Tigha, who was a daring and impetuous man, put his hand on his sword, on which the King also drew, but, in the combat, was wounded in the hand. Immediately a crowd of attendants poured in upon them, when a short but fierce conflict ensued, wherein Tigha and his adherents were soon put to flight, and so closely pursued by the troops of Subuctagi, that they entered the fort at his heels; Tigha leaped over the wall and fled towards Kirman.



A. D. 977.
Higer. 367.

It was here that Subuctagi met with Abul Fatti, who, in the art of writing, and in the knowledge of the sciences, had no equal: He had been formerly secretary to Bab Toor, and on his defeat had retired to enjoy his studies. Subuctagi hearing of him, called him into his presence, and having obtained proofs of his great abilities, made him his secretary, and dignified him with honourable titles. In that station Abul Fatti remained till the accession of Sultan Mamood, when he retired in disgust to Turkistan.

Subuctagi in-
vades Hin-
doostan.

Amir Subuctagi having conquered Bust, turned towards Kusdar, and taking the chief of that place prisoner, added his territory to his own dominions, giving the government of it to Actafs. He soon after resolved upon a war with the idolators of Hindoostan, and towards the close of the year three hundred and sixty-seven, which was the first of his reign, he undertook that expedition; and having ravaged part of the countries of Cabul and Punjaab, he founded some mosques, and returned to Ghizni with great treasures.

Advances
against Jeipal.

Jeipal, the son of Hitpal the Brahmin, ruled at this time, the country extending from Sirhind to Limghaan, and from Cashmire to Moulton; and kept his court at Lahore. Jeipal finding he could have no rest from the incursions of the Mussulmen, raised a great army with intent to invade them in their own country, which Subuctagi hearing, put his army in motion, and marched out to meet him. The Kings drew near one another at Limghaan, on the boundaries of their respective dominions: They skirmished for a few days, and Sultan Mamood, though then a boy, gave such signal proofs of his courage, that he drew tears of joy from the eyes of his father.

A miraculous
storm,

Historians, whose credulity exceed their wisdom, have told us, that on this occasion, a certain person informed the King, that in the



the camp of Jeipal there was a spring, into which, if a small quantity of a certain drug, called Cafurat, should be thrown, the sky would immediately be overcast, and a dreadful storm of hail and wind arise. Subuctagi having accordingly ordered this to be done, the effects became visible, for immediately the sky loured, and thunder, lightning, wind and hail began, turning the day into darkness, and spreading horror and desolation around; insomuch that a great part of the cavalry were killed, and some thousands of both armies perished; but the troops of Ghizni being more hardy than those of Hindostan, suffered not so much upon this occasion. Jeipal in the morning found his army in such weakness and dejection, by the effects of this storm, which was rather natural than the work of magic, that fearing Subuctagi would take advantage of his condition, he sent Heralds to treat of a peace: He offered to the King of Ghizni a certain tribute, and a considerable present in elephants and gold.

A. D. 977.
Higer. 367.

which induces
Jeipal to sue
for peace.

Subuctagi was not displeased with these terms, but his son, Sultan Mamood, who was an ambitious young man, fearing this would put an end to his expedition, prevailed with his father to reject the proposal. Jeipal, upon this, told him that the customs of the Rajaputs were of such a nature, that if he persisted in distressing them, it must make him, in the end, pay very dear for his victories. Upon such occasions, and when reduced to extremity, said Jeipal, they murder their wives and children, set fire to their houses, set loose their hair, and, rushing in despair among the enemy, drown themselves in the crimson torrent of revenge. Subuctagi hearing of this custom, he was afraid to reduce them to despair, and consented to let them retreat upon their paying a million of Dirms, and presenting him with fifty elephants. Jeipal not being able to discharge the whole of this sum in camp, he desired that some persons of trust,



A. D. 977.
Higer. 357.

on the part of Subuctagi, should accompany him to Lahore to receive the ballance; for whose safety, Subuctagi took hostages.

His perfidy.

Jeipal having arrived at Lahore, and finding Subuctagi had returned home, imprisoned his messengers, and refused to pay the money. It was then customary among the Rajas, in affairs of moment, to assemble the double council, which consisted of an equal number of the most respectable Brahmins, who sat on the right side of the throne; and of the noblest Kittries, who sat on the left. When they saw that Jeipal proceeded to such an impolitic measure, they intreated the King, saying, that the consequence of this step would bring ruin and distress upon the country; the troops said they have not yet forgot the terror of their enemy's arms; and Jeipal may rest assured, that a conqueror will never brook such an indignity: It was, therefore, the opinion of the double council, to comply strictly with the terms of the peace, that the people might enjoy the blessings of tranquillity; but the King was obstinate, and would not hearken to their advice.

Renews the war.

Intelligence of what was done, soon reached the ears of Subuctagi; like a foaming torrent he hastened towards Hindostan with a numerous army, to take revenge upon Jeipal for his treacherous behaviour; Jeipal also collected his forces, and marched forth to meet him; for the neighbouring Rajas, considering themselves interested in his success, supplied him with troops and money. The Rajas of Delhi, Ajmere, Callinger and Kinnoge, were now bound in his alliance, and Jeipal found himself at the head of an army of a hundred thousand horse, and two hundred thousand foot; with which he marched with full assurance of victory.

When the moving armies approached each other, Subuctagi ascended a hill, to view the forces of Jeipal, which he beheld like a shoreless



shoreless sea, and in number, like the ants or the locusts; but he <sup>A. D. 678.
Higer. 368.</sup> looked upon himself as a wolf among a flock of goats: Calling therefore together his chiefs, he encouraged them to glory, and honoured them distinctly with his commands. His troops, though few in number, he divided into squadrons of five hundred each, which he ordered one after another, to the attack in a circle, so that a continual round of fresh troops harraſſed the Indian army.

The Hindoos being worse mounted than the cavalry of Subuctagi, <sup>and is de-
feated.</sup> could effect nothing against them; so that wearied out with this manner of fighting, confusion became visible amongst them. Subuctagi perceiving their disorder, sounded a general charge, so that they fell like corn before the hands of the reaper; and were pursued with great slaughter to the banks of the river Nilaab; where many, who had escaped the edge of the sword, perished by their fear in the waters.

Subuctagi acquired in this action much glory and wealth; for besides the rich plunder of the Hindoo camp, he raised great contributions in the countries of Linghaan and Peshawir, and annexed them to his own dominions, joined them to his titles, and stamped their names, as was customary, upon his coins. One of his Omrahs, with three thousand horse, was appointed to the government of Peshawir; and the Afghans who resided among the mountains, having promised allegiance, he entertained some thousands of them in his army, and returned victorious to Ghizni.

Amir Noo Samani, King of Bochara, being at this time hard <sup>Subuctagi
solicited for
aid by the
King of
Bochara.</sup> pressed by Faeck, sent Abu Niser Pharfi to Subuctagi to beg his assistance. Subuctagi was moved by gratitude to the family of Bochara, and hastened with his army towards Maverulnere, while Amir Noo advanced to the country of Sirchush to meet him. Subuctagi,



A. D. 978.
Higer. 368.

upon account of his age, sent a messenger to Amir Noo, to excuse his lighting from his horse; but when he advanced and recognized the features of his royal father, in the face of the young prince, he could not suppress the emotions of his heart. He leaped from his horse and run to kiss his stirrup, which the young King perceiving, prevented him by dismounting and receiving him in his embrace. At this happy interview the flower of joy bloomed in every face, and such a knot of friendship was bound as can hardly be paralleled in any age.

As the season was now too far advanced for action, it was agreed that Subuctagi should return, during the winter, to Ghizni, and prepare his forces to act in conjunction with those of Amir Neo in the spring. But when Amir Ali Sumjure, prince of Chorassan, at whose court Faek was then in treaty, heard of the alliance formed between Amir Noo and Subuctagi, he began to fear the consequence of his engagement with Faek. He asked his council where he should take protection, in case fortune, which was seldom to be depended upon, should desert his standards in war. They replied, that the situation of affairs required he should endeavour to gain the alliance of Fuchier ul Dowla, prince of Jirja. Jaffier zul Karmin was accordingly appointed ambassador to the court of Jirja, with presents of every thing that was valuable and curious: and in a short time a treaty of friendship and alliance was settled between the two powers.

The confederates join their armies.

Subuctagi in the mean time put his troops in motion, and marched towards Balich, where Amir Noo joined him with his forces from Bochara. The rebel Faek and Abu ali Sumjure hearing of this junction, with consent of Dara the general of Fuchir ul Dowla Wilami, marched out of Herat in great pomp and magnificence. Subuctagi pitched his camp in an extensive plain, where he waited for the enemy. They soon appeared in his front, he drew out his army in order of battle, and took post in the center, with his son Sultan Mahmood and Amir Noo.



In the first charge the troops of the enemy came forward with great violence and bravery, and pressed so hard upon the flanks of Subuctagi, that both wings began to give ground, and the whole army was upon the point of being defeated. But Dara ben Kabus, the general of Fuchir ul Dowla, charging the centre where Subuctagi in person led on his troops with great bravery, as soon as he had got near threw his shield upon his back, which was a signal of friendship, and riding up to the King, begged he would accept of his services. He then returned with the few who had accompanied him, and immediately brought over his troops to the side of Subuctagi, facing round on his deserted friends, who were astonished at this unexpected treachery. Subuctagi took immediate advantage of their confusion, charged them home, and soon put their whole army to flight, pursuing them with great slaughter, and taking many prisoners.

A. D. 978.
Higer. 368.

Defeat the
rebels.

Thus the unfortunate man who had exalted the spear of enmity against his sovereign, lost his honour and his wealth, a tenth of which might have maintained him and his family in splendor and happiness for life.

Faeck and Abu Ali took in their flight the way of Neshapoor, with the scattered remains of their army. Amir Noo and Subuctagi entered forthwith the city of Herat, where they remained a few days to refresh their troops and divide the spoil. Subuctagi after this signal victory received the title of Nasir ul Dein, or the Supporter of the Faith, and his son Mamood was dignified with that of Seif al Dowla, or the Sword of Fortune, by Amir Noo, whom he still acknowledged as Emperor, though his power had been greatly diminished at this period.

Amir



A. D. 973.
Higer. 368.

Amir Noo, after these transactions, directed his march to Bochara, and Subuctagi, and his son Sultan Mamood turned their faces towards Neshapoor. Faek and Abu Ali fled into Jirja, and took protection with Fucher ul Dowla. The country being thus cleared of the enemy, Subuctagi returned to Ghizni, while his son Sultan Mamood remained at Neshapoor with a small force. Faek and Abu Ali seizing upon this opportunity, collected all their forces, marched

Mamood, the
son of Subuc-
tagi, defeated.

towards Mamood, and before he could receive any assistance from Amir Noo, or his father, he was compelled to an engagement, in which he was defeated and lost all his baggage.

Subuctagi
comes to the
aid of his son.

Subuctagi hearing of the situation of his son, hastened towards Neshapoor, and in the districts of Toos, meeting with Abul Ali and Faek, engaged them without delay. In the heat of the action a great dust was seen to rise in the rear of Abul Ali, which proved to be Sultan Mamood; and Faek and Abul Ali finding they would soon be attacked on both sides, made a resolute charge against Subuctagi, which was so well received that they were obliged to give ground. Sultan Mamood arriving at that instant attacked them like an angry lion, and they unable to support the contest, turned their face to flight, and took refuge in the fort of Killat.

A. D. 997.
Higer. 387.

Subuctagi
dies.

Subuctagi after this victory, according to his heart's desire, reposed upon the musnud of empire, till in the year 387, which was the 56th of his age, death overtook him, in the town of Turmuz near Balich.

Subuctagi reigned twenty years. Fourteen Kings of his race held after him Lahore and the countries adjacent, within the circle of their command. The Vizier of Subuctagi was Abul Abas Fazil ben Amud Ispheraï, who was a great minister in the management of both civil and military affairs. The author of the Jam ul Hickaiat relates, that



that Subuctagi was at first a private horseman in the service of Abif-
tagi, and being of a vigorous and active disposition used to hunt every
day in the forest. It happened one time as he employed himself in
this amusement, that he saw a deer grazing with her young fawn,
upon which, spurring his horse, he seized the fawn, and tying his
legs laid him across his saddle and turned his face towards his home.
When he had rode a little way, he looked behind and beheld the
mother of the fawn following him and exhibiting every mark
of extream affliction. The soul of Subuctagi melted within him
into pity, he untied the feet of the fawn and generously restored him
to his liberty. The happy mother turned her face to the wilderness,
but often looked back upon Subuctagi, and the tears dropt fast from
her eyes.

Subuctagi is said to have seen that night a figure or apparition in
his dream, who said to him, That generosity and compassion which
you have this day shown to a distressed animal has been approved of
in the presence of God: therefore, in the records of Providence, the
kingdom of Ghizni is marked as a reward against thy name. But
let not greatness destroy your virtue, but thus continue your benevo-
lence to men.

It is said in the Masir ul Maluck, that Sultan Mamood his son,
having built a pleasure house in an elegant garden near the city of
Ghizni, he invited his father when it was finished to a magnificent
entertainment which he had prepared for him. The son, in the joy
of his heart, desired the opinion of Subuctagi concerning the house
and garden, which were esteemed admirable in taste and structure.
The old man, to the great disappointment of Mamood, told him, that
he looked upon the whole as a bauble, which any of his subjects might
have raised by the means of wealth. But that it was the business of a
prince to erect the more durable structure of good fame which might



A. D. 997.
Higer. 387.

stand for ever, to be imitated but never to be equalled by posterity. The great poet Nizami makes upon this saying the following reflection. Of all the magnificent palaces which we are told Sultan Mahmood built, we now find not one stone upon another; but the edifice of his fame, as he was told by his father, still triumphs over time, and seems established on a lasting foundation.

SECTION III.

The Reign of Amir Ismaiel ben Nasir ul dien Subuctagi.

A. D. 997.
Higer. 387.

Ismaiel succeeds his father Subuctagi.

SUBUCTAGI dying suddenly, and his eldest son, Sultan Mahmood, being at Neshapoor, which was a considerable distance from the place of the King's decease, Amir Ismaiel prevailed with his father, in his last moments, to appoint him to succeed till the return of his brother. The reason assigned for this demand, was to prevent other usurpations, which were then feared in the government. Ismaiel therefore, immediately upon the demise of his father, was crowned with great solemnity at Balich. To gain popularity, Ismaiel opened the treasury and distributed the greatest part of his father's wealth in presents to the nobility, and in expensive shews and entertainments to the people. He also augmented the pay of the troops, and rewarded small services with the hand of prodigality.

This policy being overacted had not the desired effect. The nobility perceiving that all this generosity proceeded from the fear of his brother, ungenerously increased their demands, while the troops puffed up with pride by his indulgences, begun to be mutinous, disorderly and debauched.

9

When



When intelligence was brought to Mamood of the death of his father, and the accession of his younger brother, he wrote to Ismaiel by the hand of Abul Hassen. In this letter he said thus, That since the death of his royal father, he held none upon earth so dear as his beloved brother Amir Ismaiel, whom he would oblige to the full extent of his power. But that the art of government required years, experience, wisdom and knowledge, in the affairs of state, which Ismaiel could not possibly pretend to possess, though Subuc-tagi had appointed him to succeed to the throne in the absence of Mamood. He therefore advised Ismael seriously to consider the matter, to distinguish propriety from impropriety, and to give up his title to government without further dispute, which would restore him to the love and generosity of Mamood; for that it was his original intention to confer upon Ismaiel the governments of Balich and Chorassan.

A. D. 997.
Higer. 387.
Mamood's
behaviour,
upon his bro-
ther's acces-
sion.

Amir Ismaiel shut his ears against all the proposals of his brother, and prepared for his own security, turning the edge of the sword of enmity against him. Sultan Mamood saw no remedy but in war, and attaching his uncle Bujerac, and his brother Nisir to his interest, advanced with his standards towards Ghizni, while Amir Ismaiel hastened also from Balich to oppose him. When the two armies approached towards one another, Sultan Mamood took great pains to avoid coming to extremities, and in vain tried to reconcile matters in an amicable manner. He was therefore forced to form his troops in order of battle, while Amir Ismaiel also extended the lines of war, which he supported by a chain of elephants. Both armies unsheathing their steel, commenced such a slaughter that the swords wept blood. Sultan Mamood at length charged the center of the enemy with such fury that they trembled as with an earthquake, and turned their faces to flight, taking refuge in the citadel of Ghizni. Thither the conqueror pursued them, and immediately invested the

War between
the brothers.



A. D. 997.
Higer. 387.
Ismaiel de-
feated and
taken.

place. Such a prodigious number of the runaways had crowded into Ghizni, that for want of provisions Amir Ismaiel was reduced to the necessity of treating about a surrender. Having therefore received promises of safety, he submitted himself, and delivered up the keys of the garrison and the treasury to Sultan Mamood.

Is imprisoned
and dies.

Mamood having appointed a new ministry, and regulated the government of the country, proceeded with his army towards Balich. It is said, that a few days after the submission of Amir Ismaiel, he was asked by his brother, What he intended to have done with him had his better fortune prevailed? To which Ismaiel replied, That he intended to have imprisoned him for life in some castle, and to indulge him with every pleasure but his liberty. Upon which Sultan Mamood made no reflections at that time, but soon after confined him in the fort of Georghan, in the manner that he himself had intimated, where he remained till his death, which happened not long after his being deposed.

SECTION IV.

The History of the Reign of Amin ul Muluc, Emin ul Dowla, Sultan Mamood Ghiznavi, from his Accession to the Year 403.

A. D. 997.
Higer. 387.
Accession of
Mamood.
His character.

WE are told by historians, that Sultan Mamood was a King who conferred happiness upon the world, and reflected glory upon the faith of Mahomed: that the day of his accession illuminated the earth with the bright torch of justice, and cherished it with the beams of beneficence. Others inform us, that in his disposition



position, the fordid vice of avarice found place, which however could not darken the other bright qualities of his mind. A certain poet says, that his wealth was like a pearl in the shell; but as poets hunt after wit rather than truth, therefore we must judge of Mamood by his actions, from which it appears that he was indeed a prince of great oeconomy, but that he never withheld his generosity upon a just and proper occasion. We have the testimony of the Fatti Bilad, wrote by Abu Nisir Muscati, and of the famous Abul Fazil, that no King had ever more learned men at his court, kept a finer army, or displayed more magnificence than Sultan Mamood. All these things could not be done without expence; so that the stigma of avarice must have been owing to two particular circumstances of his life, which ought by no means to have stamped his general character with that fordid vice.

The two circumstances in a few words were these. Having a great propensity to poetry, in which he made some tolerable progress himself, he promised Shek Phirdoci a golden mher * for every verse of an heroic poem which he was desirous to patronize. Under the protection of this promise, that divine poet wrote the unparalleled poem called the Shaw Namma, which consisted of sixty thousand couplets. When he presented it to the King, he repented of his promise, telling the poet, that he thought sixty thousand rupees might satisfy him for a work which he seemed to have performed with so much ease and expedition. Phirdoci justly offended at this indignity, could never be brought to accept of any reward, though Sultan Mamood would after reflection have gladly paid him the sum originally stipulated; the poet, however, took ample revenge in a satire of seven hundred couplets which he wrote upon that occasion.

* A mher is about fourteen rupees; this coin was called mher from having a sun stamp upon it. Mher signifies *the sun*, in the Persian.

Sultan



A. D. 997.
Higer. 387.
His person.

Sultan Mamood, who it is reported was defective in external appearance, 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 capricious to me that my aspect seems the picture of misfortune." The Vizier replied, It is not one of ten thousand who are blessed with a sight of your majesty's countenance, but your virtues are diffused over all. But to proceed with our history.

His justice.

A golden mine.

We have already observed that the father of Sultan Mamood was Subuctagi. His mother was a princess of the house of Zabulistan, for which reason she is known by the name of Zabuli. He was born in the year 357 of the Higerah, and as the astrologers say, with many happy omens expressed in the heroscope of his fate. Subuctagi being asleep at the time of his birth, dreamed that he beheld a green tree springing forth from his chimney, which threw its shadow over the face of the earth, and screened from the storms of heaven the whole animal creation. This indeed was verified by the justice of Mamood; for if we can believe the poet, in his reign the wolf and the sheep drank together at the same brook. In the first month of his reign a vein of gold, resembling a tree of three cubits in circumference, was found in Seistan, which yielded pure gold till the reign of Sultan Musafood, when it was lost in consequence of an earthquake.

Mamood's complaint to Munfur, King of Bochara, is ill received.

When Sultan Mamood had settled his dispute with his brother, he hastened to Balich, from whence he sent an ambassador to Amir Munfur, Emperor of Bochara, complaining of the indignity which he met with in the appointment of Buctufin to the regency of Chorassan: it was returned to him for answer, that he was already in possession of the territories of Balich, Turmuz, and Herat, which held of the empire; and that there was a necessity to divide the favours of Bochara among her friends. Buctufin, it was also insinuated, had been a faithful and good servant.

But



But Sultan Mamood, not discouraged by this answer, sent Abul Hassen Jemmavi with rich presents to the court of Bochara, and a letter in the following terms. "That he hoped the pure spring of friendship which had flowed in the time of his father should not now be polluted with the ashes of indignity, nor he himself reduced to the necessity of divesting himself of that obedience which he had hitherto paid to the imperial family of Samania."

A. D. 998.
Higer. 389.

When Abul Hassen delivered his embassy, his capacity and elocution appeared so great to the Emperor, that desirous to gain him over to his interest by any means, he bribed him at last with the honours of the Vizarit*, but never returned an answer to Mamood. Sultan Mamood having received information of this transaction, through necessity turned his face towards Neshapoor; and Buftusin advised of his intention abandoned the city, and sent the Emperor intelligence of his situation. Amir Munfur, upon this, exalted the imperial standard, and in the rashness of inexperienced youth, hastened towards Chorassan, and halted not till he arrived at Sirchus. Sultan Mamood, though he well knew that Amir Munfur was in no condition to oppose him, yet gratitude to the imperial family of Samania wrought so much upon his mind, that ashamed of measuring spears with his Lord, he evacuated the country of Neshapoor, and marched to Murghab. Buftusin in the mean time treacherously entered into a confederacy with Faecck, and forming a conspiracy in the camp of Amir Munfur, seized upon the person of that prince, and cruelly put out his eyes. Abdul, the younger brother of Munfur, who was but a boy, was advanced by the traitors to the throne. Being however afraid of the resentment of Sultan Mamood, the conspirators hastened to Murve, whither they were pursued by the Sultan with great expedition. Finding themselves, upon their march, hard

War between
Mamood and
Munfur.

The eyes of
Munfur put
out by his
own officers.

* The office of Vizier.

pressed



A. D. 999.
Higer. 390.
They are
overthrown by
Mamood.

The royal
family of Bo-
chara extir-
pated.

Mamood's
first expedition
to Hindostan.

pressed in the rear by Mamood, they halted and gave him battle. But the sin of ingratitude had darkened the face of their fortune, so that the gales of victory blew upon the standards of Sultan Mamood. Faeck carried off the young king, and fled to Bochara, and Buṭufin was not heard of for some time, but at length he found his way to Faeck, and begun to collect his scattered troops. Faeck in the mean time fell sick, and soon went into the regions of death. Elich Chan seizing upon the opportunity offered him by that event, marched with an army from Kashgar to Bochara, and rooted Abdul Mallick and his adherents out of the empire and the soil of life. Thus the prosperity of the house of Samania, which had continued for the space of one hundred and twenty-seven years to illuminate the firmament of empire, set for ever in darkness.

Sultan Mamood at this juncture, employed himself in settling the government of the countries of Balich and Chorassan, which he regulated in such a manner, as to exalt the voice of his fame so high, that it reached the ears of the Calipha of Bagdat, Al Kadir Billa Abbassi. The Calipha sent him a rich Chelat *, such as he had never before bestowed on any King, and dignified Mamood with the titles of Amin ul Muluck Emin ul Dowla †.

In the end of the month Zicada, in the year three hundred and ninety, the Sultan hastened from Balich to Herat, and from Herat to Seistan, where he defeated Chiliph ben Amid the governor of Bochara, and returned to Ghizni. He then turned his face to Hindostan, took many forts and countries; in which having settled his own governors, he again returned to his dominions, where he spread the carpet of justice so smoothly upon the face of the earth, that the love of him, and loyalty gained place in every heart. Having at the

* Chelat signifies an honorary dress.

† The protector of the state, and the treasurer of fortune.

fame



same time set a treaty on foot with Elich Chan, he had the province of Mavir'ul Nere ceded to him, for which he made an ample return in presents of great value; and the strictest friendship, and greatest familiarity, for a long time subsisted between the Kings.

A. D. 1000.
Higer. 391.

Sultan Mamood having made a vow, that if ever he should be blessed with tranquillity in his own dominions, he would turn his arms against the idolators of Hindostan, marched in the year three hundred and ninety-one from Ghizni, with ten thousand of his chosen horse, and came to Peshawir, where Jeipal ‡, with twelve thousand horse and thirty thousand foot, supported by three hundred chain-elephants, opposed him on Saturday the eighth of Mohirrim, in the three hundred and ninety-second of the Higer. An obstinate battle ensued, in which, Sultan Mamood was victorious; Jeipal, with fifteen of his principal friends, was taken prisoner, and five thousand of his troops lay dead upon the field. Sultan Mamood in this action acquired great fame and wealth, for round the neck of Jeipal only, were found sixteen strings of jewels, each of which was valued at one hundred and eighty thousand rupees.

His second expedition to Hindostan.

Jeipal defeated and taken.

After this victory, the Sultan marched from Peshawir, and investing the fort of Bitinda, reduced it, and releasing his prisoners upon the payment of a large ransom and a stipulation of an annual tribute, returned to Ghizni. It was in those ages a custom of the Hindoos, that whatever Raja was twice worsted by the Mussulmen, should be, by that disgrace, rendered unfit for further command. Jeipal in compliance to this custom, having raised his son to the government, ordered a funeral pile to be prepared, upon which he sacrificed himself to his Gods.

The death of Jeipal.

In the Mohirrim of the year three hundred and ninety-three, Mamood again marched into Seistan, and brought Chiliph, who

Mamood's third expedition to India.

‡ Raja of Lahere.

VOL. I.

I

had



A. D. 1002.
Higer. 393.

had misbehaved in his government, prisoner to Ghizni. Finding that the tribute from Hindostan had not been paid in the year three hundred ninety-five, he directed his march towards the city of Battea; and leaving the boundaries of Moulton, arrived at Tahera, which was fortified with an exceeding high wall, and a deep broad ditch. Tahera was at that time governed by a Raja, called Bachera, who had, in the pride of power and wealth, greatly molested the Mahommedan governors, whom the Sultan had established in Hindostan. Bachera had also refused to pay his proportion of the tribute to Annindpal, the son of Jeipal, of whom he held his authority.

When Sultan Mamood entered the territories of this Raja, he drew out his troops to receive him, and taking possession of strong posts, continued to engage the Mahommedans for the space of three days; in which time, they suffered so much, that they were on the point of abandoning the attack: But on the fourth day, Sultan Mamood spoke at the head of his troops, and encouraged them to glory. He concluded with telling them, that this day he had devoted himself to conquest or to death. Bachera, on his part, invoked the Gods at the temple, and prepared with his former resolution to repel the enemy. The Mussulmen advanced with great impetuosity, but were repulsed with slaughter; yet returning with fresh courage, and redoubled rage, the attack was continued till the evening, when Sultan Mamood turning his face to Caba*, invoked the aid of the prophet in the presence of his army.—“Advance, advance, cried then the Sultan, our prayers have found favour with God.”—Immediately a great shout arose among the host, and the Mussulmen pressing forward, as if they thirsted for death, obliged the enemy to give ground, and pursued them to the gates of the town.

* The holy temple of Mecca.

Sultan



Sultan Mamood having next morning invested the place, gave orders to make preparations for filling up the ditch; which in a few days was nearly compleated. Bachera finding he could not long 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 Sind. The Sultan being informed of his retreat, detached part of his army to pursue him. Bachera by this time was deserted by his fortune and by the most of his friends; he found himself surrounded by the Mussulmen, and he attempted, in vain, to force through them his way: Being just upon the point of being taken prisoner, he turned his sword against his breast, and the most of his adherents were slaughtered in attempting revenge. Sultan Mamood had in the mean time taken Tahera by assault. He found there one hundred and twenty elephants, many slaves, and rich plunder, and annexing the town and its dependencies to his own dominions, he returned victorious to Ghizni.

A. D. 1004.
Higer. 305.
Defeats Bachera,

who kills himself.

In the year three hundred and ninety-six, he formed the design of re-conquering Moulton, which had revolted from his obedience. Shuh Amid Lodi, the regent of Moulton, had formerly paid Mamood allegiance, and after him, his grandson Abul Fatte Daood, till the expedition against Raja Bachera, when he withdrew his loyalty.

Mamood's
fourth expedition into India,

The king marched in the beginning of the spring, with a great army from Ghizni, and was met by Annindpal, the son of Jeipal, in the hills of Peshawir, whom he defeated and obliged to fly into Cashmire. Annindpal had entered into an alliance with Abul Fatte, and as there were two passes only, by which the Mahommedans could enter Moulton, Annindpal had taken upon himself to secure that by the way of Peshawir, which Sultan Mamood chanced

Defeats Annindpal,
Raja of Lahore.



A. D. 1005. to take. The Sultan returning from the pursuit, entered Moulton, by the way of Betinda, which was his first intention. When Abul Fatte received intelligence of the fate of Annindpal, thinking himself too weak to keep the field, he shut himself up in his fortified places, and submissively solicited forgiveness for his faults, promised to pay a great tribute, and for the future, to obey implicitly the Sultan's commands. Mamood received him again as a subject, and prepared to return to Ghizni, when news was brought to him from Arfilla Hajib, who commanded at Herat, that Elich Chan had invaded his government with an army. The Sultan hastened to settle the affairs of Hindostan, which he put into the hands of Shockpal, an Hindoo prince, who had been with Abu Ali Sumjure in Peshawir, and had turned Mussulman by the name of Zab Sais.

Misunder-
standing be-
tween Ma-
mood and
Elich Chan,

who invades
Chorassan.

The particulars of the war of Mamood with Elich Chan are these: We have already mentioned that an uncommon friendship had subsisted between this Elich Chan, King of Kashgar, and Sultan Mamood. The Sultan himself was married to the daughter of Elich Chan, but some factious men about the two courts, by misrepresentations of the princes to one another, changed their former friendship into enmity. When Sultan Mamood therefore marched to Hindostan, and had left the fields of Chorassan almost destitute of troops, Elich Chan took that opportunity, and resolved to appropriate that province to himself. To accomplish his design, he ordered his chief general Sipistagi, with a great force, to enter Chorassan; and Jaffier Tighi, at the same time, was appointed to command in the territory of Balich. Arfilla Hajib, the governor of Herat, being informed of these motions, hastened to Ghizni, that he might secure the capital. In the mean time, the chiefs of Chorassan finding themselves deserted, and being in no condition to oppose the enemy, submitted themselves to Sipistagi.

But



But Sultan Mamood having by great marches reached Ghizni, he poured onward like a torrent, with his army towards Balich. Jaffier Tigghi, who had by this time possessed himself of the place, fled towards Turmuz at his approach. The Sultan then detached Arfilla Hajib with a great part of his army, to drive Sipistagi out of Chorrassan; and he also, upon the approach of the troops of Ghizni, abandoned Herat, and marched towards Mavir ul Nere.

A. D. 1006.
Higer. 397.
Mamood
marches
against him.

Elich Chan seeing the bad state of his affairs, solicited the aid of the King of Chutun Kudir Chan, who marched to join him with fifty thousand horse. Strengthened by this alliance, he crossed, with the confederate armies, the river Gion,† which was five pharangs from Balich, and opposed himself to the camp of Sultan Mamood. The Sultan immediately drew up his army in order of battle, giving the command of the center to his brother Amir Nisir, supported by Abu Nisir Faioon, regent of Gorgan, and by Abdulla Jai, a chief, of reputation in arms. The right wing he committed to the care of Alta Sash, an old experienced officer, while the left was the charge of Arfilla Hajib, an Omrah of the Afghans. The front of his line he strengthened with five hundred chain-elephants, with intervals behind them, to facilitate their retreat.

Elich Chan posted himself in the center, Kudir Chan led the right, and Jaffier Tigghi the left. The armies advanced to the charge. The shouts of warriors, the neighing of horses, and the clashing of arms rent the ears of the firmament; while dust obscured the face of day. The flame of war was at once blown up by a storm of rage; and the clay of the field was tempered with blood. The fountains of life were opened by the edge of the sword, and the sharp point of the deathful spear.

Comes to battle with Elich Chan,

† The Oxus.



A. D. 1006.
Higer, 397.

Elich Chan advancing with some chosen squadrons, threw disorder into the center of Sultan Mamood's army, and was busy in the affairs of death. Mamood perceived his progress, leaped from his horse, and kissing the ground, invoked the aid of the Almighty. He instantly mounted an elephant of war, encouraged his troops, and made a violent assault upon Elich Chan. The elephant seizing the standard-bearer of the enemy, folded round him his trunk, and tossed him aloft into the sky. He then pressed forward like a mountain removed from its place by an earthquake, and trod the enemy like locusts under his feet.

who is totally
overthrown.

When the troops of Sultan Mamood saw their King forcing thus his way alone through the enemy's ranks, they rushed on with headlong impetuosity, and drove the enemy with great slaughter before them. Elich Chan abandoned by fortune and his army, turned his face to flight. He crossed the river with a few of his surviving friends, never afterwards appearing in the field to dispute glory with Sultan Mamood.

Mamood's
army in
distress.

The Sultan 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 the king was positive in his resolution, and marched two days after the runaways. On the third night, a great storm of wind and snow overtook the army of Mamood in the desert. The king's tents were with much difficulty pitched, while the army was obliged to lie in the snow. Mamood having ordered great fires to be kindled around his tents, they became so warm, that many of the courtiers began to turn off their upper garments; when a facetious chief, whose name was Dilk, came in shivering with cold. The King observing him, said, Go out Dilk, and tell the Winter that he may burst his cheeks with blustering, for here we value not his resentment.



ment. Dilk went out accordingly, and returning in a short time, A. D. 1007.
kissed the ground, and thus presented his address. "I have de- Higer. 398.
livered the Sultan's message to Winter, but the surly season replies, Facetious an-
that if his hands cannot tear the skirts of the King and his attend- swer of an of-
ants, yet he will so execute his power to night on his army, that in ficer to Ma-
the morning his Majesty shall be obliged to saddle his own horses." mood.

The King smiled at this reply, but it presently rendered him Mamood de-
thoughtful, and determined him to proceed no farther. In the feats and
morning some hundreds of men and horses were found to have takes Zab
perished with the cold. Mamood at the same time received advice Sais.
from Hindostan, that Zab Sais had thrown off his allegiance, and
returning to his former religion, expelled all the officers who had
been appointed by the King, from their respective departments.
The Sultan immediately determined to punish this revolt, and with
great expedition, advanced towards India. He detached some part
of his cavalry in front, who coming unexpectedly upon Zab Sais,
defeated him, and brought him prisoner to the King. The rebel
was fined in four lacks of rupees, of which the Sultan made a pre-
sent to his treasurer, and kept Zab Sais a prisoner for life.

The King having thus settled his affairs in Hindostan, returned in Annindpal
autumn to Ghizni, where he remained for the winter, in peace. raises disturb-
ances.
But in the spring of the year three hundred and ninety-nine, An-
nindpal began to raise disturbances in Moulton, so that Mamood Mamood's
was obliged to undertake another expedition into those parts, with a fifth expedi-
tion into
India.
great army, to correct the Hindoos. Annindpal hearing of the
Sultan's intentions, sent ambassadors every where to request the
assistance of the other Rajas of Hindostan; who considered the ex-
tirpation of the Mussulmen from Hindostan, as a meritorious and
political action.

The



A. D. 1008.
Higer. 399.
The Rajas
confederate
against him.

The Rajas of Ugein, Gualiar, Callinger, Kinnoge, Delhi and Ajmere, entered into a confederacy, and collecting their forces, advanced towards Punjaab with the greatest army that had been for some hundreds of years seen upon the plains of Hindostan. The two armies came in fight of one another in a great plain near Pishawir. They remained there encamped forty days without action: but the troops of the idolaters daily increased in number. They were joined by the Gickers and other tribes with numerous armies, and surrounded the Mussulmen, who fearing a general assault were obliged to entrench themselves.

They are
overthrown.

The King having thus secured himself, ordered a thousand archers to his front, to endeavour to provoke the enemy to advance to the entrenchments. The archers accordingly were attacked by the Gickers, who notwithstanding all the Sultan could do, pursued the runaways within the trenches, where a dreadful scene of slaughter ensued on both sides, in which five thousand Mussulmen in a few minutes drank the wine of martyrdom. The enemy at length being slain as fast as they advanced, the attack became fainter and fainter, when on a sudden the elephant upon which Annindpal rode took fright at the report of a gun*, and turned his face to flight. This circumstance struck the Hindoos with a panic, for thinking they were deserted by their sovereign they immediately followed the example. Abdulla Tai, with six thousand Arabian horse, and Arfilla Hajib, with ten thousand Turks, Afghans, and Chillages, pursued the enemy for two days and nights; so that twenty thousand Hindoos were killed in their flight, together with the great multitude which fell on the field of battle.

A great
slaughter of
the Hindoos.

Thirty elephants with much rich plunder were brought to the King, who to establish the faith, marched against the Hindoos of

* According to our accounts there were no guns at this time, but many Eastern authors mention them, ascribing the invention to one Lockman.

Nagracut,



Nagracut, breaking down their idols and subverting their temples. A. D. 1008.
Higer. 399.
There was at that time in the territory of Nagracut a famous fort called Bimé, which the Sultan invested, after having destroyed the country round with fire and sword. Bimé was built by Raja Bimé on the top of a steep mountain, and here the Hindoos, on account of its strength, had repositied the wealth consecrated to their idols in all the neighbouring kingdoms; so that in this fort there was a greater quantity of gold, silver, precious stones and pearls, than had been ever collected into the royal treasury of any prince on earth. The Sultan Mamood invests Bimé. invested the place with such expedition that the Hindoos had not time to throw troops into it for its defence, the greatest part of the garrison being before carried into the field. Those within consisted for the most part of priests, a race of men who having little inclination to the bloody business of war, in a few days solicited to be permitted to capitulate. Their request being granted by Mamood, they opened the gates, and fell upon their faces before him; and with a few of Bimé taken. his officers and attendants, he immediately entered the place.

In Bimé were found seven hundred thousand golden dinars, seven hundred maunds* of gold and silver plate, forty maunds of pure gold in ingots, two thousand maunds of silver bullion, and twenty maunds of various jewels set, which had been collecting from the time of Bimé. With this immense treasure the King returned to Ghizni, 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, in a great plain without the city of Ghizni, and after the feast every individual received a princely present.

In the following year the Sultan led his army towards Ghor. The governor of that country, Mahummud ben Suri, with ten thousand troops, opposed him. From morning to noon the fire of war flamed,

* The least maund in India is about forty pounds avoirdupoise.



A. D. 1009.
Higer, 400.

Mamood re-
duces Ghor.

and justice was done to valour on both sides. The Sultan finding that the troops of Ghor defended themselves in their intrenchments with such obstinacy, commanded his army to make a feint of retreating, to allure the enemy out of their fortified camp, which accordingly succeeded. The Ghorans being deceived, pursued the army of Ghizni to the plain, where the Sultan facing round with his troops, attacked them with great impetuosity and slaughter. Mahummud Suri was taken prisoner and brought to the King, but in his despair he had taken poison, which he always kept under his ring, and died in a few hours. His country was annexed to the dominions of Ghizni.

Some historians affirm, that neither the sovereigns of Ghor, nor its inhabitants were Mussulmen, till after this victory, whilst others of good credit assure us, that they were converted many years before, even so early as the time of Ali.

Mamood in the same year was under the necessity of marching again into Moultan, which had revolted, but having soon reduced it, and cut off a great number of the chiefs, he brought Daood ben Nazir prisoner to Ghizni, and confined him in the fort of Gorci for life.

His sixth ex-
pedition to
India.

In the year 402, the passion of war fermenting in the mind of Mamood, he resolved upon the conquest of Tannasar* in the kingdom of Hindostan. It had reached the ears of the King, that Tannasar was held in the same veneration by idolaters, as Mecca was by the Mussulmen; that there they had set up a whole tribe of rich idols, the principal of whom they called Jug Soom; that this Jug Soom they pretended to say existed when as yet the world existed not. When the Sultan reached the country of Punjaab, he wanted that according to the treaty that subsisted between him and Annindpal, he should not be disturbed in his march through that country. He

* A city fourteen crores to the West of Delhi,

accordingly.



accordingly sent an embassy to Annindpal, advising him of his intentions, and desiring him to send guards for the protection of his towns and villages, which he would take care should not be molested by the followers of his camp.

A. D. 1011.
Higer. 402.
Sends an ambassador to
Annindpal.

Annindpal agreed to this proposal, and prepared an entertainment for the reception of the King, issuing out an order for all his subjects to supply the Sultan's camp with every necessary of life. He in the mean time sent his brother with two thousand horse to meet the King and deliver this embassy to those who approached the throne:

“That he was the subject and slave of the King; but that he begged permission to acquaint his majesty that Tannasar was the principal place of worship of the inhabitants of that country: that if it was a virtue required by the religion of Mamood to destroy the religion of others, he had already acquitted himself of that duty to his God, in the destruction of the temple of Nagracut. But if he should be pleased to alter his resolution against Tannasar, Annindpal would undertake that the amount of the revenues of that country should be annually paid to Mamood, to reimburse the expence of his expedition: that besides he, on his own part, would present him with fifty elephants and jewels to a considerable amount.”

Annindpal's
request to
Mamood,

The King replied, “That in the Mussulman religion it was an established tenet, that the more the glory of the prophet was exalted, and the more his followers exerted themselves in the subversion of idolatry, the greater would be their reward in heaven. That therefore it was his firm resolution, with the assistance of God, to root out the abominable worship of idols from the face of the country of Hindostan. Why then should he spare Tannasar?”

is refused.

When this news reached the Raja of Delhi, he prepared to oppose the invaders, sending messengers all over Hindostan to acquaint the

K 2

Rajas



A. D. 1011.
Higcr. 402.

Rajas that Sultan Mamood, without any reason or provocation, was marching with an innumerable army to destroy Tannafar, which was under his immediate protection: that if a mound was not expeditiously raised against this roaring torrent, the country of Hindostan would be soon overwhelmed in ruin, and the tree of prosperity rooted up: that therefore it was adviseable for them to join their forces at Tannafar, to oppose with united strength the impending danger.

Tannafar
taken.

But Sultan Mamood reached Tannafar before they could take any measures for its defence, plundered the city and broke down the idols, sending Jug Soom to Ghizni, where he was soon stripped of his ornaments. He then ordered his head to be struck off, and his body to be thrown on the highway. According to the account of Hadge Mahumud of Kandahar, there was a ruby found in one of the temples which weighed four hundred and fifty miskal *.

Mamood's
designs a-
gainst Annind-
pal

Mamood, after these transactions at Tannafar, proceeded to Delhi, which he also took, and wanted much to annex it to his dominions. But his councillors told him that it was impossible to keep the Rajaship of Delhi, till he had entirely subjected Moulton under the Musulman government, and exterminated the power and family of Annindpal. The King approved of this council, and he immediately determined to proceed no farther against that country till he had accomplished the reduction of Moulton and Annindpal. But that prince behaved with so much policy and hospitality that he changed the purpose of the King, who returned to Ghizni. He brought to Ghizni forty thousand captives and much wealth, so that that city could now be hardly distinguished in riches from Hindostan itself.

averted by
the policy of
that prince.

* A miskal is thirty-six ratty, and a ratty seven eighths of a carat, so that the size of this ruby is too improbable to deserve any credit.



SECTION V.

The History of the Reign of Sultan Mamood, from the Year 403 to his Death in the Year 419.

IN the 403d year of the Higerah, the general of Arfilla Hajib, ^{A. D. 1012.} governor of Herat, conquered the country of Girgistan, and ^{Higer. 403.} brought Shar ul Nisier, ruler of that province, prisoner to Ghizni. Sultan Mamood at this time wrote to Calipha Abassi al Kadir Billa, ^{Mamood's} that the greatest part of the kingdom of Choraslan was under his ^{embassy to the} jurisdiction, and that he hoped he would order his governors to give up the remainder. The Caliph, fearing his great power which might fall upon his other dominions, consented to this demand.

The Sultan, in the year 404, drew his army against the fort of Nindoona, which is situated upon the mountains of Belnat, and was ^{His seventh expedition into India.} in the possession of the Raja of Lahore. Annindpal by this time was dead, and his son had acceded to his government. When Pitterugepal, for that was the new Raja's name, saw that he could not stand against the Sultan in the field, he drew off his army towards Cashmire, leaving a good garrison for the defence of the place. The Sultan immediately invested it, and with mining and other arts of attack, assiduously employed himself; so that in a few weeks the governor seeing his walls in ruins was under the necessity of begging to capitulate. The Sultan granted his request, took every thing of value out of the place, appointed a governor, and set out without delay for Cashmire, upon which Pitterugepal abandoned that province and fled to the hills. The Sultan plundered the country, in which he found great wealth, and having forced the inhabitants to acknowledge the prophet, returned with the spoil to his capital.

Mamood.



A. D. 1015.
Higer. 406.
Returns to
Casmire.

Mamood, in the year 406, returned with an army to Casmire, to punish the revolted chiefs, and to besiege some forts which he had not reduced in his former expedition. The first of those forts was Lokote, very famous for its height and strength, which entirely defeated the Sultan's utmost efforts; for not being able to reduce it, all the summer season, he was obliged, on the approach of winter, to abandon his enterprize, and return to Ghizni. On his way home he was led astray by his guides, and fell into an extensive morass covered with water, from which he, for several days, could not extricate his army, so that many of his troops perished upon that occasion.

Abul Abas,
Sultan of
Charizm, de-
mands Ma-
mood's sister
in marriage.

Abul Abas Mamoo, in the course of the same year, wrote to Sultan Mamood, to ask his sister in marriage. Mamood consented to the match, and sent her to Charizm according to his desire. In the year 407, a tribe of plunderers rising against Abul Abas Charizm Shaw, and defeating him, he fell into their hands, and was put to death. Sultan Mamood having had advice of this disaster, marched to Balich, and from thence to Charizm, and, when he arrived at Hisserbund, on the frontiers of that country, he ordered Mahummud Tai to advance before him with a detachment. When the Mussulmen were at prayers in their camp, Himar Tash, the general of the Charizmians, rushed upon this detachment from a neighbouring wood, and making a great slaughter, put them to flight. The Sultan having received intelligence of this affair, supported them with several squadrons of his best horse. The runaways deriving courage from this reinforcement, returned to the charge, routed the enemy, and took their chief prisoner, whom they carried before the King.

Which is re-
venged by
Mamood.

Mamood advancing to the fort of Hazar Asp, perceived the troops of Charizm prepared to receive him in the field before it: But they were soon defeated, their general, Abistagi Bochari, taken prisoner, and the murderer of Abul Abas met the just vengeance due to his crime.



crime. The Sultan spent some time in regulating the government, ^{A. D. 1016.} which he bestowed upon Amir Hajib, with the title of Charizm ^{Higer. 407.} Shaw: He annexed also to his government the province of Orgunge. Returning to Balich, Mamood gave the government of Herat, to his son Amir Musaood, appointing Abu Sul his vizier, and the government of Gurgan he conferred upon his younger son Amir Mahumud, under the care of Abu Bicker. After the final settlement of the affairs of Charizm, the Ghiznian army were cantoned, for the winter, at Balich.

In the beginning of the year 409, as soon as the sun began to ^{Mamood's} awake the children of the spring, Sultan Mamood, with a hundred ^{eighth expe-} thousand chosen horse, and thirty thousand foot, raised in the ^{dition into In-} countries of Turkistan, Maverulnere, Chorraflan, and the adjacent ^{dia.} provinces, undertook an expedition against Kinnoge, which, from the time of Gustasp to this period, had not been visited by any foreign enemy. Kinnoge was distant from Ghizni three months march, and seven great rivers rushed across the way. When Mamood reached the confines of Cashmire, the Raja sent him presents of every thing curious and valuable in his country, and waited to have the honour of expressing his loyalty. When the Sultan, with much difficulty, had conducted his army through the mountains, he entered the plains of Hindostan, drove all opposition before him, and advanced to Kinnoge †.

He there saw a city which raised its head to the firmament, and ^{The great city} which, in strength and structure, might justly boast to have ^{of Kinnoge} no ^{submits.} equal. The Raja of this rich city, whose name was Korrah, and who affected great pomp and splendor, being thus unexpectedly invaded, had not had time to put himself in a posture of defence, or to collect his troops together. Terrified by the great force, and warlike appearance of the Sultan, he, in his embarrassment, resolved to

† Mamood's route lay through the mountains behind Cashmire; and he must have entered Hindostan by the way of Tibet.



A. D. 1018. sue for peace, and accordingly went out, with his family, to the
Higer. 409. camp, where he submitted himself to the mercy of the King. Some
authors relate, that he even turned Mussulman, or true believer.

Mamood ad-
vances to-
wards Merat;
which he
takes.

The Sultan tarried in Kinnoge only three nights, and then turned
his face towards Merat, the Raja of which place; by name Hirdit, re-
treated with his army, leaving only a garrison, which was obliged
to capitulate in a few days. The terms were two hundred and
fifty thousand rupees, and fifty elephants, to be paid by the Raja,
besides the plunder of the city. The Sultan marched from thence to
invest the fort of Mavin, upon the banks of the river Gihon, now
called the Jumna. The Raja of Mavin coming forth to make his
submission, at the head of his troops, a quarrel accidentally ensued
between some soldiers, and immediately the action became general.
Calchunder the Raja, and most of his troops, being driven into the
river, he drew his sword against his own wife and children, and
having dispatched them, turned it in despair upon himself. The
fort immediately surrendered, where the conqueror found much trea-
sure and rich spoil, among which were seventy elephants of war.

Marches
against and
takes Muttra.

Great spoil
found in Mut-
tra.

When Mamood had here refreshed his troops, he was given to
understand, that, at some distance, there was a rich city, called
Muttra,* consecrated to Kissen Basdeo, which in buildings and
extent yielded to none in Hindostan. The Sultan directed his march
towards the place, and entering it, with very little opposition from
the troops of the Raja of Delhi, to whom it belonged, gave it up to
plunder. He broke down or burnt all the idols, and amassed an
immense quantity of gold and silver, of which those figures were
mostly made. He intended to destroy the temples, but he found
that the labour exceeded his capacity; while some say that he was

* Muttra stands upon the Jumna 36 miles above Agra, and is still a very consider-
able city.

turned



turned from his purpose, by the admirable beauty and structure of those edifices. He, it is certain, extravagantly extolled the noble beauty of the buildings and city, in a letter to the Omrahs of Ghizni, after this conquest. A. D. 1018.
Higer. 409.

It is said that the Sultan found in Muttra five great idols of pure gold, with eyes of rubies, each of which eyes were worth fifty thousand dinars. Upon another idol, he found a sapphire, weighing four hundred miskal; and the image being melted down, produced ninety-eight thousand three hundred miskal of pure gold. Besides these, there were above a hundred idols of silver, which loaded a hundred camels with bullion. The Sultan, having tarried here twenty days, in which time the city suffered greatly from fire, besides what it suffered from the hand of ravage and desolation, he marched against the other fortified places in these districts, some of which he took himself, while others fell into the hands of his chiefs.

One of those forts called Munge, held out twenty-five days, being full of Rajaputs; but when they found the place no longer tenable, some rushed through the breaches among the enemy and met that death which they no longer endeavoured to avoid. Some threw themselves headlong from the walls, and were dashed to pieces, while others burnt themselves in their houses, with their wives and children; so that not one of the garrison survived this fatal catastrophe.

The Sultan having secured what was valuable, invested the fort of Chundpal. But Chundpal, for that also was the Raja's name, 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 the Sultan divided among his troops.



A. D. 1018.
Higer. 407.
Mamood
marches
against Jundroy.

Mamood immediately march'd against a proud and imperious Raja, whose name was Jundroy. This Raja, after some skirmishes, finding himself unable to cope with the King, sent off his treasure, and other valuable effects, and fled also to the mountains. Jundroy had an elephant of a most uncommon size, such as had never before been seen in Hindostan; nor was he more remarkable for his enormous bulk, than for his docility and courage. The Sultan 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. But the obstinacy of Jundroy would never listen to any terms with the Mussulmen, so that Mamood, with regret, was obliged to desist. The elephant however happened one night to break loose from his keepers, and went into the Sultan's camp, where he permitted himself to be mounted and brought before the King, who received him with great joy, and named him, The gift of God.

Returns to
Ghizni.

The Sultan, loaded with spoil, and encumbered with captives, returned to Ghizni; where he enumerated the articles of his plunder. It consisted of twenty million of dirms, fifty-three thousand captives, three hundred and fifty 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.

Builds the Celestial Bride.

The Sultan upon his return to Ghizni, ordered a magnificent mosque to be built of marble and granate, of such beauty and structure, as struck every beholder with astonishment and pleasure. This mosque he afterwards adorned with such beautiful carpets, chandeliers, and other ornaments of silver and gold, that it became known by the name of the Celestial bride. In the neighbourhood of this mosque he founded an university, which he furnished with a vast collection of curious books, in various languages, and with natural and artificial



artificial curiosities. He appropriated a sufficient fund for the main-^{A. D. 1018,}
tenance of the students, and learned men who were appointed to^{Higer. 409.}
instruct the youth in the sciences.

When the nobility of Ghizni saw that the taste of their King began^{Magnificence}
to run upon architecture, they also endeavoured to outvie each other,^{of the Ghiz-}
in the magnificence of their private palaces, as well as in public^{nians.}
buildings, which they raised for the embellishment of the city.
Thus in a short space of time the capital was ornamented, with
mosques, porches, fountains, reservoirs, aqueducts and cisterns, in
a degree superior to any city at that time in the east. Some authors
affirm, that among the curiosities which the Sultan possessed, there
was a bird, of the size of a cuckoo, which was possessed of this par-
ticular instinct or quality, that whenever poison was brought, how-
ever secretly, into the apartment in which he hung, he was affected
with the smell in such a manner, as to fly distractedly about his cage,
while the tears streamed involuntarily from his eyes. This bird,
with other curiosities, was sent as a present to the Caliph of Bagdat,
Al Kadir Billa Abassi. We, however, believe, that this story rose
from the policy of Mamood, and the credulity of mankind, rather
than that it had actually any foundation in truth. Other authors
mention a stone which he brought from Hindostan, as a great curiosity.
This stone being dipped in water, and applied to a wound, proved a
powerful and efficacious remedy.

The Sultan, in the year 410, ordered a writing of victories * to^{Mamood}
be made out, which he sent to the Caliph, who ordered it to be^{writes to the}
read to the people of Bagdat, making a great festival upon the occa-^{Caliph.}
sion, to express his joy for the propagation of the faith, which
now begun to be spread over almost the whole face of the earth.

* This was an account of Mamood's wars in verse.



A. D. 1021.
Higer. 412.

Sends a con-
voy with the
pilgrims to
Mecca.

In the year 412 Mamood was presented with a petition from his subjects, setting forth, that some tribes of the wild Arabs had, for many years, shut up the roads to Mecca, so that, for fear of them, and on account of the weakness of the Caliph, who neglected to expel them, they had not been able to pay their devotions at the shrine of the prophet. The Sultan immediately appointed Abu Mahummud, his chief justice, with a considerable force, to protect the cassila.† But lest the enemy should be too strong for him, he sent thirty thousand dirms, to procure a safe journey to the pilgrims. Accordingly many thousands of all degrees prepared to go to Mecca.

Who defeat
the wild A-
rabs.

When they had wound up their way, as far as the desert of Achtid, they beheld a great camp of Arabs, pitched in their way. The banditti drew up in order to receive them. Abu Mahummud being desirous of treating with the Arabs, sent a message to their chief, offering him five thousand dirms. The chief, instead of accepting the proposal, resented it so much, that, without delay, he advanced with intention to rob the Cassila. Abu Mahummud, in the meantime, drew out his troops to receive the robbers, when fortunately, in the very beginning of the action, a Turkish slave, in the Cassila, who was master of the art of archery, lodged an arrow in the brain of Himad ben Ali, the chief of the Arabs. The banditti immediately upon the fall of their chief, turned their face to flight; and the Cassila, without further disturbance, proceeded to Mecca; and having paid their devotions, returned by the same way, and arrived safe at Ghizni.

Mamood's
ninth expedi-
tion into In-
dia.

The Sultan received, this year, advices from Hindostan, that the neighbouring Raja's had, in his absence, fallen upon Korrah, the Raja of Kinnoge, for having entered into an alliance, and for putting himself under the protection of the Sultan. Mamood immediately

† The Caravan of Pilgrims.



marched to the aid of his vassal ; but before he could arrive, Raja Nunda of Callinger, had drawn his army upon Kinnoge, and had slain Raja Kurrah with a great many of his principal warriors. The Sultan arriving at the river Jumna, encamped on the bank opposite to the enemy.

Seven officers in his army, without orders, swam across the river, and entering the enemy's camp in the morning by surprize, struck such a pannick in their troops, that they all betook themselves to flight. The King, notwithstanding their success, was greatly enraged, but passing with the remainder of his army, he immediately commenced the pursuit.

When Nunda came to the frontiers of his own dominions, he halted with his army, and prepared to receive the Sultan with thirty six thousand horse, forty five thousand foot, and six hundred and fifty Elephants. The Sultan, after having reconnoitred the strength of the enemy and their situation, from a rising ground, prostrated himself before God, and pray'd that the standard of Islamism might be exalted with glory and triumph. The day being far advanced, he determined to wait for the morning, which in the event, disappointed his hopes and ambition, for Nunda decamp'd in the night with the utmost disorder, leaving his tents, equipage and baggage behind him.

The Sultan, having next morning reconnoitred the woods and hollow grounds around, ordered his army to march into the enemy's camp, and to lengthen their hands upon the spoil, which proved to be very considerable, besides five hundred and eighty Elephants which were found in the neighbouring wood. He then laid waste, with fire and sword, the country, and returned to Ghizni without prosecuting the war any further.

He:



A. D. 1022.
Higer. 411.
Mamood's ex-
pedition to
Kiberat,

He had not remained there many days, before he heard that the inhabitants of Kiberat and Nardein, countries upon the boundaries of Hindostan, would not acknowledge the Mussulman faith, but continued the worship of Lions †. Mamood resolved to compel them, and accordingly marched towards their country, taking with him a great number of masons, carpenters, smiths, and labourers, that he might there build a fort, to overawe them after his departure.

which he re-
duces.

The Lord of the country of Kiberat, finding he could not pretend to oppose the Sultan, submitted himself, acknowledging the faith of the Prophet. Hajib Ali was sent with a division of the army, to reduce the country of Nardein, which he soon accomplished, pillaging the country, and carrying away many of the people captives.

A curious in-
scription.

There was a temple in Nardein which Hajib destroyed, and brought from thence a stone, upon which there was a curious inscription, which bore that it was forty thousand years old.

Mamood's
tenth expedi-
tion to India.

The Sultan ordered a fort to be built in that place, and left it under the care of Ali Ben Kudur. He himself, in the mean time, return'd by the way of Lahore, and in his march invested the strong hold of Locoat, in the province of Cashmire. He besieged the place for a whole month, but finding it impregnable, he decamped, and proceeding to Lahore, entered that city without much opposition, giving it up to be sack'd by his troops. Here wealth, and precious effects, beyond the power of estimation, fell into their hands.

Lahore re-
duced.

† The Divinity is worshipped under the figure of a Lion by some of the Hindoos: That animal being, in their opinion, a proper emblem of almighty power and strength.

Pattu-



Patturugepal, the Raja, unable to contend with so powerful an adversary, fled to Ajmere for protection; and the Sultan immediately appointed one of his Omrahs to the government of Lahore, and sent other commanders to various districts in the territories of Hindostan. Mamood himself returned in the spring to Ghizni.

The martial disposition of Mamood could not rest long in peace. He marched again by the way of Lahore, in the 414th year of the Higerah, against Nunda the Raja of Callinger, with a great army. Passing by the fort of Gualier, he ordered it to be besieged; but the Raja of that province prevailed upon him to remove from before that place in a few days, by the means of rich presents and thirty five Elephants: The Sultan immediately directed his march to Callinger, invested that city, and Nunda offered him three hundred Elephants and other presents for peace.

The Sultan consented to the terms proposed; and the Raja, to try the bravery of the Sultan's troops, intoxicated the Elephants with certain drugs, and let them loose without riders into the camp; Mamood seeing the animals advancing, perceived the trick, by the wildness of their motions, and immediately ordered a party of his best horse to seize, kill, and drive them from the camp: Some of the Turks, emulous to display their bravery in the presence of their King, and of both armies, mounted the greatest part of the Elephants, and drove the rest into an adjacent wood, where they were soon reduced to obedience.

The enemy, upon seeing the resolution of the Ghiznians, were much intimidated, and Nunda taking advantage of one of the foibles of Mamood, sent to him a panegyrick, in the Indian tongue. The King was much pleased with this elegant piece of flattery; for the poetry was much admired by the learned men of Hind, Arab, and Agim,

A. D. 1022.
Higer. 413.

Mamood's
eleventh ex-
pedition to
India.

Nunda sub-
mits.

His panegy-
rick upon Ma-
mood.



A. D. 1024.
Higer. 415.

Agim, who were at his court. To make return for this compliment, the Sultan conferred the government of fifteen forts upon Nunda, with many other curious presents; but the peace was principally ratify'd by means of many valuable presents in jewels and gold, on the part of Nunda. Mamood immediately return'd to Ghizni.

Mamood
musters his
forces.

The Sultan, in the year 415, mustered all his forces. He found them, exclusive of his garrisons, and those upon duty in various parts of his dominions, to consist of fifty five thousand chosen horse, one thousand three hundred Elephants, and one hundred thousand infantry. With this force, excepting a part of the infantry, which he left at Ghizni, he marched to Balich to expel Ali Tiggi from the government of Maverulnere for oppressing the people, who complained of his tyranny to the King. When the chiefs of Maverulnere heard that the King had cross'd the Jagetay, they came with presents to meet him; Eufuph Kudir Chan, King of Turkistan, paid him, at the same time, the compliment of a visit, and was received with joy and friendship. The Sultan prepared a great feast upon the occasion; and after having concluded a treaty, the Monarchs took leave of each other, making an exchange of princely presents.

Ali Tiggi, seizing this opportunity, betook himself to flight. But the Sultan sending a party of horse after him, he was after a long search, discovered and brought to the King, who confined him for life in one of the forts of Hindostan; while he himself returned to Ghizni.

Mamood's
twelfth expe-
dition into
India.

Mamood understood in the same year, that there was a famous temple called Sumnat, in the province of Guzerat, near the Bunder* of Deo, very rich and greatly frequented by devotees from all parts of Hindostan. These infidels believe that souls, after death, went before Sumnat, who transferred them into other bodies or ani-

* Bunder signifies a harbour: This place is now called Dieu, and is in the possession of the Portuguese.

mals,



mals, according to their merits in their former state. The Sultan <sup>A. D. 1022.
Higer. 413.</sup> was also informed that the priests of this God gave out, that the sins of the people of Delhi and Kinnoge had incensed him so much, that he abandoned them to the vengeance of the Mussulmen, otherwise that in the twinkling of an eye, he could have blasted the whole army of Mamood.

The Sultan, no ways intimidated by this report, was determined to put the power of the God to a tryal, by personally treating him ill. He therefore marched from Ghizni with a numerous army, in the month Shaban.

The temple of Sumnat, which also gave name to a great city, <sup>Description of
the temple of
Sumnat.</sup> was situated upon the shore of the Ocean, and is at this time to be seen in the districts of Deo Bunder, under the dominion of the Europeans. † Some historians affirm, that Sumnat was brought from Mecca, where it stood before the time of the Prophet. But the Brahmins deny this tale, and say that it stood in Deo-Bunder since the time of Krishen, who was concealed in that place about four thousand years ago.

The Sultan, about the middle of Ramzan, reached the city of <sup>Mamood ar-
rives at Moul-
tan.</sup> Moultan, and as there was a great desert before him, he gave orders that all his troops should provide themselves with several days water and provisions, as also with provender for their horses, he besides loaded twenty thousand Camels with necessaries for the army. When he had passed that terrible desert, he arrived at the city of Ajmere, and finding that the Raja and inhabitants had abandoned the place, and that he could not prevail with them to come and submit themselves, he ordered the city to be sack'd, and the adja- ^{Sack: Ajmere.}

† Portuguese.



A. D. 1022.
Higer. 413.

cent country to be laid waste with fire and sword. But as the reduction of the citadel would take up too much time, he left it and proceeded upon his expedition, and reduced some small forts in the way by assault.

Arrives at
Narwalla,

and at Sum-
nat,

Having then arrived at Narwalla, a city of Guzerat, which was evacuated at his approach, another defart presented itself to the King beyond that place. Mamood, however, taking the same precautions as before, without any remarkable occurrence reached Sumnat, which was a lofty castle, upon a narrow Peninsula, washed on three sides by the sea.

Upon the battlements of the place there appeared an innumerable multitude of people in arms. They immediately made a signal for a Herald to approach, and told him, that their Mabood or Idol Sumnat, had drawn the Mussulmen thither, that he might blast them in a moment and avenge the destruction of the Gods of Hindostan. The Sultan only smiled at this vain threat, and commanded, that as soon as the streams of light should pour from the spring of day, his army should prepare for an assault.

which he as-
faults.

In the morning the valiant troops of the sublime Mamood, advanced to the foot of the walls and began the attack. The battlements were in a short time cleared, by the experience and valour of the archers, and the dastardly Hindoos, astonished and dispirited, crouded into the temple, and prostrating themselves in tears before the Idol, prayed for assistance.

Scales the
walls.

The Mussulmen seized the opportunity which the devotion of their enemies offered them, applied their scaling ladders, and mounting the wall, began to exclaim Alla Akber †. The Hindoos now

† God is greatest.

reduced



reduced to despair, found they must fight for themselves or die, A. D. 1012.
Higer. 413. they collected their force together, and made so violent an attack upon the assailants, that, from the time that the King of day dispelled the darkness till the moon, fair bride of night, illuminated the court of heaven with paler rays, the flames of war were not quenched with blood. The Mussulmen wearied out with fatigue, But is re-
pulsed. were at length obliged to abandon all their advantages, and retire to rest.

Next morning the work of death was renewed, but as fast as they mounted the wall, so fast were they pushed headlong down by the spears of the defendants, who weeping had taken leave of their God, and now seemed wishing for death. And thus the labours of this day proved more unsuccessful than the first. Repulsed a se-
cond time.

An army of idolaters, upon the third day, presented themselves in order of battle in sight of the Sultan's camp. Mamood immediately advanced, with an intention to raise the siege of Sumnat, and therefore ordered a party to amuse the besieged, while he himself prepared to engage the enemy in the field. He marched in order of battle towards the idolaters, who advanced with equal resolution. The fire of adverse rage immediately illuminated the gleaming field, and The army of
the Hindoos
appears, Death stalked with such execution and power around, that Time, trembling for his empire, wept. Byramdeo and Dabifelima in the middle of the action joined the enemy with their troops, and inspired them with such fresh courage, that faintness became visible in the Sultan's army. whom he en-
gages,

Mamood perceiving a languor spreading over his lines, leapt from his horse, and prostrating himself before God, implored his assistance. Then mounting with a noble assurance, he took Abul

M 2

Hassien



A. D. 1022.
Higer. 413.

and over-
throws.

Sumnat sur-
renders.

Mamood en-
ters Sumnat.

Destroys the
Idol of Sum-
nat.

Hassen Chirkani, one of his generals, by the hand, and inspired him with hope and glory. He himself advanced upon the enemy, encouraging his troops with such determined resolution, that ashamed to abandon their King, with whom they had so often trod the path of renown, they with one accord, gave a shout of victory and rushed forward, as for a prize. They bore the enemy before them upon the points of their spears, laying five thousand of them dead at their feet.

When the garrison of Sumnat beheld this defeat, they were struck with confusion and fear. They withdrew their hands from the fight, and issuing out at a gate towards the sea, to the number of four thousand, embarked in boats, intending to proceed to the island of Sirindiep †. But they did not escape the eyes of the Sultan. He seized upon boats which were left in a neighbouring creek, and manning them with rowers and some of his best troops, pursued the enemy, taking and sinking some of their boats, while others escaped.

The Emperor having placed guards round the walls, and at the gates, entered Sumnat with his son and a few of his Omrahs and principal attendants. When they advanced to the temple, they saw a great and antique structure built of stone, within a spacious court. They immediately entered it, beheld a great square hall, having it's lofty roof supported by fifty six pillars, curiously turned and set with precious stones. In the center of the hall stood Sumnat, an Idol of stone, five yards in heighth, two of which were sunk in the ground.

The Sultan was enraged when he saw this Idol, and raising his mace, struck off the nose from his face. He then ordered that two

† Ceylon.

pieces



pieces of this image should be broke off, to be sent to Ghizni, there to be thrown at the threshold of the public Mosque, and in the court of his palace. Two more fragments he reserved to be sent to Mecca and Medina.

A.D. 1022.
Higer. 413.

When the Sultan was thus employed in breaking up Sumnat, a croud of Brahmins petitioned his attendants, and offered some crores* in gold, if the King should be pleased to proceed no further. The Omrahs endeavoured to persuade Mamood to accept of the money; for they said that breaking up the idol would not remove idolatry from the walls of Sumnat, that therefore it could serve no purpose to destroy the image, but that such a sum of money, given in charity among believers, would be a very meritorious action. The Sultan acknowledged, that what they said was, in some measure, true; but should he consent to that bargain, he might justly be called a seller of idols; and that he looked upon a breaker of them as a more honourable title. He therefore ordered them to proceed.

The next blow having broke up the belly of Sumnat, which had been made hollow, they discovered that it was full of diamonds, rubies, and pearls, of a much greater value than the amount of what the Brahmins had offered.

Finds an immense treasure.

It is said, by some writers, that the name of this idol is a compound word of *Sum* and *Nat*; *Sum* being the name of the Raja who erected it, and *Nat* the true name of the God; which in the language of the Brahmins, signifies Creator. In the time of eclipses we are told that there used to be forty or fifty thousand worshippers at this temple; and that the different Rajas of Hindostan had bestowed, in all, two thousand villages, with their territories, for the maintenance of its priests; besides the

Account of Sumnat.

* Ten millions.

innumerable



A. D. 1022.
Higer. 413.

innumerable presents received from all parts of the empire. It was a custom among those idolaters, to wash Sumnat every morning and evening, with fresh water from the Ganges, though that river is above five hundred crores distant.

Among the spoils of this temple, was a chain of gold weighing forty maunds, which hung from the top of the building by a ring. It supported a great bell which warned the people to the worship of the God. Besides two thousand Brahmins, who officiated as priests, there belonged to the temple five hundred dancing girls, three hundred musicians, and three hundred barbers to shave the devotees before they were admitted to the presence of Sumnat. The dancing girls were either remarkable for their beauty, or their quality, the Rajas thinking it an honour to have their daughters admitted.

Sultan Mamood found in this temple, a greater quantity of jewels and gold, than, it is thought, any royal treasury ever contained before. In the history of Eben Asfur, it is related, that there was no light in the temple, but one pendant lamp, which being reflected from the jewels, spread a strong and refulgent light over the whole place. Besides the great idol above-mentioned, there were in the temple some thousands of small images, in gold and silver, of various shapes and dimensions.

The emperor
marches
against Byram
Deo.

The emperor having secured the wealth of Sumnat, prepared to chastise Raja Byram Deo, from whom the harbour of Deo takes its name, for having endeavoured to distress him during the siege, and having given above three thousand of the Mussulmen to drink of the wine of martyrdom. Byram Deo, after the taking of Sumnat, had fled from Narwalla the capital of Guzerat, and shut himself up in the fort of Gundia, which was forty pharsangs from Sumnat. The king, without opposition, arrived before the fort, and saw that it was surrounded



rounded on all sides by the sea, which, in every place, appeared impassable. He sent however to sound the depth of the water, and received intelligence, that at one place it was fordable at low water; but if he should be caught by the tide, in his passage, the troops must inevitably perish.

A. D. 1022.
Higer. 413.

The Sultan having ordered public prayers, and cast his fortune in the Koran, turned his horse into the sea, at the head of his troops, and reaching in safety the opposite shore, immediately made an assault upon the place. Byram Deo, looking upon life preferable to every other consideration, left his family and wealth, and, in the habit of a slave, stealing out of the fort, run and concealed himself in a corner. The troops who defended the place, seeing themselves thus shamefully deserted, were also struck with fear, and quitted their posts upon the walls. The Mussulmen mounted their scaling ladders, and commenced a dreadful havock among the unfortunate slaves, reserving the women and children for captivity. The wealth of the Raja was lodged in the treasury of the King.

Attacks him
in his fort of
Gundia,

which he
takes.

Mamood being thus victorious, marched to Narwalla. He found the soil of that place so fertile, the air so salubrious and pure, and the country so well cultivated and pleasant, that he proposed to take up his residence there for some years, and to make it his capital, conferring the government of Ghizni upon his son, the Sultan Musaoon. Some historians relate, that, in that age, there were gold mines in Guzerat; which occasioned Sultan Mamood to incline to fix his residence in that country. But to this we cannot well give any credit, as there are now no traces of those mines; but it is acknowledged, that the country was, at all times, one of the richest in Hindostan. In support of their assertion, they however give many instances of the disappearance of gold mines, such as that in Seistan, which was swallowed up by an earthquake.

Marches to
Narwalla.



A. D. 1022.
Higer. 413.

earthquake. There are other writers who pretend to say, that the King, having heard of gold and ruby mines, upon the island of Sirendiep, and in the country of Pegu, intended to fit out a fleet for the conquest of those parts, but that he was diverted by his council from this scheme, and also prevailed upon not to abandon his native kingdom and capital.

but is diverted from it by the Omrahs. Mamood yielding to this latter advice, consented to return, and at the same time begged of his Omrahs, to recommend a fit person to him, for the government of the kingdom of Guzerat. After consulting among themselves, they told the King, that on account of the great distance of this country from his other dominions, and the number of troops it would require for its defence, they thought it adviseable, that some one of the natives should receive that honour. The King then enquired among the chiefs of the natives, and was informed that the family of Dabissalima was the noblest in those parts, and that then a man of parts and distinction of that tribe, was in his camp, in the habit of a Brahmin. That they knew no person fitter to be exalted to royalty than him : though he had been obliged to chuse that way of life, to conceal himself from the cruelty of a younger brother, who had usurped his inheritance.

Makes Dabissalima King of Guzerat.

But some authors, suspecting the probability of this story, have informed us, that Dabissalima was Raja of a neighbouring country, famous as well for his policy and wisdom, as for his great knowledge in the sciences. To him the King sent a friendly message, inviting him to his presence, to receive his allegiance for the government of Guzerat, which he intended to bestow upon him. But as we have many authentic proofs of the truth of our first relation, it must be acknowledged that the King, upon having settled an annual tribute, bestowed the kingdom of Guzerat upon Dabissalima the poor Brahmin, and not upon the Raja of the same name, who lived at that period.



We find, that when the King had bestowed the regency upon the Brahmin, that he petitioned him to leave some forces for his protection, for that Raja Dabissalima, as soon as Mamood should evacuate the country, would undoubtedly invade him before his power was thoroughly established, the consequences of which might be easily foreseen. But that if the King would grant him his protection, he would annually give double the revenues of Cabulistan and Zabulistan.

These considerations prevailed with the Sultan to form a design to reduce this Raja before he left the country. He accordingly sent a part of his army into the dominions of the Raja, which, in a short time, defeated him, and brought him prisoner to Mamood. He immediately delivered over the unfortunate Raja into the hands of his kinsman Dabissalima the viceroy to take away his life.

Dabissalima addressed himself to the King after this manner; that in his religion, the murder of a King was unlawful; but that it was customary, when one King got possession of the person of another who was his enemy, to make a dark pit under his throne, where he should remain imprisoned for life, or till the death of his conqueror. That for his own part, he esteemed such usage a cruelty of which he could not be guilty; but that on the other hand, if the Raja should be confined by him in another prison, his adherents would, upon the King's departure, attempt to release him. He therefore earnestly begged that the King might carry him to Ghizni.

The Sultan complied with this last request, and after two years and six months absence, turned homewards his victorious standards. But having received intelligence, that Byram Deo, and the Raja of Ajmere, with others, had collected a great army to oppose him in the desert, he turned by the way of Sind and Moultan. He there also met with desarts in his march, wherein his army greatly suffered



A. D. 1026. by want of water, and his cavalry by want of grafs ; but in the year
Higer. 417. 417 he with much difficulty and toil, reached Ghizni. During his
march through Sind, he was led astray three days and nights, by
one of his Hindoo guides, in a desert of dry sand, so that madness
and thirst began intolerably to rage through his perishing troops.

Perfidy of one
of the Priests
of Sumnat.

The Sultan suspecting his guide, commanded him to be put to
the torture, when he confessed that he was one of the priests of Sum-
nat, who to revenge the injuries done to his God, had thus endea-
voured to bring about the ruin of the Ghiznian army. The King
then commanded him to be put to death ; and it being towards
evening, he fell prostrate before God, imploring a speedy deliverance.
A meteor was immediately seen in the east, to which he directed
his march, and before morning, found himself upon the banks of
a lake.

Dabissalima
demands the
imprisoned
Raja.

Dabissalima the devout, having established himself upon the throne
of Guzerat, continued to send his revenues punctually to the King,
and some years after desired the imprisoned Raja might be returned to
him. But the Raja had, by this time, gained upon the mind of the
King, which made him unwilling to part with him. He however
was over-persuaded, by his counsellors, who were envious of the favour
which the unfortunate Raja had acquired ; and he was accordingly
put into the hands of the person who brought the revenue to Ghizni.

His cruelty,

When they reached the dominions of Guzerat, Dabissalima the
devout gave orders to dig a hole under his own throne, in which he
intended to confine the unhappy Raja, according to the barbarous
custom of the Hindoos. To stretch his triumph still further, he ad-
vanced to some distance from his capitol, to meet the Raja, that the
unfortunate man might run before his horse, with a bason on his head,
and an ewer in his hand.

The



The King, it is said, having over-heated himself upon this occasion, lay down, much disordered, in a shade, drew a red handkerchief over his face, and ordered his attendants to withdraw. A Vulture, which was hovering over that place, mistaking the red handkerchief for prey, foused down upon the King, and fixing her talons about his eyes, rendered him totally blind; and therefore incapable to reign according to the laws of the country.

A. D. 1026.
Higer. 417.

and punish-
ment.

When the accident which befel the King became public, the whole camp and city were filled with confusion and uproar. The imprisoned Raja, arriving at that very instant, was received with universal acclamations, and immediately elected King. He put the bason upon the head of Dabissalima, and placed the ewer in his hand, and drove him before him into the dungeon, which he himself had prepared, where he spent the remainder of his life.

This barbarous action, however, shewed that his successor was unworthy of what providence had, so miraculously, bestowed upon him. This story is a striking instance of the just punishment of pride, and that he who digs a pit for another, will fall into it himself.

The author of the Jam ul Hikaiat has related, that, when Sultan Mamood was in Guzerat, he saw a small black idol, under a circular arch, which, to all appearance, was suspended in the air, without support. The King, amazed at this phænomenon, consulted the philosophers of his court concerning it. They told him, that they believed the image to be iron, and the stones of the arch magnets. 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, and the stone was accordingly found to be a magnet; but philosophers of latter days

Story of an
iron idol.



A. D. 1026.
Higer. 417.

are of the King's opinion, and that this story may be rank'd among the fabulous.

The Caliph
writes to Ma-
mood,

The Caliph of Bagdat being informed of the expedition of Sultan Mamood, wrote him a congratulatory letter, in which he stiled him, The guardian of fortune and Islamism. To his son Sultan Mufaoood, he gave the title of, The light of posterity, and the beauty of nations; and to his second son Mur Eusoph, the appellation of, The strength of the arm of fortune, and establisher of the state. He, at the same time, assured Mamood, that, whoever he should appoint to the succession, he himself would confirm and support.

Mamood at-
tacks the Jits,

Mamood marched this year an army against the Jits, who had insulted him in his way from Sumnat. This people inhabited the country, on the borders of Moultan, near the banks of the river that runs by the mountains of Jude. When he arrived at Moultan, finding that the country of the Jits was defended by great rivers, he ordered fifteen hundred boats to be built, each of which he armed with six iron spikes projecting from their prows and sides, to prevent their being boarded by the enemy, who were very expert in that kind of war. When he had launched this fleet, he ordered twenty archers into each boat, and five others, with fire-balls, to burn the craft of the Jits, and naphta to set the whole river on fire. This force he commanded to extirpate the Jits, and remained with the remainder of his army at Moultan.

who are
overthrown.

The Jits having intelligence of this armament, sent their wives and children, and most valuable effects, into an island, and launching, according to some, four thousand, or, according to others, eight thousand boats, manned and armed, prepared to receive the Ghiznians. They met, and a terrible conflict ensued; but the projected pikes from the Sultan's boats, did such execution, when they ran against the



the craft of the Jits, that many of them were overfet. The archers, A. D. 1027.
Higer. 418. at the same time, plied their bows to fuch good purpose, that many of the enemy plunged over board to avoid their galling arrows. Some of the Jitfiad boats being, in the mean time, fet on fire, communicated their flames to others; some were funk, some boarded by the Turks, and others endeavoured to make their escape. In this scene of confufion and terror, very few of the Jits could fhun their hard fate. All thofe therefore, who escaped death, met with the more fevere misfortune of captivity.

The Sultan, after this victory, returned in triumph to Ghizni, and in the 418th year of the Higerah, ordered Amir Toos, one of his generals, to the government of Badwird, that he might chaftife the Turkuman of Siljoki, who had croffed the river Amavia, and invaded that province. But Amir Toos being defeated in a very bloody action, wrote to the Sultan, that without his prefence and fortune nothing could be done againft the enemy. Amir Toos
defeated by
the Turku-
mans.

The Sultan immediately put his army in motion, and having come up with them gave them a total defeat, which entirely difperfed them and cleared the country. Hearing, at this time, that one of his generals had conquered Iraak *, he marched that way, and feized all the treasure that had been amaffed by the race of Boia, who had poffeffed that country, and lived in the city of Rai. Having there inforced fome laws refpecting the religion of the inhabitants, who had adopted falfe tenets, he fettled the government of Rai and Ifpahan upon his fon, Sultan Mufaoood, and returned himfelf to Ghizni. Mamood
marches a-
gainft and
overthrows
the Turko-
mans.
Reduces Iraak.
Returns to
Ghizni.

The Sultan was foon after afflicted with the ftone, which diforder daily increafed. He went in this condition to Balich to settle fome

* Western Provinces of Perfia.

ftate



A. D. 1028.
Higer. 415.

Dies.

state affairs, and in the beginning of the spring he turned his face again to Ghizni; where, upon friday the 23d of Ribbi ul Sani, in the 419th of the Higer, and the sixty third year of his age, this great conqueror, amidst the tears of his people, gave up his body to death, and his soul to immortality.

His person.

Sultan Mamood reigned thirty-five years, and he was buried by torch light, with great pomp and solemnity, in the palace of triumph at Ghizni. He was a man of a middle stature, not very handsome in his person, but without any deformity or blemish.

Inflarces of
his avarice.

Two days before his death, he commanded, that all the sacks of gold and caskets of precious stones, which were in the treasury, should be placed before him; when he beheld them as with regret, he wept, 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. He ordered, the following day, a review of his Army, his Elephants, Camels, Horses and Chariots, with which, having feasted his eyes for some time, from his traveling throne, he again burst into tears, and retired in grief to his palace.

It's said, that Sultan Mamood, upon hearing that a citizen of Neshapoor was possessed of immense wealth, commanded him to be called into his presence. The King began to reproach him for being an idolater and an apostate from the faith. The citizen replied, "O King, I am no idolater nor apostate, but it is true that I am possessed of much wealth; take it therefore, but do me not a double injustice, by robbing me of my money and my good name." The King, for this insolence, as he termed it, ordered him to be punished and confiscated his whole estate.



But Mamood was, in other instances, famous for justice. A per-^{A. D. 1028.}
son one day, thrusting himself into the presence, called loudly^{Higer. 419.}
for justice. The King ordered him to explain his complaint,
which he thus did: That, unfortunately having a handsome wife,
the King's nephew had conceived a passion for her, and came to
his house every night with armed attendants, beating him and turn-
ing him into the street, till he had 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 shut their ears
against him.

The King, upon hearing this, was so much enraged that tears of his justice.
of resentment and compassion started from his eyes; he reprimanded the poor man for not making sooner his complaint to him.
The man replied, that he often attempted it, but could not gain admittance. He was then commanded by the King, to return to his house, and to give him notice the first time that his nephew was guilty of the like violence; charging those who were present, upon pain of death, to let nothing of this complaint transpire, ordering him to be admitted at any hour. Accordingly the man returned to his house, and upon the third night following, 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 would not give him admittance, saying, that his Majesty was in the Haram. The man immediately began to make a violent outcry, so that the porter fearing that the court might be disturbed, and that the noise might reach the King, he was under the necessity to conduct him to the Eunuchs of the bedchamber, who immediately acquainted the Sultan with the affair.

The King immediately rose, and drawing on a garment followed the man to his house. He found his nephew and the man's wife sleeping



A. D. 1028.
Higer. 419.

sleeping together in one bed, with a candle standing on the carpet near them. The Sultan, extinguishing the candle, drew his dagger and severed his nephew's head from his body: Then commanding the man to light the candle, he called out for some 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 down at the Sultan's feet, in gratitude to his justice and condescension, but begged he might tell him why he put out the candle, and afterwards called out so vehemently for water. The King replied, that he put out the candle that pity might not arrest his hand in the execution of justice, on a youth whom he tenderly loved; and that he had made a vow to God, when he first heard his complaint, that he would neither eat nor drink till he had brought the criminal to justice, in so much, that he was upon the point of dying of thirst.

The learned
men who flourished
under
Mamood.

The learned men who lived at the court of Sultan Mamood were principally these; Ozaeri Rasi, a native of Rai, whose poetical performances as a panegyrist, are esteemed very good, for one of which he received a present of 4000 Dirms from the Sultan.—Affidi Toofi, a native of Chorrassan, a poet of great fame, whom the Sultan often entreated to undertake the Shaw Namma, but he excused himself on account of his age. He was the master of Phirdoci, who afterwards undertook that work; but Phirdoci falling sick by too much application, before it was finished, he applied himself to his old master Affidi; 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 unfinished. The old man weeping replied, that, tho' he had often excused himself to the King, from having any hand in that performance, yet for the affection he bore to Phirdoci, he would undertake to finish his poem. The dying poet replied, that he was well



well assured no other man of the age had the genius to attempt it; A. D. 1028.
Higer. 419. but at the same time he was afraid, years and infirmities had damped the native fire of Affidi.

The old man warmed with friendship and emulation, collecting the force of his mind, made the attempt, and brought into the chains of rhyme in a few days, that part of the poem, between the Arabian conquest of Agim to the end, which consists of four thousand couplets. He immediately brought it to Phirdoci, who was so rejoiced that he recovered from his disorder. The Shaw Namma is esteemed among the first of poetical productions, and Phirdoci the author, consequently among the first of poets.

Minuchere was an Omrah of Balich, and famous for his poetry and wit. But Hakim Ali Unfuri is esteemed to hold the first rank, as to genius, in that age; for besides being one of the best poets, he was a great philosopher, versed in all the known sciences, and all the learned languages of those times. Four hundred poets and learned men, besides all the students of the university of Ghizni, acknowledged him for their master. He was therefore appointed by the King, to superintend literature, and it was ordered, that no performance should be brought before the Sultan, without being previously honoured with the approbation of Ali Unfuri.

Among the works of Unfuri there is an heroic poem, upon the actions of Sultan Mamood. The King having one night, in his cups, cut off the long tresses of his beloved*, he was much afflicted in the morning for what he had done. He sat, he rose, he walked by turns, and there was a terror round him, which kept the people at distance.

* His favourite mistress.



A. D. 1028.
H. ger. 419.

Ali Unfuri accosted him with some extempore lines †, which so pleased the King that he ordered his mouth to be filled three times with jewels. Calling then for wine, he sat down with the poet and washed down his grief, seasoning society with wit.

Asjuddi was one of the scholars of Unfuri: He was a native of Hirvi, a poet blessed with the light of true genius, but his works are very scarce and the greatest part of them lost. Firochi was also a pupil of Unfuri. He was of the antient royal race of the Kings of Seistan, but reduced by fortune so low, that he was obliged to hire himself to a farmer for the yearly wages of a hundred Dirms. When he married, he found this small sum would not answer his expences, so he became desirous of having his wages increased. The farmer told him he certainly deserved a great deal more, but that his capacity could not extend the allowance further. Firochi, in this state of dependence, waited on the Sultan's nephew Abul Muziffir with a poem, for which he was honoured with a handsome reward, with a horse and a dress. He was introduced to the King by Muziffir, who settled a pension upon him which enabled him to ride with a retinue of twenty well mounted slaves.

† The beauty of the lines consisted chiefly in a happy chime of words, which cannot possibly be imitated in a translation. The sense runs thus: On this happy day, when the tresses of your beloved are cut off, what place is there for grief? Let it be rather crowned with mirth and wine, for the beauty of the cypress is increased by the pruning of it's branches.



SECTION V.

The History of the Reign of Jellal ul Dowla, Jemmal ul Muluck SULTAN MAHUMMUD, ben Sultan Mamood Ghiznavi.

WHEN the hand of Sultan Mamood was shortened from worldly labour, his son Mahummud was in the province of Gourgan, and Amir Mufaoood in Ispahan. Amir Ali ben Arfilla, the father in law of Sultan Mamood, called Amir Mahummud to Ghizni, and according to the will of his father placed the crown upon his head. Sultan Mahummud, upon his accession, bestowed the dignity of captain general upon his uncle Eusoph the son of Subuctagi, and the honour of Vizier upon Abu Seil Ahummud; then opening the treasury he gladdened his friends and the public with liberal donations; but the hearts of the soldiery and people run chiefly in favour of his brother Mufaoood.

A. D. 1028.
Higer. 419.
Mahummud
the son of
Mamood suc-
ceeds to the
throne of
Ghizni.

About fifty days after the Sultan's death, Abul Nigim Amir Eaz having, in confederacy with Ali Dia, gained over the slaves*, they broke into the royal stables, and mounting the King's best horses, rode off towards Bust. Amir Muhummud informed of this, immediately dispatched Subundrai, an Hindoo Omrah of trust, with a numerous body of Hindoo cavalry in pursuit of them. He came up with the slaves in a few days; a skirmish ensued in which Subundrai with the greatest part of his troops were killed, and not a few of the slaves. The surviving part of the rebels with their two chiefs, pursued their journey to Mufaoood, whom they met at Neshapoor.

The slaves
revolt.

and declare
for Mufaoood.

* By the Slaves mentioned in this place, and in the sequel of this history, are meant the captives and young children, bought by Kings, and educated for the offices of state. They were often adopted by the emperors, and very frequently succeeded to the empire. A whole Dynasty of them possessed afterwards the throne in Hindostan. We must not therefore consider the word slave, which often occurs in this history, in the mean sense which it carries in our language.



A. D. 1028.
Hijer. 419.
Musaood
writes to his
brother.

Musaood having heard of his father's decease at Hammedan, settled Viceroys and governors of trust in Ayrack and Agim, and hastened towards Chorassan. From thence he wrote to his brother, that he had no inclination to take those countries from him, which his father, notwithstanding of his preferable right, had been pleased to bequeath to Mahummud. He moreover added, that the regions of the Hills, Tiberistan and Ayrack, which he had mostly acquired by his own sword, were ample enough dominions for him. He only insisted so far on his birth-right, as to have his name first read in the Chutba *, over all his dominions.

His moderation.

Amir Musaood is allowed to have been very moderate in this case, for though he and Mahummud were twins, he was the elder by some hours, and consequently had the undoubted right of succession.

War between
the brothers.

But enmity had subsisted between the brothers from their youth, and Sultan Mahummud returned his brother upon this occasion, a very unfriendly answer, and began to prepare for war, in spite of all that his council could do to oppose so rash a measure. The Sultan accordingly put his army in motion, and leaving Ghizni, proceeded to meet Musaood: It is said, that at the feast, upon the conclusion of the Ramzan which Mahummud held at Tunganabad, his crown fell accidentally from his head when he sat in state. This was reckoned a very unfortunate omen, of which some disaffected Omrahs taking advantage, estranged the minds of the soldiery from their prince. Accordingly upon the third night after, there was a confederacy formed by Amir Ali, Eusoph ben Subuctagi, and Amir Hassnic Mical, who sounding the trumpets to arms, put themselves at the head of the troops, surrounded the King's tents, and seizing upon his person, sent him prisoner to the fort of Chillige. They immediately marched with the army to Herat, to meet Amir Musaood, to whom they swore allegiance.

Mahummud
deposed.

* The genealogy and titles of their Kings read from the pulpit on all public occasions of worship, after the praise of the prophet.

Sultan



Sultan Musafood directed his march to Balich, where he ordered Amir Hassnic to be executed, for having deserted him before, and fled to the King of Myser *. There was also, it is said, a private pique, which hastened the death of Hassnic, for he was in publick heard to say, that if ever Musafood should be King, he would suffer himself to be hanged. Amir Ali Cheshawind had his head struck off for his ingratitude to his prince; and Eusoph ben Subuctagi, the other conspirator, and the Sultan's uncle, was imprisoned for life. The eyes of the unfortunate Mahummud were put out, and he himself confined: So that the Sultanit of Mahummud scarcely lasted five months. But, as we shall hereafter see, he was, after nine years imprisonment, blessed with one more bright ray of fortune.

A. D. 1028.
Higer. 419.
Musafood succeeds.

The conspirators punished.

SECTION VI.

The Reign of Shahab ul dowla Jemmal ul Muluck Sultan

MUSAFOD ben Sultan Mamood Ghiznavi.

SULTAN Masood was a man of a lofty spirit, and was honoured with the appellation of Rustum the second. His arrow could pierce the strongest mail, and sink into the body of an elephant, and his iron mace was so ponderous, that no man of his time could raise it with one hand. He was withal, of an obitinate and fierce disposition, contemptuous of all authority, and disdaining all obedience. This circumstance, in his youth, engaged him in many quarrels, and greatly disoblged his father; who, for that reason, fixed his affections upon his brother Amir Mahummud, who was of a more mild and tractable disposition.

Sultan Musafood's great strength.

His fierce disposition.

* Egypt.

Chaja



A. D. 1028.
Higer. 419.
Anecdote
concerning
Musaood.

Chaja Abu Niser Muscati relates, that, when the name of Amir Mahummud was inserted before that of Musaood, in the Chutba, and read in public for the first time, that he himself followed Amir Musaood to the door of the mosque, and told him, that what he had heard, gave him the utmost concern, for that his own, as well as the hearts of most of the Omrahs, burnt with affection for him. Amir Musaood replied with a smile, Give yourselves no concern about it; the world is for the longest sword.

One of the King's spies, hearing this conversation, immediately gave information of it to the Sultan. Mamood immediately calling Abu Niser, asked him what had passed between him and Amir Musaood. Abu Niser thinking that truth would be his best defence, related the particulars. Upon which the King said, that he had always a high opinion of the superior abilities of Musaood, who, he foresaw, would one day be King; but that Amir Mahummud had gained his heart, by filial duty, and implicit obedience.

Musaood re-
leases several
prisoners of
state.

Sultan Musaood, upon his accession, released Ahummud ben Hassen Mumundi, who, by the orders of the Sultan Mamood, had been imprisoned in the fort of Callinger, and again made him Vizier. He called Amir Ahummud ben Mealtagi, the treasurer, to a strict account, and after having obliged him to refund a great sum, for malpractices in his office, appointed him general of all his forces in Hindostan, and ordered him to proceed to Lahore. He, at the same time, released Mujeid ul Dowla Willami, who had also been imprisoned in one of the forts of Hindostan, and called him to his court.

Higer. 422.
Invades Kutch
and Macke-
ran,

Sultan Musaood, in the year 422, having left Balich, came to Ghizni, and sent an army to Kutch and Mackeran, and the coin of both provinces was struck in his name. The prince of those countries died about that time, and left two sons, Abul Afakir, and Isah—Isah,



—Isah, the younger brother, taking possession of the government, A. D. 1031. Hige. 422. Abul Afakir had recourse for aid, to regain his inheritance, to Sultan Musafood, to whom the fugitive prince promised an annual tribute, and to hold his dominions, when recovered, of him. Musafood agreeing to this proposal, sent a great army with Abul Afakir, with orders to his general, if possible, to reconcile the difference between the brothers, and to divide the country equally between them; but if this could not be done, to put the whole into the possession of Abul Afakir. which are reduced.

When Abul Afakir arrived upon the frontiers, with this powerful army, so obstinate was his brother, and so much devoted to his own ruin, that he would not be brought to listen to any accommodation; and though he was deserted by many of his friends, who joined his brother, he determined to decide the affair with his sword. He accordingly fought with great bravery, till he obtained that death he seemed so eagerly to pursue. The provinces fell into the hands of Abul Afakir, who paid tribute and allegiance to the empire.

The Sultan, in the same year, bestowed the viceroyship of Rai, of Mash made governor of Rai in Persia. Hammedan, and of all the regions of the hills, upon Mash, a man who, though he had raised himself from the lowest office in the camp, displayed uncommon abilities, in reducing those provinces to obedience. After the departure of Sultan Musafood, the countries which we have just mentioned, revolted in part, but Mash not only reduced them to their former dependence, but chastised Ali ul Dowla, governor of Chorassan, who had been tampering with the rebels.

Sultan Musafood, after having settled affairs at Ghizni, intended to Unsuccessful war with the Turkumans. march to Ispahan and Rai. But when he arrived at Herat, the people of Sirchus and Badawird complained to him of the ravages of the Siljoki Turkumans. The King, moved by the injuries done to his subjects,



A.D. 1031.
Higer. 422.

subjects, was incensed very much against the enemy, and therefore immediately ordered Abduse ben Abdul Azize, with a great force, to chastise them. This general, however, was received by the Turkumans, with so much bravery, that he could gain no advantages over them; and the King, for what reason is not known, returned to Ghizni.

Higer. 423.
War with
Ali Tiggi.

Bochara re-
duced.

Ali Tiggi
overthrown
by Altafash.

In the year 423, Musafod dispatched Altafash Hajib from Charizm, with a great army, to oppose Ali Tiggi, who had invaded and conquered Samarcand and Bochara. Altafash marched to Maverulnere, where fifteen thousand horse were ordered to join him from Ghizni. After this junction was effected, he crossed the river Amavia, in the face of the enemy, and continued his rout to Bochara, which he reduced, and then proceeded to Sumarcand. Ali Tiggi marched out of the city, and took possession of a strong post, having the river on one side, and a high mountain on the other. When the fire of contention arose *, a party of Ali Tiggi's horse, having turned the mountain, attacked the army of Altafash in the rear. A great slaughter commenced, and the Ghiznian commander was wounded, in a part of the body in which he had formerly received a wound, in taking one of the forts of Hindostan. He however concealed his blood from his army, and charged the enemy with such vigour, in his front and rear, that, after an obstinate and bloody conflict, they were at length put to flight.

who dies of
his wounds.

When the battle was over, Altafash called a council of his principal officers, and shewing his wound, told them his end was approaching, and that they must now manage affairs in the best manner they could, intimating at the same time, that he thought they could do nothing better, than conclude a peace with the enemy. This motion being approved, a messenger was dispatched to them,

* That is, when the battle began.

that



that very night, with propofals, which were eagerly accepted. The conditions were, that Ali Tiggi should keep poffeffion of Samarcand, and that Bochara should remain to Mufaoood. The two armies, immediately after this pacification, departed, the one for Samarcand, and the other for Choraffan. The brave Altafah died the fecond day after, but his death was concealed from the army, and the chiefs conducted the troops to Charizm: And when thefe accounts came to Sultan Mufaoood, he conferred the government upon Haro the fon of Altafah.

Ahmed ben Haffen Mumundi dying this year, Mufaoood appointed Abu Nifer Ahmid to fucceed him as vizier. In the 424th of the Higera, Sultan Mufaoood refolved upon an expedition into Hindoftan. Taking the rout of Cafhmire, he invefted the fort of Surfutti, which commanded the paffes. The garrifon being intimidated, fent meffengers to the King, promifing valuable prefents, and an annual tribute if he fhould defift from his enterprize. The Sultan begun to liften to the propofals, when his ears were ftunned with a grievous complaint from fome Muffulmen captives, who were then detained in the place. He immediately broke up the conference, and began to befiege the fort, ordering the ditch to be filled up with Sugar-canes, from the adjacent plantations. This being done, he ordered fealing ladders to be applied to the walls, which, after a bloody conteft, were mounted, and the garrifon, without diftinction of age or fex, barbaroufly put to the fword, excepting a few women and children, who were protected by the foldiers for flaves. The King commanded, that what part of the fpoil was faved from pillage, fhould be given to the Muffulmen, who had been flaves in Surfutti, and who had formerly loft their effects.

This year was remarkable for a great drought and famine, in many parts of the world. The famine was fucceeded by a calamitous

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P

tous



A. D. 1032.
Higer. 424. tous pestilence, which swept many thousands from the face of the earth; for in less than one month, forty thousand died in Ispahan, alone. Nor did it rage with less violence in Hindostan, where whole countries were entirely depopulated.

Disturbances
in Tiberistan,
are quelled. Sultan Musafood in the mean time was obliged to march back to quell some disturbances in Tiberistan. The inhabitants of Amalifar opposed him in his progress, but they were dispersed by the imperial troops, with little opposition, and Abu Callingar, Prince of Tiberistan, sent an ambassador, and subjected himself and his country to the King. He, at the same time, gave his son Bhamin, and his nephew Shirvi, as hostages, for his future good behaviour.

War with the
Turkumans,
who demand
a subsidy, Sultan Musafood turned from thence his face towards Ghizni; and when he arrived at Neshapoor, the people of that place again complained of the incursions of the Turkumans of Siljoki, and Musafood immediately dispatched Buftadi, and Hussein ben Ali, with a great force to chastise them. When the Ghiznian army reached the village of Seindenfauk, a messenger came from the Turkumans 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, if they should be enabled, by an annual subsidy, to live at home without plunder, or led out to war, that they might exert their skill in what they reckoned their only profession."

and are de-
feated by
Buftadi, The answer of Buftadi was very haughty. "There is no peace, says he, between us, but the sword, unless you will give over your depredations, and submit yourselves implicitly to the laws and authority of the King." After the Turkumans had heard this message from their ambassador, they advanced and made a violent assault upon the camp of Buftadi; but as they were conducted more by rage than conduct, they were repulsed and obliged to turn their backs upon



upon the honours of the field. Buftadi purfuing them with great expedition, took all their baggage, and their wives and children.

A. D. 1032.
Hig. 424.

But when Buftadi was returning from the purfuit, while yet many of his troops were difperfed, and intent upon the plunder, the Turkumans iflued out from between two hills; and, rendered desperate by their former lofs, made a dreadful flaugter among the troops of Buftadi, who could not be regularly brought up to the charge. The Ghiznians continued to fight and retreat, for two days and nights, but Hufsein ben Ali could not be perfuaded to quit the field, fo that after the moft of his men were killed, he himfelf fell a prifoner into the hands of the enemy. Buftadi fled, and carried advice of his own defeat, to Sultan Mufaoood, at Nefhapoor.

whom, in another battle, they overthrew.

The Sultan was obliged for that time to refrain his refentment, upon account of fome difturbances in Hindoftan. He marched back to Ghizni, in the year 426; and thence fent an army under Ban, an Indian chief, againft Ahmud Neal Tiggi, who had rebelled in his government. But, when the two armies met, Ban was defeated with great flaugter. Mufaoood being informed of this difafter, fent Touluck, another Hindoo chief, who coming to battle with Ahmud Neal Tiggi, gave him a total overthrow. He fled in great hafte towards Munfura, Tatta, and Sind. Touluck purfued him fo clofe, that many thoufands of the runaways fell into his hands; whom he treated in the moft inhuman manner, cutting off their nofes and ears. When Tiggi reached the banks of the Sind, he found himfelf, if poffible, in greater diftreff than before; for collecting all the boats, which the preffure of the enemy would permit, he endeavoured to crofs the river. But the foldiers, afraid of being abandoned, hurried into the boats with fuch violence, and in fuch numbers, that moft of them were either overfet or funk. A fudden ftorm, and an inundation of the river, added to the confufion of the

Difturbances in Hindoftan.

The rebels defeated.

Their great diftreffs.



A. D. 1034.
Higer. 426.

vanquished; so that very few of them escaped. The body of their chief was soon after found by the enemy, and his head sent to Ghizni.

A new palace
built at Ghiz-
ni.

A new palace being finished in the year 427, at Ghizni, a golden throne, studded with jewels, was erected in a magnificent hall, and a crown of gold, weighing seventy maunds†, darting lustre from its precious stones, suspended by a golden chain over it, by way of canopy, under which the King sat in state, and gave public audience. He in the same year conferred the ensigns and drums of royalty, upon his son Amir Modood, and sent him to the government of Balich, whilst he himself marched with an army to Hindostan, to reduce the strong city of Haffi.

Musafood in-
vades Hin-
dostan.

Takes Haffi.

Sunput eva-
cuated.

This city was the capital of Sewalic, and was, by the Hindoos, reckoned impregnable, for they were taught to believe, by some of their prophets, that it should never fall into the hands of the Mussulmen. But the Hindoo prophets, like those of other nations, deceived their followers; for the King, in the space of six days, though with a very considerable loss on his side, scaled the place and took it. Musafood found immense treasures in Haffi; and having put it into the hands of a trusty servant, he marched towards the fort of Sunput. Deipal, the governor of Sunput, evacuated the place, and fled into the woods; but he had no time to carry off his treasure, which fell into the conqueror's hands. Musafood ordered all the temples to be laid in ruins, and all the idols to be broke down.

Musafood sur-
prises Deipal.

The Sultan then went in pursuit of Deipal, who began to shew himself in the field; but he was surprised by the King, and all his army

† The least maund in India is that of Surat, which weighs thirty-seven pound five ounces and seven drachms averdupoize; by which we may conjecture, that the value of this crown was immense.

taken



taken prisoners; while he himself escaped in the habit of a slave. A. D. 1035.
Higer. 427.
Musaood marched from thence towards Raam, another Raja of those parts, who upon receiving intelligence of the King's intentions, sent immense presents of gold and elephants, excusing himself on account of his age, from personally attending upon Musaood. The Sultan received his presents and excuse, and with-held his hand from giving him any farther molestation; then leaving a trusty Omrah in Sinput *, he took possession of all the countries in his rear, intending to return to Ghizni. When he reached Lahore, he left there his son Mugdood, on whom he conferred the government and the drums and ensigns of state, with Eur his favourite, to be his counsellor in matters of importance.

In the year 428 Musaood again marched to Balich, to quell the Marches to
Balich. tumults raised by the Turkumans, who, upon hearing of the King's approach, evacuated that country. The inhabitants of that province addressed the Sultan and acquainted him, that Eur Tiggi, after his departure, had made divers incursions into their territories, and crossing the river, had lengthened his hands upon the lives and effects of his subjects. The King determined therefore to chastise him that winter, and in the beginning of the spring, to bring the other Turkomans of Siljoki to a better understanding. The Omrahs of his court, with one accord, advised him to march first against the Siljokis, because they had, for two years, gained an ascendancy over the inhabitants of Chorrassan, and were daily gaining strength. The Sultan, at that time, received also a letter from one of the nobles of that province, acquainting him that his enemies, who were once but Ants, were now become little Snakes, and if they were not soon destroyed, they might grow in a short time to Serpents.

* Forty miles from Delhi, on the road to Lahore.

But



A. D. 1036.

Fig. 4. 18.

The good for-

tune of Mufa-

ood decline.

But the star of the King's fortune had now reached the house of adversity, and he would not by any means hearken to their advice. In hopes to conquer the country before him, he laid a bridge over the Gion, and crossing his army without opposition, took possession of the whole province of Maver ul nere. But during that winter, such a quantity of snow fell, that it was with the greatest difficulty he marched back his army towards Ghizni. In the mean time, Chukker Beg Daood Siljoki marched with an army against Balich, from whence Chaja Amud wrote to the King the particulars, begging, as he had not a sufficient force to oppose the enemy, that he would take some measures to reinforce him. Mufaoood upon this turned his army towards Balich.

Ghizni pil-
laged.

But Tiggi taking this advantage, marched quickly to Ghizni, where he plundered the King's stables, and after having greatly dishonoured the capital, he was repulsed. When the Sultan reached the confines of Balich, Daood retreated towards Murve, upon which the King, in conjunction with his son Modood, set out in pursuit of him to Gurgan. When the Turkumans heard of the motion of the Ghiznians towards Murve, they sent an ambassador, professing obedience and loyalty, if the King would bestow a track of country upon them, in which they might settle. Sultan Mufaoood consenting to this proposal, sent a messenger to their chief, whose name was Pugu, to come and settle the treaty, which accordingly he did, and the King, upon promise of their future good behaviour, alienated a large territory for their maintainance.

Their perfidy.

Mufaoood, after this treaty, turned with his army towards Herat; but such was the infidelity of those ravagers, that they attacked the rear of the King's army, carrying off part of his baggage, and slaying a number of his attendants. The Sultan, incensed at this behaviour, sent a detachment in pursuit of them, who took a small party



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III

party of them prisoners and brought them to his feet. He immediately ordered their heads to be cut off and sent to Pugu, 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.

A. D. 1038.
Higer. 430.

The Sultan continued his march to Herat, from Herat to Nesha-
poor, and from thence to Toos. At Toos he was attacked by another tribe of Turkumans, whom he defeated with great slaughter. In the mean time he received intelligence that the inhabitants of Badwird had given up their forts to the Turkumans. He marched immediately against them, retook the forts and cleared that country of the enemy. He then returned to Nesha-
poor, where he spent the winter, and in the spring of the year 430, he again returned to Badwird, which had been infested in his absence by Toghril Siljoki, who fled upon the Sultan's approach towards Tizin. Musafood, after this exploit, returned by the way of Sirchus, whose inhabitants had refused to pay their taxes: But upon some of their chiefs being put to death, they became more tractable; and upon their submission the King continued his march to Dindaka.

Musafood
takes the route
of Herat;

The Turkumans collecting their forces at Dindaka, surrounded the King's army, securing the passes upon every side: The Sultan, to bring them to an engagement, drew out his army in order of battle, which the enemy by no means declined, advancing upon all quarters with barbarous shouts and great impetuosity. This uncommon method of charging discouraged the Sultan's troops; and whether thro' fear or perfidy, several of his generals in the beginning of the action, rode off with their whole squadrons and joined the enemy. The King, enraged at this treachery, and seeing his affairs in a desperate situation, addressed himself in a few words to his friends about him. He told them that their own safety, their long acquired honour, the glory of their King, and the security of their native coun-
try,

His army
surrounded by
the Turku-
mans;

Is deserted by
a great part of
his army.

Musafood en-
courages his
troops.



A. D. 1038. try, now depended upon one noble effort to revenge themselves upon
Higer. 430. their enemies, and those still greater enemies, who had so basely
deserted their cause.

His valour. Mufaood then turning his horse to where he beheld the torrent of
gleaming arms rolling on, plunged singly to oppose the stream, bear-
ing down all before him, and exhibiting such acts of gigantic force
and valour, as never King had before displayed. A few of his
friends, roused by his words and actions, and that innate honour
which inspires the brave, seconded their Lord so well, that whither-
ever he turned his fatal sword, the enemy were mowed down or
retreated before him. But now, when victory seemed to blow on
His army de- his standard, misfortune was active behind it; for when he looked
ferts him. round he beheld his whole army devouring the paths of
flight.

He opens a passage for himself thro' the enemy, The King, seeing himself thus shamefully deserted, and that no
hope from his single arm remained, turned his steed and
trampling down the enemy, opened to himself a clear passage with
his own sword. When he reached the river near Murve, he met
with a few of the fugitives, who now began to collect themselves
from all quarters. He took from thence the way of Ghor, and
proceeded to Ghizni. There he seized upon the generals who had
punishes the deserters. — so ingloriously deserted him. He ordered Ali Daia, Buftadi and Sab
Sinai, to be conveyed to Hindostan, and confined in a certain fort
for life.

He retreats to Hindostan, The Sultan finding himself, at this period, unable to withstand the
enemy, resolved to withdraw to Hindostan, till he could collect his
forces and make another effort to retrieve his affairs. He left his son
Modood and his Vizier Chaja Mahummud, with four thousand
horse, to defend Balich, and ordered his other son Amir Mugdood,
who



who had come from Lahore with two thousand horse to secure Moultan. In the mean time Erid Ear, another of his sons, was sent with a detachment to awe the mountain Afghans, near Ghizni, who were in arms. He then collected all his wealth from the different strong holds to Ghizni, and laying it upon camels bent his way to Lahore, sending for his brother Mahummud the blind from his confinement.

A. D. 1641.
Higer. 433.

When Musafood arrived upon the banks of the Gelum, the water of which, on account of its purity, is called the water of Paradise, the slaves, who were very numerous in his camp, entered into a confederacy with the camel keepers, and began to divide the treasure among them. The troops observing this, they were determined to partake of the spoil, so that in a moment nothing was to be seen but drawn swords, ravage, and confusion. Every one plundered his neighbour; some gained much wealth, while others more weak or unfortunate, were robbed of all upon which they had laid their hands, and stripped of their own besides. The army, for this tumult, fearing the resentment of the King, and not chusing to refund the plunder, hastened in a mob to Mahummud the blind, who had been before King, and, exalting him upon their shoulders, proclaimed him Emperor.

A tumult in
the camp.

Mahummed
proclaimed
King.

Musafood was, during this time, collecting what friends he could to suppress the mutiny; but no sooner was it known that his brother was proclaimed King, than the Sultan found himself intirely deserted. The mob pressing round him, he was obliged to give himself up into their hands, and he was carried before the new Sultan. Mahummud told him he had no design to take his life, and desired he might pitch upon some fort, whither he might retire with his family into confinement. Sultan Musafood, in this extremity, chose the fort of Kurri, but was even in distress for money to pay his few

Musafood de-
posed,



A. D. 1041.
Higer. 433.

menial attendants. This obliged him to send a person to his brother to request him for some. Sultan Mahummud accordingly ordered the pitiful sum of five hundred dirms to be sent him; upon which Musaood, when it was brought him, exclaimed after the following manner. "O wonderful cast of Providence! O cruel reverse of fate! Yesterday was I not a mighty prince; three thousand camels bending under my treasure? To-day I am forced to beg, and to receive but the mere mockery of my wants." With that he borrowed a thousand dirms from his servants, and bestowed it in a present upon his brother's messenger, who had brought the five hundred dirms, which he desired he might again carry back to his master.

and assassi-
nated.

Sultan Mahummud, upon his accession, advanced his son Ahmid to the government, reserving for himself only the name, though Ahmid was, by many, supposed to have a tincture of madness in his disposition. The first thing he did was, without consulting his father, in conjunction with Soliman ben Eusoph, and the son of Ali Cheshawind, to go to the castle of Kurri and assassinate Sultan Musaood, in the year 433. But some affirm, that he buried him alive in a well.

His character.

Manificent to
the learned.

The reign of Musaood was nine years and nine months. He was a prince of uncommon strength and bravery; affable, of easy access, and generous to prodigality; particularly to learned men, of whose company he was excessively fond, which drew many from all parts to his court.

Among the first of the learned in the court of Musaood, we must reckon Abu Keihan Charismi, a great philosopher and astrologer, who wrote one of the best treatises upon astronomy, called Canoon Musaoodi, for which he was presented with an elephant made of silver, the size of which we are not told. Casi Abu
Mahummud



Mahummud Nafahi was also a man of much reputation in this age. A.D. 1041.
Higer. 433.
He wrote a book called Musaoodi, in support of the doctrine of Abu Hanifa, which he presented to the King. The author of the Rosit Charitable.
ul Sulja tells us, that so extensive was the King's charity, that some days in the month of Ramzan, he bestowed often a lack of dirms upon the poor. In the beginning of his reign he built many Magnificent.
noble mosques, and endowed many colleges and schools, which he erected in different cities of his dominions.

SECTION VII.

The Reign of Abul Fatte, Chutub ul Muluck Shahab ul Dowla AMIR MODOOD ben Musaood ben Mamood Ghiznavi.

WHEN the news of the murder of Musaood came to Mahummud the blind, he wept bitterly, and severely reproached Mahammad grieves for the death of Musaood.
the assassins. He, at the same time, wrote to Modood, who was then at Balich, 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 so merciful a King, and grant that his mad son Ahmid, may gain glory in the practice of regicide, till his reward be obtained from our hands.

Modood was for marching immediately, to revenge the death of his father; but he was persuaded by his council, to go first to Modood ascends the throne of Ghizni.
Ghizni; where the citizens, upon his approach, thronged out to meet him, and expressed their joy in acclamations and congratulations upon his accession.



A.D. 1011.
Higer. 433.

Marches to
revenge the
death of his
father.

Totally de-
feats Ma-
hammad.

In the year 433, he marched from Ghizni; while Mahummud the blind, appointing his younger son Nami, governor of Pishawir and Moulton, marched in person to the banks of the Sind to receive Modood, who was moving that way, and the two armies meeting in the forest of Diner, between the uncle and nephew, the flames of contention began to arise. The gales of victory at length, began to fan the standards of Modood, while Sultan Mahummud, with his sons, and Tiggi Ali Cheshawind, and Soliman ben Eusoph were taken prisoners. They were all put to death, except Abdul Rahim, the son of Mahummud, whom Modood pardoned for this reason; that during the time that Musafod was prisoner, Abdul Rahim went with his brother Abdul Reiman to see him. When, upon this occasion, the latter insultingly threw off Musafod's royal cap, Abdul Rahim took it up and put it upon the King's head with much respect, chastising his brother for his mean and barbarous behaviour.

Modood having thus revenged his father's murder, built a town on the spot upon which he had obtained the victory, and called it Fatte Abad. He carried the remains of his father and family, to be interred at Ghizni; whither he returned, and appointed Abu Nisr Ahmed his Vizier. But he soon after discharged that Omrah from that high office, and conferred the dignity upon Chuja Tahir. He sent, at the same time, Nisr Ahmed with a force to Moulton, against Nami, the son of Mahummud, whom he slew, reducing the country under the obedience of Modood. The Sultan had now nothing to fear but from his own brother, who was in possession of Lahore and its dependencies. This brother, upon the murder of his father, marched from Moulton, and by the council of Eas, possessed himself of all the country lying between the Sind, Hassi and Tannasar.

Sultan



Sultan Modood finding that his brother refused to pay him allegiance, ordered an army against him. Mugdood being apprised of this expedition, marched from Haffi, where he then resided, with his whole force, to oppose the Sultan's troops. He came up with them before they reached Lahore, with an army so numerous, that the forces of Modood were upon the point of flying at their appearance, several of the chiefs deserting their colours, and enlisting themselves under the banners of Mugdood. But fortune here, or treachery, befriended Modood. In the morning of the day of sacrifice, Mugdood was found dead in his bed, without any previous complaint, or apparent cause of his decease. But what seemed to discover the hand of traitors, was, that next day, his counsellor and friend Eas was found dead in the same manner. Mugdood's army marched under the banners of Modood, so that the southern countries submitted in peace.

Nor was Modood less fortunate towards the north. The province of Maverulnere, which had for some time asserted its independance, submitted. But the Siljokies, notwithstanding the King had taken one of the daughters of their chief in marriage, began to make incursions anew, into his territories.

In the year 435, the Raja of Delhi, in alliance with others, raising an army, took Haffi, Tannassar, and their dependencies, from the governors, to whom Modood had entrusted them. The Hindoos from thence marched towards the fort of Nagraçot, which they besieged for four months, and the garrison being distressed for provisions, and no succours coming from Lahore, were under the necessity of capitulating. The Hindoos, according to the antient form, erected new idols, and recommenced the rites of idolatry.

We are told, that the Raja of Delhi, observing a weakness in the empire of Ghizni, pretended to have seen a vision, in which the

A. D. 1041.
Higer. 433.
Modood sends
an army
against his
brother.

who is found
dead in his
bed.

Invasion from
Delhi.

A pretended
vision.



A. D. 1013.
Higer. 425.

the great idol of Nagracot told him, that having now revenged himself upon Ghizni, he would meet him at Nagracot in his former temple. This story being propagated by the Brahmins, who probably were in the secret, it gained faith among the superstitious, by which means the Raja was joined by zealots from all parts, and soon saw himself at the head of a very numerous army. With this army, as we have already mentioned, he besieged Nagracot, 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 Delhi, introduced, in the night, into a garden in the center of the place. This image being discovered in the morning, there was a prodigious rejoicing among his deluded votaries, who exclaimed, that their God was returned from Ghizni. The Raja, and the Brahmins, taking advantage of the credulity of the populace, with great pomp and festivity, carried him into the temple, where he received the worship and congratulations of his people.

A holy trick.

This story raised so much the fame of the idol, that thousands came daily to worship from all parts of Hindostan, as also to consult him as an oracle, upon all important occasions. The manner of consultation was this; the persons who came to inquire into futurity, slept on the floor of the temple before him, after drinking a dose of something which the Brahmins prescribed, to create dreams, from which they predicted their fortune, in the morning, according to their own fancy.

The siege of
Lahore.

The success of the Raja of Delhi gave such confidence to the Rajas of Punjaab, and other places, that though before like foxes they durst hardly creep from their holes, for fear of the Musselman arms, yet now they put on the aspect of lions, and openly set their masters at defiance. Three of those Rajas, with ten thousand horse, and an innumerable army of foot, advanced to Lahore, and invested it.



The Mussulmen, in defence of their laws, families, and effects, <sup>A. D. 1043.
Higer. 435.</sup> exerted all imaginable valour upon this occasion, during the space of seven months, defending the town, street by street; for the walls being bad, were soon laid in ruins. Finding, however, that in the end, they must be rooted out by this defensive war, unless they had speedy succours, they bound themselves by oath, to devote their lives ^{Is raised.} to victory or martyrdom, and making a sally out of the city, presented themselves in order of battle, before the enemy's camp. The Hindoos, either struck with their unexpected appearance, or intimidated by their resolution, betook themselves instantly to flight, and were pursued with great slaughter.

In the year preceding this event, the King sent Artagi Hajib, with an army, to Tiberistan, against the Turkumans. When he reached that place, he heard that the son of Daood had advanced to Arkin; but when the two armies drew up in order against one another, the chief of the Turkumans, who was a young man, without either experience or courage, shewed such pusillanimity in arranging his troops, that the enemy had begun the charge before they were properly formed, which occasioned an immediate confusion, so that ^{The Turkumans defeated.} they abandoned the field, and were pursued with great slaughter. Artagi having returned from the pursuit, marched directly to Balich, which the Turkumans had taken, and recovered that city out of their hands.

Not long after, the Turkumans advanced again with a powerful force, and invested the same place. As it was not very defensible, and Artagi was too weak to engage the enemy in the field, he wrote to Modood for succours. The succours not arriving, and the general finding his difficulties daily increasing, and his force diminishing, determined to evacuate the place, which he accordingly did, and fled to Ghizni, with a few of his attendants. But the popular outcry was so great against the unfortunate Artagi, that the Sultan was obliged



A. D. 1044.
Higer. 436.
Artagi Hajib
put to death.

ged, in some measure, to silence the clamour by the death of his servant. About this time another tribe of the Turkumans of Ghizizi made an incursion into the Ghiznian territories, by the way of Bust, against whom Modood sent an army, which gave them a signal defeat.

The Turkumans repeatedly defeated.

In the year 436, Chaja Tahir the vizier was deposed, and Chaja Abul Fatte Abdul Ryfaac, was exalted to that dignity; and, in the same year, Tughril Hajib was sent, with a force, towards Bust, from whence he proceeded to Seistan, and brought his own brother, and Ringi Abu Munfur, who had rebelled against the King, prisoners to Ghizni. The Turkumans of Siljoki, in the year following, collected all their forces, and directed their march towards Ghizni, plundering the palace of Bust. Tughril was ordered against them, with the troops of Ghizni, and he defeated them with great slaughter, and pursued them out of the country. After this victory Tughril marched immediately against the Turkumans of Candahar, whom they called *red-caps*, and, defeating them also, took many prisoners, whom he brought to Ghizni.

Tughril revolts.

In the 438th year, Tughril was again ordered to Bust, with a numerous army; but when he came to Tiggiabad, he began to discover the traitor. News of his revolt having reached Modood, he sent some persons to endeavour to reclaim him to his duty, with promises of pardon, and a removal of all the disgusts which he might have entertained. To this Tughril replied, that the reason of this step was to secure himself: That he had an information of a plot formed against his life, by those sycophants, whose only business was to stand by the throne, and to amuse the too easy ears of the King, with lies and flattery: That being once forced to disobedience, he had, for a subject, gone too far to retreat. The King's emissaries however, though they had no effect upon Tughril, found that the most part of the chiefs were still loyal to the King, and brought over others, who had



had changed, rather out of a desire of innovation, than disaffection to their sovereign. Upon this they returned, and having told to the King in what manner things were concerted with the other chiefs, he immediately ordered Ali ben Ribbi, with two thousand horse, to favour the insurrection, so that Tughril, finding himself deserted by the army, upon the appearance of Ali ben Ribbi, betook himself to flight, with a few of his adherents.

A. D. 1046.
Higer. 438.

Deserted by
his army.

Hajib bab Tiggi was in the same year sent to Ghor, to the assistance of Willidingi, who joining him with his force, they both marched against Abu Ali, chief of Ghor, and having driven him into a fort, he was there besieged and taken prisoner. This place was reckoned so strong, that for seven hundred years before, the reduction of it had not been attempted by any body. When Hajib bab Tiggi found himself master of the fort, he treacherously laid hands upon Willidingi, whose right he came to support, and carried him in chains with Abu Ali, to Ghizni, where the perfidious King settled their dispute, by cutting off both their heads.

Madood Wil-
lidingi

basely put to
death.

Hajib bab Tiggi was sent, soon after, against Byram Neal, general of the Turkumans. He met the enemy in the districts of Bust, and engaged them, gaining, at length, the long disputed field. He was again, in the year 439, sent against Amir Kisdar, who refused to pay his tribute, whom he subdued, and obliged to comply with the King's commands, and returned with his army to Ghizni, the year following.

Sultan Modood, the following year, in one day, conferred the che- lat, drums and colours, upon his two eldest sons, Abul Casim Ma- mood, whom he sent to Lahore, and upon Munfur, whom he sent to Peshawir. At the same time Abu Ali, chief magistrate of Ghizni, was sent to command in Hindostan. Abu Ali first marched to Pesh-

Modood con-
ferred the drums,
&c. on two
of his sons.



A. D. 1047.
Higer. 439.

wir, and took the fort of Mahitila, from Ahin, who had rebelled against the King's authority, then sent a letter of invitation to Higgi Rai, a general of the Hindoos, who had done much service in the time of Sultan Mamood, but, upon account of some political matters, had fled from the court, and had taken up his abode in the mountains of Cashmire. The invitation being complied with, the King desired his attendance at Ghizni.

Abu Ali put
to death.

While Abu Ali was settling the countries about the Sind, some malicious chiefs in his camp, forwarded many complaints against him, to the King. He was called to Ghizni, and imprisoned, under the care of one Mirik ben Hassen. This man, out of former enmity, and with a design to extort money from him, put him to the torture, and soon after to death itself. Fearing, however, that the King might some day enquire for the prisoner, and order him to be produced, he himself being then a great favourite, endeavoured to divert Modood's mind to some important affairs, till he should be able to frame some excuse for the death of Abu Ali. He at length prevailed upon the Sultan to form an expedition against Chorrassan, by the way of Cabul. When they reached Lowgur, they besieged the fort of Sancoot, where there was a considerable treasure lodged. But there the King was seized with a disorder in his liver, which daily gaining ground, he was obliged to proceed to Ghizni in a litter; while his vizier, Abul Rysac, with the army, marched back into Seistan, to oppose the Siljokies, who had invaded that country.

Modood falls
sick;

Dies.

When the King arrived at Ghizni, he ordered Mirik to bring his prisoner Abu Ali before him. Mirik, by plausible excuses, delayed the time for a week, before the expiration of which, Sultan Modood took his leave of the world, in the year four hundred and forty one, having reigned nine years.

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SECTION



SECTION VIII.

The Reign of Abu Jaffier MusAOOD ben Modood.

WHEN Modood had taken his journey to the other world, A. D. 1049. Higer. 441. Ali ben Ribbi had formed a design to usurp the throne; but MusAood, an infant, placed upon the throne. concealing his intentions, he raised MusAood, the son of Modood, who was then a child of four years, to the Musnud. Bab Tiggi Hajib, not being made a partner in his measures, was highly offended, and drew off with half the army, who were in his interest. The kingdom was thus split into two factions, and came to action; in which Ali ben Ribbi being worsted, the faction of Bab Tiggi took Abul Hassen Ali, one of the sons of MusAood, who had escaped the He is deposed. resentment of Ali ben Ribbi, and proclaimed him King, deposing Abu Jaffier MusAood, after a reign of six days.

SECTION IX.

The Reign of Sultan ABUL HASSEN ALI ben MusAood.

UPON Friday, the first of Shaban, in the year four hundred and Abul Hassen Ali ascends the throne. forty one, Sultan Abul Hassen Ali ascended the throne of Ghizni, and took the wife of Modood in marriage. In the mean time Ali ben Ribbi, in association with Mirik, broke open the treasury, and taking out a vast quantity of gold and jewels, fled, with a company of the slaves, and some of the Omrahs, whom they had brought over to their interest, to Peshawir. At Peshawir they were joined by the natives, raised a great army, and reduced Moulton and Sind to their obedience, making a great slaughter of the Afghans or Patans, who had taken advantage of the public disturbances, to plunder the country.

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In



A. D. 1051. Higer. 443. Defeated and deposed by Abdul Reshid. In the year four hundred and forty three, Sultan Abul Hassen Ali, called his brothers, Murda Shaw, and Ezid Ear, from the fort of Naáláma, where they had been imprisoned, and treated them with affection and respect. But, at this time, Abdul Reshid, the son of Sultan Mamood, began to form a faction in his own favour. To crush Reshid, the King opened his treasury, and entertained a great army; notwithstanding which, his power began daily visibly to decline. Abdul Reshid advanced in the mean time, with his army, to Ghizni, and, gaining a compleat victory, ascended the throne.

SECTION X.

The Reign of Zein ul Muluck, Sultan ABDUL RESHID.

Abdul Reshid
mounts the
throne.

ABDUL RESHID, as we have already mentioned, was the son of Sultan Mamood, and was, by the order of Modood, imprisoned in a castle near Bust. When Abdul Ryfac, about the time of the death of Modood, marched with an army, to settle the country of Seistan; he, upon hearing of the King's death, in confederacy with Chaja Abul Fazil, Resid ben Altafash, and Noshtagi Hajib, in the year 443, released Abdul Reshid from his confinement, and, asserting his cause with vigour, raised him, as we have seen, to the throne. His predecessor Abul Hassen Ali, was seized by some of the Zemindars, in the country into which he had fled, brought prisoner before Reshid, and confined in the fort of Didi.

Brings over
Ali Ben Ribbi.

The Sultan, by various means, prevailed upon Ali ben Ribbi, who had usurped the provinces of Hindostan, to submit to his allegiance, and return to Ghizni. He appointed Noshtagi Hajib to the command of those provinces, created him an Omrah, and sent him with



with a fine army to Lahore. Hajib, upon his way, turning to Nagracot, laid siege to that place, and on the sixth day, scaling the walls, took it by assault.

A. D. 1052.
Higer. 444.

Tughril, whom we have already mentioned, was, notwithstanding his treachery to his former master, now again intrusted with the government of Seistan, which he soon brought under proper regulations. Being stirred up by the spirit of treachery and ambition, he conceived hopes of assuming royalty; and raising a great army, marched towards Ghizni; where Abdul Reshid being almost destitute of troops, was forced to shut himself up; but the place being very extensive, it was impossible for him to defend it long, which he however did to the last extremity. Ghizni was taken at length, and the Sultan with nine of the blood royal were inhumanly put to death by the usurper, who now ascended the throne. But Tughril did not long enjoy the fruits of his villany; having wrote to Noshtagi Hajib, endeavouring to bring him over by fair means to acknowledge him, that chief answered him with the contempt he deserved.

Tughril re-
bels.

Besieges
Ghizni.

The Sultan
taken and
slain.

Hajib, at the same time, wrote private letters to the daughter of Mufaoood, whom the tyrant had compelled to marry him, as also to all the Omrahs who he knew had retained their loyalty for the imperial family, spiring them up to conspire against the usurper's life. They were so far excited to resentment, that a conspiracy was forthwith formed amongst them, and put in execution on new year's day, when Tughril was stepping up to the throne to give public audience. Thus the usurper, at the end of forty days, arrived at his tragical end.

The Usurper
assassinated.

After this important transaction, Noshtagi Hajib arrived at Ghizni with his army, and calling a council of state, enquired whether any

any



A. D. 1052.
Higer. 444.

Feroch Zaad
made King.

any yet remained of the race of Subuctagi. He was informed that there were still imprisoned in a certain fort, Firoch Zaad, Ibrahim and Suja. These he ordered to be called, and it being agreed that fortune should decide it by lot who should reign; the favoured Firoch Zaad, who was accordingly placed upon the throne, and received the allegiance of the court; The reign of Abdul Reshid comprehended only one year.

Anecdote of
Tughril.

A certain author tells us, that Tughril, being one day asked by one of his intimate friends,—what induced him to think of aspiring to the empire, replied, that when Abdul Reshid dispatched him to take the government of Seistan, he found that his hand trembled, from which circumstance he concluded, that he was destitute of that resolution and fortitude which are necessary accomplishments of a King.

SECTION XI.

The Reign of Jemmal ul Dowla FEROCHE ZAAD, ben Sultan
Musaood Ghiznavi.

Noshtagi
Hajib manages the
affairs of state.

WHEN Sultan Feroch Zaad placed the crown of fortune upon his head, he gave the reins of administration into the hands of Noshtagi Hajib, who had called him from obscurity. Daood, chief of the Siljoki Turkumans, hearing of the commotions in the empire, seized upon that favourable opportunity to invade Ghizni. He advanced with a numerous army, while Noshtagi, collecting all his forces, went forth to meet him. When the armies engaged, the fire of gleaming steel was extinguished in torrents of blood; for, from the rising to the setting of the sun, the warriors on both sides laboured in the field of death; and though thousands
fell



fell at their feet; they seemed insensible of their own mortality. Victory at length declared for Noshtagi, while his enemies betook themselves to flight, leaving all their camp equipage and baggage on the field, to the conquerors, who immediately returned victorious to Ghizni.

A. D. 1052.
Higer. 444.
Overthrows
the Turku-
mans.

This victory served to establish Feroch Zaad without fear upon the throne. He now exalted the standard of triumph, and inclined it towards Chorassan, where, on the part of the Siljoki, he was met by Callifarick, one of their principal Omrahs, with a numerous army. When the engagement commenced, such a flame of rage and contention appeared, as the tongue of the travellers of the plain of eloquence cannot sufficiently express; then also the gales of victory fanned the royal standards of Ghizni, and Callifarick and several other persons of note were taken prisoners.

Feroch Zaad
overthrows
the Turku-
mans.

Intelligence of this defeat coming to Daood Siljoki, he collected all his forces, which he submitted to the command of his son Alib Arfilla, a youth of great expectations. Arfilla advanced to oppose the King, and having engaged him with great resolution, recovered the honour of the Turkumans, and took many of the Omrahs of Ghizni prisoners in the pursuit. But he did not think proper at that time, to make further use of his fortune, and he therefore returned with his victorious army.

Defeated by
Alib Arfilla..

When Sultan Feroch Zaad arrived at Ghizni, he called Callifarick and all the prisoners of the Turkumans into his presence, bestowed upon each of them the honour of a dress, and gave them their liberty. The Turkumans returning home, represented in so strong a light, the humanity of the King, that Daood, ashamed to be outdone in a virtuous action, ordered the prisoners of Ghizni to be also released.

Prisoners re-
leased..

Sultan.



A. D. 1058.
Higer. 450.

Feroch Zaad
dies.

Sultan Feroch Zaad, who, according to the best authorities, was the son of Musaood, though some say that Abdul Reshid was his father, having extended his reign to six years, in the year four hundred and fifty turned his face to the regions of futurity. The year before his death, his slaves having been instigated to a conspiracy against his life, made an attempt to assassinate him in the bath. Feroch Zaad having wrested a sword out of the hand of one of them, killed many, and defended himself against the rest, till his guards hearing the noise, came in to his assistance; upon which, all the slaves were put to instant death. His first vizier was Hassen ben Mora, and in the latter part of his reign, Abu Beker Saley.

SECTION XII.

The Reign of Zahir ul Dowla SULTAN IBRAHIM, ben Musaood Ghiznavi.

Ibrahim,
a religious
and good
prince.

WHEN Feroch Zaad became the inhabitant of another world, Sultan Ibrahim ascended the throne of empire: A King remarkable for morality and devotion, having in the flower of his youth, amidst a paradise of pleasure, conquered all the sensual appetites, and added two months more to the feast of Ramzan, which he kept with the strictest severity. He, at the same time, gave proper attention to government, and the due administration of justice, and opened the hand of charity to the poor. This prince excelled in the art of fine writing, and in the libraries of Mecca and Medina, there are two copies of the Koran wrote by his own hand, which were sent as presents to the Caliph.—In the first year of his reign, he concluded a treaty of peace with the Turkumans, ceding to them all

Peace with the
Turkumans.



all the countries they had seized, upon condition that they would not lengthen the hand of violence any further upon his dominions. He married, at the same time, his son Musaood, to the daughter of their King, Malleck Shaw, which opened the door of friendship and intercourse between the two nations.

A. D. 1038.
Higer. 450.

We are told, that before this peace was concluded, Malleck Shaw had collected a great army, with an intention to invade Ghizni, which greatly intimidated Ibrahim, as he was not then in a condition to oppose him. But knowing that policy is sometimes a good substitute for strength, he wrote letters to the principal Omrahs of Malleck Shaw's army, which he dispatched by a messenger who had received his instructions how to proceed. The purport of those letters was to importune the Omrahs, to whom they were directed, to hasten the King's march to Ghizni, lest their scheme should be prematurely discovered; and that they might depend upon his fulfilling his engagements to their satisfaction.

Policy of
Ibrahim.

The messenger accordingly took an opportunity one day, when Malleck Shaw was hunting, upon the road to Ghizni, to come running towards him; but upon discovering the King, he stole slowly away, which creating suspicion, he was pursued by some horsemen, and brought before the King. He was immediately searched, and the packet was found upon him; though he had previously suffered himself to be severely bastinadoed, without confessing any thing. The King having read these letters, the power of the supposed conspirators was such, that there was great danger in accusing them; but it raised such a diffidence in his mind, that he, from that time, was desirous of peace, and gave over all thoughts of his expedition.

King of the
Turkomans
deceived.

When the mind of Ibrahim was quieted from any apprehensions from that quarter, he sent an army towards Hindostan, and con-

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quered



A. D. 1079.
Higer. 472.
Ibrahim's ex-
pedition to
Hindostan.

quered many places in that country, which before had not been visited by the Mussulman arms. In the year 472, he marched himself towards that country, and extended his conquests to the fort of Ajodin, called now Palanfhukurgunge. This place being taken, he turned to another fort called Rupal, which was built upon the summit of a steep hill; a river enclosed it on three sides, and a small peninsula joined it to the other hills, which were entirely covered with an impervious wood, and much infested by venomous serpents. This, however, did not discourage the Sultan from his attempt. He ordered some thousand hatchet men to clear the wood, which they effected in spite of all opposition; and the rock being soft, the miners forced their way in a short time under the walls, which were brought down in ruins. The place was immediately taken, and the garrison made prisoners.

Takes Rupal.

He marched from thence to another town in the neighbourhood, the inhabitants of which came originally from Chorrassan, and were banished thither, with their families, by Afranfiab †, for frequent rebellions. Here they formed themselves into a small independant state, being encircled by impassible mountains; and had preserved their ancient customs and rites, without intermarrying with any other people. The Sultan having, with infinite labour, cleared a road for his army over the mountains, advanced towards the town, which was well fortified. He was overtaken by the rainy season, and his army was greatly distressed; during three months he was obliged to remain idle before it. But when the rains began to abate, and the country to dry up, he summoned the town to surrender, and acknowledge the faith.

Ibrahim's proposals being rejected he commenced the siege, which continued some weeks, with great slaughter on both sides. The

† A name common to a long race of Persian Kings.

town



town at length was taken by assault, and the Mussulmen found much wealth within it, and one hundred thousand unfortunate persons, whom they carried bound to Ghizni. 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 was then building. This awakened his pity; he commanded him to throw it down, and gave him his liberty.

This stone happened to lie upon the public road, and proved troublesome to passengers; but as the King's rigid adherence to his commands was universally known, none would attempt to remove 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, if his Majesty pleased, that it were advisable to have it removed. To which the King replied; "I have commanded it to be thrown there, and there it must remain; as a memorial of the misfortunes of war, and my own pity: For it is better for a King to be obstinate, even in his inadvertencies, than to break his royal word." The stone was accordingly permitted to remain, where it is shewn as a curiosity to this day.

Sultan Ibrahim had thirty six sons and forty daughters. The latter he gave in marriage to learned and religious men. In the year 492, he left this mortal state, after having reigned in tranquility and happiness forty two years. In his time flourished Abul Farrhe, who was a native of Seistan, according to some, but as others affirm, of Ghizni. He is esteemed a master in poetry; and the famous An-furi was one of his disciples.



SECTION XIII.

The Reign of Alla ul Dowla MUSAOOD, ben Ibrahim ben
Musaood Ghiznavi.

A. D. 1098.
Higer. 492.
Musaood a
good Prince.

SULTAN Musaood, the son of Ibrahim, was endowed with a benevolent and generous disposition. Nor was he less famous for his justice and sound policy. He revised the ancient laws and regulations of the state, and abrogating such as were thought unreasonable, substituted others in their place, founded upon better principles. He took the daughter of Sultan Sinjer Siljoki, whose name was Mehid Irac, in marriage, which cemented the peace between them.

Hajib Tigha
Tiggi's ex-
pedition.

In the reign of Musaood, Hajib Tigha Tiggi was honoured with the command of a great expedition, which he formed against Hindostan. Crossing the Ganges he carried his conquests further than any Mussulman, except Sultan Mamood; and having plundered many rich cities and temples of their wealth, returned in triumph to Lahore.

Sultan Mu-
saood dies.

After Sultan Musaood had reigned sixteen years, without domestic troubles, or foreign wars, he entered his eternal abode in the latter end of the year five hundred and eight. We are told, that after his death, his son Shere Zaad placed his foot upon the imperial throne. He enjoyed it only one year, being assassinated by the hand of his own brother Arfilla Shaw, who assumed the diadem.



SECTION XIV.

The Reign of Sultan ul Dowla ARSILLA SHAW ben Mufaoood.

WHEN Arfilla Shaw became King of Ghizni, he seized upon all his brothers, excepting one who escaped, and confined them. Byram Shaw, who was so fortunate as to get out of the Sultan's hands, fled for protection to Sultan Sinjer, who then, on the part of his brother Mahummud, ruled the province of Chorrasan. Sultan Sinjer, having demanded the releasement of the other brothers, which was not complied with, made the cause of Byram Shaw a pretence for invading the kingdom of Ghizni; and he accordingly advanced the standard of hostility towards that city.

A. D. 1115.

Higer. 509.

Arfilla confines his brother.

Byram escapes to Chorrasan.

An invasion in his favour.

Arfilla Shaw hearing of the intended invasion, wrote letters of complaint to Sinjer's elder brother, Sultan Mahummud, that he might command him back; and he indeed pretended to be inclinable to make peace between them. But Sultan Sinjer was found to continue his march, which convinced Arfilla Shaw that he could have no dependance upon any thing but his sword. But his mother, Mehid Irac, being offended with him for the murder of his brother Mufaoood, and his inhuman treatment of her other children, with well dissembled affection, prevailed upon him to send her to negotiate a peace, with a great sum of money, sufficient to reimburse Sultan Sinjer, for the expence of his expedition. When she arrived in the camp, she, according to her design, excited Byram Shaw, and Sultan Sinjer, to prosecute the war with all expedition.

Arfilla deceived by his mother.

Sinjer immediately marched, with thirty thousand horse, and fifty thousand foot, from Bust, where he then lay, and, without opposition, advanced within one pharsang of Ghizni, where he beheld

Sultan Sinjer engages Arfilla.



A. D. 1117,
Higer, 505,

beheld the army of Arfilla Shaw drawn out in order of battle, to receive him. He therefore instantly ordered the line to be formed, dividing his horse into squadrons, and placing battalions of spear-men in the intervals, with elephants in the rear, to be ready to advance upon occasion. Encouraging then his troops, he advanced slowly toward the enemy, who stood firm to receive the charge. The shock was so violent upon both sides, that order and command yielded to rage and confusion. The gleam of arms that illuminated the field, was soon quenched in blood, and darkened by clouds of dust, that took away all distinction. At length, by the uncommon bravery of Abul Fazil, governor of Seistan, the troops of Ghizni were put to flight, and Arfilla Shaw, unable to renew the combat, fled in disorder towards Hindostan.

who is over-
thrown.

flies to Hin-
dostan,

Returning
with an army,

he is again
overthrown
by Sinjer.

Arfilla taken
and slain.

Sultan Sinjer entered Ghizni in triumph, where he remained forty days, giving the kingdom to Byram Shaw, and then returning to his own country. When Arfilla Shaw had heard of the departure of Sultan Sinjer, he collected all his troops in the provinces of Hindostan, and returned to recover his capital. Byram Shaw, unable to oppose him, shut himself up in the fort of Bamia, till he should be succoured by Sultan Sinjer. Sinjer again took the field, and drove Arfilla Shaw a second time back to Hindostan. But he was so closely pursued, that his army was dispersed, while a few of his Omrahs, who remained, laid hands upon him, and brought him to Byram Shaw, to procure their own pardon. Arfilla suffered a violent death in the 27th year of his age, after he had reigned three years. In this reign historians report, that, among other prodigies, there fell a storm of fire upon the city of Ghizni, which consumed a great part of its buildings.

SECTION



SECTION XV.

The Reign of Moaz ul dowla BYRAM SHAW, ben Musafood.

THIS Prince was blest with a noble and generous disposition. A. D. 1118. Higer. § 12. Byram, He had an uncommon thirst after knowlege: he was a great promoter of literature, and a liberal patron of learned men. Many men of letters resorted to his court, particularly Shech Nizami, and agood Prince. Seid Hassen, both poets and philosophers of great fame. Many books An encourager of learning. were, in this reign, translated from various languages, into the Persian tongue; among the most famous of which, was an Hindoo book, called the Killila Dumna, a fabulous story, pregnant with sound morality, policy, and entertainment.

This book was sent formerly by the King of Hindostan, accompanied by a Chess table, to Noshirwan, surnamed The Just, King of Iran. Buzurg Chimere his vizier, surnamed The Wise, was so well versed in all the known languages, that in a few days he translated the Killila Dumna into Phelevi or antient Persic, to the astonishment of the ambassador, who imagined the Sanscrita language was entirely unknown in those parts. But he could form no conception of the chess-board, as that game was, at that time, unknown in Persia. He therefore had recourse to the ambassador, who was esteemed the best player in Hindostan, to have this matter explained to him, who having accordingly discovered to him the principles, Buzurg Chimere sat down with him to play. The first game he obliged the ambassador to draw; the second he chased his King solitary; and the third he gave him check-mate. The ambassador was so mad to be foiled at his own weapons, that he would play no more. Buzurg Chimere then invented the game of back-gammon, returning a set of those tables,



A.D. 1113. Higer. 512. tables, by the ambassador, who having related his adventure with Buzurg Chimere, and given an account of the genius and government of Nofhirwan, his master gave up all thoughts of an invasion, which he had been meditating against that King.

The present of the chess-board was intended as an experiment upon the genius of the minister, and to indicate that in the great game of state, attention and capacity were better friends than fortune. While the book, in its whole tenor, strongly inculcated that wise maxim, that true wisdom and policy is always an over-match for strength. The back-gammon table, which was returned, signified, that attention and capacity alone cannot always insure success, but that we must play the game of life according to the casts of fortune.

Byram settles
the affairs of
Hindostan.

Balin builds
Nagore,

and aspires to
the empire.

Byram
marches
against him.

But to return to our history. Byram Shaw, in the days of his prosperity, went twice into Hindostan, chastising his refractory subjects and Zemindars. The first time he went to reduce Mahummud Balin, who had possession of the government of Lahore, on the part of Arfilla Shaw, whom he defeated, and took, the 27th of Ramsan, in the year 512, but having pardoned him, upon swearing allegiance, he was again reinstated in his government, and the King returned to Ghizni. In the mean time, Mahummud Balin built the fort of Nagore, in the country of Sewalic, whither he conveyed all his wealth, family, and effects; then raising an army, composed chiefly of Arabs, Persians, Afghans, and Chilligies, he committed great devastations upon the Hindoo Rajas, which success so puffed him up, that he aspired at length to the empire.

Byram Shaw being apprized of the intentions of Balin, collected his army, and a second time marched towards Hindostan. Mahummud Balin, with his ten sons, who had each the command of a province, advanced to meet the king, as far as Moulton, with a powerful

I

army.



army. A dreadful battle ensued; but the curse of ingratitude was poured, in a storm, upon the head of the perfidious rebel, who, in his flight, with his ten sons and attendants, fell headlong into a deep quagmire, where they were totally overwhelmed, and every one of them perished.

A. D. 1150.
Higer. 545.

The King, after this compleat victory, settled the country, and, appointing Sallar Husein to the chief command of these provinces, returned himself to Ghizni. He soon after publicly executed Cuttub ul dien Mahummud of Ghor, who was son-in-law to Mahummud Balin. This, in its consequences, proved the ruin of his empire. Seif ul dien Souri, Prince of Ghor*, brother to the deceased, raised a great army to revenge his death. He marched directly to Ghizni, which Byram Shaw, unable to oppose him, evacuated and fled to a place called Kirma, upon the borders of Hindostan. This Kirma had been built by the Afghans to guard a pass in the mountains.

Obtains a
compleat vic-
tory.

Ghizni inva-
ded by the
Prince of
Ghor.

Seif ul dien Souri, without further opposition, entered the capital, where he established himself, by consent of the people, sending Alla ul dien his brother to rule the kingdom of Ghor. Notwithstanding all he could do to render himself popular at Ghizni, the people began to dislike his government, and secretly wished the re-establishment of their former King. Some of the Omrahs, who were of the same principles, laying hold of this favorable disposition, informed Byram Shaw of their ripeness for an insurrection, if he could by any means favour it.

The city ta-
ken.

A conspiracy
against Seif ul
dien.

It was now winter, and most of the troops of Ghor had returned, upon leave, to their families, when Byram Shaw, unexpectedly, appeared before Ghizni, with a great army. Seif ul dien being then in no condition to engage him with his own troops, and having little

Byram
marches
against him.

* A province of the Ghiznian empire.



A. D. 1131.
Higer. 545.
Seif ul dien
betrayed.

dependance upon those of Ghizni, was preparing to retreat to Ghor, when the Ghiznians intreated him to engage Byram Shaw, and that they would exert themselves to the utmost in his service. This was only a trick for an opportunity to put their design in execution. As Seif ul dien was advancing to engage Byram Shaw, he was surrounded by the troops of Ghizni, and taken prisoner, while Byram Shaw in person put the forces of Ghor to flight.

disgrace,
tortured, and
put to death.

The unfortunate captive was inhumanly ordered to have his forehead made black, and then to be put astride a sorry bullock, with his face turned towards the tail. He, in that manner, was led round the whole city, insulted and hooted by the mob. He was then put to the torture, and his head sent to Sultan Sinjer, while his vizier Seid Mujud ul dien, was impaled alive.

His brother
Alla marches
to revenge
his death.

When this news was carried to the ears of his brother, Alla ul dien, he burnt with his rage, and resolving upon revenge, with all his united powers, invaded Ghizni. Byram Shaw hearing of his coming, prepared himself to receive him. He wrote him a letter, and endeavoured to intimidate him, with the superiority of his troops, advising him not to plunge the whole family of Ghor into the same abyss of misfortune. Alla ul dien replied, "that his threats were as impotent as his arms. That it was no new thing for Kings to make war upon their neighbours; but that barbarity like his, was unknown to the brave, and what he had never heard to have been exercised upon Princes. That he might be assured that God had forsaken Byram, and ordained Alla to be the instrument of that just vengeance which was denounced against him."

All hopes of accommodation being past, Byram Shaw advanced with a numerous army, to give Alla battle. The offer was gladly accepted by his adversary, and the bloody conflict commenced with
great



great fury on both sides. At first the troops of Ghizni, by their <sup>A. D. 1152.
Higer. 547.
The battle.</sup> superior numbers, bore down those of Ghor; till Alla ul dien seeing his affairs almost desperate, called out to two gigantic brothers, whose name was Chirmil, the greater and the lesser, whom he saw in the front, like two rocks bearing against the torrent. He forced on his elephant towards Byram Shaw, these two heroes clearing all before him. Byram observing him, stood off; but his son Dowlat Shaw <sup>Prince Dow-
lat slain.</sup> accepting the challenge, advanced to oppose Alla. The elder of the heroic Chirmils intervening, ripped up the belly of Dowlat's elephant, and was himself killed by his fall. Alla ul dien, in the mean time, nailed the brave prince, with his spear, to the ground. The other <sup>Byram over-
thrown.</sup> Chirmil, in the mean time, attacked the elephant of Byram Shaw, and after many wounds, brought the enormous animal to the ground; but while he was rising from under the elephant's side, being much bruised by the fall, Byram Shaw escaped with his life, and instantly mounting a horse, joined the flight of his army which was now repulsed on all sides. The troops of Ghor emulating the bravery of their leader, had made such a violent attack as to be no longer resistible.

Byram Shaw fled, with the scattered remains of his army, towards Hindostan; but he was overwhelmed with his misfortunes, and sunk under the hand of death, in the year five hundred and forty seven, Dies, after a reign of thirty-five years.



SECTION XVI.

The Reign of Zehiri ul dowla CHUSERO SHAW ben Byram
Shaw Ghiznavi.

A. D. 1152.
Higer. 547.
Chusero
Shaw.

CHUSERO Shaw, upon the death of his father, continued his march to Lahore, leaving the Kingdom of Ghizni to his enemies, and was there saluted King, by the unanimous voice of his people.

Ghizni taken
and destroyed.

In the mean time the conqueror entered Ghizni, with little opposition, and that noble city was given up to flame, slaughter, rapine, and devastation. The massacre continued, for the space of seven days, in which time pity seemed to have fled the earth, and the fiery spirits of demons to actuate the bodies of men. For which inhuman cruelty the barbarous Alla was justly denominated Allum Soze, or the incendiary of the world. But, insatiable of revenge, he carried a number of the most venerable priests, learned men, and citizens, in chains to Ghor, to adorn his triumph. There,---we shudder to relate it! he ordered their throats to be cut, tempering earth with their blood, with which he plaistered the walls of his city.

Alla's unheard-of
cruelty.

Chusero attempts to
recover Ghizni.

After the return of Alla ul dien to Ghor, Chusero Shaw, hoping to recover his lost kingdom of Ghizni, and depending upon the assistance of Sultan Sinjer *, collected all his forces, and marched from Lahore. But when he had arrived upon the borders of Ghizni, he received intelligence, that Sultan Sinjer had been defeated and taken prisoner by the Turks of Ghiza, who were then marching

* This Sinjer must be the son or grandson of the former Sinjer, who placed Byram on the throne of Ghizni.

down



down with a great army to Ghizni, to appropriate that kingdom to themselves. This obliged him to retreat again to Lahore, being in no condition to oppose them.

A.D. 1159.
Higer. 555.
He retreats.

The Turks, in the mean time, drove out the troops of Ghor, and kept possession of the kingdom for two years. But they were expelled in their turn by the Ghorians, who did not long enjoy it for that time, being vanquished by Abad Assumud, general to Chusero Malleck, the son of Chusero Shaw, who for a short space recovered and held that kingdom.

Chusero Shaw died at Lahore, in the year five hundred and fifty-five, after he had reigned seven years.

Chusero dies.

SECTION XVII.

The Reign of CHUSERO MALLECK, ben Chusero Shaw.

WHEN Chusero Shaw departed from this house of grief towards the mansions of joy and immortality, his son Chusero ascended the throne, which he adorned with benevolence and justice, extending his dominions to all the provinces formerly possessed by Ibrahim and Byram Shaw.

Chusero Malleck a good Prince.

But Shahab ul dien Mahummud, brother to the Prince of Ghor, invaded the kingdom of Ghizni, which he conquered, and not satisfied with that, marched an army into Hindostan, over-running Pishawir, Afghanistan, Moulton and Sind. He advanced at length to Lahore, and in the year 576, invested Chusero Malleck in his capital,

Invaded by the Ghorians.

And besieges Lahore.

but



A. D. 1187. but not being able to take the place, there was a kind of treaty
 Higer, 580. concluded between them. Shahab ul dien evacuated the country,
 A treaty. carrying Chusero Shaw, the son of Chusero Malleck, a child of four
 years of age, hostage for the performance of the treaty.

Lahore again
 besieged.

Chusero be-
 sieges Salcot.

But the terms not being kept properly by Chusero, Shahab ul dien, in the year 580, returned to Lahore, and besieged it to no purpose. He however subjected the open country to fire and sword. Shahab ul dien built the fort of Salcot, where he left a strong garrison, and then returned to Ghizni. In his absence, Chusero Malleck, in alliance with the Gickers, besieged the fort of Salcot, but their enterprize proving unsuccessful, they were obliged to desist.

Lahore taken
 by treachery.

Some time after these transactions, Shahab ul dien collected all his forces, and the third time, resolved to reduce the city of Lahore, which he effected by treachery, in the following manner. While he was preparing for the expedition, he gave out, that it was intended against the Turkumans, writing, at the same time, to Chusero Malleck, that he was desirous of accommodating all their differences, by a treaty of peace. To convince him of the sincerity of his intentions, he now returned his son Chusero Shaw, with a splendid retinue; who had orders to make short marches, while Chusero Malleck, impatient to see him, advanced a part of the way to meet him. In the mean time, Shahab ul dien, with twenty thousand horse, with incredible expedition, marched by another way round the mountains, and cut off Chusero Malleck from Lahore, having surrounded his small camp in the night. Chusero Malleck having waked in the morning, from his dream of negligence, saw no hope of escape left, which obliged him to throw himself upon the mercy of his adversary. He demanded possession of the capital for the King's release, accordingly the gates of that city were thrown open to receive

The Empire
 transferred to
 the house of
 Ghor.



receive him; and thus the empire passed from the house of Ghizni ^{A. D. 1184.} to that of Ghor, as we shall see more fully in the history of that ^{Higer. 580.} race.

SECTION XVIII.

Of the Dynaſty of Ghor.

MOR CHAN the historian tells us, that about the time when ^{The origin of the house of Ghor.} Feredoon subdued Zohac Tazi, two brothers of that family, Souri and Saam, were taken into favour by the conqueror; but having by some means incurred his displeasure, they fled with a party of their friends to Hawind, where they took up their abode, poſſeſſing themſelves of a ſmall territory. Souri took the government of this diſtrict, appointing his brother to the command of his ſmall army, and gave his daughter in marriage to his ſon Suja.

Suja, after his father's deceaſe, enjoyed his place. But ſome private enemies having traduced him to his uncle, inſpired him with jealousy and enmity to ſuch a degree, that he wanted to take his daughter away from him. When Suja found this, he was determined to ſeek his fortune elſewhere. He accordingly, in the night, ^{Suja the firſt of that race.} with ten horſemen and a few camels, laden with his effects, ſet out, ^{Flies to the mountains of Ghor.} with his wife and children to the mountains of Ghor, where he built a houſe and called it Romejandiſh †.

Here he was gradually joined by many of his friends, who built a ſtrong fort, which he held out againſt the troops of Feredoon

† That is, Go without care.

for



for some time, but at length he was obliged to submit and pay tribute.

The genealogy of the house of Ghor.

Thus the race of Zohac, one after another, succeeded to this government, which began to gain strength by degrees, till the time of the prophet, when it was ruled by Shinsub, who, some say, was converted to the faith by the great Ali, who confirmed him in his kingdom. The genealogy of the Kings of Ghor, according to the most authentic historians, runs upward thus. Shinsub ben Haric, ben Nick, ben Meshi, ben Wifen, ben Heisien, ben Byram, ben Hajis, ben Ibrahim, ben Zaad, ben Affad, ben Shidaad, ben Zohac Hubistan, ben Mashad, ben Neriman, ben Afredoon, ben Samund, ben Safed Asp, ben Zohac, ben Sheran, ben Sind Asp, ben Shamuc, ben Murintash, ben Zohac ul Maleck. And downward from Shinsub thus. Purvese ben Shinsub, Darmunshaw, ben Purvese, Dirmesh, ben Darmunshaw, Nehadan ben Dirmesh, Punchi ben Nehadan, Souri, ben Muhummud, Muhummud ben Punchi, Mahummud ben Soiri, cotemporary with Sultan Mamood of Ghizni; who conquered his country and gave it to his son Abu Ali, imprisoning Muhummud his father.

Conquered by Mamood of Ghizni.

Subject to the Ghiznian empire.

But Abu Ali, endeavouring to throw off the yoke of Sultan Mamood, he was deposed, and the country given to Abas his nephew, in whose reign there was seven years drought in Ghor, so that the earth was burnt up, and thousands of men and animals perished with heat and famine. Abas, desirous of rendering himself independent, commenced a war against Sultan Ibrahim, by whom he was defeated and taken prisoner; the kingdom being conferred upon his son Mahummud, who swore allegiance to the empire of Ghizni. He was succeeded by his son Cuttub ul dien Hussein, who was killed by an arrow in the eye, in attacking a certain fort, when he rebelled against Ghizni.

Upon



Upon the death of Cuttub, his son Sham was obliged to fly to Hindostan, where he followed the business of a merchant; and having acquired much wealth, he returned up the Indus to his native country. But unfortunately he was wrecked, narrowly escaping with his life upon a plank, with his son Ezid ul dien Hussein, after driving with the tide for three days. When they got foot on shore, they made towards a town that appeared in sight, but, it being late before they arrived, they could find no lodgings, and were obliged to creep in under a balcony, where they might sleep out of the rain. The watch going the rounds perceived them, and without further examination, concluding they were thieves, carried them to prison. They were condemned to slavery for seven years, during which time the son died.

The adventures of Sham.

Wrecked on the Indus.

Condemned to slavery.

When Sham obtained his liberty, he proceeded towards Ghizni, on the way to which, he was met by a gang of robbers, that had for a long time infested the roads. When they saw him a man of great strength and of a bold appearance, they insisted upon enrolling him in the gang, to which he was obliged to consent; but unfortunately that very night, a party of the troops of Sultan Ibrahim surrounded them and carried them all in chains before the Emperor, who immediately condemned them to death.

Taken with robbers.

Condemned to death.

When the executioner was binding up the eyes of Sham, he raised a grievous complaint, protesting, and calling God to witness, that he was innocent, which softened the steely heart of the executioner to pity. He desired him to relate what he had to say in his own defence, which he did in such a circumstantial and probable manner, that the magistrate who attended, believing him innocent, petitioned the King to give him a hearing. This being accordingly granted, he acquitted himself with such modesty and eloquence, that the King commanded him to be released, and admitted him

Pardoned and received in-
to favour by
Sultan Ibrahim.



into his particular friendship and favour. Ibrahim, some time after, created Sham an Omrah, and appointed him master of requests, in which station he acquitted himself so honourably, that he rose daily in rank and honours, till Sultan Musafood, the son of Ibrahim, put him in possession of his hereditary kingdom. He then married a princess of the house of Ghizni, by whom he had seven sons, denominated the seven stars.

History of his
sons.

After the death of Husein Sham, his sons became divided into two factions; one headed by the governor of Taristan and Hiatilla, whose name was Fuchur ul dien Musafood, the eldest son: And the other by the fourth son, Nasir ul dien Mahummud, who took possession of Ghor. The second son, Cuttub ul dien Mahummud, took possession of the hills, and founded the city of Firose Ko, which he made his capital; and raising himself in a few years to great power, he meditated an attempt upon the empire of Ghizni, collecting soldiers of fortune from all parts. But Byram Shaw, being privately acquainted of his intentions, treacherously invited him in friendship to Ghizni, where, contrary to all the laws of honour and hospitality, he ordered poison to be administered to him, which proved the fatal cause of the war between the houses of Ghor and Ghizni.

Seif ul dien Sourî the fifth son, who had accompanied his brother, escaped the snare and fled to Firose Ko. He there placed himself at the head of his brother's army, and marched towards Ghizni to revenge his death, as we have seen in the history of that kingdom. He took Ghizni, and Byram Shaw fled to Hindostan. But Byram returning again in the winter, when the troops of Seif ul dien were mostly gone to Feroze Ko and Ghor, from whence they could not easily return, on account of the roads and deep snow, Seif ul dien, as before related, was treacherously delivered up to him, and with his vizier, put to a most ignominious death.

The



The consequence of this impolitic cruelty was, that Baha ul dien Sham, the sixth brother, prepared to invade Byram, with an army from Firoze Ko and Ghor; but dying in the interim, the command devolved upon the seventh brother, Alla ul dien the incendiary, who took and destroyed Ghizni. He carried his ravages so far as to destroy every monument and tomb of the Ghiznian Kings, excepting those of the Sultans Mamood, Musafood, and Ibrahim, throwing fire into their very graves, and defacing their inscriptions upon all public edifices. When he returned to Ghor, he appointed his nephew Yeas ul dien Mahummud Sham, and Moaz ul dien Mahummud Sham, to the government of a province of Ghor called Singia.

But when they found the revenues of that province could not support the figure which they endeavoured to make, by their unbounded generosity and liberality to military men, whom they began to collect from all parts; they began to extend their limits. This having reached the ears of Alla ul dien, he sent a force against them, and seizing them both, confined them in the fort of Goristan.

Alla then turned the hostile spear against Sultan Sinjer, to whom his father paid tribute. He overran the provinces of Balich and Herat; but coming to an engagement with the Sultan, he was defeated and taken prisoner. Notwithstanding all which, the Sultan had compassion upon him, and again confirmed him in the kingdom of Ghor, where he died in the year five hundred and fifty-one.

Alla was succeeded by his son Seif ul dien Mahummud, who upon his accession released his two cousins from their confinement at Goristan, and bestowed the government of Singia upon them. In little more than a year, he commenced a war with the tribe of Turkmans called Ghiza, and in the day of battle, was killed by one of his own men.

U 2

He



A. D. 1171.
Higer. 567.

He was succeeded by Yeas ul dien Mahummud ben Sham, the eldest of his two cousins, who appointed his brother Shab ul dien his general, and in a short time, subdued Chorraffan and a great part of Hindostan, of which countries, he annexed the titles to his own, and died in the year 599, after a glorious reign of upwards of forty six years.

SECTION XIX.

The Reign of Shaw Churfied Ahtiesham SULTAN MOAZ UL DIEN; known in Hindostan by the name of SHAB UL DIEN MAHUMMUD GHORI.

The actions
of the Sultan
before the final
reduction of
the Ghiznian
empire.

MOAZ UL DIEN, or as he was called in Hindostan, Shab ul dien, was left by his brother to command in Tunganabad, in the province of Chorraffan. He continued from thence to make incursions upon Ghizni, as we have observed in the history of that kingdom.

In the year 567, Sultan Yeas ul dien marched in person against the Omrahs of Chusero Malleck, and entirely reduced them. He gave the government of Ghizni to Shâb ul dien, who, according to his brother's orders, in the year 572, led an army towards Moulton, which he entirely subdued. He marched from thence to Adja. The Raja of that place shut himself up in a strong fort. Shab ul dien began to besiege the place; but, finding it would be a difficult task to reduce it, he sent a private message to the Raja's wife, promising to marry her if she would make away with her husband.

The



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

A. D. 1178.
Higer. 574.

Shab ul dien confirmed his promise, by marrying the daughter, upon acknowledging the true faith; but he made no scruple to deviate from what respected the mother; for, instead of trusting her with the country, he sent her off to Ghizni, where she soon died of grief and resentment. Nor did the daughter relish her situation better; for, in the space of two years, she also fell a victim to grief.

Sultan Shab ul dien having conferred the government of Moultan and Adja upon Ali Kirbach, returned to Ghizni; from whence, in the year 574, he again marched to Adja and Moultan, and from those places, continued his course through the sandy desert, to Guzerat. Raja Bim Deo advanced thither with a great army, to give him battle, in which the Mussulmen were defeated, with great slaughter, and suffered many hardships in their retreat, till they arrived at Ghizni.

In the year following, he marched his recruited army towards Peshawir, known in ancient history by the names of Bickraam, Firshoor, and Poorshoor, which he in a short time brought under subjection. He proceeded in the course of the next year, towards Lahore, where he invested Chusero Malleck, who had been so weakened at that time, by wars with the Rajas of Hind, and the Afghans, that he could not oppose him in the field. But Shab ul dien, finding he could not reduce the place, he intimated a desire of treating with

Chusero



A. D. 1179.
Higer. 575.

Chusero Malleck, who, glad to get rid of him, made him some presents, and gave his son as an hostage for the performance of the rest of the agreement between them.

Shab ul dien returned to Ghizni, but he could not rest long in peace. He, the very next year, drew his army towards Dewil, in the province of Sind, and subdued all the country to the sea coast, returning loaded with rich spoil.

Higer. 580.

In the year 580 he returned again to Lahore, where Chusero Malleck shut himself up as before, sustaining a long siege, which at length Shab ul dien was obliged to raise. He in this expedition, built the fort of Salcot, in which he left a garrison to command the countries between the rivers Ravi and Chinab, under the government of Hussein Churmili, while he himself returned to Ghizni. This fort, as we have before related, was ineffectually besieged by Chusero Malleck, in the absence of Shab ul dien, which occasioned his third expedition towards Lahore, which he took in the year 582, by the perfidious stratagem mentioned in the conclusion of the history of Ghizni. He sent Chusero Malleck and his family, prisoners to his brother at Firose Ko, who confined them in a fort in Ghirgistan, where they were some time afterwards put to death, on account of something the astrologers had predicted concerning them.

The Sultan
extirpates the
royal family
of Ghizni.

He marches
to Hindostan.

When Shab ul dien had settled the provinces of Lahore, he left the government of that place in the hands of Ali Kirbach, governor of Moulton, and returned himself to Ghizni. In the year 587, he marched again towards Hindostan, and, proceeding to Ajmere, took the capital of Tiberhind, where he left Malleck Zea ul dien, with above a thousand chosen horse, and some foot, to garrison the place. He himself was upon his way back, when he heard that Pittu Ra, the Raja of Ajmere, with his brother Candi Ra, Raja of Delhi, in alli-



ance with some other Hindoo Rajas, were marching towards Tiberhind, with two hundred thousand horse, and three thousand elephants. Shab ul dien determined to return to the relief of the garrison. He met the enemy at the village of Sirauri, upon the banks of the Sirfutti, seven crores from Tannassar, and forty crores from Delhi, and gave them battle.

Upon the first onset his right and left wings retired, being out-flanked by the enemy, till, joining in the rear, his army was formed into a circle. Shab ul dien, who was in person in the centre of the line, when first formed, was told that his right and left wings were defeated, and advised to provide for his own safety. Enraged at this council, he smote the imprudent adviser, and rushed on towards the enemy, among whom he commenced, with a few followers, a great slaughter.

The eyes of Candi Ra, Raja of Delhi, fell upon him. He drove the elephant upon which he was mounted, directly against him. The Sultan rising from his horse, threw his lance with such force at the elephant, that he drove out three of his back teeth. In the mean time the Raja of Delhi from above, pierced the Sultan through the right arm, and had almost thrown him to the ground; when some of his chiefs advanced to his rescue. This gave an opportunity to one of his faithful servants, to leap behind him as he was sinking from his horse, and supporting him in his arms, he carried him from the field, which, by this time, was deserted almost by his whole army. The enemy pursued them near twenty crores.

After this defeat, and when he had recovered of his wound at Lahore, he appointed governors to the different provinces he possessed in Hindostan, and returned himself to Ghor with his army. At Ghor he disgraced all those Omrahs who had deserted him in battle.

He

A. D. 1191.
Higer. 587.

Engages the
Hindoos.

A single com-
bat between
the Sultan
and the Raja
of Delhi.

He is over-
thrown.



A. D. 1192. He obliged them to walk round the city, with their horses mouth-
 Higer. 588.
 Extraordinary bags filled with barley, hanging about their necks; at the same time
 punishment forcing them to eat, or have their heads struck off; the former of
 of cowardly Omrahs, which they chiefly chose to do.

We are told by Eben Afire, contrary to all other authority, that when Sultan Shab ul dein was wounded, he fell from his horse, and lay upon the field among the dead, till night. And that, in the dark, a party of his own horse returned to search for his body, and carried him off to his own camp.

The combi-
 ned Rajas
 take Tiber-
 hind.

Upon the retreat of the Sultan, the allied Rajas continued their march to Tiberhind, which they besieged for one year and one month, and at last were obliged to give favourable terms of capitulation. Sultan Shab ul dien remained a few months with his brother at Ghor, and then returning to Ghizni, spent the ensuing year in indolence and festivity. But ambition again fermenting in his mind, he recruited a noble army, consisting of one hundred thousand chosen horse, Turks, Persians, and Afghans, many of whom had their helmets ornamented with jewels, and their armour inlaid with silver and gold. With these he marched in martial splendor, from Ghizni towards Hindostan, without disclosing to his friends any part of his intentions.

The Sultan
 raises a fine
 army.

His confer-
 ence with a
 sage.

When his victorious spears had advanced as far as Peshawir, an old sage of Ghor prostrating himself before him, said, "O King, we trust in thy conduct and wisdom, but as yet thy design has been a subject of much dispute and speculation among us." Shab ul dien replied, "Know, old man, that since the time of my defeat in Hindostan, notwithstanding external appearances, I have never slumbered in ease, nor waked but in sorrow and anxiety. I have therefore determined, with this army, to recover my lost honour from those idolaters,



idolaters, or die in the noble attempt." The sage, kissing the ground, said, "Victory and triumph be thy attendants, and fortune be the guide of thy paths. But, O King, let the petition of thy slave find favour, and let those Omrahs you have so justly disgraced, be permitted to take this glorious opportunity of wiping away their dishonorable stains." A.D. 1192.
Higer. 588.

The Prince listened to his request, and sent an order to Ghizni to release the disgraced Omrahs from their confinement, and that such of them as were desirous of recovering their honour, might now attend his stirrup. They accordingly obeyed the order, and were each honoured with a chelat, according to their rank. The next day the royal standard was put in motion, and the army advanced to Moultan, where the Sultan conferred titles and employments upon all who had been firm to his interest. He then proceeded to Lahore, from whence he dispatched Ruckun ul dien Humza, one of his principal Omrahs, ambassador to Ajmere, with a declaration of war, if they should reject the true faith. Sends for the
dishonoured
Omrahs.

Declares war
against the
Hindoos.

Raja Pittu Rai gave a disrespectful answer to the embassy, and immediately wrote for succours to all the neighbouring Rajas. Nor did his allies delay their coming, and therefore he soon advanced to meet Shab ul dien, with an army, consisting, according to the lowest and most moderate account, of three hundred thousand horse of Rajaputs, Kittries, and others; besides above three thousand elephants, and foot innumerable as the locusts. The Hindoos again waited to receive Shab ul dien upon the former field of battle. The two armies incamped in sight of each other, with the river Surfutti between them. They meet
him with a
numerous
army.

The Hindoo Rajas, of whom there were one hundred and fifty, in this enormous camp, having assembled, rubbed Tica upon their



A. D. 1192.
Figer. 588.
The haughty
letter of the
Rajas to the
Sultan.

their foreheads, and swore by the water of the Ganges, that they should conquer their enemies, or die martyrs to their faith. They then wrote a letter to Shab ul dien, in these haughty terms. "To the bravery of our troops we imagined you was no stranger; and to our great superiority in number, which daily increases, your eyes will bear testimony of the truth. If you are wearied of your own existence, yet have pity upon your troops, who may still think it a happiness to live. It were better then you should repent in time, of the foolish resolution you have taken, and we shall permit you to retreat in safety. But if you have determined to force your evil destiny, we have sworn by our Gods to advance upon you with our rank-breaking elephants, war-treading horses, and blood-thirsting soldiers, early in the morning, to crush the unfortunate army which your ambition has led to ruin."

The Sultan's
answer.

Sultan Shab ul dien returned them this politic answer.—"That he had drawn his army into Hindostan, by the command of his brother, whose general he only was, and that honour and duty bound him to exert the utmost of his capacity in his service. That therefore he could not retreat without his leave, but would be glad to obtain a truce, till he informed him of the situation of affairs, and received his answer."

He surprises
their camp.

This letter produced the intended effect, for the enemy imagined that Shab ul dien was intimidated, and they spent the night in riot and revelry, while the Sultan was preparing for a surprise. He accordingly forded the river a little before the dawn of the morning, drew up his army on the sands, and had entered part of the Hindoo camp, before the alarm was spread. Notwithstanding the confusion that naturally reigned on this occasion among the Hindoos, their camp was of such an amazing extent, that the greater part had sufficient time to form the line which served to cover the rout, so that now they began to advance with great resolution and some order, in four lines.

Sultan.



Sultan Shab ul dien, upon seeing this, ordered his troops to halt, ^{A.D. 1193.} and his army, which had been divided into four parts, were com- ^{Higer. 589.} manded to renew the attack by turns, wheeling off to the rear after they had discharged their bows a certain number of times upon the enemy, giving ground gradually as they advanced with their elephants. ^{A battle.} In this manner he retreated and fought, till the sun was approaching the west, when, thinking he had sufficiently wearied the enemy, and deluded them with a security of victory, he put himself at the head of twelve thousand of his best horse, whose riders were covered with steel, and giving orders to his generals to second him, he made a resolute charge, and carried death and confusion among the Hindoo ranks. The disorder increased every where, till at length it became general. The Mussulman troops, as if now only serious in fight, made such a dreadful slaughter, that this prodigious army once sh- ^{The Hindoos} ken, like a great building, was lost in its own ruins. ^{overthrown.} The enemy recoiled, like a troubled torrent, from the bloody plain.

Candi Rai Raja of Delhi, and many other Rajas, were slain in the field, while Pittu Rai was taken in the pursuit, and afterwards put to death. The spoil of the camp, which was immensely rich, fell into the hands of the conquerors, and the forts of Sursutti, Samana, Koram and Hassi, surrendered after the victory. Sultan Shab ul dien ^{Shab ul dien} in person went to Ajmere, and took possession of it, after having bar- ^{settles the} barously put some thousands of the unfortunate inhabitants to the ^{conquered} sword, reserving the rest for slavery. But, upon a promise of a ^{countries.} punctual payment of a large tribute, he gave up the country to Gola the son of Pittu Rai. He then turned his standards towards Delhi, but he was prevailed upon by the new Raja, with great presents, to abandon that enterprize. He left Cuttub ul dien Abeik, in the town of Koram, with a considerable detachment, and marched himself, with the body of his army, towards the mountains of Sewalic, which lie to the north of Hindostan, destroying and plundering all the countries in his way to Ghizni.

X 2

After



A. D. 1191.
Higer. 589.
Expl. its of
Cuttub in
Hindostan.

After the return of the Sultan, Cuttub ul dien Abiek, who had been formerly a slave, raised an army and took the fort of Merat, and the city of Delhi, from the family of Candi Rai. It was from this circumstance, that foreign nations say, that the empire of Delhi was founded by a slave. In the year 589 he also took the fort of Kole, and making Delhi the seat of his government, there established himself in security, obliging all the districts around to acknowledge the Mussulman faith.

Shab ul dien
takes Affi and
Benaris.

Sultan Shab ul dien, in the mean time, marched from Ghizni towards Kinnoge, and engaged Rai Joy Chund, who was Lord of Kinnoge and Bena-ris, and who commanded a very numerous army of horse, besides four hundred elephants. This Raja led his forces into the field between Chundwar and Atava, where he received a total defeat from the vanguard of the Ghiznian army, led by Cuttub ul dien Abiek, and all his baggage and elephants were taken. The Sultan then marched to the fort of Affi, where Joy Chund had laid up his treasure, which in a few days he took, and found there, gold, silver, and precious stones, to a great amount. He marched from thence to Benaris, and broke down the idols in above one thousand temples, which he purified and consecrated to the true God. Here he also found immense plunder. He returned then to the fort of Kole, where he again confirmed Cuttub ul dien in the regency of Hindostan, and from thence, laden with treasure, he took the rout of Ghizni.

In the mean time, one of the relations of Pitta Rai whose name was Himrage, invaded Gola the son of Pittu Rai, and drove him out of Ajmere. Gola immediately had recourse for assistance to Cuttub ul dien Abiek. Cuttub accordingly marched, in the year 591, from Delhi against Himrage, who having collected a great army, gave the Mussulmen battle, in which he lost the victory and his



his life. Cuttub, after this victory, appointed a governor of his own faith to superintend the Raja, then led his army to Narwalla in the province of Guzerat, and defeating Bim Deo took ample revenge for the overthrow given to his Lord. He plundered that rich country; but he was soon recalled, by orders from Ghizni, and commanded to proceed immediately to Delhi.

In the year following, Sultan Shab ul dien formed again a resolution of returning to Hindostan, and proceeding to Biana. He took it, and conferred the government upon Baha ul dien Tughril; and leaving with him the body of his army, he commanded him to besiege Gualier, and returned himself to settle some affairs at Ghizni. In the mean time, the strong fort of Gualier was taken, after a long siege. Tughril, ambitious of extending his conquests further, led his army against the Rajaputs of the south. But he received a terrible defeat, and was obliged to take the protection of his forts.

In the year 593, Cuttub ul dien marched again from Delhi, and reduced Narwalla of Guzerat, with all its dependencies. He, after his return, took the forts of Callinger, Calpee and Budaoon.

Sultan Shab ul dien, was in the mean time engaged in an expedition to Toos and Sirchus. News was then brought to him of the death of his brother Sultan Yeas ul dien, who retained nothing of the empire but the name. Shab ul dien, upon this, acceded to the empire. He turned by the way of Badyeish, and subdued the country of Chorraffan, which he divided among the family of Saam, giving the government of Firose Ko and Ghor to Malleck Zea ul dien, who was son in law to his brother Yeas ul dien the deceased Emperor. Bust, Ferra and Ifphorar he gave to Sultan Mamood,

his.



A. D. 1102. his brother's son; and the government of Herat and its districts, to
Hijr. 599. Nasir ul dien, his nephew by a sister.

Shab ul dien Shab ul dien, after these transactions, returned to Ghizni, where,
crowned at according to the will of the deceased Emperor, he was crowned in
Ghizni. form; and mounted the imperial throne. In the same year he

Marches into in the beginning of the next, marched to the conquest of that
Charizm and country, advancing by the way of Charizm, and Charizm Shaw,
besieges the not able to oppose him in the field, shut himself up in the
city. city. The Sultan pitched his camp on the banks of the great can-

nal, which the Chilligies had formerly dug to the westward of that
city. He forthwith attacked the place, and in a few days lost
many brave Omrahs in the pursuit of glory. In the mean time,
news arrived, that Aibeck, the general of Ghor Chan, King of
Chitta, and Sultan Osman King of Samarcand, were advancing
with great armies, to the relief of Charizm Shaw. Shab ul dien
was so unwilling to abandon his hopes of taking the city, that he
delayed till the allied armies advanced so near, that he was under a
necessity of burning all his baggage, and to retreat with the utmost
expedition towards Chorrassan. But an army from the city
pressed so close upon his heels, that he was obliged to give them
battle. He was totally defeated, losing all his Elephants and
treasure.

Forced to re-
treat, and is
defeated.

He is again
totally over-
thrown.

In the mean time, Sultan Osman and Abieck, who had taken a
circuit, to cut off Shab ul dien's retreat, met him full in the face,
as he was flying from Charizm Shaw. Under a fatal necessity, he
was obliged to rally his army, who now saw no safety in flight.
Surrounded thus by the enemy, he commenced a desperate carnage.
But valour was overpowered by numbers in the end, and of his late
mighty army, there now remained scarce a hundred men, who

I

still



still defended their King, and in spite of innumerable foes, hewed him out a passage, and conducted him safe to the fort of Hindohood, which was at a small distance from the field. Shab ul dien was besieged here by the enemy, but upon paying a great ransom to Sultan Osman, and giving up the place, he was permitted to return in sorrow to his own dominions.

A. D. 1203.
Higer, 600.

When Sultan Shab ul dien was defeated, one of his officers of state, named Abiek Nack Birka, escaped from the field, and imagining the King was slain, with very great expedition made his way to Moulton, without mentioning the affair to any body. He waited immediately upon Meer dad Hassen, governor of that province, and told him that he had a private message from the King. Hassen retired with him into his closet, where the villain, whispering in his ear, drew out a dagger and stabbed him to the heart. He ran instantly into the court yard, where he proclaimed aloud, that he had killed the traitor, Meer dad Hassen, in obedience to the King's command. Producing then a false order and commission, to take the government into his own hands, he was acknowledged by the army and the people.

Birka, by a
villainous ex-
pedient, gets
the govern-
ment of
Moulton.

The chief of the Gickers at this time, hearing that the King was certainly slain, aspired to the empire, and raising a great army, advanced towards Lahore; kindling the war between the rivers Gelum and Sodra. When the Sultan, from the fort of Hindohood, arrived at Ghizni; his own slave Ildecuz, having seized upon the supreme authority in the city, presented himself to oppose his entrance, which obliged the King to continue his rout to Moulton. There Birka also rebelled against him; but the Sultan, being by this time joined by many of his friends, gave him battle, and obtaining a compleat victory, took the traitor prisoner. He then, with all the troops of the borders of Hindostan, who now joined his standard, marched.

The chief of
the Gickers
aspires to the
throne.

The Sultan
refused ad-
mittance into
Ghizni.



A. D. 1203. marched to Ghizni, and the citizens presenting him with the
Higer. 605. head of the rebellious slave, obtained their pardon.

Shab ul dien, at this time, concluded a treaty of peace with Charizm Shaw; and then, in order to chastise the Gickers, drew his army towards Hindostan. Cuttub ul dien attacked them on the other side, with his army from Delhi, and the Gickers being defeated and dispersed, the Sultan parted, at Lahore, with Cuttub ul dien, who returned to his government of Delhi.

During the residence of the Sultan at Lahore, the Gickers, who inhabited the country from the Nilaab, up to the foot of the mountains of Sewalic, began to exercise unheard-of cruelties upon the Mussulmen; so that the communication between Peshawir and Moul-
The Gickers
a tribe of bar-
barians.
tan was entirely cut off. These Gickers were a race of wild barbarians, without either religion or morality. It was a custom among them, as soon as a female child was born, to carry her to the market place, and there proclaim aloud, holding the child in one hand, and a knife in the other, that any person who wanted a wife might now take her, otherwise she was immediately put to death. By this means, they had more men than women, which occasioned the custom of several husbands to one wife. When this wife was visited by one of her husbands, she set up a mark at the door, which being observed by any of the others, who might be coming on the same errand, he immediately withdrew, till the signal was taken away.

They are con-
verted.

This barbarous people continued to make incursions upon the Mahommedans; till in the latter end of this King's reign, their chieftain was converted to the Mussulman faith, by one of his captives. He, upon this change of principles, addressed the King, who advised him to endeavour to convert his people; and at the same time, honoured him with a title and dress, and confirmed him in



the command of the mountains. A great part of these mountaineers being very indifferent about religion, followed the opinions of their chief, and acknowledged the true faith. At the same time, about four hundred thousand Caffers of Teraiba, who inhabited the mountains between Ghizni and Punjaab, were converted, some by force, and others by inclination.

A. D. 1203.
Higer. 602.

The Sultan, having settled the affairs of Hindostan in peace, marched, in the year 602, from Lahore to Ghizni. He conferred the government of Bamia upon Baha ul dien Saam, with orders, that when he himself should march towards Turkestan, to take satisfaction for his former defeat, to march at an appointed time, with all the forces of those parts, and encamp on the banks of the Geihu, where he would receive further orders, and at the same time to throw a bridge over the river.

Shab ul dien.
proposes to
invade Tur-
kestan.

Shab ul dien, upon the second of Shaban, having reached the banks of the Nilaab, at a place called Rimeik, twenty Gickers, who had lost some of their relations in their wars with the Sultan, entered into a conspiracy against his life, and sought an opportunity to put their wicked purpose in execution. The weather being close and sultry, the King ordered the Canats * of his tents to be struck, to give free admission to the air, which gave them an opportunity of seeing the King's sleeping tent. They cut their way through the screens in the night, and hid themselves in a corner, while one of them advanced to the door; but being there stopt by one of the guards, who was going to seize him, he buried his dagger in his breast. The groans of the dying man being heard within, alarmed the rest of the guards in the outer tent, who running out to see what was the matter, the other assassins took that opportunity of cutting their way through the King's tent behind.

Twenty
Gickers form
a conspiracy.

* Screens which surround the King's tents, forming a large square.



A. D. 1205.
Higer. 602.

The Sultan
assassinated.

They found him asleep, with two slaves fanning him, who stood petrified with terror, when they beheld the assassins advancing towards the Sultan. They at once plunged all their daggers in his body. He was afterwards found to have been pierced with no less than forty wounds.

Thus tragically fell that great King and conqueror Moaz ul dien, in the year 602, after a reign of thirty two years from the commencement of his government over Ghizni, and three from his accession to the empire, the honours and titles of which he permitted his elder brother to retain during his life. One daughter only remained of his race.

Disputes about the succession.

His Vizier Chaja Moweid ul Mulluck, took some of the assassins, and put them to a cruel death. He then called the Omrahs together, and having obtained their promise of fidelity, in protecting the King's treasure, which was loaded on four thousand camels, he prevented the army and the slaves, who had proposed to plunder it, from putting their scheme in execution. He carried the body in mournful pomp towards Ghizni. But when they reached Peshawir, a great contest arose about the succession. The Omrahs of Ghor insisting upon Baha ul dien Saam, governor of Bamia, and one of the seven sons of Ezid dien Hufflein; and the Vizier and Turkish chiefs, on Yeas ul dien Mamood, son of the former Emperor.

The Vizier therefore wanted to go by the way of Kirma, where he knew that the governor Ildecuz, was in the interest of Yeas ul dien, hoping, by his assistance, to secure, at least, the treasure for his own party. The Omrahs of Ghor, were equally desirous of proceeding by that road which lay nearest to Bamia, that they might be the sooner supported by Saam. At length, being upon the eve of open hostility, the point was given up to the Vizier.

When



When they arrived near Kirma, after having suffered greatly by the mountaineers, Ildecuz came out to meet the Vizier and the King's herse; upon sight of which, he tore off his armour, threw dust upon his head, and expressed all the variety of sorrow. He attended the funeral to Ghizni, where the Sultan was buried in a new tomb which he had built for his daughter.

A. D. 1205.
Higer. 602.

The body
carried to
Ghizni.

The treasure he left behind him is almost incredible: we shall only mention, as an instance of his wealth, that he had, in diamonds of various sizes alone, five hundred maund*; for he had made nine expeditions into Hindostan; returning every time, excepting twice, laden with wealth.

* About forty pounds averdupoise, each maund.

Y 2

PART

