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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

Ferishta, Mahummud Casim

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

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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 Sheck 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 bat-
tle 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.

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.

who is totally
overthrown.

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 am-
bassador 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.
Hig. 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.

