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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 V. The History of the Reign of Sultan Mamood, from the year 403  
to his death in the year 419.

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## 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, <sup>A. D. 1012.</sup> governor of Herat, conquered the country of Girgistan, and <sup>Higer. 403.</sup> brought Shar ul Nisier, ruler of that province, prisoner to Ghizni. Sultan Mamood at this time wrote to Calipha Abassi al Kadir Billa, <sup>Mamood's</sup> that the greatest part of the kingdom of Choraslan was under his <sup>embassy to the</sup> 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 <sup>His seventh expedition into India.</sup> 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, <sup>A. D. 1016.</sup> which he bestowed upon Amir Hajib, with the title of Charizm <sup>Higer. 407.</sup> 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 <sup>Mamood's</sup> awake the children of the spring, Sultan Mamood, with a hundred <sup>eighth expe-</sup> thousand chosen horse, and thirty thousand foot, raised in the <sup>dition into In-</sup> countries of Turkistan, Maverulnere, Chorraflan, and the adjacent <sup>dia.</sup> 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 <sup>The great city</sup> which, in strength and structure, might justly boast to have <sup>of Kinnoge</sup> no <sup>submits.</sup> 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.  
Higer. 409.

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

Mamood advances towards 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, retreated 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 treasure and rich spoil, among which were seventy elephants of war.

Marches against and takes Muttra.

Great spoil found in Muttra.

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 considerable 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-<sup>A. D. 1018,</sup>  
tenance of the students, and learned men who were appointed to<sup>Higer. 409.</sup>  
instruct the youth in the sciences.

When the nobility of Ghizni saw that the taste of their King began<sup>Magnificence</sup>  
to run upon architecture, they also endeavoured to outvie each other,<sup>of the Ghiz-</sup>  
in the magnificence of their private palaces, as well as in public<sup>nians.</sup>  
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<sup>Mamood</sup>  
be made out, which he sent to the Caliph, who ordered it to be<sup>writes to the</sup>  
read to the people of Bagdat, making a great festival upon the occa-<sup>Caliph.</sup>  
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.

A. D. 1022.  
Higer. 413.

Mamood's  
eleventh ex-  
pedition to  
India.

Nunda sub-  
mits.

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,

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- <sup>Sack: Ajmere.</sup>

† 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 Musaood. 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.

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 Moulton, near the banks of the river that runs by the mountains of Jude. When he arrived at Moulton, 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 Moulton.

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 Ispahan 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-<sup>A. D. 1028.</sup>  
son one day, thrusting himself into the presence, called loudly<sup>Higer. 419.</sup>  
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 ad-  
mittance. 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 immedi-  
ately 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 Toosi, 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.

