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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**

**London, 1768**

Section VII. The Reign of Abul Fatte, Chutub ul Muluck Shahab ul Dowla Amir Modoad ben Musaoood ben Mamood Ghiznavi.

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

## SECTION VII.

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

WHEN the news of the murder of Musaood came to Mahummud the blind, he wept bitterly, and severely reproached Mahammad grieves for the death of Musaood.  
the assassins. He, at the same time, wrote to Modood, who was then at Balich, that such and such people had killed his father; calling God to witness, that his hands were clear of the wicked deed. To this Modood replied, sarcastically: May God lengthen the days of so good and so merciful a King, and grant that his mad son Ahmid, may gain glory in the practice of regicide, till his reward be obtained from our hands.

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





A.D. 1011.  
Higer. 433.

Marches to  
revenge the  
death of his  
father.

Totally de-  
feats Ma-  
hammad.

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

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

Sultan





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

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

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

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

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

who is found  
dead in his  
bed.

Invasion from  
Delhi.

A pretended  
vision.





A. D. 1013.  
Higer. 425.

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

A holy trick.

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

The siege of  
Lahore.

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





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

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

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





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

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

The Turkumans repeatedly defeated.

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

Tughril revolts.

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





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

A. D. 1046.  
Higer. 438.

Deserted by  
his army.

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

Madood Wil-  
lidingi

basely put to  
death.

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

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

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





A. D. 1047.  
Higer. 439.

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

Abu Ali put  
to death.

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

Modood falls  
sick;

Dies.

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

I

SECTION

