



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

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

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



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

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



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

\* Ceylon.





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

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





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

\* The island of Ceylon.





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

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

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





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

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

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

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





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

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

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

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





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

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



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

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

\* Puttun in Goojrat.

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





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

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

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

† Porus.



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

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

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

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





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

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

\* Nehrwala here seems to imply Guzerat in general.





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

\* Of gold, probably.





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

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





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

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





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

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

\* The term Sewalik seems synonymous with Himalaya.



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

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

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

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

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





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

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

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

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





CSL

# HISTORY

## OF THE

### MAHOMEDAN POWER IN INDIA.

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#### INTRODUCTION.

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





## INTRODUCTION.

CSL

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

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

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

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

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





## INTRODUCTION.

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

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

To Keis, the son of Hashem, — Khorassan.

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

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

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





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

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

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

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





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





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

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

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





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

At the time of the settlement of Abdoolla, the Afghans, already converts to the true faith, received the Mahomedans among them, whose flocks and herds increased; and their agriculture flourished so rapidly, that in a few years afterwards, at the time of the invasion of Sind and Mooltan by Mahomed Kassim, they afforded protection to his followers who remained with them. In the year 63,

A. H. 63.

A. D. 682.

the Mahomedan Afghans, issuing from their mountains, invaded and laid waste the inhabited countries, such as Kirman, Sheewuran, and Pishawur. The Raja of Lahore, who was related to the Ray† of Ajmeer, sent 1000 horse to attack and annihilate these marauders; but the former being defeated with severe loss, the Raja despatched his nephew with a force of 2000 horse and 5000 infantry to make a second endeavour to expel them.

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

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

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





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

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

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





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

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

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

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

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

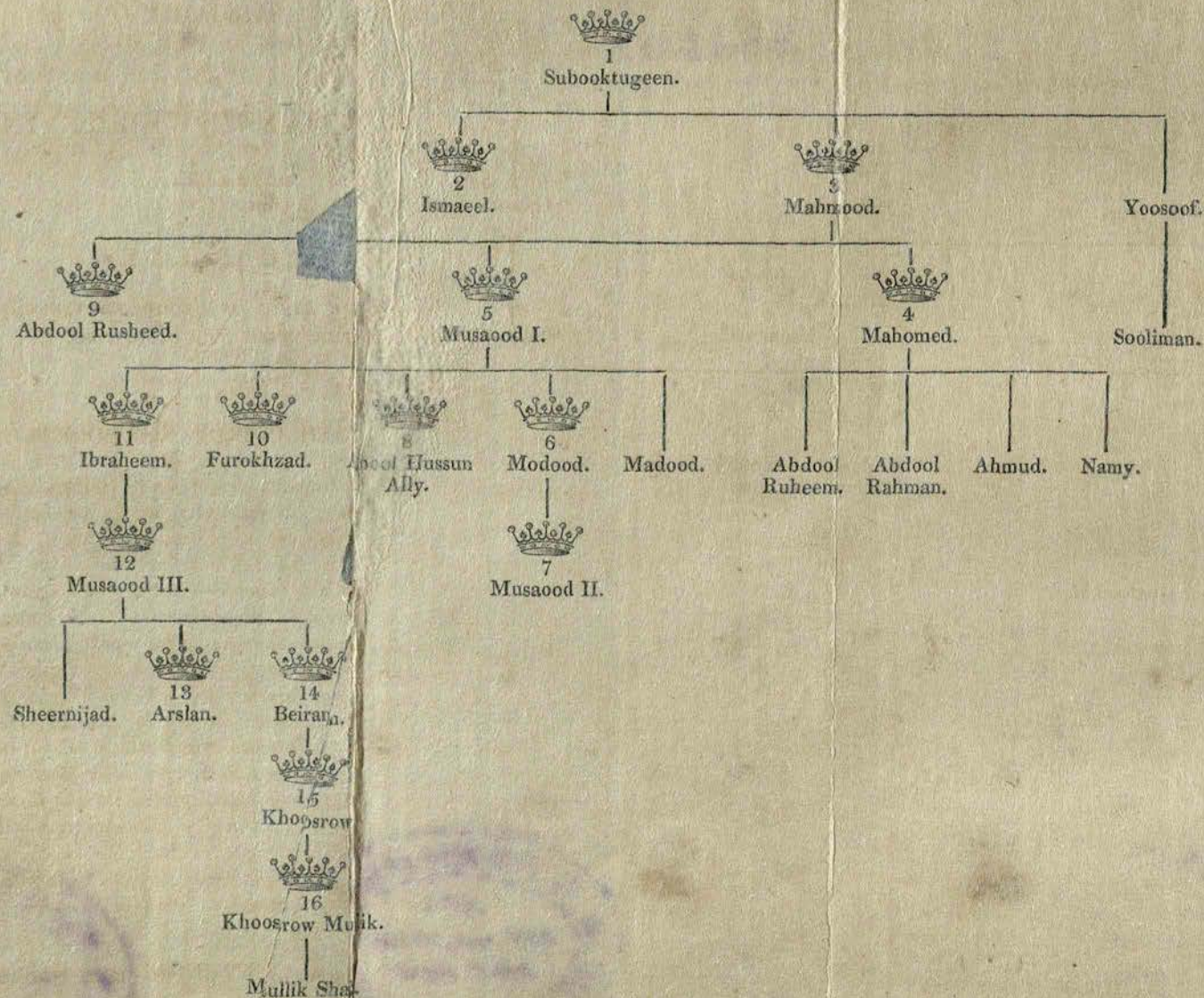




made furious war against the Afghans, putting to death all who did not acknowledge his supremacy, by which means he eventually compelled the whole of the tribes to submit to him.



# GENIALOLOGY OF THE KINGS OF GHIZNY.\*



\* The crowns denote that the individuals reigned; the figures, the order in which each monarch succeeded the other.





# HISTORY

## OF THE

### MAHOMEDAN POWER IN INDIA.

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#### CHAPTER I.

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

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#### AMEER NASIR-OD-DEEN SUBOOKTUGEEEN.

*Nasir-ood-Deen Subooktugeen, ruler of Ghizny, a dependency of the kingdom of Bokhara, governed by the dynasty of Samany. — Subooktugeen makes war with Jeipal, Raja of the Punjab. — Peace concluded. — Jeipal imprisons the Moslem ambassadors. — War renewed. — Battle of Lumghan, in which the Hindoos are defeated and pursued to the Indus. — Death of Abool Munsoor Sumany, King of Bokhara. — His son Nooh ascends the throne. — Fâik, one of his generals, creates a revolt. — Subooktugeen unites with the King of Bokhara to oppose him. — Fâik finds an ally in Boo-Ally-Hussun Bîn Sunjur, ruler of Khorassan, and also in Fukhr-ood-Dowla, Delim of Joorjan. — Fâik and his allies march against the King of Bokhara and Subooktugeen, but the former are defeated. — Mahmood, the son of Subooktugeen is left at Nyshapoor. — Fâik and the allies attack Mahmood, who is only saved from defeat by the timely arrival of his father. — Fâik flies to Kilat in Seestan. — Death of Subooktugeen. — His character.*

ALTHOUGH Ameer Nasir-ood-deen Subooktugeen neither crossed the Indus nor subdued any part





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

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

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





According to the narrative of Ahmud-oolla Moostowfy, Aluptugeen retained his independence fifteen years, during which period his general, Subooktugeen, being engaged in frequent wars with the Indians, as often defeated them. Alup-

A. H. 365. tugeen died in the year 365, and his son  
A. D. 975.

Aboo-Isaac, accompanied by Subooktugeen, proceeded to Bokhara. At this time Aboo-Isaac received a formal commission from Munsoor, as governor of Ghizny; and Subooktugeen was also appointed by the king his deputy and provisional successor. Aboo-Isaac survived this event but a short period, when Subooktugeen, in the  
A. H. 367.  
A. D. 977. year 367, was unanimously acknowledged king by the chiefs of Ghizny.

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

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





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

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

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





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

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

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

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





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

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

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





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

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

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

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



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

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

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

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





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

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

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

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





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

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

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

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

† An ancient and great city near the Oxus or Amoo, situated west of Bokhara, in latitude  $37^{\circ} 10'$ , and longitude  $92^{\circ} 21'$  east of Faro.





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

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

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

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





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

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

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

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





to try change of air ; and accordingly commenced a journey to Ghizny. He became so weak when he arrived at Toormooz (not far from Bulk), that he was obliged to stop there, and expired Shaban, A. H. 387. in the month of Shaban (August), in the August, year 387, his remains being carried on to A. D. 997. Ghizny for interment.

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

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

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





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

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

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





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

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

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

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## AMEER ISMAEEL.

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

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

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





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

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





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

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





## SOOLTAN MAHMOOD-GHIZNEVY.\*

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

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





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

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





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

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





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

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

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

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





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

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





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

Mahmood, at this juncture, employed himself in settling the government of the provinces of Bulkh and Khorassan, which he regulated in such a manner, that his fame reached the Caliph of Bagdad, Alkadir-Billa of the house of Abass; who sent him a rich honorary dress (such as he had never before bestowed on any king), and dignified Mahmood with the titles of Ameen-ool-Millut, and

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

Yemeen-ood-Dowlut.† In the end of the month Zeekad, in the year 390, Mahmood proceeded from Bulkh to Hirat, and thence to Seestan, where having defeated Khuluf the son of Ahmed, the governor of that province, he returned to Ghizny. About the same time, also, he marched in the direction of India‡, took many forts and provinces, in which having established his own governors, he returned to his capital. Having overcome all opposition to his government, he devoted himself for

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

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

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





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

Mahmood having settled the affairs of his empire, turned his thoughts towards Hind; and he accordingly marched, in the month of Shuval, in

Shuval,	the year 391, from Ghizny, with ten
A. H. 391.	thousand chosen horse, to Pishawur,
August,	where Jeipal, the Raja of Lahore,
A. D. 1001.	with twelve thousand horse, and thirty
	thousand foot, supported by three hundred ele-
Mohurram. 8.	phants, opposed him, on Monday the
A. H. 392.	8th of Mohurram, in the three hun-
Nov. 27.	dred and ninety-second year of the
A. D. 1001.	Hijra. An obstinate battle ensued,

in which Mahmood was victorious; Jeipal with fifteen of his principal chiefs, being his sons and brethren, were taken prisoners, and five thousand of his troops were slain on the field of battle. Mahmood

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





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

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

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

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

Finding, also, that the tribute from Hindoostan  
had not been paid, in the year three  
A. H. 395. hundred and ninety-five, he directed his  
A. D. 1004. march towards the city of Bhateea ‡;  
and passing through the province of Moultan,

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

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

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





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

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

Mahmood having next morning invested the fort



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

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

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

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





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

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

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

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

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