



The particulars of the war with Elik Khan are these. We have already mentioned that a close alliance had been formed between Elik Khan and Mahmood, to the latter of whom the former had given his daughter in marriage. But factious persons about the two courts, by misrepresentations, had changed their former friendship into enmity. When Mahmood marched to Hindoostan, he left Khorassan almost destitute of troops, and Elik Khan, taking advantage of the circumstance, resolved to seize that province for himself. To accomplish his design, he ordered his chief general, Sipustugeen, to invade Khorassan, and directed Jakurtugeen to invade Bulkh. Arslan Jazib, the governor of Hirat, informed of these movements, hastened to Ghizny to secure the capital; and the chiefs of Khorassan finding themselves deserted, and being in no condition to oppose the enemy, submitted to Elik Khan.

Mahmood, having by long marches reached Ghizny, pushed onward with his army towards Bulkh, from whence Jakurtugeen although in full possession of the city, fled towards Toormooz. Mahmood detached Arslan Jazib with a great part of his army to expel Sipustugeen from Khorassan; who, upon the approach of the troops of Ghizny, abandoned Hirat, and retreated to Mawur-ool-Nehr.*

Elik Khan, seeing the state of his affairs, solicited the aid of Kuddur Khan of Khootun, who marched to join him with fifty thousand men. Strengthened by this alliance, Elik Khan crossed the river Jyhoon

* Literally, the country beyond the river Transoxania.



(Oxus), and encamped within four *fursungs* * of Bulkh. Mahmood was not backward to meet him. The command of the van of the army was given to his brother, the Prince Nuseer-ood-deen Yoosoof, governor of Joorjan, under whom fought Aboo-Nusr Koorioon and Abdoolla Tae. The right wing was entrusted to Altoon Tash Hajib, while the left, composed of Afghans and Khiljies, was commanded by Arslan Jazib. The main body was strengthened by five hundred elephants, placed in the intervals of the line, so that nothing might oppose the retreat of these animals in case of defeat.†

The King of Kashghar posted himself in the centre. The Ameer Kuddur Khan led the right, and Sipustugeen the left wing. As both armies advanced to the charge, the shouts of warriors, the neighing of horses, and the clashing of arms, reached the broad arch of heaven, while dust obscured the face of day. Elik Khan in person attempted with

* A fursung (parasang) is a land measure, varying from three to four miles. In general it answers to the league of Europe.

† This passage requires explanation. Among the Hindoos a line of elephants usually preceded that of the infantry, and was intended to break through the opposing army. If this succeeded, the victory was usually complete. If, however, the elephants were repulsed, and became alarmed, they ran back furiously on their own troops, causing that confusion among them which it was intended they should effect on their foes. Mahmood, having seen this happen, made the elephants form a part of his line, so that if they became alarmed, and fled, they might have room to do so; while the space they occupied was instantly filled by other troops, which deployed right and left from the rear of each division. Time, however, has convinced all nations that these timid and unwieldy animals are ill adapted for warfare.



his personal guards to break through the centre of Mahmood's army; but the latter perceiving his intention, leaped from his horse, and, kissing the ground, invoked the aid of the Almighty. He instantly mounted an elephant, encouraged his troops, and met the assault of Elik Khan. The elephant, seizing the standard bearer of the enemy in his trunk, tossed him aloft in the air. Mahmood now pressed forward with the line of elephants, which trod the enemy like locusts under their feet.

The Ghizny troops bravely supported their king, rushing on with headlong impetuosity, and driving the enemy with great slaughter before them. Elik Khan, defeated on all sides, crossed the river with a few of his surviving attendants, and never afterwards appeared in the field during the remainder of Mahmood's reign. It is related in the Towareekh Yumny, that the King, after this victory, proposed to pursue the enemy, which was thought unadvisable by his generals, on account of the inclemency of the season, it being then winter, and the troops hardly capable of motion. But Mahmood, firm in his determination, followed the fugitives for two whole days. On the third night, a storm of wind and snow overtook the Ghizuian army in the desert. The King's tents were, with much difficulty, pitched, while the army was without shelter. Mahmood having ordered a number of munkuls or stoves to be brought within his tents, they became so heated, that many of the courtiers began to throw off their upper garments, when a facetious chief, whose name was Dilchuk, came in, shivering with cold. The King observing him,



said, "Go out, Dilchuk, and tell the Winter that he may burst his cheeks with blustering, for here we defy his power." Dilchuk went out accordingly, and returning in a short time, kissed the ground, and thus addressed his master: "I have delivered the King's message to the Winter, but the surly season replies, that if his hands cannot reach the skirts of royalty, nor hurt the attendants of the court, yet he will so evince his power this night on the army, that in the morning Mahmood may be compelled to saddle his own horse."

The King smiled at this reply, but it presently rendered him thoughtful, and he determined to proceed no further. In the morning, some hundreds of men and horses were found to have perished from the cold. Mahmood at this time received advice from India, that Séwukpál*, the renegado Hindoo, had thrown off his allegiance, and returning to his former religion, had expelled all the officers appointed by the King.

Mahmood, resolving to punish this revolt, and having marched with great expedition towards India, detached some part of his cavalry in front, who, coming unexpectedly upon Séwukpál, defeated him, and brought him in prisoner. The rebel was compelled to pay the sum of 400,000 dirhems†, and was kept in confinement during the rest of his life.

* It is probable he was some relative of the Raja of Lahore. In some manuscripts this name is written Zab-Sa.

† If this be the silver dirhem, the fine does not exceed 8333/100 sterling.

Mahmood having thus settled his affairs in India, returned, in the autumn, to Ghizny; where he remained during the winter. In the spring of the year 399 he determined again to attack Anundpal, Raja of Lahore, for having lent his aid to Dawood, during the late defection in Mooltan. Anundpal, hearing of his intentions, sent ambassadors on all sides, inviting the assistance of the other princes of Hindoostan, who now considered the expulsion of the Mahomedans from India as a sacred duty. Accordingly the rajas of Oojein, Gualiar, Kalunjur, Kunowj, Dehly, and Ajmeer, entered into a confederacy, and collecting their forces advanced towards Punjab with the greatest army that had yet taken the field. The Indians and Mahomedans arrived in sight of each other on a plain on the confines of the province of Pishawur, where they remained encamped forty days without coming to action. The troops of the idolaters daily increased in number. The Hindoo females, on this occasion, sold their jewels, and melted down their golden ornaments (which they sent from distant parts), to furnish resources for the war; and the Gukkurs, and other warlike tribes joining the army, surrounded the Mahomedans, who were obliged to entrench their camp.

Mahmood, having thus secured himself, ordered six thousand archers to the front to endeavour to provoke the enemy to attack his entrenchments. The archers were opposed by the Gukkurs, who, in spite of the King's efforts and presence, repulsed his light troops, and followed them so closely,



that no less than 30,000 Gukkurs with their heads and feet bare, and armed with various weapons, penetrated into the Mahomedan lines, where a dreadful carnage ensued, and 5000 Mahomedans in a few minutes were slain. The enemy were at length checked, and being cut off as fast as they advanced, the attacks became fainter and fainter, till, on a sudden, the elephant, upon which the prince who commanded the Hindoos rode, becoming unruly from the effects of the naphtha balls*, and the flights of arrows, turned and fled. This circumstance produced a panic among the Hindoos, who, seeing themselves deserted by their general, gave way and fled also. Abdoolla Taeë, with six thousand Arabian horse, and Arslan Jazib, with 10,000 Toorks, Afghans, and Khiljies, pursued the enemy day and night, so that 20,000 Hindoos were killed in the retreat. Of the spoil, 30 elephants (besides other booty) were brought to the King.

The King, in his zeal to propagate the faith,

* This passage is differently written in the various manuscripts I have seen; and, in some, the word *tope* (gun) has been written for *nupth* (naphtha), and *toofung* (musket) for *khudung* (arrow). But no Persian or Arabic history speaks of gunpowder before the time usually assigned for its invention, A. D. 1317, long after which it was first applied to the purpose of war. It appears likely, also, that Babur was the first invader who introduced great guns into Upper India, in 1526, so that the words *tope* and *toofung* have been, probably, introduced by ignorant transcribers of the modern copies of this work, which are in general very faulty throughout. It is a remarkable fact that the words guns and muskets occur in the India House manuscript, which was copied in 1648; and it may therefore, probably be no error of the transcriber, the fact however, appears impossible.



now marched against the Hindoos of Nagrakote, breaking down their idols and razing their temples. The fort, at that time denominated the Fort of Bheem, was closely invested by the Mahomedans, who had first laid waste the country around it with fire and sword. Bheem was built by a prince of the same name, on the top of a steep mountain, where the Hindoos, on account of its strength, had deposited the wealth consecrated to their idols by all the neighbouring kingdoms; so that in this fort there is supposed to have been a greater quantity of gold, silver, precious stones, and pearls, than was ever collected in the royal treasury of any prince on earth. Mahmood invested the place with such expedition, that the Hindoos had no time to throw in troops for its defence. The greater part of the garrison was before in the field, and those within consisted, for the most part, of priests, who, having little inclination to the bloody business of war, made overtures to capitulate; and on the third day Mahmood became master of this strong citadel without opposition or bloodshed.

In Bheem were found 700,000 golden dinars, 700 muns * of gold and silver plate, 200 muns of pure gold in ingots, 2000 muns of silver bullion, and

* The weight of the mun varies in all parts of the East. In some parts of Arabia it is only about 2lb., that of Tubreez is 11lb., that of Gamroon 7lb. 8oz., that of Muscat 8lb. 12oz., vide "Kelly's Cambist," p. 122. Ferishta derived his authority from Persian and Arabian historians, and we may conclude they spoke of the weights in use among them. If we take the smallest weight, we have 1400lb. of gold and silver plate, 400lb. of golden ingots, 4000lb. of silver bullion, and 40lb. weight of



twenty muns of various jewels, including pearls, corals, diamonds, and rubies, which had been collected since the time of Bheem, the details of which would be tedious. With this vast booty Mahmood returned to Ghizny; and in the year 400 prepared a magnificent festival, where he displayed to the people his wealth in golden thrones, and in other rich ornaments, on a great plain without the city of Ghizny, conferring on every individual of rank a princely present.

A. H. 400.
A. D. 1009.

In the following year Mahmood led his army towards Ghoor. The native prince of that country, Mahomed, of the Afghan tribe of Soor (the same race which gave birth to the dynasty that eventually succeeded in subverting the family of Subooktugeen), occupied an entrenched camp with 10,000 men. Mahmood was repulsed in repeated assaults which he made from morning till noon. Finding that the troops of Ghoor defended their entrenchments with such obstinacy, he caused his army to retreat in apparent confusion, in order to allure the enemy out of his fortified position. The Ghoorians, deceived by the stratagem, pursued the army of Ghizny; when the King, facing about, attacked and defeated them with great slaughter. Mahomed Soor, being made prisoner, was brought

pearls, corals, diamonds, and rubies: the mean of the largest weights would not increase the weight fourfold, and the specie at 10s. the deenar is about 313,333 $\frac{1}{3}$ sterling.



to the King, but having taken poison, which he always kept under his ring, he died in a few hours; his country was annexed to the dominions of Ghizny. The author of the Towareekh Yumny affirms, that neither the sovereigns of Ghoor nor its inhabitants were Mahomedans till after this victory; whilst the author of the Tubkat-Nasiry, and Fukhr-ood-Deen Moobarik Shah Lody, the latter of whom wrote a history of the kings of Ghoor in verse, both affirm, that they were converted many years before, even so early as the time of Ally, the son-in-law of the Prophet; and they assert that, during the reigns of the Caliphs of the house of Oomya, the whole race of Islam was induced to revile the venerable Ally, with the exception only of the Ghoorians.

Mahmood, in the same year, was under the necessity of marching to Mooltan, which had revolted; where having cut off a number of the infidel inhabitants and brought Dawood, the son of Nuseer, prisoner to Ghizny, he confined him in the fort of Ghooruk for life.

In the year 402 Mahmood resolved
A. H. 402. on the conquest of Tahnesur*, in the
A. D. 1011. kingdom of Hindoostan. It had reached
the ears of the King that Tahnesur was held in the
same veneration by idolaters, as Mecca by the
faithful; that they had there set up a number of
idols, the principal of which they called Jugsoma,
pretending that it had existed ever since the
creation. Mahmood having reached Punjab, re-

* A city 30 miles west of Dchly.



quired, according to the subsisting treaty with Anundpal, that his army should not be molested on its march through his country. An embassy was accordingly sent to inform the Raja of his intentions, and desiring him to send safe-guards into his towns and villages, which he would take care should be protected from the followers of his camp.

Anundpal, agreeing to this proposal, prepared an entertainment for the reception of the King, at the same time issuing orders for all his subjects to supply the camp with every necessary of life.

The Raja's brother, with two thousand horse was also sent to meet the army, and to deliver the following message :—“ My brother is the subject
“ and tributary of the King, but he begs per-
“ mission to acquaint his Majesty, that Tahnesur
“ is the principal place of worship of the inhabit-
“ ants of the country: that if it is required
“ by the religion of Mahmood to subvert the
“ religion of others, he has already acquitted him-
“ self of that duty, in the destruction of the temple
“ of Nagrakote. But if he should be pleased to
“ alter his resolution regarding Tahnesur, Anundpal
“ promises that the amount of the revenues of that
“ country shall be annually paid to Mahmood;
“ that a sum shall also be paid to reimburse him
“ for the expence of his expedition, besides which,
“ on his own part, he will present him with fifty
“ elephants, and jewels to a considerable amount.”

Mahmood replied, “ The religion of the faith-
“ ful inculcates the following tenet: ‘ That in pro-
“ portion as the tenets of the Prophet are



“diffused, and his followers exert themselves in
“the subversion of idolatry, so shall be their
“reward in heaven;’ that, therefore, it behoved
“him, with the assistance of God, to root out the
“worship of idols from the face of all India.
“How then should he spare Tahnesur?”

This answer was communicated to the Raja of Dehly, who, resolving to oppose the invaders, sent messengers throughout Hindoostan to acquaint the other rajas that Mahmood, without provocation, was marching with a vast army to destroy Tahnesur, now under his immediate protection. He observed, that if a barrier was not expeditiously raised against this roaring torrent, the country of Hindoostan would be soon overwhelmed, and that it behoved them to unite their forces at Tahnesur, to avert the impending calamity.

Mahmood having reached Tahnesur before the Hindoos had time to take measures for its defence, the city was plundered, the idols broken, and the idol Jugsoma was sent to Ghizny to be trodden under foot. According to Hajy Mahommed Kandahary, a ruby was found in one of the temples weighing 450 miskals, and it was allowed by every one who saw it to be a wonder that had never before been heard of.

Mahmood, after the capture of Tahnesur, was desirous of proceeding to Dehly. But his nobles told him, that it would be impossible to keep possession of it, till he had rendered Mooltan a province of his own government, and secured himself from all apprehension of Anundpal, Raja of Lahore. The King resolved, therefore, for the present, to



proceed no further, till he had accomplished these objects. Anundpal, however, conducted himself with so much policy and hospitality towards Mahmood, that he returned peaceably to Ghizny. On this occasion, the Mahomedan army brought to Ghizny 200,000 captives, and much wealth, so that the capital appeared like an Indian city, no soldier of the camp being without wealth, or without many slaves.

In the year 403 Mahmood deputed
A. H. 403. his generals, Altoon-Tash and Arslan
A. D. 1012. Jazib, to reduce the province of Joor-
jistan * ; when the prince of that country, entitled
Sar-Aboo-Nusr†, was taken prisoner. The appella-
tion of Sar among the Tartars having the same
signification as Ray in India, and Kysur (Cæsar)
in Rome. Mahmood at this time wrote to the
Caliph of Bagdad (Al-Kadir Billa Abassy), that as
the greatest part of the province of Khorassan was
under his jurisdiction, he hoped he would order
his governors to give up the remainder. The
Caliph, dreading the great power of Mahmood,
consented without hesitation to this demand.
Finding the Caliph so complying, he required him
also to send an order for the surrender of the city
of Samarkand ; but the Caliph refusing to accede
to this proposal, Mahmood wrote him a threat-
ening letter, and repeated his demand, stating,
that unless an order was forthwith sent for the
cession, he would march to Bagdad, and putting

* It is frequently written Ghirjistan.

† We recognise in this word, perhaps, the Czar of Muscovy.



him to death, would bring his ashes to Ghizny. The Caliph, roused with indignation, made a laconic but spirited reply, which had the effect of preventing Mahmood from again urging the request.

In the year 404 Mahmood marched his army against the fort of Nindoona, situated on the mountains of Bulnat*, then in the possession of the Raja of Lahore. Anundpal had lately died, and his son, Jeipal† the Second, had succeeded to the government. When the grandson of Jeipal saw that he could not oppose the King in the field, he drew off his army towards Kashmeer, leaving troops for the defence of his capital. Mahmood immediately invested it, and by mining and other modes of attack, put the garrison under the necessity of capitulating. The King having granted to the besieged their lives took every thing of value out of the place, and appointing a new governor moved without delay towards Kashmeer, on which the Raja of Lahore, abandoning that province, fled to the hills. Mahmood plundered Kashmeer, and, having forced the inhabitants to acknowledge the Prophet, returned with rich spoils to his capital.

A. H. 406.
A. D. 1015. Mahmood, in the year 406, revisited Kashmeer with his army, in order to punish some revolted chiefs, and to be-

* For an account of Bulnat see Leyden's Baber.

† It is very usual among Hindoos to give to children the name of their grandfather, if born after his death, from a notion that the grandsire's soul may be received into the infant's body.



siege some forts, which he had not reduced in his former expedition. The first of those forts was Lokote, remarkable on account of its height and strength, and which entirely defeated the King's utmost efforts; for not being able to reduce it during the summer season, he was obliged, on the approach of winter, to abandon his enterprize and return to Ghizny. On his route he was misled by his guides, and falling into extensive morasses, from which he for several days could not extricate his army, many of his troops perished, and he failed in all the enterprises of this campaign.

Abool Abass Mamoon, King of Khwaruzm, in the course of the same year, wrote to Mahmood, asking his sister in marriage, to which the King having agreed, she was sent to Khwaruzm.

In the year 407, a revolt occurring
A. H. 407. in the government of Abool Abass,
A. D. 1015. the conspirators attacked and defeated his guards. The prince fell into their hands, and was put to death. Mahmood, hearing of this disaster, marched to Bulkh, and thence to Khwaruzm. On arriving at Khoozarbund, he ordered his general, Mahomed Bin-Ibraheem Tace, to proceed in advance. This detachment had scarcely crossed the frontier, when, one day while the Mahomedans were engaged in prayer, Khumar Tash, the general of the Khwaruzmians, rushed upon them from a neighbouring wood, and making a great slaughter, put the whole to flight. Mahmood received intelligence of this affair, and sent a considerable force, consisting of his personal guards, to their support, which inspiring Ibraheem Tace's party



with courage, it rallied, and having routed the enemy, took their chief prisoner, and brought him before the King.

Mahmood, found the Khwaruzmians prepared to receive him at Hazarasp; but they were soon defeated, their general Sipustugeen, a native of Bokhara, was taken prisoner, and the murderer of Aboul-Abass suffered the punishment due to his crime. Mahmood spent some time in regulating the government, which he bestowed upon Altoon Tash Ameer Hajib, on whom he conferred the title of King of Khwaruzm.* He annexed, also, to his government, the province of Orkund.† Returning to Bulkh, Mahmood gave the government of Hirat to his son, the Prince Ameer Musaoood, appointing Abou-Soheil Mahomed, the son of Hoossein Zowzuny, his vizier; and the government of Koorkan he conferred on his younger son, the Prince Ameer Mahomed, under the tutelage of Abou-Bukr Koohistany. After the final settlement of the affairs of Khwaruzm, the Ghiznian army was placed in cantonment for the winter at Boost.

In the spring of the year 409, Mahmood, with an army consisting of 100,000 chosen horse, and 20,000 foot, raised in the countries of Toorkistan, Mawur-ool-Nehr, Khorassan, and the adjacent provinces, undertook an expedition against Kunowj, which, from the

* Khwaruzm, the Chorasmia of the ancients, is a city which gives its name to the province, as we say, the county and city of York.

† It is frequently written Orgunj.



time of Gooshtasp, the father of Darab, till this period, had not been visited by any foreign enemy. Kunowj was distant from Ghizny three months' march, and seven formidable rivers intervened. When Mahmood reached the confines of Kashmeer, the prince, whom he had established in that country, sent him presents of all that was curious and valuable in his kingdom, and was directed to accompany the army. The King, with much difficulty, conducted his troops a long and tedious march, till he entered the plains of Hindoostan, and driving all opposition before him, advanced to Kunowj.

He there saw a city which raised its head* to the skies, and which in strength and beauty might boast of being unrivalled. The Indian prince of this rich city was Koowur-Ray. He affected great state and splendour, but being thus unexpectedly invaded, had not time to put himself in a posture of defence, or to collect his troops. Terrified by the great force, and the formidable appearance of the invaders, he resolved to sue for peace; and accordingly going out, with his family, to the camp, he submitted himself to Sooltan Mahmood. The author of the Hubeeboos Seer relates that he even embraced the Mahomedan faith. The King of Ghizny remained in Kunowj only three days, and then marched towards Merut, the raja of which place, Hurdut, retreated with his army, and left only a small garrison, which capitulated in a few days, agreeing to pay 250,000 silver deenars,

* This oriental metaphor alludes to pride, which elevates its head from a sense of superiority.



and to deliver up thirty elephants. The King marched from thence to the fort of Muhavun, on the banks of the river Jumna. Koolchund, the Raja of Muhavun, having come forth to make his submission at the head of his troops, a quarrel accidentally arose between some of the soldiers of both armies, and a fight ensued, in which most of the Hindoos were driven into the river. The Raja, in despair, slew his own wife and children on the spot, and then turned the point of his sword on himself. The fort subsequently surrendering, the conqueror obtained much treasure and booty, amongst which were 80 elephants.

Mahmood having refreshed his troops, and understanding that at some distance stood the rich city of Mutra, consecrated to Krishn-Vas-dew, whom the Hindoos venerate as an emanation of God; directed his march thither, and entering it with little opposition from the troops of the Raja of Dehly, to whom it belonged, gave it up to plunder. He broke down or burned all the idols, and amassed a vast quantity of gold and silver, of which the idols were mostly composed. He would have destroyed the temples also, but he found the labour would have been excessive; while some say that he was averted from his purpose by their admirable beauty. He certainly extravagantly extolled the magnificence of the buildings and city in a letter to the governor of Ghizny, in which the following passage occurs:—“There are here a thousand edifices as firm as the faith of the faithful; most of them of marble, besides innumerable temples; nor is it likely this city has attained its present



“condition but at the expence of many millions
“of deenars, nor could such another be con-
“structed under a period of two centuries.”

Among the temples at Mutra were found five golden idols, whose eyes were of rubies, valued at 50,000 deenars.* On another idol was found a sapphire, weighing 400 miskals, and the image itself, being melted down, produced 98,300 miskals of pure gold; besides these images there were above 100 idols of silver, which loaded as many camels.† The King tarried in Mutra 20 days; in which time the city suffered greatly from fire, beside the damage it sustained by being pillaged. At length he continued his march along the course of a stream on whose banks were seven strong fortifications, all of which fell in succession: there were also discovered some very ancient temples, which, according to the Hindoos, had existed for 4000 years. Having sacked these temples and forts, the troops were led against the fort of Munj.‡ This fort was full of Rajpoots, who held out 25 days; but finding the place no longer tenable, some rushed through the breaches on the enemy, and met that death which they no longer endeavoured to avoid; others threw themselves headlong from the walls, and were dashed to pieces; and others, again, burned themselves in their houses, with their wives and children, so that not one of the garrison survived.

* 22,333*l*.

† One hundred camels would not carry more than 150,000*l*. in silver.

‡ The position of this place has not been fixed, if the name be correct.

Mahmood, having secured what was valuable, next invested the fort of Raja Chundpal. But he had sent off all his treasure to the mountains, and at the approach of the King evacuated the place; there, however, still remained much spoil and provisions, which Mahmood divided amongst his troops.

Mahmood from hence marched against another raja, whose name was Chundur Ray. This prince, after some skirmishes, finding himself unable to cope with the Mahomedans, sent off his treasure and other valuable effects, and fled to the mountains. Chundur Ray had an elephant of uncommon size, such as had never before been seen in Hindoostan, which was not more remarkable for its enormous bulk than for its docility and courage. Mahmood, having heard much of this elephant, sent to the Raja, offering him advantageous terms of peace, and a great sum of money for this animal. The pride of Chundur Ray did not permit him to listen to terms with Mahomedans, so that Mahmood was disappointed. The elephant, however, happened one night to break loose from his keepers, and went into the Ghiznevide camp, where it permitted itself to be mounted and brought before the King, who called it Khooda-dad, "The gift of God," because it came by accident into his hands. Mahmood, loaded with spoil and encumbered with captives, returned to Ghizny, where he caused the objects of his plunder to be displayed. They consisted of 20,000,000 of dirms* of gold and silver bullion, 5300 captives, 350

* Taking the dirm at 5*d.* the sum would not amount to more than 416,666*l.* sterling.



elephants, besides jewels, pearls, and precious effects, which could not be properly estimated. Nor was the private spoil of the army less than that which came into the public treasury.

The King, on his return, ordered a magnificent mosque to be built of marble and granite, of such beauty as struck every beholder with astonishment, and furnished it with rich carpets, and with candelabras and other ornaments of silver and gold. This mosque was universally known by the name of the Celestial Bride. In its neighbourhood the King founded an university, supplied with a vast collection of curious books in various languages. It contained also a museum of natural curiosities. For the maintenance of this establishment he appropriated a large sum of money, besides a sufficient fund for the maintenance of the students, and proper persons to instruct youth in the arts and sciences.

When the nobility of Ghizny perceived the taste of their king evince itself in architecture, they also endeavoured to vie with each other in the magnificence of their private palaces, as well as in public buildings which they raised for the embellishment of the city. Thus, in a short time, the capital was ornamented with mosques, porches, fountains, reservoirs, aqueducts, and cisterns, beyond any city in the East. Some authors affirm, that among the curiosities which the King brought from India, was a bird resembling a dove, which possessed the peculiar faculty of discovering poison however secretly conveyed into any apartment in which the bird lived. It is said, on such occasions,



the bird was affected with the smell of the poison in such a way, as to fly distractedly about its cage, while tears streamed involuntarily from the eyes. This bird, with other curiosities, was sent as a present to the Caliph of Bagdad, Alkâdir Billa. Other authors mention a stone that he brought from Hindoostan, which being dipped in water and applied to wounds, proved efficacious in healing them.

The King, in the year 410, caused
A. H. 410. an account of his exploits to be written
A. D. 1019. and sent to the Caliph, who ordered it to be read to the people of Bagdad, making a great festival upon the occasion, expressive of his joy at the propagation of the faith.

In the year 412, a petition was pre-
A. H. 412. sented from his subjects, setting forth,
A. D. 1021. that some tribes of Arabs had for many years interrupted the communication with Mecca, so that for fear of them, and on account of the weakness of the Caliph, who neglected to expel them, and whose power had long since declined, pilgrims were unable to pay their devotions at the shrine of the Prophet. The King immediately appointed Aboo-Mahomed, the Kazy-ool-Koozat*, with a considerable force, to accompany a kafilâ, proceeding to Mecca, with a strong escort. But, lest the enemy should be too strong for him, he sent 30,000 dirms to procure a safe journey to the pilgrims. Accordingly many thousand individuals of all classes prepared to depart.

* This officer united the powers of chief of the high court of justice, and head of the religion.



Having reached the desert of Keid, they beheld a large encampment of Arabs pitched on their route. This banditti drew up to oppose the pilgrims. Aboo-Mahomed, being desirous of treating with them, sent a message to their chief, offering him 5000 dirms. The chief, Humad Bin Ally, instead of accepting the proposal, resented it so much, that, without delay, he advanced to attack the kafila. Aboo-Mahomed, in the mean time, drew out his troops, when, fortunately, in the very beginning of the action, a Turkish slave in the kafila, well skilled in archery, lodged an arrow in the brain of Humad Bin Ally. The Arabs, on the fall of their chief, fled; and the kafila, without further molestation, proceeded to Mecca, where having paid their devotions, they returned by the same route, and arrived at Ghizny.

Mahmood received this year advices from India that the neighbouring princes had, in his absence, attacked Koowur Ray, the Raja of Kunowj, for entering into alliance with the King, and placing himself in subjection to him. Mahmood immediately marched to his aid, but before he arrived, Nunda Ray, Raja of Kalunjur, having besieged Kunowj, slew Koowur Ray, with a number of his principal chiefs. Mahmood arrived at the Jumna, and was surprised to find that the Raja of Lahore, who had so often fled before his troops, was now encamped on the opposite bank; but the deep and formidable river prevented an immediate attack. In this state of anxiety, eight of the royal guard of Mahmood's army, without orders, swam



across, and entering the enemy's camp one morning by surprise, struck such a panic into his troops, that the Hindoos betook themselves to flight. The King, notwithstanding their success, reprobated the rashness of his guards, but supporting them with the remainder of his army, went in pursuit. It is not to be supposed, however, that eight individuals could succeed in routing a whole host, nor can it be doubted that these eight persons were officers, each followed by his own corps.

Nunda Ray, of Kalunjur, took post on the frontiers of his dominions, where he halted with his army to oppose Mahmood, having with him 36,000 horse, 45,000 foot, and 640 elephants. The King of Ghizny having reconnoitred the enemy from a rising ground, prostrated himself before God, and prayed that the standard of Islam might be successful. The day being far advanced, he determined to wait till next morning, which delay, in the event, disappointed his hopes, for Nunda Ray decamped during the night in the utmost disorder, leaving behind him his tents, equipage, and baggage.

Mahmood having reconnoitred the ground, and finding it really deserted, ordered his army to march into the enemy's camp. The booty was great, independently of 580 elephants, which were found in the neighbouring woods. Having laid waste the country with fire and sword, the Mahomedan army returned to Ghizny.

About this time the King learned that the inhabitants of two hilly tracts, denominated Kuriat



and Nardein*, continued the worship of idols†, and had not embraced the faith of Islam. This country lies apparently between Toorkistan and Hindoostan, and though its climate is extremely cold, it is remarkable for the excellence of its fruits. Mahmood resolved to carry the war against these infidels, and accordingly marched towards their country, taking with him a number of masons, carpenters, smiths, and labourers, to build a fort in order to overawe them after his departure. The ruler of the country of Kuriat, unable to oppose the King, submitted, at the same time acknowledging the faith of the Prophet. The Ghiznevide general, Ameer Ally, the son of Arslan Jazib, was now sent with a division of the army to reduce Nardein, which he accomplished, pillaging the country, and carrying away many of the people captives. In Nardein was a temple, which Ameer Ally destroyed, bringing from thence a stone on which were curious inscriptions, and which, according to the Hindoos, must have been 40,000 years old. The King ordered a fort to be built in that place, and left it under the command of Amir-Bin Kuddur Suljooky. Shortly after, Mahmood marched in the direction of Kashmeer, and on the route invested the strong hold of Lokote, but finding it altogether impregnable, he decamped, and proceeding to Lahore, entered that city without opposition, giving it over to be sacked by his troops. Here wealth, and precious effects, beyond

* All my enquiries have failed in fixing these places.

† The India House MS. has "lions."



the power of calculation, fell into his hands. The Prince of Lahore, unable to contend with so powerful an adversary, fled to Ajmere for protection; and Mahmood, having appointed one of his officers to the government, and nominated other commanders to various districts in the territories of Hindoostan, himself returned in the spring to Ghizny.*

The warlike disposition of Mahmood
A. H. 414. could not long remain at peace. He
A. D. 1023. marched again by the way of Lahore, in the 414th year of the Hijra, against Nunda Ray of Kalunjur, and passing by the fort of Gualiar, he ordered it to be besieged. The Raja of Gualiar, however, prevailed on him to remove his army, by a seasonable application of rich presents, and thirty-five elephants. The army now marched against Kalunjur, and having invested that city, Nunda Ray offered 300 elephants besides other presents to obtain peace. The King agreed to the terms, and the Raja, in order to put the bravery of the Sooltan's troops to the test, intoxicated the elephants with drugs, and let them loose, without riders, into the camp. Mahmood seeing the animals advance, and perceiving their condition, by the wildness of their manner, ordered a party of his best horse to seize, or kill them, or to drive them from the camp. Some of the Tartars, emulous of displaying their bravery in the presence of their king, fearlessly approached, and

* Thus, after twenty-three years, we find Moslem governors left in India, east of the Indus.



mounted some of the elephants *, and drove the rest into an adjacent wood, where they were all soon reduced to obedience.

The enemy perceiving the resolution of the Ghiznevdes, was much intimidated, and Nunda Ray, thinking to soothe Mahmood by flattery, sent to him a panegyric in the Indian tongue, on the bravery of his troops. The King was pleased with the compliment; for the poetry was much admired by the learned men of India, Arabia, and Persia, who were at his court. In return, Mahmood conferred the government of fifteen forts upon Nunda, among which was Kalunjur itself, though the peace was principally obtained by the many valuable presents in jewels and gold which Nunda Ray made on this occasion.

Mahmood, in the year 415, having
A. H. 415. mustered all his forces, found them to
A. D. 1024. consist of 54,000 chosen horse, and
1300 elephants, disposable for foreign service. With this army he marched to Bulkh, to expel Allytuggeen from the government of Mawur-ool-Nehr, for oppressing the people, who complained of his tyranny to the King. When the chiefs of Mawur-ool-Nehr heard that the King had crossed the Jyhoon, they came with presents to meet him. Kuddur Khan, of Khootun, also paid him the compliment of a visit, and was honourably received. Mahmood prepared a great feast upon this

*An elephant is a very docile animal; but unless a person had some knowledge of managing him, it would be difficult, if not impossible, to guide him when mounted.



occasion, and concluded a treaty, after which the monarchs took leave of each other, making an exchange of princely presents. Allytuggeen, seizing this opportunity, betook himself to flight, but the King of Ghizny sent a party of horse after him; after a long search he was discovered and brought to the camp, after which he was confined for life in one of the forts of India.

The celebrated temple of Somnat*, situated in the province of Guzerat, near the island of Dew, was in those times said to abound in riches, and was greatly frequented by devotees from all parts of Hindoostan. These infidels not only believed that souls after death went before Somnat, who transposed them into other bodies according to their merits in their former state, but also pretended that the ebb and flow of the tides repre-

Shaban, sented the obeisance paid by the ocean
A. H. 415. to this shrine. Mahmood marched from
Sept. Ghizny in the month of Shaban with his
A. D. 1024. army, accompanied by 30,000 of the
youths of Toorkistan and the neighbouring coun-
tries, who followed him without pay, for the pur-
pose of attacking this temple.

Somnat, which gives its name to the city, is situated on the sea-shore, and is to be seen in the district of Dew, now in the hands of Europeans. † Some historians affirm that the idol was brought

* Som signifies in Sanscrit the moon: it is well known how this planet affects the tides; and this circumstance was, no doubt, taken advantage of by the priests of Somnat to enhance the sanctity of the temple.

† The Portuguese had possession of it when Ferishta wrote.



from Mecca, where it stood before the time of the Prophet, but the Bramins deny it, and say that it stood near the harbour of Dew since the time of Krishn, who was concealed in that place about 4000 years ago.

In the middle of the month of Rum-
Rumzan, 415.
Oct. 1024. zan, the Mahomedan army reached the city of Mooltan; and as a great desert lay before them, the King gave orders for the troops to provide themselves with several days' water and provisions, as also with provender for their horses, besides which, 20,000 camels were laden with supplies. Having passed the desert, the army reached the city of Ajmeer. Here, finding the Raja and inhabitants had abandoned the place, rather than submit to him, Mahmood ordered it to be sacked, and the adjacent country to be laid waste. Conceiving the reduction of the fort of Ajmeer would occupy too much time, he left it unmolested; and proceeding on his expedition took by assault some smaller forts on the road, till at length he arrived at Nehrwala, a frontier city of Guzerat, which was evacuated on his approach. Mahmood, taking the same precautions as before, by rapid marches reached Somnat without opposition. Here he saw a fortification on a narrow peninsula, washed on three sides by the sea, on the battlements of which appeared a vast host of people in arms, who, making a signal for a herald to approach, they proclaimed to him that their great idol, Somnat, had drawn the Mahomedans thither to blast them in a moment, and to avenge the destruction of the gods of India. In the morning, the Mahome-

dan troops advancing to the walls, began the assault. The battlements were in a short time cleared by the archers, and the Hindoos, astonished and dispirited, crowded into the temple, and, prostrating themselves in tears before the idol, prayed for assistance. The Mahomedans, having seized this opportunity, applied their scaling ladders and mounted the walls, shouting aloud, "Alla Akbur!"* The Hindoos, urged by despair, returned to the defence of the works, and made so spirited a resistance, that the Mahomedans, unable to retain their footing, and wearied with fatigue, fell back on all sides, and were at length obliged to retire. Next morning the action was renewed, but as fast as the besiegers scaled the walls, so fast were they hurled down headlong by the besieged, who now seemed resolved to defend the place to the last. Thus the labours of the second day proved even more unsuccessful than those of the first. On the third day an army of idolaters having arrived to reinforce the garrison, presented itself in order of battle in sight of the Ghizny camp. Mahmood determined to prevent this attempt to raise the siege, and having ordered a party to keep the garrison in check, himself engaged the enemy in the field.

The battle raged with great fury: victory was long doubtful, till two Indian princes, Brahma Dew and Dabishleem, with other reinforcements, joined their countrymen during the action, and inspired them with fresh courage. Mahmood at

* The war-cry of the Moslems, "God is great!"



this moment perceiving his troops to waver, leaped from his horse, and, prostrating himself before God * implored his assistance. Then mounting again, he took Aboul Hussun, the Circassian (one of his generals), by the hand, by way of encouragement, and advanced on the enemy. At the same time he cheered his troops with such energy, that, ashamed to abandon their King, with whom they had so often fought and bled, they, with one accord, gave a loud shout and rushed forwards. In this charge the Moslems broke through the enemy's line, and laid 5000 Hindoos dead at their feet. The rout became general. The garrison of Somnat, beholding this defeat, abandoned the defence of the place, and issuing out at a gate towards the sea, to the number of 4000, embarked in boats, intending to proceed to the island of Serendeepe or Ceylon. † This manœuvre did not escape the King, who secured some boats left in a neighbouring creek, manned them with rowers, and some of his best troops, and pursued the enemy; on which occasion he took and sunk some of their flotilla, while a part only escaped. Having now placed guards round the walls and at the gates, Mahmood entered

* This mode of inspiring his troops, so often mentioned by the writers of the age, is extremely characteristic of the nature of the wars waged by Mahmood of Ghizny in India.

† The conclusion drawn by the Moslem historian, that the fugitives from Somnat, after embarking, were necessarily going to Ceylon, conveys an idea of the imperfect notions the early writers of that nation had of Indian geography. It is not impossible the original author calls it the port of the Deeb, or the Island of Dew, then belonging to the Daby dynasty.



Somnat accompanied by his sons and a few of his nobles and principal attendants. On approaching the temple, he saw a superb edifice built of hewn stone. Its lofty roof was supported by fifty-six pillars curiously carved and set with precious stones. In the centre of the hall was Somnat, a stone idol, five yards in height, two of which were sunk in the ground. The King, approaching the image, raised his mace and struck off its nose. He ordered two pieces of the idol to be broken off and sent to Ghizny, that one might be thrown at the threshold of the public mosque, and the other at the court door of his own palace. These identical fragments are to this day (now 600 years ago) to be seen at Ghizny. Two more fragments were reserved to be sent to Mecca and Medina. It is a well authenticated fact, that when Mahmood was thus employed in destroying this idol, a crowd of Bramins petitioned his attendants, and offered a quantity of gold if the King would desist from further mutilation. His officers endeavoured to persuade him to accept of the money; for they said that breaking one idol would not do away with idolatry altogether; that, therefore, it could serve no purpose to destroy the image entirely; but that such a sum of money given in charity among true believers would be a meritorious act. The King acknowledged there might be reason in what they said, but replied, that if he should consent to such a measure, his name would be handed down to posterity as "Mahmood the idol-seller," whereas he was desirous of being known as "Mahmood the destroyer;" he therefore directed the troops to



proceed in their work. The next blow broke open the belly of Somnat, which was hollow, and discovered a quantity of diamonds, rubies, and pearls, of much greater value than the amount which the Bramins had offered.

The author of the Hubeeb-oos-Seer relates, from other authorities, that Somnat was the name of the idol; but he is contradicted by Sheikh Fureed-ood-Deen Attar, who observes, that "the army of Mahmood found in Somnat the idol whose name was Nat." I have, however, enquired on this subject, and learn, that Soma was the name of the prince after which the idol Nat was called. Nat signifies, among the Hindoos, lord or chief, and is rendered applicable to idols. Thus we have Jugnat, signifying the lord of the creation, to whom divine honours are offered up. In the time of eclipses we are told that from 200,000 to 300,000 worshippers used to frequent this temple, and that the different princes of Hindoostan had bestowed in all 2000 villages, the revenues of which were applied to maintain its priests. This revenue was independent of other costly presents received from all parts of the empire. It was customary, also, for those idolaters to wash Somnat twice daily with fresh water from the Ganges, though that river is above 1000 miles distant.

Among the spoils of the temple was a chain of gold, weighing 200 * muns, which hung from the top of the building by a ring; it supported a great bell, which called the people to worship. Besides

* Say 400 lb.

2000 Bramins, who officiated as priests, there belonged to the temple 500 dancing women, 300 musicians, and 300 barbers to shave the devotees before being admitted to the sanctum; and it was even usual for the princes of Hindoostan sometimes to devote their daughters to the service of the temple. The King of Ghizny found in this temple a greater quantity of jewels and gold than it is thought any royal treasury ever contained before. In the Zein-ool-Maasir it is related that there were no lights in the temple, except one pendent lamp, which, being reflected from the jewels, spread a bright gleam over the whole edifice. Besides the great idol above mentioned, there were in the temple some thousands of small images, wrought in gold and silver, of various shapes and dimensions.

Mahmood, having secured the wealth of Somnat, prepared to chastise the Indian prince Brahma Dew, the Raja of Nehrwala, who had assisted his countrymen during the siege, and who had cut off above 3000 of the faithful. Brahma Dew, after the taking of Somnat, instead of proceeding to Nehrwala, shut himself up in the fort of Gundaba*, distant 40 fursungs from Somnat. The King having arrived before this fort, perceived it was surrounded on all sides by water, which, on account of its extent and depth, appeared impossible to approach; sending, however, to sound it, he understood that at one place it was fordable, though not easily to be passed by an army. Mahmood having

* The position of this place has not been ascertained, unless it be Gundavee.



ordered public prayers, and having cast his fortune* on the Koran, entered the water at the head of his troops, and reaching in safety the opposite side, immediately made an assault upon the place. Brahma Dew fled at the approach of the Mahomedans; and the Hindoos who defended the fort, seeing themselves deserted, quitted their posts on the walls. The assailants, having obtained easy possession, made dreadful havoc among the men, reserving the women and children as captives. The wealth of Brahma Dew was lodged in the King's treasury.

Mahmood, thus victorious, marched to Nehrwalla, the capital of Guzerat. He found the soil of that place so fertile, the air so pure and salubrious, and the country so well cultivated and pleasant, that, it is said, he proposed to take up his residence there for some years, and to make it his capital, conferring the government of Ghizny upon his son, the Prince Musood. Some historians relate, that in that age there were gold mines in Guzerat, which induced Mahmood to wish to reside at Nehrwalla; but there are now no traces of these mines, although in that time there might have been, since there are instances of the disappearance of mines, such as that in Seestan, which was swallowed up by an earthquake in the following reign. The King having heard of gold mines on the island of Ceylon, and in the country

* The Mahomedans used the Koran as school-boys sometimes apply to the "Sortes Virgilio." Few persons, who have visited Shiraz, have not heard of the *Sortes Hafizii* at the tomb of that poet.



of Pegu *, it is said, seriously intended to fit out a fleet for the conquest of those regions, but he was diverted from this scheme, and prevailed on by his officers not to abandon his native kingdom.

Mahmood, yielding to their advice, consented to return to Ghizny, at the same time requesting some of his ministers to recommend a fit person to leave in the government of Guzerat. After some consultation, they told the King, that on account of the great distance of this country from his other dominions, and the number of troops necessarily requisite for its defence, they thought it advisable that one of the natives should be made governor. The King, on further enquiry, being informed that the family of Dabishleem† was the noblest in those parts, and that one of that race was in the vicinity of the camp, living as a hermit, he resolved to place him on the throne.

Some authors, in opposition to this story, have informed us, that the hermit Dabishleem was a cruel and ambitious prince, who had made several attempts to wrest the government from his brothers, who had been compelled at length to seek an asylum within the sanctuary of a temple.

* The golden Chersonesus of the ancients.

† My enquiries have hitherto led to no satisfactory result on the subject of this family. A dynasty of Daby Rajpoots reigned at this period over Girnar, or Giral Joonagur, in Kattywar, but it is hard to say this was one of them. On this passage, I am indebted to a learned friend for the following observations. The princes of Girnar were of the Daby race. Sinpam Daby was the uncle of Asil, who established the Asila Gehlûtes at Asilgurh on his uncle's domain, two centuries before Mahmood. In the East-India-House manuscript the name is Dabasila.



The Dabishleem, however, alluded to in the first instance, was another person of the same family, celebrated for his wisdom and learning, and, although the ruler of a province only, the whole of the Bramins of that part of the country highly respected him for the soundness of his judgment and good qualities. The King accordingly sent a friendly message, inviting Dabishleem to his presence, and, having fixed an annual tribute, created him governor of Guzerat.

That Prince, petitioned him to leave some troops for his protection; asserting, that the other Dabishleem, as soon as Mahmood should vacate the country, would, undoubtedly, attack him, before his authority should be thoroughly established, the consequences of which might be easily foreseen; but if the King would afford him his protection, he would remit, annually, double the revenue of Kabulistan and Zabulistan. These considerations prevailed with Mahmood to form a design to reduce the Prince Dabishleem before he left the country. He accordingly sent a part of his army to seize him, which, in a short time, brought him prisoner to Mahmood. He immediately delivered over the unfortunate Raja into the hands of his kinsman, the new ruler of Guzerat.

The Governor, addressing the King, said, "That
"it was contrary to the tenets of his religion to
"put a king to death, but that it was customary
"when one king got possession of another (his
"enemy), to make a dark pit under his throne,
"and there confine him for life, or till the death
"of his conqueror. That, for his own part, he



“deemed such usage too cruel, while, on the
“other hand (he said), if the Raja be confined in
“another prison, his adherents will, on the King’s
“departure, attempt to release him.” The new
Raja, therefore, proposed, that the King should
carry the former Raja to Ghizny. Mahmood
complied, and after two years and six months,
absence from his capital, directed his steps home-
wards. Intelligence being now received, that
Brahma Dew and the Raja of Ajmeer, with others,
had collected a great army in the desert to oppose
his return, Mahmood determined to march direct
by the route of Sind to Mooltan. Here, also, he
encountered deserts on his march, wherein his
army suffered greatly for want of water, and his
cavalry for want of forage; but in the
A. H. 417.
A. D. 1026. year 417 he reached Ghizny, though
not without much difficulty and loss.

During his journey through the country of Sind,
the army was misled for three days and nights by
one of the Hindoo guides, in a sandy desert; so
that many of the troops died raving mad from the
intolerable heat and thirst. Mahmood suspecting
his guide, commanded him to be put to the
torture, when he confessed, that he was one of the
priests of Somnat, who, to revenge the injuries
done to the temple, had thus endeavoured to bring
about the ruin of the Ghiznevide army. The
King ordered him to be executed; and, it being
towards evening, he fell prostrate before God, im-
ploring a speedy deliverance. A meteor was sud-
denly seen in the north, to which direction he



shaped his course, and, before morning, found himself on the border of a lake.*

Dabishleem the Wise, being established on the throne of Guzerat, remitted tribute punctually to the King, and having sent a splendid embassy, he requested that the imprisoned Raja might be made over to him. That prince had by this time gained the regard of Mahmood, who was now unwilling to part with him. He was, however, over-persuaded by his counsellors, who were envious of the favour which the unfortunate Raja had acquired, and he was accordingly delivered into the hands of the person who brought the Guzerat tribute to Ghizny.

When they reached the dominions of Guzerat, Dabishleem the Wise gave orders to construct a vault under his own throne, in which he intended to confine the unhappy Raja, according to the custom of the Hindoos. In order to display his own power more completely, he advanced to some distance from his capital to meet his prisoner, and compelled that unfortunate prince to run before his horse, with a basin and ewer in his hand.

The King of Guzerat, it is said, being overheated on this occasion, lay down to repose under a shady

* This water was probably the great western run or salt marsh. The course of the retreat of Mahmood is so indefinitely stated, that we cannot trace it satisfactorily. According to tradition, Mahmood attacked and reduced Chotun the ancient capital of the Haupa dynasty: it lies about 50 miles nearly east of Oomurkote, vide "Tod's Map." If this occurred in his retreat to Ghizny, we have some guide to point out his route, which might have been by Oomurkote, and thence northward, taking the course of the river till it falls into the Sind at Bukkur.



tree: he drew a red handkerchief over his face, and ordered his attendants to withdraw. A vulture, which happened to be hovering over the spot, mistaking the red handkerchief for prey, pounced down on Dabishleem, and fixing its talons in his eyes rendered him totally blind, and thereby incapable to reign, according to the laws of the country. When the accident became public, the whole camp and city were filled with confusion. The imprisoned prince arriving at that instant, was received with acclamations, and instantly proclaimed king. He put the basin on the head of Dabishleem, and having placed the ewer in his hand, drove him before him into the dungeon which he himself had prepared, where he spent the remainder of his life. How wonderful are thy works, O God! who in the twinkling of an eye converted the punishment awarded by one prince to another into an instrument of his own destruction; thus fulfilling the Scripture, in which it is written, "He who digs a pit for his brother, shall himself fall therein."

The author of the *Jama ool Hikayat* relates, that when Mahmood was in Guzerat he saw a small black idol under an arch, which to all appearance was suspended in the air without support. The King, amazed at this phenomenon, consulted the philosophers of his court, who told him that they believed the image to be iron, and the stone of the arch magnetic. The King observed, that he thought the equilibrium of weight and attraction could not be so exactly found. He, however, by way of experiment, ordered a stone to be struck out of



the arch, which was no sooner done, than the idol fell to the ground ; the stone was therefore pronounced to be a magnet. The Caliph of Bagdad, being informed of the expedition of the King of Ghizny, wrote him a congratulatory letter, in which he styled him "The Guardian of the State, and "of the Faith *;" to his son, the Prince Ameer Musaood, he gave the title of "The Lustre of "Empire, and the Ornament of Religion," and to his second son, the Ameer Yoosoof, the appellation of "The Strength of the Arm of Fortune, and Estab-
"lisher of Empires." He at the same time assured Mahmood, that to whomsoever he should bequeath the throne at his death, he himself would confirm and support the same.

In the end of the year Mahmood marched against the Juts†, residing in the Jood mountains, who had molested his army on its return from Somnat. Having arrived at Mooltan, and finding that the country of the Juts was intersected by rivers, he ordered 1400 boats to be

* I have given the titles translated, for which the European reader will probably commend, and Oriental scholars condemn, me.

† We have no satisfactory account of these Juts; but there seems reason to believe them to be a horde of Tartars of the same stock as the Getæ, so often mentioned in ancient history, and who are so frequently noticed in the wars of Tymoor by Ibn Arab Shah and Shureefood Deen Ally. It is conjectured, even, that the Jats, the gallant defenders of Bhurtpoor, are a branch of the same people. My friend Col. Tod has in his possession a long description of this people, and inscriptions in the nail-headed or Budhish character, of the fourth and fifth centuries, regarding them. They had then a kingdom in northern India, whose capital was Salindrapoor.



built, each of which was armed with six iron spikes, projecting from the prows and sides, to prevent their being boarded by the enemy, who were expert in that kind of warfare. In each boat were twenty archers and five naphtha-men, to attack and set fire to the enemy's flotilla. The Juts, having intelligence of this armament, sent their wives and children, together with their most valuable effects, into the neighbouring islands, and launching, according to some, 4000, and according to others, 8000 boats, ready manned and armed, they prepared to receive the Mahomedans. The fleets met, and a desperate conflict ensued, but the projecting spikes of the Moslem boats did such execution when they ran against the craft of the Juts, that several of them were upset. The archers, at the same time, plied their arrows with such effect, that many of the enemy leaped overboard. Some of the Jut boats being in the mean time set on fire communicated their flames to others; some were sunk, some boarded, and others endeavoured to fly. From this scene of confusion few of the Juts escaped, so that those who were not killed fell into the hands of Mahmood.*

The King after this victory returned
A. H. 418. in triumph to Ghizny, and in the year
A. D. 1027. 418 removed the governor of Toos
(Abool Hurb Arslan†) to the government of the

* It is a curious fact that this naval engagement occurred at the same place where Alexander equipped his fleet thirteen centuries before.

† Probably, the son of his favourite and distinguished general, Arslan Jazib.



district of Badwird, in order to chastise the Suljook Toorkmans*, who, having crossed the river Amoo, had invaded that province. The General, however, being defeated in several engagements, wrote to the King, that without his own presence nothing could be done against the enemy. Mahmood put his army in motion, and having come up with the Suljooks, gave them a total defeat. At this time, also, his generals having conquered Eerak† he himself marched in that direction, and secured all the treasure that had been amassed by the race of Boeia. Having then introduced some new laws‡ respecting the religion of the inhabitants who had adopted false tenets, he conferred the government of Rye and Isfahan on his son, the Prince Musaood, and returned to Ghizny.

Mahmood was soon after affected with the stone, which disorder daily increased. He went in this condition to Bulkh, and in the beginning of the spring returned to Ghizny, where, on Friday

* This appears to have been the first effort of that great horde, which, penetrating through Transoxania and Persia (Eeran and Tooran), subdued both Eeraks, and subverted the whole of Asia Minor.

† Persian Eerak, including Rye, Cashan, Isfahan, and Humadan.

‡ The exact laws are not mentioned, but it is probable he insisted on the adoption of the Soony tenets, as the national religion of Persia, instead of the Sheea. Upon this subject Mahmood was bigotted, as appears by his conduct towards Firdowsy.



Rubee-oos-Sany, 23. the 23d of Rubee-oos-Sany,
A. H. 421. A. H. 421, in the sixty-third year
April 29. of his age, this great conqueror
A. D. 1030. gave up his body to death and
his soul to immortality, amid the tears of his people.

Mahmood reigned thirty-five years, and was buried by torchlight with great pomp and solemnity in the Kesr Firozy at Ghizny. Sooltan Mahmood was in person about the middle size, but well made. He was also strongly marked with the small-pox.

It is a well-established fact, that two days before his death, he commanded all the gold and caskets of precious stones in his possession to be placed before him : when he beheld them he wept with regret, ordering them to be carried back to the treasury, without exhibiting his generosity at that time to any body, for which he has been accused of avarice.* On the following day he ordered a review of his army, his elephants, camels, horses, and chariots, with which having feasted his eyes for some time from his travelling throne, he again burst into tears, and retired in grief to his palace.

Abool Hussun Ally, the son of Hussun My-mundy, relates, that the King one day asked Aboo Tahir Samany, what quantity of valuable jewels the Samany dynasty had accumulated when it became extinct? He replied, that in the reign of Ameer Nooh Samany the treasury contained seven ruttuls weight of precious stones. Mahmood flung himself prostrate on the floor, and cried out,

* The regret he is supposed to have felt at being separated from his treasures is beautifully alluded to by Sady, in his Goolistan.



“Thanks to thee, all-powerful Being, who hast
“enabled me to collect more than 100 ruttuls.”

It is also said that in the latter end of his reign Mahmood, on hearing that a citizen of Nyshapoor possessed immense wealth, he commanded him to be called into his presence, and reproached him for being an idolater and an apostate from the faith. The citizen replied, “O King I am no
“idolater nor apostate, but I am possessed of
“wealth; take it, therefore, but do me not a
“double injustice, by robbing me of my money
“and of my good name.” The King, having confiscated his whole property, gave him a certificate under the royal seal, of the purity of his religious tenets. According to the Tubkat Nasiry it appears that Mahmood was sceptical on certain religious points, and questioned the orthodoxy of the opinions of the learned, especially on the use of penances. He even professed his doubt of a future state, and did not hesitate to say, he questioned whether he was really the son of Subooktugeen.* He dreamed, however, one night that he saw the Prophet standing before him, who addressed him thus: “O son of Ameer Nasir
“Subooktugeen, may God give thee honour in
“both worlds, as he has conferred it on man by his
“precepts!” So that the three points of his scepticism were removed by this short sentence. It is related that a violent flood occurred in Ghizny the year after his death, which levelled most of

* It is difficult to believe this assertion, although Firdowsy alludes pretty plainly, in his satire, to the loose character of Mahmood's mother.



the principal buildings to the ground, and many people lost their lives on the occasion. This same flood carried away the embankment constructed in the reign of Amroo Bin Leith Suffar, so that not a vestige of it remained ; and this calamity was considered at the time as a sample of the destruction that was eventually to befall the empire.

✦ The following instance of his justice has been transmitted to posterity. A petitioner one day complained, that owing to his having a handsome wife the King's nephew had conceived a passion for her, and came to his house every night with armed attendants, and beat him and turned him into the street, till he gratified his adulterous passion ; that he had frequently complained to those who ought to have done him justice, but that the rank of the adulterer had hitherto protected him.

The King, on hearing this, shed tears of indignation, and reproved the poor man for not making his complaint sooner. The man replied he often attempted, but could not gain admittance. He was then commanded to return to his house, and to give the King notice the first time his nephew was guilty of the like violence, charging those who were present, on pain of death, to let nothing of this subject transpire, at the same time ordering the poor man to be admitted at any hour. Accordingly the man returned to his house.

On the third night, the King's nephew as usual came, and having whipped the husband severely, turned him into the street. The poor man hastened to the King, but the captain of the guards refused him admittance, saying that his



Majesty was in the seraglio. The man immediately vociferated loudly, so that the porter, fearing the court might be disturbed, and the noise reach the King, was under the necessity of conducting him to the officers of the bed-chamber, who immediately acquainted Mahmood.

The King instantly arose, and wrapping himself in a loose cloak, followed the man to his house. He found his nephew and the man's wife sleeping together in one bed, with a candle standing on the carpet near them. Mahmood, extinguishing the candle, drew his sword, and severed his nephew's head from his body. Then commanding the man to bring a light, he called for water, and having taken a deep draught, he told him he might now go and sleep with safety, if he could trust his own wife.

The poor man fell at the King's feet in gratitude, but begged him to say, why he put out the candle, and afterwards called so eagerly for water to drink? The King replied, he put out the candle that pity might not arrest his hand in the execution of his duty, for that he tenderly loved the youth; and, moreover, said, he had made a vow to God, when he first heard the complaint, that he would neither eat nor drink till he had brought the criminal to justice, which was the cause of his intense thirst. Let it not be concealed from my learned readers, that although we have many well authenticated stories of the inflexible justice of some virtuous monarchs, we have no other instance of this nature. God only knows the hearts of his people.



According to the Hubeeb-oos-Seer, the first person who exercised the office of vizier at the court of Mahmood was Abool Abass Fuzeel, the son of Ahmud Isferahy. He was originally the secretary of Fáik, one of the nobles of the house of Samany; but after the fall of Fáik, Abool Abass entered the service of Subooktugeen, and eventually became his vizier, an office which he continued to hold under his son Mahmood. As Abool Abass Fuzeel was more a man of business than of learning, and was ignorant of the Arabic language, he introduced, for the first time, the practice of writing public papers in Persian; but when Khwaja Ahmud, the son of Hussun Mymundy, became minister, he reverted to the Arabic language for all permanent official documents. Abool Abass Fuzeel was remarkable for his address in the management of public affairs, and for his extraordinary faculty for conciliation. Thus eliciting the zeal, and securing the fidelity, of all with whom he had to deal. He was, however, removed from the vizarut about two years after the succession of Mahmood. Some historians affirm, that he displeased his master by contumaciously withholding from him an object in the family of Abool Abass on whom Mahmood had fixed his affection. It is stated that he was imprisoned, and that he eventually died under the rack, to which he was subjected in order to discover his wealth. He was succeeded by Khwaja Ahmud, the son of Hussun Mymundy, the foster-brother and school-fellow of his sovereign. His father Hussun, during the reign of Subooktugeen, was the collector of the revenues



of Boost ; but in consequence of having been convicted of extortion and fraud to a large amount, he was hanged by order of Subooktugeen ; so that the general notion which prevails, that Hussun Mymundy was the vizier of Sooltan Mahmood, is erroneous. Khwaja Ahmud, his son, was as celebrated for writing a beautiful hand as for his talents or his learning. He first held the office of chief secretary, and rose by degrees till he attained the office of Moostowfy-ool-Moomalik, " controller of revenues and paymaster-general of the army." He was subsequently sent to occupy Khorassan, and to govern it ; and on the removal of Abool Abass Fuzeel succeeded to the office of vizier, and held it uninterruptedly for eighteen years. He was then disgraced, owing to the intrigues of Altoon Tash, the commander-in-chief, and Ameer Ally Cheshawundy, and confined for thirteen years on the frontier of Kashmeer, in a hill-fort called Kalunjur. He was, however, afterwards released, and obtained the vizarut in the reign of Sooltan Musaoood, and died a natural death in the year 424, A.D. 1033. Khwaja Ahmud Mymundy was succeeded by Ahmud Hoosseini, the son of Michael, who had been a confidential officer about his sovereign's person from his youth, and was much distinguished for his talents. He was, however, eventually put to death at Bulkhi, by Musaoood, on the plea of his having received and worn a dress presented to him by the Caliph of Egypt, on the occasion of his going on a pilgrimage to Mecca.

The learned men who lived at the court of Mahmood were principally these : the poet Oozery



Razy, a native of Rye in Persia. On one occasion he received a present of 14,000 dirms from Mahmood for a short panegyric. Assudy Toosy, a native of the province of Khorassan, also a poet of great fame, whom the Sooltan often entreated to undertake the Shah Nama, but he excused himself on account of his age. His best works are supposed to be lost. He was the master of Firdowsy, who afterwards composed the Shah Nama. When Firdowsy left Ghizny and went to Toos, on finding himself too weak to finish his poem, owing to the state of his health, he applied to his old master Assudy; telling him that he was now at the point of death, and that his only regret for leaving this vain world was that his poem was yet incomplete. The old man, weeping, replied, that though he had excused himself to the King from having any hand in that performance, yet for the affection he bore to Firdowsy, he would undertake to go on with it. The dying poet replied, that he was well assured no other man of the age had the genius to accomplish it, but at the same time he was afraid years and infirmities would prevent his performing his promise. The old man, warmed with friendship, made the attempt, and composed that part of the poem between the Arabian conquest of the western Persia to the end, consisting of 4000 couplets.

Munoo-chéhr, a noble of Bulkh, was also famous for his poetry and wit. The philosopher Oonsury was deemed the greatest genius in that age; for besides being one of the best poets, he was at the same time profound in science, and skilled in all



the learned languages. Four hundred poets and learned men, besides the students of the university of Ghizny, acknowledged him for their master. He was appointed by the King to superintend literature; and no work could be brought before Mahmood without being previously submitted for his approbation.

Among the works of Oonsury is an heroic poem on the actions of Mahmood. The King having one night in a debauch cut off the long tresses of his favourite mistress, was much concerned in the morning for what he had done. He sat, he rose, he walked by turns, and his attendants were alarmed to approach him. The philosopher Oonsury accosted him with some extempore lines, which so pleased the King that he ordered his mouth to be thrice filled with jewels. Calling then for wine, he sat with the poet and washed down his grief. Oonsury died A. H. 431.

Asjuddy of Murv is a powerful poet, and one of the scholars of Oonsury. He evinces in his works much genius; but they are scarce, and the greatest part of them is lost. Furokhy was also a pupil of Oonsury. He was a descendant of the royal race of Seestan, but reduced by fortune so low, that he was obliged to hire himself to a farmer for the yearly wages of 200 kylics* of grain, and 100 dirms. Being desirous of marrying a lady of his own family and a distant relative, he could not afford it, without an increase of his wages, which he requested his master to

* A kylie weighs five pounds.



give him. The farmer told him he certainly deserved a great deal more, but that his means would not admit it. Furokhy in this state of dependence waited on the Sooltan's nephew, Abool Moozuffur, with a poem, for which he was honoured with a handsome reward, besides a horse and a dress. After this he was introduced by the same prince to the King, who settled a pension on him, which enabled him to ride with a retinue of twenty well mounted servants.

Dukeeky flourished also in this reign: he commenced the Shah Nama, but only lived to complete a thousand couplets.



SOOLTAN MAHOMED-GHIZNEVY

Ascends the throne. — The household troops under their officers quit Ghizny. — They are attacked by the King's troops. — The latter defeated. — The household troops proceed to join the King's elder brother, Musaoood, at Nyshapoor. — Musaoood marches to Ghizny to claim the throne. — Mahomed is seized by his uncle, Ameer Yoo-soof, and others, and deposed. — The confederates proceed to join Musaoood, who is proclaimed king.

At the time of Mahmood's death, his son Mahomed was in the province of Joorjan, and the Prince Musaoood in Ispahan. Ameer Ally, son of Kuzil Arslan, the father-in-law of Mahmood, invited the Prince Mahomed to Ghizny, and according to the will of his father, placed the crown upon his head. Mahomed, on his accession, conferred the office of Sipasalar* on his uncle Ameer Yoo-soof Subooktugeen, and that of Vizier on Aboo Soheil Ahmud, son of Hussun Humadany. He opened the treasury also, and gave largesses to his friends, and on the public servants likewise he bestowed liberal donations. The hearts of the soldiery and people, however, were chiefly devoted to his brother Ameer Musaoood.

About 50 days after the death of Mahmood, one of the nobles, by name Abool-Nujm Ameer Ayaz, the son of Isaac, having, in conjunction with Ally Dabye, gained over the household troops, entered

* Commander of the army.

the royal stables in broad daylight, and mounting the King's best horses rode off towards Boost. Mahomed, informed of this circumstance, despatched Sewund Ray, an Indian chief, with a numerous body of Hindoo cavalry, in pursuit of them. Having come up with the nobles in a few days, a skirmish ensued, in which Sewund Ray and the greatest part of his troops were killed, but not without a heavy loss on the side of the insurgents. The rebel chiefs, continued to pursue their journey to the Prince Musaood, whom they met at Nyshapoor. Musaood having heard of his father's decease when at Humadan, left governors in the provinces of Persian Eerak, and hastened towards Khorassan. On his arrival he wrote to his brother, that he had no intention of disputing those countries with him, which his father, in spite of his own preferable right, had been pleased to bequeath on Mahomed; observing, that the provinces of Joorjistan, Tubristan, and Eerak, most of which he had acquired by his own sword, were ample for himself. He only insisted so far on his birthright as to have his name read first in the Khootba* over all his dominions. These princes were twins; but Mahomed was the elder by some hours, and, consequently, had an undoubted right to succeed. Enmity had always subsisted between them; and Mahomed, on the present occasion, having returned an answer of defiance to his brother, prepared for war, in spite

* Khootba is the public prayer for the King's welfare, read daily at mosques. The reading of the Khootba, an coining money, are amongst the peculiar privileges of royalty.



of his counsellors, who opposed so unnatural a proceeding.

Putting his army in motion, and leaving Ghizny on the 1st Rumzan, he proceeded to meet Musaood at Tukeeabad, where he halted during the fast a whole month, and a most unpropitious delay it was for him.* While there, his crown falling accidentally from his head, it was taken as a bad omen by his army. Accordingly, upon the 3d night of Shuwal, a confederacy having been formed by Ameer Ally Cheshawundy, Ameer Yoosoof Subooktugeen, and Hoosein Michael, they sounded to arms, and putting themselves at the head of the troops, surrounded the King's tents, seized his person, and sent him prisoner to the fort of Wally, which the people of Kandahar at this day call Khullij.† They now marched the army to Hirat, and joining the Prince Musaood, swore allegiance to him.

Musaood marched to Bulkh, where he ordered Hoosein Michael to be hanged, on the plea of his having condescended, on his return from a pilgrimage to Mecca, to wear a dress presented to him by the Caliph of Egypt; but it is also said, a private pique existed, which hastened the death of Hoosein; for he was once heard to say in public, that if ever Musaood became king, he would suffer himself to be hanged. Ameer Ally also had his head struck off for his ingratitude to his prince;

* This town is situated 30 miles N. of Ghizny.

† The position of this place is not determined, unless it be the Kilay Meer Wully of Mr. Elphinstone.



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SOOLTAN MAHOMED-GHIZNEVY.

and Ameer Yoosoof, the other conspirator, although the King's uncle, was imprisoned for life. Shortly after, the Prince Mahomed was deprived of his eye-sight, so that his reign scarcely lasted five months; but after nine years' imprisonment he again ascended the throne for one year, and was eventually put to death by his nephew Modood, the son of Musaoood.



SOOLTAN MUSAOD I. GHIZNEVY.

Musaood ascends the throne — his great strength. — The Suljooky Toorkmans invade Khorassan and Samarkand. — His general, Altoon Tash, sent to Samarkand to oppose the Suljooks, but is killed. — Magnanimous conduct of Altoon Tash previous to his death. — A truce concluded. — Samarkand ceded to Allytugeen Suljook. — Musaood marches towards India — attacks the fort of Soorsutty. — Dreadful famine throughout Persia — succeeded by the plague — 40,000 souls die in Isfahan. — Suljooks invade Nyshapoor. — The King sends an army against them — they are defeated in the first instance, but subsequently return and defeat the Ghiznevides. — The King takes no farther steps against the Suljooks, but proceeds to Ghizny — he proclaims his son, Modood, his heir and successor, and confers on him the government of Bulkh. — The King marches into India — attacks Hansy, and carries it by storm. — Sonput evacuated. — The King returns to Ghizny, leaving his son, Modood, at Lahore. — Farther incursions of the Suljooks on Bulkh, under their leader, Toghrul Beg. — The King throws a bridge across the Jeihoon, and enters Transoxania. — Toghrul Beg passes to the rear of his army, and appears suddenly before Ghizny. — The King makes peace with Mungoo Khan Suljook, and agrees to cede territory to him — attacks and defeats a horde of Suljooks at Badwird, but is defeated at Suruksh by them in the following year. — Musaood's personal prowess and courage — sends his eldest son, Modood, to defend Bulkh, and his younger son, Mādood, to Lahore. — The Prince Yezedyar is sent to keep the Afghans in check. — The King retires to Lahore. — Mutiny in his army: — they seize the treasure. — Musaood deposed — his brother, Mahomed, elevated to the throne by the troops. — The death of Musaood — his character — literary attainments.

MUSAOD, full of liberality and valour, acquired the title of Roostoom the Second. His arrow,



after piercing the strongest mail, penetrated the hide of an elephant, and his iron mace was so ponderous, that no man of his time could raise it with one hand. By his bold and independent language he frequently offended his father, who for that reason fixed his affections on his brother Mahomed, a prince of a more mild and tractable disposition. It is related in the Tubkat Nasiry, on the authority of Khwaja Aboo Nusr Mukutty, that Sooltan Mahmood privately intimated to the Caliph of Bagdad, that in addressing him he wished the Caliph to insert the name of the Prince Mahomed before that of Musaoood. The next letter which came was read aloud in court, and many of the nobles expressed their surprise and indignation at this unusual circumstance. Aboo Nusr states, that on leaving the durbar he himself followed Musaood to the door, and told him that what he had heard gave him the utmost concern, for that his own inclination, as well as the hearts of most of the nobles, were all in his favour. The Prince replied, with a smile, Give yourselves no concern about it: dominion belongs to the longest sword. One of the King's attendants overhearing this conversation, gave information of it to his father Mahmood, who sent for Aboo Nusr, and asked him what had passed between him and the Prince Musaood. Aboo Nusr, conceiving truth would be his best defence, related the particulars. The King observed, he entertained a high regard for Musaood, who he foresaw would one day be king, but that the Prince Mahomed had



gained his affections by filial duty, and more implicit obedience.

Musaood on his accession released Ahmud, the son of Hussun Mymundy, who by the orders of the Emperor Mahmood had been imprisoned in the fort of Kalanjur*, situated on the Indian frontier, and again made him vizier. The accounts of Ameer Ahmud, the son of Danieltugeen the treasurer, being found deficient, the King obliged him to refund a great sum for mal-practices in his office. He was subsequently appointed governor in Hindoostan, and ordered to proceed to Lahore. At the same time Muid-ood-Dowla Delimy, who had been imprisoned in one of the forts of Hindoostan, was released and called to court.

The King, in the year 422, having
A. H. 422. left Bulkh came to Ghizny, and sent
A. D. 1031. an army to Kech† and Mikran, causing the coin of both provinces to be struck in his name. The prince of those countries died about that time and left two sons, Abool Asakir and Eesa: the younger brother taking possession of the government, Abool Asakir had recourse for aid to the Emperor Musaood, to whom the fugitive prince promised an annual tribute, and to hold his dominions, when recovered, of him. Musaood accordingly sent an army with Abool Asakir, giving orders to his general to reconcile, if

* Ferishta does not mean the fort in Bundelkund of the same name, but that in the Punjab.

† This province must not be confounded with Kutch, near Guzerat.



possible, the difference between the brothers, and to divide the country equally between them, but if this could not be effected, to put Abool Asakir in possession of the whole.

The Ghiznevide army arrived on the frontiers; but so obstinate was Eesa that he would accede to no terms of accommodation; and though deserted by many friends who joined his brother, he determined to decide the contest by the sword. He fought with great bravery, and was slain in the conflict. The provinces thus fell into the hands of Abool Asakir, who paid tribute henceforward to the Emperor of Ghizny.

Musaood, in the same year, bestowed the viceroyship of Rye in Persia, of Humadan, and the whole of Joorjistan, upon Tash (one of his own domestic sweepers), a man who, though raised from the lowest office in the camp, displayed uncommon abilities in reducing those provinces to obedience. After the departure of the King, those countries of which he had himself before been governor revolted. Tash not only reduced them to subjection, but also chastised Alla-ood-Dowla, the Ghiznevide governor of Khorassan, who had been tampering with the rebels.

Musaood, having settled affairs at Ghizny, intended to march to Ispahan and Rye; but when he arrived at Hirat, the inhabitants of Suruksh and Badwird complained to him of the ravages of the Suljooky Toorkmans. The King, moved by the complaint of his subjects, ordered Abdool Raees, the son of Abdool Azeez, a brave general, with a large force to attack these invaders. This officer,