



or Kalij, is descended from Khulich Khan, a son-in-law of Chungiz Khan, and that his history is this. Kalij Khan and his wife constantly disagreed, but he was afraid of throwing her off on account of the power of his father-in-law. At length, when Chungiz, having pursued Julal-ood Deen Khwaruzm Shah to the banks of the Indus, was on his return towards Eeran and Tooran, Kalij Khan, being well acquainted with the mountainous country of Ghoor and Joorjistan, watched his opportunity to throw off his allegiance to Chungiz Khan, and remained with his tribe, amounting to 30,000 families, in those hills. Upon the death of Chungiz Khan, none of his descendants thought fit to persecute Kalij Khan, who remained ever since in those hills; and, as the race of Ghoor was now seated on the throne of India, the Khiljies, on account of their vicinity, went to Dehly in parties, and remained there. Julal-ood-Deen Khiljy of Dehly, and Sooltan Mahmood Khiljy of Mando, are both descended from Kalij Khan, vulgarly called Khalij Khan, and from him the tribe is called Khiljy. But, according to the author of the Suljook-nama, Toork, the son of Japhet, the son of Noah, had eleven children, one of whom was called Khulich; and from him are descended the Khilchies or Khiljies. I conceive this account the most probable of the two, because the Khiljies are often mentioned in the histories of the kings of Ghizny, particularly in the reigns of Subooktugeen and Sooltan Mahmood; and it is certain, that they existed anterior to the time of Chungiz Khan; but it





is possible that Kalij Khan might be of the tribe of Khiljy, and that the father of Julal-ood-Deen, and the ancestor of Sooltan Mahmood of Malwa, may have both been descended in a direct line from him.

Julal-ood-Deen Feroze, at first, preserved, for some months, the young Prince Keiomoor alive, as a cloak to his usurpation; but having established himself firmly in his government, he caused him to be put to death. He was himself seventy years of age when he ascended the throne. He changed the colour of the royal umbrella from red to white; and was guilty of no further acts of cruelty, after the death of the young Prince, but became distinguished for his humanity and benevolence. He had no great confidence in the loyalty of the people of Dehly, and therefore resided at Kelookery, which he strengthened with fortifications, and beautified with fine gardens and terraced walks by the side of the river. The omras, following the King's example, built palaces around, so that Kelookery became known by the name of the new city. Yooghrish Khan, the King's brother, was appointed Aariz-ool-Moomalik: the King's eldest son, Yekhtyar-ood-Deen, received the title of Khan Khanan, and the second son that of Urkully Khan\*; on each of whom estates were conferred, and they maintained separate establishments.

In like manner the King took under his especial protection his two nephews, Alla-ood-Deen and Almas Beg, the sons of his brother, Shahab-ood-Deen Musaood. He raised the former to high

\* I have been unable to satisfy myself as to the true reading of this word.





rank in the army, and the latter, who is known under the title of Alugh Khan, was made Master of the Horse (Akhoor Beg). He also appointed his nephew, Mullik Ahmud Hubeeb (his sister's son), to the office of Barbik. Mullik Khoorum was nominated Ameer-i-Dur, Khwaja Khuteer was made Prime Minister, and Fukhr-ood-Deen Mullik-ool-Omra retained his office of Kotwal.\*

The chiefs and nobles of Dehly, who had for sixty years paid obeisance to the throne of the Toorks, and had always revolted at the idea of subjection to the Khiljies, forgot for the moment their wonted animosity to this race, and were so well pleased with the commencement of the reign of Feroze Khiljy, that they resorted to the new city of Dehly, and ranged themselves around his throne.

After being well satisfied of the disposition of all classes towards him, the King left Kelookery, and entered old Dehly in great pomp at the head of a splendid retinue. On arriving at the palace, he prostrated himself twice before the threshold, and then having ascended the throne, raised his eyes and hands to heaven, in the sight of the court, and exclaimed with a loud voice, "How shall I ever  
" be able to acquit myself of the gratitude I owe  
" to my God for these great benefits; who hath  
" raised me to that throne, before which I have  
" been accustomed all my life to bow down, and  
" who hath preferred me to this dignity, while

\* The office of Kotwal embraces the regulation of the town police, and the public market. The kotwal also regulates the hire of cattle, and provides carriage for the government and for travellers.





“ my compeers, many of whom are equally, and even  
“ more deserving, stand around with their arms  
“ folded, in token of obedience.” From thence he  
went towards the “ Ruby Palace,” where he dis-  
mounted, as usual, at the outer gate. His nephew,  
Ahmud Hubeeb, observed, “ Now that this palace  
“ belongs to your Majesty, why do you dismount at  
“ the outer gate.” He replied, “ Under every cir-  
“ cumstance, respect is due to my former Prince  
“ and patron Gheias-ood-Deen Bulbun, who in-  
“ habited this palace.” His nephew Ahmud  
Hubeeb said, “ Your Majesty will, at all events,  
“ of course, make it your dwelling.” The King  
answered by saying, “ This palace was built by  
“ Gheias-ood-Deen Bulbun, when he was only a  
“ noble of the state, it is therefore the private  
“ property of his family, and I have no right to  
occupy it.” His nephew observing, that “ he would  
“ find such minute distinctions inconsistent with  
“ the great duties of a throne,” the King said, “ It  
“ might be so; but that considering his age, and  
“ the few years which, in the course of nature, were  
“ allotted to him, he could invade no man’s pro-  
“ perty without compunction of conscience.” He  
accordingly continued to proceed on foot through  
the several court-yards, and even when he entered  
the hall of audience, he took a seat on the spot  
where he was accustomed to stand among the nobles.  
He then said, “ May God confound the house of  
“ Atmeer Kuchun, and Atmeer Soorkha, who, by  
“ aiming at my life, compelled me, from motives of  
“ self-preservation, to adopt these measures. Had  
“ this not been the case, I had still been in my



“ former station, and God knows how far that was  
“ removed from the throne of Dehly. I was  
“ content to have passed my life with the title  
“ of Mullik or Khan, but having attained this ele-  
“ vation, I am now astounded to think how I shall  
“ fill it. For since, in spite of the munificence  
“ and talents of Gheias-ood-Deen Bulbun and his  
“ posterity, they were unable to retain the reins  
“ of government in their hands, how shall I be  
“ able to support the office to which I am raised.  
“ God only knows, how it may fare either with  
“ me or my descendants.” Some of the nobles  
of the court, famed for their experience and  
wisdom, held down their heads, and seemed lost in  
deep reflection, while others, young and bold, said to  
each other, “ This is a strange sort of a king, who  
“ has hardly placed his foot on the throne, but  
“ he begins to think on the chance of losing it  
“ again. How will he ever bring himself to  
“ assume that bold and prompt line of conduct  
“ which dares to punish, and seeks to remunerate,  
“ when circumstances require him to do so?” In  
the evening of the same day, the King returned  
to the new city, where, for the present, he resided;  
and shortly after, he bestowed in marriage his two  
daughters (both remarkable for their beauty) on  
his nephews, whom he had taken under his pro-  
tection, viz. Alla-ood-Deen, and Almas Beg, (the  
latter) entitled Alugh Khan.

Julal-ood-Deen Feroze Khiljy was celebrated  
during his reign for many amiable qualities, and  
particularly for his mercy and benevolence. He  
hardly ever punished a fault among his dependents,





and was never known to lay violent hands on the property of his wealthy subjects, as is too often the case with despotic monarchs. He was in the habit of associating familiarly, even after his accession, with his former acquaintances, and joining their parties, and drinking wine in moderation with them, the same as before.

The following persons are those whom he honoured with his personal friendship, and who were among his principal private associates : —

Mullik-Taj-ood-Deen Koochy.

Mullik-Fukhr-ood-Deen Koochy.

Mullik-Eiz-ood-Deen Ghoory.

Mullik Kurra Beg.

Mullik-Noosrut Subbah.

Mullik-Ahmud Hubeeb.

Mullik-Kumal-ood-Deen, Aboul Maaly.

Mullik-Nusseer-ood-Deen Kohramy.

Mullik-Saad-ood-Deen Muntuky.\*

\* It is instructive and interesting to trace throughout this work the various distinctions which marked the several races of conquerors in the appellations belonging to their chiefs. Thus, among the early Arabians, we find the simple title of "Sheikh," with the family surname appended, or some distinguishing characteristic of the individual. The caliphs first brought into use those high-sounding titles, the cheap but valued reward of military merit; such as, "The Commander of those to be saved," "The Lion of God," "The Sword of the Lord," "The Defender of the Faith," "The Splendour of Religion," "The Glory of the Faithful," "The Strength of the Government," "The Right Arm of the State," with numerous others. The northern races, from the regions of Tartary, seem each to have had some peculiar title. In the time of the Samany kings, we find the affix of "Tash" and "Tugeen" to prevail.





These persons were distinguished as well for their courage and sense as for their wit and good humour.

The following learned men were also frequently admitted to the King's private parties: —

Taj-ood-Deen Eeraky.  
Ameer-Khoosrow.  
Khwaja-Hussun.  
Moveiud Deewana.  
Ameer-Arslan Kulamy.  
Yekhtyar-ood-Deen Yaghy.  
Baky Khuteer.

All these were distinguished for their erudition, and were authors of works of poetry, of history, or of science.

These parties were usually enlivened by the best singers, such as Ameer Khassa, and Humeed Raja; and the best instrumental performers; such as

Mahomed Shah Hutky.  
Futtoo Shah.  
Nusseer Khan.  
Behroze.

Ameer Khoosrow hardly allowed a party to

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The Suljook Toorkmans introduced the word "Beg or Bey," to the south; the Moguls brought that of "Khan;" while the race of Khiljy, of whose origin we have so little satisfactory information, but which we must believe to have adopted Afghan habits, at the period we are now about to treat, seem to have been partial to the appellation of "Mullik" or "Malech," a title they used in common with the Jews, from whom the Afghans pretend to derive their origin.





take place, without having prepared some new poetry or song for the occasion, for which he was usually rewarded on the spot. During the time Julal-ood-Deen Khiljy held the office of Aariz-ool-Moomalik, in the reign of the late King (Keikobad), he settled a pension on Ameer Khoosrow; but now having appointed him librarian, he was raised to the rank of an ameer, and was permitted to wear white garments, a distinction confined to the blood-royal, and to the nobles of the court. In the second year of his reign, Mullik Jujhoo, the nephew of Gheias-ood-Deen Bulbun, at the instigation of Ameer Ally the master of the robes, who held the government of Oude under the new title of Hatim Khan, assumed royal privileges in his government of Kurra, caused new coin to be struck, and a white canopy to be placed over his head, and proclaimed himself King, under the title of Sooltan Moogheis-ood-Deen. He was joined by most of the nobles of the house of Bulbun, as well as by several rajas of consequence in that quarter. With these reinforcements, he had the boldness to march towards Dehly.

Julal-ood-Deen Feroze, hearing of these events, appointed his son the Prince Arkully Khan, with a select body of Khiljian cavalry, to proceed in advance, himself following with the main army, against the rebels. Arkully Khan encountered the enemy about twenty-five miles from the city, and repulsed them after an obstinate engagement. Several omras were made prisoners during the pursuit, among whom was Ameer Ally, the governor of Oude. These were placed on camels,





with boughs of trees hung round their necks, and in that condition sent to his father. When Julal-ood-Deen Feroze saw them, he instantly ordered them to be unbound, to have a change of linen given them, and an entertainment to be provided; and having called them before him, repeated a verse to this purpose: "Evil for evil is easily returned, but he only is great who returns good for evil." They were then commanded to retire, in full assurance of his forgiveness. Jujhoo, some days after, being taken by the zemindars, was sent prisoner to the King, who instead of condemning him to death, as was expected, gave him a free pardon, and sent him to Mooltan, where he had a handsome establishment for life.

The King's lenity was universally condemned by the Khiljy chiefs, who strongly recommended him to adopt the policy of Gheias-ood-Deen Bulbun, never to pardon a traitor. They said, at all events, the rebels should be deprived of sight, to deter them from further mischief, and as an example to others. If this were not done, they asserted, that treason would soon raise its head in every quarter of the empire; and, should the Moguls once gain the superiority, they would erase the very name of Khiljy out of Hindoostan. The King answered, that what they said was certainly according to the ordinary rules of policy; but, my friends, said he, "I am now old, and I wish to go down to the grave without shedding more blood."

The King's mistaken lenity seems to have soon produced the effect which these chiefs foresaw.





Clemency is a virtue which descends from God; but the degenerate children of India of that age did not deserve it. The King's sentiments having become public, no security was any longer found. The streets and highways were infested by thieves and banditti. Housebreaking, robbery, murder, and every other species of crime, was committed by many who adopted them as a means of subsistence. Insurrections prevailed in every province; numerous gangs of freebooters interrupted commerce, and even common intercourse. Add to which, the King's governors neglected to render any account, either of their revenues or of their administration.

The Khiljy chieftains, deeply affected by these proceedings, did not hesitate to refer the whole blame to their sovereign. They even began to consult about deposing him, and raising to the throne Mullik Taj-ood-Deen Koochy, a man of some influence, and of great promptness and resolution. For this purpose they met one day at his house, and, in their cups, began openly to talk of assassinating the King, and even went so far as to dispute which of them should have the glory of striking the blow. While in this situation, one of the company privately withdrew, and, running to Julal-ood-Deen Feroze, repeated circumstantially every particular of what had passed. The King immediately sent a guard to surround the house, which seized the conspirators, and brought them before the King. He upbraided them with their treason, and having drawn his sword, threw it on the ground, and challenged the boldest of them to





wield it against him ; but they fell on their faces, and remained silent and confounded. One of them, however, Mullik Noosrut, who had more assurance and presence of mind than the rest, told the King, that words uttered by men in a state of intoxication were but as the empty air. "Where shall we ever find," said he, "so good and gracious a sovereign ; or where can the King hope to obtain such faithful servants, should he condemn us for a little unguarded sally ?" The King, pleased with this mode of treating the affair, smiling, called for wine, and after giving him a cup with his own hand, dismissed the whole, not without severely reproaching them with their conduct. \*

The execution of the Dervish Siddy Mowla is one of the most remarkable events in this reign. This event has been thus transmitted to us through the histories of Zeea Burny and Sudr Jehan, of Guzerat.

Mullik Fukhr-ood-Deen Kotwal, of Dehly, died about this time. His death reduced to poverty many of the ancient families of the time of Gheias-ood-Deen Bulbun, which he had long supported at his own private expense. Among others, were 12,000 readers of the Koran, and some thousand domestic dependents. All these looked to Siddy Mowla for their maintenance. According to

\* Those persons who have had an opportunity of being acquainted with the equality maintained by Mahomedans in India towards each other, under all circumstances, and especially the Afghans, will be capable of appreciating the truth of this picture.





Sheikh Ein-ood-Deen Beejapoory, this holy man, in the character of a religious mendicant, had travelled from Joorjan, in Persia, to the west, where he visited various countries, and had kept company with men famous for piety and learning. He then returned, and eventually came to Hindoostan to visit Sheikh Fareed-ood-Deen, Shukr-Gunj, with whom he resided for some time. In the reign of Gheias-ood-Deen Bulbun, having an inclination to see Dehly, he took leave of his friend, who strenuously advised him to cultivate no intimacy with the great men of the court, telling him, such connection would, in the end, prove fatal to him.

Siddy Mowla arrived at Dehly, and instituted an academy, and a house of entertainment for travellers, fakeers, and the poor of all denominations, turning none away from his door. Though very religious, and brought up in the Mahomedan faith, yet he adopted some particular doctrines of his own, which caused him to neglect attendance at public worship. He kept no women, nor slaves, and lived upon rice only; yet his expences, in charity, were so great, that, as he never accepted of any presents, men were astonished whence his finances were supplied, and actually believed that he understood the science of alchemy. After the death of Gheias-ood-Deen Bulbun, he became still more extravagant, not only bestowing larger sums in charity, but expending more profusely in his entertainments, which were now frequented by all the great men of the city. He made nothing of bestowing 2000 or 3000 pieces of gold to relieve the wants of any noble family in distress. In short,





he displayed more magnificence in his feasts than the princes themselves. Some idea may be formed of his charities when we find it asserted, that he expended daily, upon the poor, about 1000 maunds of flour, 500 maunds of meat, 200 maunds of sugar, besides rice, oil, butter, and other necessaries in proportion. The populace usually crowded his gates daily in such numbers that it was scarcely possible to pass; besides which, the King's sons, and other princes of the court, resorted to him with their retinues, and spent whole days and nights either in festivity or in philosophical conversation. To these expences (after the death of Fukhr-ood-Deen Kotwal) the Dervish Siddy Mowla added the maintenance of the numerous dependents of the Kotwal. At this time, also, Kazy Julal-ood-Deen Kashany, a man of intriguing disposition, having obtained the entire confidence of Siddy Mowla, began to inspire the philosopher with views of ambition. He told him, that the people looked on him as sent from God to deliver the kingdom from the tyranny and oppression of the Khiljies, and to bless Hindoostan with a wise and just government.

Siddy Mowla suffered himself to be deluded, and privately began to bestow titles and offices upon his disciples, and to assume a tone and manner sufficiently indicative of his design on the throne. He engaged Meer Mohsun Kotwal and Nutty Pyhlwan, two of his followers, to join in the King's retinue on Friday, as he went to the public mosque, and to assassinate him; while he himself prepared about 10,000 of his adherents to





support his usurpation. One of his followers, however, dissatisfied with the part assigned to him in the approaching revolution, went privately to the King, and disclosed the plot.

The King caused both Siddy Mowla and Kazy Julal-ood-Deen Kashany to be apprehended, and brought before him for examination. They persisted in their innocence, and as no other witness appeared against them, the accusation was rendered doubtful. The King, therefore, caused a fire to be prepared in the plain of Bahadurpoor, in order that they might be submitted to the fiery ordeal to purge themselves of their guilt; and having left the city to see the ceremony, he ordered a circle to be railed off round the pile.

Siddy Mowla, and the others accused, were then brought, in order that they might walk through the flames to prove their innocence. Having said their prayers, they were just about to plunge into the fire, when the King stopped them, and turning to his ministers, asked, if it was lawful to try Musulmans by the fiery ordeal? They unanimously declared, that it was the nature of fire to consume, paying no respect to the righteous more than to the wicked; and they also pronounced the practice to be heathenish, and contrary to the Mahomedan law, as well as to reason.

The King now directed Kazy Julal-ood-Deen Kashany to be sent prisoner to Budaoon, and Siddy Mowla to be confined in a vault under the palace, and two other men, who had engaged to perpetrate the King's assassination, to be publicly executed. At the same time, he banished a number of those





who were suspected of being accessories. While the police were carrying Siddy Mowla through the court to his prison, the King pointed him out to some Kalandars who stood near the throne, and said, "Behold the man who was projecting such an evil against us. I leave him to be judged by you, according to his deserts." At these words, a Kalendar, whose name was Sunjurry, started forth, and running towards the prisoner, began to cut him with a razor.

Sidda Mowla, without offering resistance, entreated him to be more expeditious in sending him to God. He then addressed himself to the King, who was looking over the balcony, and said, "I am rejoiced that you have thought of putting a period to my life at once; yet it is sinful to distress the pious and the innocent; and be assured that my curse will lie heavy upon you and your unfortunate posterity." The King, hearing these words, became pensive and perplexed. His son, the Prince Arkully Khan, who hated Siddy Mowla for the great intimacy which existed between him and his elder brother, Khan Khanan, seeing the Emperor's irresolution, beckoned to an elephant rider, who was in the court ready mounted, to advance, and tread Siddy Mowla to death. Zeea Burny, the author of the history of Julal-ood-Deen Feroze, informs us that he himself was then in Dehly, and that immediately after the death of Siddy Mowla, a black whirlwind arose, which, for the space of half an hour, changed day into night, and drove the people in the streets





against one another, so that they could scarce grope their way to their own habitations.

The same author relates, that no rain fell in these provinces during that year, A. H. 690;  
A. H. 690. and a famine ensued, by which thousands  
A. D. 1291. of Hindoos daily died in the streets and highways, while whole families drowned themselves in the river.

The prosperity of the King began visibly to decline; for every day new factions and disputes arose, which greatly disturbed his administration. Domestic calamities also pressed hard upon him, among which was the illness of his eldest son Khan Khanan. Medicines were of no avail; and the distemper gaining ground, that Prince fell a victim to the disease in a few days.

The King, after the decease of his son, marched his army towards Runtunbhore, to quell an insurrection in those parts, leaving his son Arkully Khan in Dehly, to manage affairs in his absence. The enemy retired into the fort of Runtunbhore, and the King reconnoitred the place, but, despairing of reducing it, marched towards Oojein, which he sacked. At the same time, also, he broke down many of the temples of Malwa, and after plundering them of much wealth, returned to Runtunbhore. He summoned the fort a second time; but finding the Raja paid no attention to his threats, he gave orders to undermine the walls. But again wavering in his resolution, he decamped, saying, that he found the place could not be taken without the loss of many lives, and therefore he would lay aside the design. Mullik Ahmud





Hubeeb, his nephew and minister, replied, that kings, in the time of war, should make no account of such things, when compelled to exertion by justice, and the necessity of supporting their authority, as was in this instance plainly the case. The King, becoming angry, observed, "These even " may be my own sentiments; but I have often told " you," said he, " that being now on the brink of " the grave, I am unwilling to entail the curse of " widows and orphans upon me in a reign of a few " days." He accordingly continued his march to Dehly.

In the year 691, one of the kinsmen of  
A. H. 691. Hoolakoo Khan, grandson of the great  
A. D. 1292. Chungiz Khan, invaded Hindoostan with ten tomans of Moguls (a toman signifying 10,000 horse). Julal-ood-Deen Feroze, having received advices of the approach of the enemy, collected his army and moved forward to oppose them. On reaching the frontiers of Beiram\*, the Moguls were perceived in front beyond a small river. Both armies encamped for the space of five days upon either side of this stream, during which time their advanced posts skirmished frequently, with some losses on either side. At length, as if by mutual consent, they selected an extensive plain on which on the sixth morning they drew up in order of battle, and fought a general action. The Moguls, after an obstinate contest, were defeated, many of their chiefs slain, and about a thousand prisoners taken. Among the latter were two

\* This is, probably, some error in all my manuscripts.





omras, and several officers of distinction. The King, however, did not avail himself of the victory, but granted peace to the invaders, with permission to withdraw from his dominions. The Moguls having gladly accepted these terms, presents were interchanged as tokens of amity. When the Moguls retreated, Oghloo Khan, a grandson of Chungiz Khan, perceiving that he had little chance of power or distinction among the many blood relations of that warrior who were still alive, induced 3000 of his countrymen to join Julal-ood-Deen Feroze, whose daughter was given to him in marriage.

These Moguls all became Mahomedans. The King, about this time, having appointed his son, Arkully Khan, viceroy of Lahore, Mooltan, and Sind, and having left a strong force with him, returned himself to his capital. To Oghloo Khan, and the rest of the Moguls, was allotted a spot, near Gheiaspoor, the burial-place of Sheikh Nizam-ood-Deen Owlia, where they settled, and which is called Mogulpoor to this day.

A. H. 692.  
A. D. 1293. In the year 692, the King marched against the Hindoos in the neighbourhood of Mando, and having devastated the country in that vicinity, returned to Dehly. In the mean time, Mullik Alla-ood-Deen, the King's nephew, governor of Kurra, requested permission to attack the Hindoos of Bhilsa, who infested his province. Having obtained leave, he marched in the same year to that place, which he subdued; and having pillaged the country, returned with much spoil, part of which was sent to the King.





Among other things there were two brazen idols, which were thrown down before the Budaoon gate of Dehly, to be trodden under foot.

Julal-ood-Deen Feroze was much pleased with the success and conduct of his nephew on this expedition, for which he rewarded him with princely presents, and annexed the province of Oude to his former government of Kurra.

Alla-ood-Deen, upon this preferment, acquainted the King that there were some princes of great wealth towards Chundery, whom (if the King would give permission) he would reduce. The King was induced to consent to this measure from the account he had learnt of the riches of those rajas; but the object of Alla-ood-Deen appears to have been to establish an independent power. He was narrowly watched, however, by Mullika Jehan, the King's favourite wife, who suspected him of being too ambitious, and warned the King that Alla-ood-Deen aimed eventually at fixing himself in an independent sovereignty in some remote part of India. Accordingly, in the year 693, after taking leave of the King at Dehly, Alla-ood-Deen proceeded towards Kurra, where he enlisted many chiefs of distinction, who had formerly been dependents of the Bulbun family. He then marched with 8000 chosen horse, by the nearest road, against Ram Dew, Raja of the Deccan\*, who possessed the wealth of a long line of kings.

\* Ferishta, following annalists of the day, styles Ram Dew of Dewgur, or Devagiry (now called Dowlatabad), Raja of the Deccan. He was, probably, a king of Maharashtra, the country throughout which the Marratta or Maharashtra language prevails.





Alla-ood-Deen arriving on the Deccan frontier, pressed forward towards the capital. The first place of any consequence which he reached was Elichpoor, where having made a short halt to refresh his army, he moved by forced marches to Dewgur, the lower town of which was not entirely fortified, the outer wall being then incomplete. When the news of Alla-ood-Deen's progress reached the Raja, he, together with his son Shunkul Dew, was absent in a distant part of his dominions: the Raja hastened his return, and endeavoured to intercept the enemy with a numerous army. For this purpose, he threw himself between Alla-ood-Deen and the city, and opposed him with great gallantry, but was eventually defeated with severe loss.

This expedition is otherwise related in the Moolhikat, and in the Tubkat Nasiry, by contemporary authors. Alla-ood-Deen (say these writers) left Kurra Manukpoor on pretence of hunting, and having passed quietly through the territories of many petty rajas, purposely avoided all hostilities; giving out that he had left his uncle, the King, in disgust, and was going to offer his services to the Raja of Rajmundry, one of the rajas of Tulingana. Accordingly, after a march of two months, he arrived without any remarkable opposition at Elichpoor, from whence he suddenly marched, in the direction of Dewgur, the capital of Ram Dew. On his reaching that place, he found the Raja himself in the city, but his wife and eldest son were at worship at a temple at some distance.





On the approach of Alla-ood-Deen, Ram Dew was in the greatest consternation. Having, however, collected three or four thousand citizens and domestics, he opposed the Mahomedans at the distance of two coss (four miles) from the city, but being defeated, retired into the fort which had at that time no ditch.\* It happened that some of Ram Dew's subjects, who had brought salt for sale from the Concan, had left their bags close to the fort walls, and fled on the approach of the enemy. The garrison, supposing the bags to contain grain, carried them into the fort as a supply for a siege. Alla-ood-Deen so effectually surrounded the place that the inhabitants had no opportunity to escape, which enabled him to levy large sums on the merchants by way of contribution. He also captured forty elephants and several thousand horses, belonging to Ram Dew, in the town.

In the mean time he gave out that his force was only the advance-guard of the King of Dehly's army, consisting of twenty thousand horse, which was in full march to the place. This information excited general apprehension throughout the Deccan; and the rajas, instead of uniting for their common safety, each endeavoured to secure himself against attack. Alla-ood-Deen pillaged the city, seized

\* The ditch of Dowlutabad, the scarp of which is, in many places, 100 feet, excavated out of the solid rock, is now one of the most remarkable objects of curiosity in the Deccan; but according to the author quoted, it must be a modern work, and executed subsequently to the first invasion of the Deccan by the Mahomedans.





on the merchants, brahmins, and principal inhabitants, and tortured them to make discovery of their property, while at the same time he conducted the siege of the fort.

Ram Dew, seeing that he must soon be obliged to yield, and apprehending that the King of Dehly intended to make an entire conquest of the Deccan, was anxious to secure peace before any other forces arrived. He, therefore, addressed the following letter to Alla-ood-Deen: "Your invasion of this country was imprudent and rash; but fortunately for you, you found the city unguarded, and you have been permitted to range at large. It is, however, possible, that the rajas of the Deccan, who command innumerable armies, may yet surround you, and not permit one of your people to return from our dominions alive. Supposing, even, that you should be able to retreat from hence undisturbed, are not the princes of Malwa, Kandeish, and Gondwara, in your route, who have each armies of 40,000 or 50,000 men? Can you hope they will permit you to escape unmolested? It is advisable, therefore, for you to retire in time, by accepting a moderate sum, which, with the spoil you have already got, will indemnify you for the expense of your expedition."

Alla-ood-Deen, according to these proposals, accepted of 50 maunds of gold\*, and a large quan-

\* The Deccan maund varies from 30lb. at Surat, to 24lb. at Goa: the amount of the specie would then be either 1200lb. or 1500lb. weight.



tity of pearls and jewels, and retained the elephants which he had taken in the Raja's stables. He released his prisoners, and promised to quit the town on the morning of the fifteenth day from his first entrance. But while he was preparing to retreat, Ram Dew's eldest son, Shunkul Dew, who had retired with his mother on the first appearance of the Mahomedan troops, to collect succours, advanced with a numerous army within a few miles of the city. Ram Dew sent a message to his son, informing him, that peace was concluded; and enjoined him to allow what had been settled to be quietly carried into effect, and required him to abstain from molesting the Mahomedans, whom he declared to be an enterprising and warlike race, with whom peace was better than war. The young prince, however, aware that his army amounted to thrice the number of the enemy, and hourly expecting to be joined by other princes, neglected the commands of his father, and wrote to Alla-ood-Deen in these terms: — "If you have any love for life, and desire safety, restore what you have plundered, and proceed quietly homeward, rejoicing at your happy escape." Alla-ood-Deen, on perusal of this letter, fired with indignation, ordered, that the messengers should have their faces blackened with soot, and be hooted out of his camp. He left Mullik Noosrut to invest the fort with a thousand horse, in order to prevent a sally, and marched with the rest of his army to attack the Raja's son.

The Hindoos by no means declined the contest; and an action ensued, in which the Mahomedan





troops, overpowered by numbers, fell back on all sides. Meanwhile, Mullik Noosrut, on learning the situation of affairs, left his post without orders, and galloping up to the field of battle with his thousand horse, changed the fortune of the day. The dust preventing the enemy from discovering the amount of Mullik Noosrut's force, it was supposed, by the Hindoos, that the King's army, of which they had heard, was arrived. In an instant a panic spread through their ranks, and they broke and fled in every direction. Alla-ood-Deen did not think it prudent to pursue them, but immediately returned, and having again encamped around the fort, exhibited to the garrison several of the Raja's kindred, in chains, who had been taken prisoners in the action.

Ram Dew, now in a state of the utmost perplexity, sent expresses to hasten the succours which he expected from the rajas of Koolburga, Tulingana, Malwa, and Kandeish. But the greatest cause of distress (of which till then he was unaware) was his want of provisions; for it was only now discovered, that the bags formerly brought into the fort, and supposed to contain grain, were filled with salt. Ram Dew, with much presence of mind, commanded the circumstance to be kept secret from the troops, and opened a second negotiation with Alla-ood-Deen. "It must be known to you," said the Prince, "that I had no hand in the late quarrel. If my son, owing to the folly and petulance of youth, has broken the conditions between us, that event ought not to render me responsible for his rashness." Ram Dew, more-





over, authorised his ambassador privately to accede to any terms rather than protract the siege.

Alla-ood-Deen, from the conduct of Ram Dew, suspected the true cause of his anxiety, and, therefore, proposed every day some new difficulty to retard the treaty. The garrison, being in the very last stage of distress, another treaty was concluded by the Raja upon the following terms:—viz. “That Alla-ood-Deen should receive, on evacuating the country, 600 maunds of pearls\*, two maunds of diamonds, rubies, emeralds, and sapphires, 1000 maunds of silver, 4000 pieces of silk,” besides a long list of other precious commodities to which reason forbids us to give credit. This ransom was not the only one required, but the cession of Elichpoor, and its dependencies, was also demanded, where Alla-ood-Deen might leave a garrison, which should remain there unmolested, for the collection of the revenues to be remitted to him at Kurra Manukpoor.

Alla-ood-Deen having released all his prisoners, marched in triumph out of the city with his plunder, and proceeded on his return, on the 25th day from his first arrival before Dewgur. He conducted his retreat with such address, that he opened his way through extensive and powerful kingdoms; viz. Malwa, Gondwara, and Kandeish. In this retreat, though surrounded by hostile armies, yet owing to the great order and regularity, as well as courage, displayed by his troops, they made little impression; and these attacks

\* The quantity of precious stones seems beyond belief.





served only to add to the splendour of his enterprise. We may here justly remark, that, in the long volumes of history, there is scarcely any thing to be compared with this exploit, whether we regard the resolution in forming the plan, the boldness of its execution, or the great good fortune which attended its accomplishment.

When Alla-ood-Deen marched to Dewgur, all communication with Kurra was stopt, and no news heard of him for some months. The person whom he left as his deputy had orders to write to court, that he was engaged in the conquest of Chundery; but as the King, for the space of six months, had received no letters from under his own hand, he began to suspect treason. In the year

695, under the pretence of hunting, the  
A. H. 695.  
A. D. 1295. King ordered out his retinue, and proceeded towards Gualiar, where he en-

camped, and built a large and lofty dome, with a verse to this purpose inscribed over the door: —  
“What fame can I, whose footsteps press the  
“throne of empire, acquire from raising this rude  
“mass of masonry? No! I have united these  
“broken stones together, in order that, under  
“their shade, the weary traveller, or broken-  
“hearted pilgrim, may find repose, and offer up  
“his blessing.”

In the mean time, private intelligence arrived, that Alla-ood-Deen, having conquered Dewgur, had acquired such wealth as was never before possessed, even by a king of Dehly, with which he was now on his return towards Kurra. The King, delighted with this news, reckoned upon the spoil





as if already in his own treasury; but men of more reflection thought otherwise, and justly concluded, that it was not to fill the royal coffers, that Alla-ood-Deen, without the King's authority, had undertaken so bold and hazardous an expedition. They, however, waited to see the issue, without communicating their suspicions.

The King having one day assembled his council, told them, that Alla-ood-Deen was now on his return to Kurra with immense booty, and requested their advice, whether it would be most prudent for him to remain where he was, and command Alla-ood-Deen to the presence, or to march towards him, or to return to Dehly? Mullik Ahmad Hu-beeb, at once sagacious and remarkable for his open and candid mode of addressing the King on all occasions, ventured to express his suspicions of the ultimate designs of his nephew. He advised the King to advance with his army towards Chundery, and encamp on the road along which lay Alla-ood-Deen's route to Kurra. "This," said he, "will enable you to discover the Prince's intentions before he has time to augment his army." He added, further, that, upon the appearance of the imperial army, it was highly probable that the troops of Alla-ood-Deen, laden with spoil, and within their own country, would not hazard the loss of it by an action; but would rather endeavour to secure their wealth, and disperse among the mountains. That by these means, Alla-ood-Deen, if he meditated revolt, would be deserted by the greatest part of his small army, which would oblige him to abandon whatever plans he might have





formed for establishing his independence, and induce him to lay his wealth at the foot of the throne. He proceeded to observe, that the King in this case might take the gold, jewels, and elephants, which, according to custom, appertained to the crown, and permit Alla-ood-Deen to retain the remainder for himself. It would then be a point for consideration, whether he should be allowed to continue in his government, or be directed to accompany the court to Dehly.

Mullik Fukhr-ood-Deen Koochy, kotwal of Dehly, though sensible of the propriety of this advice, yet, on looking towards the King, and perceiving he did not approve of it, spoke to the following effect: "The accounts of Alla-ood-Deen's return, the amount of his plunder, and the truth of his conquest, have not yet been publicly confirmed. We have them only from flying reports, which, we all know, are often vague and extravagant. Supposing, even, that what we hear is true, is it not natural to imagine, that when he shall hear of the approach of the King's army, that the fear of false accusation, or evil designs against him, will induce him to retreat to the mountains, from whence, as the rainy season is approaching, it will be impossible to dislodge him? Let us not, therefore, cast off our shoes before we reach the river, but wait till Alla-ood-Deen shall arrive at Kurra. If it shall then appear that he cherishes treasonable views, one assault of the King's forces will put an end to his ambition."

Ahmud Hubeeb, having heard this, observed,





with indignation, "The time passes. As soon as  
"Alla-ood-Deen shall have escaped us, will he not  
"proceed by the way of Oude to Bengal? where,  
"by securing his treasure, he will soon be enabled  
"to raise such an army as neither you nor I will  
"be able to oppose. Oh, shame! that men who  
"know better should not have the courage to give  
"honest counsel when required to do so."

The King, displeased with these words, addressing  
the officers who stood near him, said, "Ahmud  
"Hubeeb never fails to do ill offices to our ne-  
"phew\*, against whom he endeavours to excite  
"our suspicion and resentment; but such private  
"rancour shall have no weight with us. We are  
"so well assured of the loyalty of Alla-ood-Deen,  
"whom we have nursed in our bosom, that we  
"would sooner believe treason of our own son  
"than of him." Upon this, Ahmud Hubeeb  
rose with some emotion, and striking one hand upon  
the other, walked out, repeating the following  
verse: "When the sun of prosperity is eclipsed,  
"advice ceases to enlighten the mind." The  
King adopted the opinion of Mullik Fukhr-ood-  
Deen, and marched back with his army to Dehly.

Not many days after his arrival at the capital, a  
letter came from Alla-ood-Deen, in which he styled  
himself the King's slave, and stated, that all his  
wealth was at the King's disposal; but that, being  
wearied with the tedious march, he begged for  
some repose at Kurra. He observed, that he had  
intended to kiss the foot of the throne; but knowing

\* He was, also, Ahmud Hubeeb's cousin-german.





he had enemies at court, who might, in his absence, defame his character, and deprive him of his Majesty's favour, he and the chiefs who accompanied him in the expedition (in which he was sensible he had acted without orders) were apprehensive of punishment. He, therefore, requested to have a letter of grace, assuring him and his followers of their safety, and of the royal protection.

The King was deceived, and credited all the assertions of his nephew, who, on his part, made preparations for going off to Luknowty; for which purpose he despatched Zuffur Khan towards Oude, to secure the boats on the Surjoo, so that in case the King should come to Kurra Manukpoor, he might be able to cross the river, and proceed at once to Bengal, where he resolved to establish an independent sovereignty. The King, unsuspecting of his designs, wrote kind letters to Alla-ood-Deen, which he sent by two trusty messengers. These messengers, on their arrival at Kurra, perceiving how matters stood, endeavoured to return, but they were seized, and had no opportunity of writing the true state of affairs to court. The King, concluding the apprehensions of Alla-ood-Deen were still unremoved, endeavoured to satisfy his mind through Almas Beg, the brother of the latter. Alla-ood-Deen, meanwhile, wrote to Almas Beg, that it was now a matter of notoriety at Kurra, that the King intended certainly to take his life for proceeding to Dewgur without orders. That he sincerely repented of what he had done, and had taken his Majesty's displeasure, which to him was worse than death, so





much to heart, that he was afraid excess of sorrow would put an end to his melancholy life. He, therefore, begged of his brother to inform him of the King's real design, in order that he might either take poison, or look out for a place of security. Letters to this effect were day after day received by Almas Beg, who, being in the plot to deceive the King, showed them to him, and professed at the same time to be apprehensive lest his brother should lay violent hands on himself, or fly his country. He used a thousand delusive arts to inveigle the King to Kurra, who conceived, that the final possession of the treasure depended on the preservation of his nephew's life. The old man at last embarked with a thousand horse and a small retinue, on the Ganges, ordering Ahmud Hubeeb to follow with the army by land.

Alla-ood-Deen, hearing of the King's departure from Dehly, crossed the Ganges, and encamped  
Rumzan 17. near Manukpoor, upon the opposite  
A. H. 695. bank. On the 17th of Rumzan, the  
July 19. royal canopy appeared in sight. Alla-  
A. D. 1295. ood-Deen drew out his troops on pre-  
tence of doing honour to the King, deputing  
his brother, Almas Beg, who had come on before,  
to concert measures for his reception. This artful  
traitor represented to the King, that if he should  
take so large a retinue as a thousand horse with  
him, Alla-ood-Deen might be alarmed; for that  
some bad people had confirmed him so strongly  
in his fears, that all he could say was insuf-  
ficient entirely to allay his suspicions. The King,  
still unsuspecting of treachery from so near a





relative, whom he had cherished from his infancy, acceded to the proposal, and having ordered a few only of his select attendants to follow him into his barge, caused the fleet to remain at some distance behind. When the royal party came near the camp, Almas Beg again told the King, that his brother, seeing so many men in armour, might possibly be alarmed; that, therefore, as he had taken such ridiculous notions into his head, which no one could remove, it were better to avoid the least appearance of state. The King, consequently, directed his attendants to unbuckle their armour, and lay their weapons aside. Mullik Khoorum, the chief secretary, opposed this step with great vehemence, for he now began to suspect treachery; but the traitor Almas Beg, had such a winning and plausible tongue, that he, too, at last yielded, though with great reluctance.

The King reached the landing-place, and Alla-ood-Deen appeared upon the bank with his attendants, whom he ordered to halt. He advanced alone, met his uncle, and fell prostrate at his feet. The old man, in a familiar manner, tapped him on the cheek, and raising him up, embraced him, saying, "How could you be suspicious of me, who have brought you up from your childhood, and cherished you with a fatherly affection, holding you dearer in my sight, if possible, than my own offspring?" Then taking him by the hand, he was leading him back into the royal barge, when Alla-ood-Deen made a signal to his guards, who were behind. Mahmood Bin Salim, rushing forward, wounded the King with





his sword over the shoulder. The unfortunate monarch ran forward to gain the barge, crying, "Ah! thou villain, Alla-ood-Deen;" but before he had reached the boat, another of the guards, Yekhtyar-ood-Deen, coming up, seized the feeble old man, and throwing him on the ground, cut off his head. The rebels then fixed the venerable head of their sovereign on the point of a spear, and carried it through the camp and city.

The day before this event took place, Alla-ood-Deen visited a reverend sage, named Sheikh Kari-rik, who is buried at Kurra, and whose tomb is still held sacred. That holy man, rising from his pillow, repeated the following extempore verse: "He who cometh against thee shall lose his head in the boat, and his body shall be thrown into the Ganges." Which, they say, was explained a few hours after, by the death of the unfortunate King, whose head fell into the boat upon this occasion. Mahmood Bin Salim, one of the assassins, about a year after, died of a horrid leprosy, which dissolved the flesh, piece-meal, from his bones. Yekhtyar-ood-Deen, the other assassin, fared no better; for he became mad, crying out incessantly, that Julal-ood-Deen Feroze was cutting off his head. Thus this wretch also suffered a thousand deaths, in imagination, before he expired.

Almas Beg, the brother of Alla-ood-Deen, and the others concerned in this horrid tragedy, fell into such a course of misfortunes, that in the space of four years no traces of them remained on the face of the earth, though the recollection of their





crimes long survived the event. And even Alla-ood-Deen himself, though fortune smiled on him at first, yet in the end he suffered great distress of mind, being obliged to imprison his own children, and to put to death, one after another, the friends whom he loved most, and in whom he most confided. Julal-ood-Deen Feroze Khiljy reigned for a period of seven years and some months.





## ALLA-OD-DEEN KHILJY.

*Consternation at Dehly. — The Dowager-queen elevates her youngest son to the throne. — Measures taken by Alla-ood-Deen to strengthen his party — his profuse liberality to all classes. — The Queen-dowager invites her eldest son, governor of Mooltan, to repair to Dehly; but he declines the contest with Alla-ood-Deen, who arrives at the capital. — The young King, and his mother, fly to Mooltan. — Alla-ood-Deen proclaimed King in Dehly — entertains the people with public festivities — becomes popular — forms a new administration of the most able men of the state — gives a donation of six months' pay to the army. — Sends his brother to attack the princes in Mooltan — they surrender under the most sacred promises of kind treatment — are brought to Dehly, and all the males are deprived of sight by the King's orders, and subsequently put to death. — The Queen-dowager and the females are confined in Dehly. — Moguls invade India — are defeated by the King's brother, with the loss of 12,000 men. — Guzerat invaded, and partially conquered. — Mutiny in the Guzerat army. — Defection of Mahomed Mogul — takes refuge with the Raja of Runtunbhore. — Mogul invasion repulsed by Zuffur Khan. — Another invasion, by 200,000 men — reaches Dehly. — Great exertions of the King. — Moguls defeated. — Zuffur Khan killed. — Plot to assassinate the King, who is severely wounded, and left for dead. — The King's great presence of mind, and good conduct. — The assassin killed. — Plot to raise a king in Dehly discovered and put down. — The King's uneasiness. — Internal regulations in all branches of his government. — Sends armies to Chittoor on the west, and to Tulingana on the south. — Mogul invasion of 120,000 men — reaches Dehly without a check. — The Moguls withdraw suddenly. — The King frames a scheme of finance. — Regulates the price of all articles. — Famine ensues. — Another Mogul invasion. — Moguls cut off in their retreat. —*





*The King sends armies to Guzerat, Malwa, and the Deccan. — Success of his generals, particularly Mullik Kasoor, in the Deccan. — Capture of Kowul Devy — also of her daughter Dewul Devy. — Siege of Jalwur. — Massacre of the Moguls in Dehly, by the King's orders. — Flourishing condition of the empire under Alla-ood-Deen. — The King becomes suspicious of his sons, and confines them. — Misfortunes in the empire. — Dissensions in the provinces. — Revolution in the Deccan. — Death of the King.*

INTELLIGENCE of the murder of the King having reached Ahmud Hubeeb, who was advancing with the army, he retreated to Dehly. Mullika Jehan, the Dowager-queen, imprudently, and without consulting the chiefs, placed the crown on the head of her youngest son, the Prince Kuddur Khan, entitled Rookn-ood-Deen Ibraheem; the heir apparent, Arkully Khan, his elder brother, being then at Mooltan. The Queen accompanied the young prince from Kelookery to Dehly, and seated him on the throne in the green palace, though he was yet a boy, and altogether unacquainted with affairs of state: at the same time, she divided the provinces among her partisans. Arkully Khan, the real heir, who possessed all the qualities of a king, was greatly perplexed by these proceedings, but thought proper, for the present, to remain at Mooltan.

Alla-ood-Deen, having learned that affairs at the capital had fallen into the hands of his inveterate enemy the Queen, Mullika Jehan, and her infant son, no longer confined his views to an independent kingdom at Luknowty, but boldly aspired to the throne of Dehly, for which city he determined to





march in spite of the rainy season. His first objects were to raise an army within his government, and to confer royal titles on his friends and followers. Almas Beg was honoured with the title of Aluf Khan; Mullik Noosrut Jalesury with that of Noosrut Khan; Mullik Hijubr-ood-Deen assumed the name of Zufur Khan, and Mullik Sunjur, whose sister was married to Alla-ood-Deen, received the title of Rookn Khan. To these titles were superadded estates.

Alla-ood-Deen, by the advice of Noosrut Khan, distributed presents also among the army, wherever he encamped, and he amused himself by throwing golden balls from a sling among the people, so that his liberality soon brought abundance of soldiers to his banners. The Queen-dowager, in the greatest perplexity, owing to the information she daily received of Alla-ood-Deen's popularity, despatched an express to Mooltan, for her son Arkully Khan; but he returned for answer, that the time was past, for before he could arrive, the troops of the capital would join the enemy; that his coming now, therefore, would be of no avail. He observed, "a stream may be diverted at its source, but when it becomes a river, dams cannot oppose its current."

Alla-ood-Deen made no delay in his march, but crossed the Jumna, below Dehly, and encamped opposite the north-east gate. The Prince, fluttering like a solitary bird, collected his forces, and marching out of the city, drew up his line before the enemy. But when he saw them preparing for battle, he retreated into the city, and during the





night was deserted by a number of omras, who went over with their forces to Alla-ood-Deen. The Prince now perceived that there was no safety but in flight. Taking, therefore, his mother, the haram, and treasure with him, he set out for Mooltan, accompanied by Mullik Rujub, Kootb-ood-Deen Oolvy, Ahmud Hubeeb, and Ameer Julal. The citizens, after the departure of the young King, crowded to pay their respects to Alla-ood-Deen, who causing new coin to be struck in his name, made a pompous and triumphant entry into Dehly,

A. H. 696.

A. D. 1296.

in the latter end of the year 696, and ascended the throne, in the ruby palace.

He commenced his reign by splendid shows, and grand festivals, and encouraged every description of gaiety, which so pleased the unthinking rabble, that they soon lost all memory of their former King, and of the horrid scene which had placed the present one on the throne. He who ought to have been viewed with detestation, became the object of admiration to those who could not see the blackness of his deeds through the splendour of his munificence.

Whilst obtaining by these means popularity with the lower classes, he endeavoured also to secure the good will of the great by conferring titles, and of the venal and avaricious by gifts. The office of vizier was conferred upon Khwaja Khuteer, a man renowned for his virtue in those degenerate times. Kazy Sudr-ood-Deen Aarif, entitled Sudr-i-Jehan, was made chief justice in the civil court; and Oomdut-ool-Moolk, Mullik Humeed-ood-Deen, and Mullik Eiz-ood-Deen, were raised to





the offices of secretaries. Both were men of great learning and talents. Noosrut Khan was appointed Kotwal of Dehly; Mullik Fukhr-ood-Deen Koochy was raised to the dignity of chief justice in the criminal court, and Mullik Zuffur Khan to that of chief secretary; many others were also raised to high offices, which it would be tedious to enumerate. Alla-ood-Deen Khiljy, having bestowed six months' pay on his whole army, began to concert measures for extirpating the descendants of the late Julal-ood-Deen Feroze. He despatched Aluf Khan his brother, and Zuffur Khan, with forty thousand horse, towards Mooltan. They, on their arrival, invested that city, and laid siege to it for two months. At length the citizens and troops, betraying the cause of the Princes Arkully Khan and Kuddur Khan, surrendered the place on condition of the lives of the Princes being spared, for the fulfilment of which Aluf Khan gave the most solemn assurances.

The object of this expedition being attained, Aluf Khan wrote to his brother an account of his success, which was read in all the public pulpits after prayers, and great rejoicings were ordered to be made on the occasion. Aluf Khan, meantime, proceeded in triumph with his army, and brought his state-prisoners towards Dehly. He was met on his way by Mullik Noosrut Khan Kotwal, and was informed that the King had commanded the eyes of the prisoners to be put out. This cruel order was not only carried into effect on the two





princes, but was extended to Oghloo Khan\*, the grandson of the great Chungiz Khan, to Ahmud Hubeeb, and to others of less note. All their effects were also confiscated. The two unfortunate princes were then imprisoned in the fort of Hansy, where they were soon after assassinated; while the Queen-dowager Mullika Jehan, and all the ladies of the late King's haram, and his other children, were confined at Dehly.

*5/11/11*  
*Aluf*  
In the second year of this reign, Khwaja Khuteer was dismissed from the office of vizier, which was conferred on Noosrut Khan. This minister demanded the restoration of all the sums that the King, at his accession, had bestowed on the nobility and people, a measure which created great disgust, and led to disturbances. During these transactions, advices reached Dehly, that Ameer Dawood, King of Mawur-ool-Nuhr, had prepared an army of 100,000 Moguls, with a design to conquer Mooltan, Punjab, and Sind, and that he was then actually advancing with great expedition, carrying every thing before him with fire and sword. Alla-ood-Deen detached his brother *Aluf* Khan, to oppose the invaders; and the two armies met in the districts of Lahore, where a bloody conflict ensued, in which the Moguls were defeated with the loss of 12,000 men, and many of their chiefs. A great number of prisoners of all ranks was taken, who were put to the sword some days after, without sparing even

\* Oghloo Khan married the daughter of the late King, and Ahmed Hubeeb was his sister's son.





the women and children captured in the Mogul camp. This victory raised the fame of the King's arms, established his power at home, and overawed his foreign enemies. Alla-ood-Deen, about this time, by the advice of his brother Aluf Khan, seized many omras, who, in the late revolution, had taken advantage of the distresses of the Prince Arkully Khan, and of the Queen-mother, to obtain from them large sums of money for their services. He caused these people to be deprived of sight, and their estates to be confiscated, by which means he added considerable wealth to his own coffers. *Aluf*

A. H. 697. In the beginning of the year 697,  
A. D. 1297. Aluf Khan, the King's brother, and

Noosrut Khan, the Vizier, were sent with an army to reduce Guzerat. Accordingly, having laid waste the country, they occupied Nehrwalla the capital, which was deserted by its prince (Ray Kurrum), who fled, and took protection with Ram Dew, King of Dewgur, in the Deccan. By the aid of that prince, Ray Kurrum soon after returned, and took up his residence in Buglana, one of the districts dependent on Guzerat, bordering upon Ram Dew's dominions; but his wives, children, elephants, baggage, and treasure, fell into the hands of the Mahomedans. Among the captives, was his beautiful wife Kowla Devy. After this exploit, Noosrut Khan proceeded with a part of the army to Cambay, which being a rich country, and full of merchants, yielded a prodigious booty. It was on this occasion that Noosrut Khan seized by force one Kaza, a handsome slave belonging to a merchant of Cambay. This





person afterwards gained great distinction, and attained to much eminence under the title of Mullik Kafoor. When the Mahomedans had sufficiently satisfied their avarice, and quenched their thirst for blood, they appointed governors to the provinces, and leaving part of the army for their defence, returned towards Dehly. On the army reaching Jalwur, on its return to the capital, the two generals made a demand of the fifth of the spoil from the troops, besides what they had already realised for themselves. This step produced a mutiny in the camp. Mahomed Shah, general of the mercenary Moguls, with many other chiefs, placed themselves at the head of their several divisions. One party attacked Mullik Eiz-ood-Deen, the brother of the Vizier (Noosrut Khan), and slew him with a number of his people; another party proceeded to the quarters of Aluf Khan (the King's brother), who fled on foot to the Vizier's tent, so that the mutineers not finding him, killed the King's nephew (by a sister,) who happened to be sleeping there, supposing him to be Aluf Khan. By this time, the alarm induced the Vizier to cause the drums to beat to arms, and the trumpets to be sounded; those not concerned in the mutiny, conceiving that the enemy was at hand, quickly fell into their stations, and the mutineers separating, dispersed, and escaping in the confusion, fled by different routes to a place of rendezvous. They were, however, closely pursued the next day, and forced to retreat with some loss, to the districts of Bheem Dew, Raja of Runtunbhere, where





they sought protection ; Aluf Khan and the Vizier, meanwhile, continued their march to Dehly.

Alla-ood-Deen, on seeing Kowla Devy, the captive wife of the Prince of Guzerat, who, for beauty, wit, and accomplishments, was the flower of India, took her into the haram ; and Kafoor, the slave above alluded to, who had been taken on this expedition, also attracted his attention. The Vizier, by the King's order, caused all the families of those Moguls, or others who had been concerned in the late mutiny, to be put to death, without pitying the fond wife, the weeping mothers, or the smiling infants who clung to their breasts.

About this time Choldy Khan, a Mogul chief, and his brother, appeared with a considerable force, and took the fort of Sewustan. Zuffur Khan marched against him, invested the place, and not only recovered it out of his hands, but secured the person of Choldy Khan, and about 2000 Moguls, who were sent in chains to Dehly. Zuffur Khan distinguished himself so much on this expedition, that his fame excited the jealousy of the King, who resolved to deprive him of his government ; but was prevented from doing so at that time, by another invasion of Moguls, under Kootloogh Khan, the son of Ameer Daood Khan, King of Mawur-ool-Nehr.

The army of the invaders consisted of 200,000 horse, who promised to themselves the entire conquest of Hindoostan. Kootloogh Khan, accordingly, having occupied all the countries beyond the Indus, on his march protected the inhabitants from violence. Then crossing the river, he pro-





ceeded to Dehly, where he encamped on the banks of the Jumna without opposition; Zuffur Khan gradually retreating before him with his army. The whole country, in terror of the Moguls, crowded into the capital. The city became so full, that the streets were rendered impassable, and all business and communication were interrupted. This, however, was but the beginning of the disasters which ensued. In the space of a few days, the consumption being great, and no supplies procurable, famine began to rage, and desperation and dismay were exhibited in every countenance. Alla-ood-Deen Khljy, on this pressing occasion, called a council of his nobles, and, in spite of remonstrances, resolved to attack the enemy. He left the city, and marched out by the Budaoon gate with 300,000 horse, and 2700 elephants. He drew up in order of battle, on the plains beyond the suburbs, where the enemy formed to receive him. From the time when first the arms of Islam appeared in Hindoostan two such mighty hosts had never been brought together, nor am I aware that, up to the present period, being the year of the Hijra 1015, (A. D. 1606,) such vast numbers have ever been opposed at the same time in one place.

Alla-ood-Deen gave the command of his right wing to Zuffur Khan, the greatest general of that age, who had under him all the troops of his governments, consisting of the provinces of Sumana, Punjab, and Mooltan. The left wing was entrusted to the King's brother, Aluf Khan, under whom was Rookn Khan, his brother-in-law. The





King took post in the centre, with 12,000 volunteers, who were mostly persons of family: this body was commanded by Noosrut Khan. With the choicest of his elephants, he formed a line in his front, and supported his rear with a select body of cavalry under the vizier. Zuffur Khan commenced the action with great impetuosity on the right, and breaking with his line of elephants the enemy's line of horse, committed dreadful slaughter, and bore it away before him. Having thus turned the enemy's left flank, it fell back upon the centre, so that considerable confusion ensued in that part of the line before the action was well begun. Alla-ood-Deen, observing this, ordered his brother, Aluf Khan, who commanded on the left, to advance and close with the enemy; but, jealous of the fame of Zuffur Khan, Aluf Khan halted at a short distance from the field of battle, leaving Zuffur Khan to continue the pursuit alone, for upwards of thirty miles. Next morning, one of the Mogul chiefs, whose toman\* had not been engaged, perceiving Zuffur Khan unsupported, determined to attack him. At the same time he sent advice to Kootloogh Khan, the leader of the horde, who, during the day, also returned with 10,000 more men, and came upon Zuffur Khan's rear. Zuffur Khan, thus surrounded, saw the danger of his situation. It was too late to retreat. He drew up his troops, therefore, though not half the number of the enemy, dividing them into two squadrons, and again renewed the con-

\* A Toorky word, meaning a division of 10,000 soldiers.



flict, in which his soldiers exhibited great feats of personal valour. At last, the leg of Zuffur Khan's horse being cut through by a sabre, he fell to the ground. Zuffur Khan rose instantly, and seized a bow and quiver: he was a dexterous archer, and although on foot, he dealt death around him. Most of his men were by this time either killed or dispersed; Kootloogh Khan, admiring his gallantry, called out to him to surrender, telling him that his valour should be rewarded with such honours as it deserved. Zuffur Khan replied sternly, "I know no greater honour than "to die in fulfilling my duty," and persisted in discharging his arrows. The Mogul chief, upon this, ordered a party of horse to surround him, and endeavour to take him alive, but Zuffur Khan persisted in refusing quarter, and was at last cut in pieces, together with a few trusty servants who stood by him to the last.

This advantage, however, did not dispel the fears of the Moguls. They continued their retreat, and evacuated India with expedition. The bravery of Zuffur Khan became so proverbial among the Moguls, that when their horses started, they would ask them whether they saw the ghost of Zuffur Khan. Alla-ood-Deen, it is said, considered the death of this great general as the richest reward of the victory, and could not help expressing his satisfaction at the event. Great rejoicings were made at Dehly, to celebrate the retreat of the Moguls; and the principal officers were rewarded with titles, and commands, according to their conduct, and their interest at court. Some few,





who had behaved ill, were disgraced, particularly one officer who was seated upon an ass, and paraded round the city.

In the third year of the reign of Alla-ood-Deen, when prosperity shone upon his arms, he began to form some extraordinary projects. One of these was the establishment of a new religion, that like Mahomed he might be held in veneration by posterity. He often consulted with his brother Aluf Khan, Noosrut Khan his Vizier, and Rookn Khan, on this project, while engaged in their cups. His other design was equally absurd. He proposed to leave a viceroy in India, and like Alexander the Great, to undertake the conquest of the world. In consequence of this latter project, he assumed the title of "Alexander the Second," which was struck upon the currency of the empire. Notwithstanding these high notions, Alla-ood-Deen was so illiterate, that he was ignorant of the common acquirements of reading and writing; but he was so obstinate and self-willed in the ridiculous ideas which he formed, that men of learning, who disdained to prostitute their judgment, avoided the court, or stood silent in his presence. There were not, however, wanting sycophants, who, though they knew better, extolled all his sentiments to the skies, and seemed to foster their own imaginations with his crude projects.

Alla-ool-Moolk, the kotwal of the city, an old man, and so fat that he was unable to attend the court oftener than once a month, being one day sent for by the King to be consulted regarding his religious project, determined (however fatal the





consequences) to reject every measure proposed in opposition to the doctrine of the Mahomedan faith, and to make a sacrifice of his few remaining years rather than encourage the King's design. With this firm resolve he attended at court, and found the King drinking with a number of his principal chiefs. Alla-ood-Deen began to converse with Mullik Alla-ool-Moolk on his favourite subject; but the old man told him he had something to say to him in private, and would be glad if he would order the wine and the company away.

The King smiled, and desired all the company to retire, except four. The old magistrate then fell upon his face, and having kissed the ground, rose up, and thus spoke: "Oh, King! religion is "the law of God, whose spirit inspired his prophets, but it depends not on the opinions of "mortals. We are taught by God's holy word to "believe, that the spirit of prophecy ended with "Mahomed, the last and greatest of his messengers. This being, acknowledged by great and "small, by all nations, and by all degrees of "people, should your intentions against the true "faith be once known, it is impossible to conceive "what hatred you will incur, and what bloodshed "and disturbance may ensue. It is, therefore, "advisable, that you should set aside these new "notions, since the accomplishment of your views "exceeds the power of mere mortals. Did not "Chungiz Khan, the most powerful of monarchs, "and his successors, labour for ages to subvert "our faith, that they might establish their own? "What rivers of blood have flowed in the contest,





“till at length the spirit of truth prevailed, and  
“they became proselytes to that religion which  
“they had endeavoured so long to destroy.” The  
King, having listened with attention, replied,  
“What you have said is just, and founded on  
“friendship and reason. I will for ever lay aside  
“all thoughts of this scheme, which has so long  
“engaged my attention. But what do you think  
“of my project of universal conquest?”

The venerable magistrate replied, “Some kings,  
“in former ages, formed the same great design  
“which your Majesty has resolved on at present ;  
“and your power, personal bravery, and wealth,  
“give you at least equal hopes of success ; but  
“the times are not so favourable, and the govern-  
“ment of India seems not to stand upon so firm a  
“basis as to support itself in your absence. Per-  
“fidy and ingratitude daily appear. Brothers  
“become traitors to each other, and children con-  
“spire against their parents. How much is this  
“degenerate age unlike to the virtuous times of  
“Alexander ? Men were then endued with ho-  
“nourable principles, and the cunning and treach-  
“ery of the present times were then held in  
“utter abomination. Your Majesty has no coun-  
“sellors like Aristotle, who, by his wisdom and  
“policy, not only kept his own country in peace  
“and security, but brought other nations, by  
“voluntary consent, to place themselves under his  
“master’s protection. If your Majesty can put  
“equal confidence in your nobles, and can depend  
“as much upon the love of your people as Alex-  
“ander was enabled to do, you may then venture





“ to carry your scheme into execution ; if not, we  
“ cannot well reconcile it to reason.” The King,  
after musing awhile, said, “ What you have told  
“ me bears on it the face of sincerity and truth ;  
“ but what availeth all this power in armies, in  
“ wealth, and in kingdoms, if I content myself  
“ with what I already possess, and do not employ  
“ it in acquiring fame and glory ? ” Mullik Alla-  
ool-Moolk replied, “ There are two undertakings  
“ in which the King’s treasure may be expended to  
“ good purpose. The first is, the conquest of the  
“ southern kingdoms of Hindoostan, such as Run-  
“ tunbhore, Chittoor, Jalwur, and Chundery ; and  
“ the second, the reduction of the south-eastern  
“ provinces as far as the sea, and on the north-  
“ west as far as Lumghan and Kabul, so as to  
“ form a barrier to protect India from the in-  
“ vasions of the Moguls. This,” said the chief  
magistrate, “ would secure the peace of Hindoos-  
“ tan, and procure to the King immortal honour,  
“ by bestowing happiness upon his people ; an  
“ object of greater importance than if he should  
“ consume the world in the flames of war. But  
“ even to succeed in this project, it is requisite  
“ that the King should abstain from excess of wine,  
“ and from licentiousness.” The King, contrary  
to the old man’s expectations, took all this advice  
in good part, and applauding his candour pre-  
sented him with a robe of honour, ten thousand  
rupees, and two horses richly caparisoned, and  
granted to him and his posterity two villages in  
freehold. The other nobles, though they wanted  
the virtue or resolution to speak their minds, were





extremely pleased with the kotwal, and sent him also presents to a large amount.

The King, in the year 699, according A. H. 699. to the advice of Mullik Alla-ool-Moolk, A. D. 1299. having summoned his brother, Aluf Khan, from Sumana, the Vizier from Kurra, and others from their respective soobadaries, to the presence, deputed them, with an army, against the Raja of Runtunbhere.

In the first instance, they took the fort of Jhayin, and afterwards invested the capital; but Noosrut Khan, the Vizier, advancing too near the wall, was crushed to death by a stone from an engine. Advantage was taken of the circumstance of the commander-in-chief's death. Raja Humbur Dew marched out from the fort, and gave battle, having collected, within a short time, 200,000 men. With this force, he compelled Aluf Khan to fall back to Jhayin, with great loss. The particulars of this defeat being reported at Dehly, the King resolved to take the field in person. During his march, he halted for a day at a place called Jheelput, and went out hunting. Having wandered far from his camp in the chase, he remained with his attendants all night in a forest. On the morning, before sunrise, having occupied a spot of rising ground, he sat down with two or three attendants, and commanded the court to pursue their diversion on the plain below. The Prince, Sooliman Shah, entitled ~~Rookh~~ Khan, having observed this, it occurred to him, that at such a time the King might be cut off, in the same manner as he himself had cut off his predecessor.





Rookn Khan thought, also, that being his nephew and brother-in-law, he might, through that relationship, as well as through the influence which as chief secretary he possessed, maintain as good a title as Alla-ood-Deen himself had to the throne. Having, accordingly, communicated his design to a few of the newly-converted Moguls, who had been for some time in his service, and on whose fidelity he firmly relied, he rode up to the King, and discharged a flight of arrows, two of which entered his body, so that he lay for dead on the ground. The Prince, Rookn Khan, now drew his sword, and ran to cut off the King's head; but being told by the royal attendants that he was quite dead, deemed it unnecessary to sever the head from the body.

Rookn Khan then proceeded to the camp, and having ascended the throne, was proclaimed king. Meanwhile, the army was thrown into the utmost confusion: the great men assembled to pay their court, and present their offerings on the occasion; the customary prayers were read from the Koran; the Khootba was formally pronounced in the name of Rookn Khan; and the public criers were ordered to proclaim his accession. The Prince, now descending from the throne, proceeded towards the haram; but Mullik Deenar, the chief eunuch, with his guard, stopped him at the door, swearing, that till he showed him Alla-ood-Deen's head, he should not enter while he had life to oppose it. Alla-ood-Deen, meantime, having recovered his senses, and having had his wounds bound up, imagined that Rookn Khan's





treason must be connected with a preconcerted conspiracy of the nobles, and determined to fly to his brother, Aluf Khan, at Jhayin, accompanied by about 60 servants, who still remained with him. Mullik Humeed, deputy door-keeper of the presence, strongly dissuaded the King from this measure, and recommended him immediately to go to his own camp, and there show himself to the army; observing, that the usurper had not yet had time to establish himself, and that upon seeing the Emperor's canopy, he doubted not but the whole army would return to their duty; adding, at the same time, that the least delay might render his affairs irrecoverable.

Alla-ood-Deen having adopted this advice, mounted his horse with great difficulty, and raising the white canopy, which lay on the field, over his head, proceeded with his small retinue towards the camp. Being joined by some foraging parties on the way, he now appeared guarded by about 500 men, and having ascended an eminence in full view of the camp, his retinue was at once seen by the whole army. The soldiers immediately crowded in thousands around his person, and the court of the usurper was broken up in a few minutes, so that he found himself alone. In this dilemma, he mounted his horse, and fled towards Afghanpoor. Alla-ood-Deen proceeded towards the royal pavilion, and ascending the throne, gave public audience; sending, at the same time, a body of horse in pursuit of his nephew. This party shortly came up with him, severed his head from his body, and laid it at the King's feet. The King gave





orders, at the same time, to seize the usurper's brother, Kootloogh Khan, and the chief conspirators, all of whom suffered death.

When Alla-ood-Deen recovered of his wounds, he continued his march to Runtunbhore, where he was joined by his brother, Alugh Khan, and began again to besiege the place. But the Hindoos defended it so obstinately that numbers of the King's army daily fell. Alla-ood-Deen, however, persisted in his attacks with redoubled resolution, while detachments of his army ravaged the adjacent territories of Malwa and Dhar. The siege being protracted for some months, Oomur Khan and Mungoo Khan (both nephews of the King), who held the government of Budaoon, rebelled : Alla-ood-Deen wrote letters to the several chiefs of those provinces whom he thought loyal, as also to the neighbouring zemindars, to levy forces for the suppression of the rebellion. By these means the rebels were defeated, and both were sent prisoners to the royal camp.

The King caused them to be deprived of sight, in the first instance, but subsequently put them to death, as an example to others. Notwithstanding this severity, one of the most extraordinary conspiracies recorded in history was undertaken by one Hajy Mowla \*, the son of a slave of the celebrated Fukhr-ood-Deen, kotwal of Dehly, who died in the former reign. This ambitious youth, finding the King so long engaged in the siege of

\* Hajy Mowla was the favourite slave of Fukhr-ood-Deen, kotwal; but who became disgusted with the little attention he received after the death of that eminent person.





Runtunbhore, formed a scheme for creating a revolution in the empire. He was, perhaps, moved to this by the murmuring of the citizens against the present kotwal's deputy (Toormoozy Khan), who, in his master's absence in camp, had oppressed the people severely. The first act of Hajy Mowla was, to collect in the heat of the day, when most people were gone to rest, a mob of citizens, by a forged order from the King. With these he hastened to the house of Toormoozy Khan, and sent word to tell him that a messenger had arrived with an order from the King. Toormoozy Khan, out of respect to the royal order, hastened to the door, when the young impostor, showing him the paper in one hand, cut him down with the other, and killed him. He then read aloud the forged mandate authorizing the act.

The mob now increasing, Hajy Mowla sent parties to secure the city gates, and despatched a person to Alla-ood-Deen Ayaz, kotwal of the new city, to come and examine the King's order. This magistrate, however, having heard of the disturbance, paid no regard to the message, but shut his own gates. Hajy Mowla, in the mean time, with his mob, entered the ruby palace, released the state prisoners, and taking out all the arms, treasure, and valuable effects, divided them among his followers. He then by force seated Alvy, styled also Shah Nunny, (one of the prisoners, a lineal descendant of Shums-ood-Deen Altmish,) upon the throne, and commanded the principal men of the city to pay him obeisance. The King received advice of these transactions,





but did not allow it to effect his prosecution of the siege, which he carried on with apparently renewed vigour. He, however, wrote to Mullik Humeed, his foster-brother, on the subject, who, having raised a party in the city, seized the Budagoon gate, on the seventh day after the usurpation, and took the field, where he was joined by a party of troops who happened to be marching to Dehly from Amroha to be mustered. With these troops Mullik Humeed re-entered the city at the Ghizny gate by surprise, but being opposed at the second gate, called Bhind, by Hajy Mowla and his associates, a sharp conflict ensued. Mullik Humeed, being dismounted, ran up to Hajy Mowla (who was leading on his party with great bravery), and dragging him from his horse, threw him down in the street and slew him, having himself, in the mean time, received several wounds. The faction of Hajy Mowla, dispirited by the death of their chief, gave ground, and dispersed throughout the city. Mullik Humeed, then proceeding to the ruby palace, deposed and slew Shah Nunny Alvy, causing his head to be exhibited on the point of a spear, and thus put an end to the rebellion. Aluf Khan, the King's brother, was directed to proceed to Dehly, in order to punish all who were supposed to have had any share in the late insurrection. The sons and the survivors of the family of the late Fukhr-ood-Deen, kotwal, were put to death, merely on suspicion, for no other cause than that the rebel had been one of their dependants.

Runtunbhore had now been closely besieged





for a whole year, and Alla-ood-Deen, after trying all other means, adopted the following expedient to reduce it. Having collected a multitude of people, and provided each with a bag filled with sand, they began, at some distance from the fort, to form an ascent to the top of the walls \*, by which means the troops eventually obtained possession of the place. The Raja Humbur Dew, his family, and the garrison, were put to the sword. This fort is esteemed the strongest in Hindoostan. Ameer Mahomed Shah, the Mogul general, who had taken refuge in Runtunbhore, after the mutiny at Jalwur, having lost most of his men in defence of the fort, was himself lying ill of his wounds, when Alla-ood-Deen entered the place. Alla-ood-Deen, finding him in this condition asked him, in an insulting manner, "What gratitude would he evince if the King should command his wounds to be immediately cured?" The Mogul fiercely replied, "I would put you to death for a tyrant, and endeavour to make the son of Humbur Dew, to whom my gratitude is due, king." Alla-ood-Deen, enraged at this reply, caused him to be thrown beneath the feet of an elephant. But considering, afterwards, that he was a brave man, and one whose gallantry he had often witnessed, he directed his body to be put in a coffin, and interred with decent solemnity.

The King then commanded that Runmul, the

\* The real mode of using the sand bags has, probably, been misrepresented. We can imagine nothing more feeble than a garrison which could allow a gradual ascent of road to be made by the besiegers from the plain to the tops of the works.





Raja's minister, who had come over to the King with a strong party during the siege, should, with all his followers, be put to death, saying, "Those who have betrayed their natural sovereign will never be true to another." After which, bestowing the government of Runtunbhore, with all the booty taken in it, on his brother, Aluf Khan, the King returned to Dehly. But Aluf Khan, falling sick about six months after, died on his way to the capital.

Alla-ood-Deen after the late occurrences, becoming apprehensive of conspiracies against his person, summoned his nobles, and commanded them to give their opinion, without reserve, what should be done to avert these evils. At the same time, he called on them to state what they considered were the real causes of these disorders. They replied, that there were many sources out of which revolutions, dangerous and fatal in their consequences, might proceed. Among others, they hinted at the King's total inattention to business, and the consequent absence of all redress to his subjects. The excessive use of wine appeared to them also a source of many disorders, for when men form themselves into societies for the purpose of drinking, they unbosom their secret thoughts to each other, and are frequently excited to undertake desperate projects. The close connections formed among the nobles of the court they deemed also of danger to the state. Their numerous intermarriages, and the patronage in the hands of a few, gave them a degree of power, which enabled them, by coalition,





to create revolutions whenever so disposed. The last and not the least cause, they thought, arose from the unequal division of property: they considered that the wealth of a rich empire, if confined to a few persons, only rendered them, as governors of provinces, more like independent princes than subjects of the state.

Alla-ood-Deen, approved of many of the remarks of his counsellors, and immediately began to carry into execution the plan which they laid before him. He first applied himself to a strict enquiry into the administration of justice, to redress grievances, and to examine narrowly into the private as well as public characters of all men in office. He procured intelligence of the most secret discourses of families of note in the city, as well as of every transaction of moment in the most distant provinces, and executed justice with such rigour, that robbery and theft, formerly so common, were not heard of in the land. The traveller slept secure on the highway, and the merchant carried his commodities in safety from the sea of Bengal to the mountains of Kabul, and from Tulingana to Kashmeer. He published, also, an edict, prohibiting the use of wine and strong liquors on pain of death. He himself set the example, by emptying his cellars into the streets. In this he was followed by all ranks of people, so that, for some days, the common sewers flowed with wine. He issued orders that marriage, among the nobility, should not be ratified without a license from the crown; and that no private meetings or political discussions should be held among the nobles