



of his court, which proved a severe check on the pleasures of society. This latter order was carried into effect so rigorously, that no man durst entertain his friends without a written permission from the Vizier. At length the King became so rapacious, that he seized the private property, and confiscated the estates both of Mussulmen and Hindoos, without distinction, and by this means accumulated immense treasures. Men, in short, were almost reduced to a level over all the empire. All emoluments were cut-off from the different offices, which were now filled with men whose indigence rendered them the servile instruments of his government. He ordered a tax, equal to half the gross annual produce of the lands, to be levied throughout the kingdom *, and to be regularly

* The land-tax, or, more properly speaking, the land-rent, appears, from time immemorial, to have been the principal source of public revenue in almost all the countries of the East, and it indicates a very limited knowledge of the principles of political economy. The Hindoos demanded from their subjects a certain portion of the crop; the Mahomedans commuted this tax in kind into a money-payment, according to the relative value of the portion in kind, and the value of the precious metals. The British government, apparently losing sight altogether of the original Hindoo principle, which is capable of being continued for ever, is disposed to strike an average of the money-payments of ten or twenty years, and to fix a permanent assessment, in specie, on an article, the value of which fluctuates daily; and this with a view, it seems, of ensuring to the state a fixed revenue, and of limiting the demand on the cultivator: but, in truth, so far from making the assessment fixed, with regard to the agriculturist, it is, in reality, the most variable of all imposts. A tax, which has no reference to the value of the crop, may, in fact, be light one



transmitted to the exchequer. He appointed officers to superintend the revenue collectors, whose office it was to take care that the zemindars should demand no more from the cultivators than the estimate which the zemindars themselves had made; and in case of disobedience or neglect, the superintendents were obliged to refund the amount, and to pay a fine. The farmers were restricted to the occupation of a certain quantity of land, and to a limited number of servants and cattle. No grazier was allowed to have above a certain number of cows, sheep, and goats, and a tax was paid for keeping even that number, so that many of the village registrars abandoned their offices; and the mokuddums, or heads of villages, who formerly possessed large farms, and maintained expensive establishments, were obliged to dismiss them, and to cause many of the menial offices of their families to be performed by their own wives and children. Neither were they permitted to resign their employments, till they found others as capable as themselves to execute their duties. It was a common saying of the King, "That religion had no connection with civil government, but was only the business, or rather amusement of private life; and that the will of a wise prince was better than the variable opinions of bodies of men."

The King himself being wholly illiterate, it became a maxim, with the learned men at court,

year, when grain is scarce and dear, but it becomes onerous the moment the reverse takes place, and the demand for the raw produce slackens or ceases altogether.



to talk upon no subjects beyond the King's knowledge. He was, however, so sensible of the disadvantages under which he laboured, that he applied himself privately to study, and notwithstanding the difficulty of acquiring the knowledge of Persian, after he once bent his mind to it, he soon read all addresses, and made himself acquainted with the best authors in the language. After he had made such progress as to be able to take part in learned discourses, he encouraged literary subjects, and showed particular favour to all the eminent men of that age, particularly to Kazy Mowlana Kohramy, and Kazy Moghees-ood-Deen. He appointed the last of those learned men to explain the law to him; which he did, according to the true spirit, in every point upon which he was consulted. He did not, however, do it without fear and trembling, where it differed from the King's notions of good government.

The King, one day addressing himself to Kazy Moghees-ood-Deen, said, he wished to put a few questions to him on the subject of the law. As the King had not only never consulted the learned men on any former occasions, but had declared them all to be hypocrites and rogues, the Kazy was confounded, and replied, "I fear, by what your Majesty proposes, that my last hour is come; if so, and it be your Majesty's will, I am prepared to die; but it will be only adding unnecessarily to the crime, if I am to be punished for speaking the truth, and according to the word of God." The King asked why he was afraid. He replied, "If I speak the truth, and your Majesty is



“offended, it may cost me my life, and if I speak
“falsely, and your Majesty should ascertain the
“truth from others, I shall then be deserving of
“death.” The King told him to allay his apprehensions, and to answer his questions in conformity with the law of the Prophet (on whom be the peace of God). — First question. “From what
“description of Hindoos is it lawful to exact
“obedience and tribute?” — Answer. “It is lawful to exact obedience and tribute from all infidels, and they can only be considered as
“obedient who pay the poll-tax and tribute
“without demur, even should it be obtained by
“force; for, according to the law of the Prophet, it
“is written, regarding infidels, ‘Tax them to the
“extent that they can pay, or utterly destroy them.’
“The learned of the faith have also enjoined the
“followers of Islam, ‘To slay them, or to convert
“them to the faith;’ a maxim conveyed in the
“words of the Prophet himself, The Imam Huneef, however, subsequently considers that the
“poll-tax, or as heavy a tribute imposed upon
“them as they can bear, may be substituted for
“death, and he has accordingly forbidden that
“their blood should be heedlessly spilt. So that
“it is commanded that the Juzeea (poll-tax) and
“Khiraj (tribute) should be exacted to the uttermost farthing from them, in order that the
“punishment may approximate as nearly as possible to death.” * The King smiled and said,

* When we consider that the whole of the Hindoo population, under the Bengal presidency, is subjected to Mahomedan law alone, it is instructive to know what are the rights which the most orthodox of the FAITHFUL conceive them entitled to.



"You may perceive, that without reading learned books, I am in the habit of putting in practice, of my own accord, that which has been enjoined by the Prophet." — Second question. "Is it lawful to punish public servants who may be guilty of taking bribes, or of defrauding the government, in the same manner as if they had committed theft, and were actually thieves?" — Answer. "If a public servant is handsomely paid, according to the responsibility and labour imposed on him, and he is then guilty of receiving bribes, or of extorting money by force from those with whom he has business, it is lawful to recover the same from him by any means which the government may think fit; but it is unlawful to deprive him of life or limb like a common malefactor."

The King replied, "In this particular, also, I have acted in conformity with the law; for I make a point of exacting, even by rack and the torture, all such sums as are proved to have been fraudulently obtained by the public servants." — Third question. "Am I entitled to retain, as my private property, the wealth I obtained during my campaign against Dewgur, before I ascended the throne; or ought it to be placed in the public treasury; and has the army any right to a portion of that booty?" — Answer. "The portion of the King, in that booty, is only one share in common with every soldier who accompanied him on the expedition."

The King was displeased at this reply; and said, "How can that be considered public property, or



“belonging to the troops, which I obtained during
“the time I was a general, and which was gained
“through my own personal exertions?”

The Kazy replied, “Whatever the King may
“have obtained by his individual exertion belongs
“to him; but whatever is obtained by the exertion
“of the troops, should be equally shared with them.”

— Fourth question. “What portion of the above
“property belongs of right to me individually, and
“to my children?”

The Kazy said, inwardly, My fate is now
certainly determined; for since the King was
angry at the former reply, that which I must now
give will be still more offensive.

The King said, “Speak! I spare your life.”
The Kazy replied, “There are three modes in
“which your Majesty may act.”

“1. If you mean to act with strict justice,
“and according to the laws of the caliphs, you
“will be content by retaining for yourself one
“portion in common with others who shared in
“the danger.

“2. If you would take a middle course, you
“will retain for yourself a share equal to the
“largest portion of the booty which has fallen to
“the lot of any single officer in the expedition.”

“3. If your Majesty, on the other hand,
“adopts the opinions which will be given probably
“by such learned men who look out for passages
“in the holy books, as authority in order to recon-
“cile the minds of kings to despotic acts, you will
“reserve for yourself out of that booty a portion
“something greater than any other of the gene-

“ rals, and such as may be suitable to the splendour and dignity of the crown; but I cannot think that the King can found a plea to any thing beyond this; your royal children may, also, on the same grounds, each be allowed a portion, either equal to a share of each common soldier, or to the share of an officer of rank.” The King became angry, and said, “ Do you mean to assert, then, that the private expenses of my household, and the money which is distributed in presents and rewards, is done contrary to the law.” The Kazy replied, “ When the King consults me on points of law, I am compelled to answer according to the written law of the Koran; but if you ask me on the score of policy and government, I can only say whatever you do is right; and according to the custom of governments, the more you accumulate and expend, the greater is the splendour which attends your court and your reign.” Upon this the King said, “ I am in the habit of stopping one month’s pay for three successive years, from every soldier who neglects to appear at muster; I always make it a rule, also, to extirpate every living soul of the family of a person going into rebellion, and to confiscate the whole of their property, in whatever country it may be. Do you mean to say, also, that it is unlawful to exact fines from fornicators, thieves, and drunkards?”

The Kazy, overpowered by the language and manner of the King, got up, and went as far as the threshold of the hall, where he prostrated himself, and as he rose pronounced, “ Oh, King, all



"that thou doest is contrary to law;" with this he absconded. The King retired in a great fury to the private apartments, while the Kazy, having reached his home, made his will, and sat patiently and resigned, awaiting the arrival of the executioner.

On the following day, contrary to his expectation, the King sent for the Kazy, and received him with great kindness. He conferred on him a handsome gold embroidered vest, and a purse of 1000 tunkas, and said, "Although I have not had the advantage of reading books like yourself, I can never forget that I was born the son of a Mussulman; and while I am quite prepared to admit the truth of all you say, yet, if the doctrines which you call law were put in practice, they alone would not answer the purpose of government, and more particularly such a government as this of Hindoostan. Unless severe punishments were inflicted for crimes they could never be checked; so that while I act with rigour in all such cases, according to the best of my judgment, I place reliance on God, that, if I have erred, the door of mercy will be open to me a repentant sinner."

Alla-ood-Deen about this time sent an army by the way of Bengal to reduce the fort of Wurungole in Tulingana, while he himself marched towards Chittoor, a place never before attacked by the troops of the Mahomedans. After a siege of six months, Chittoor was reduced in the year 703, and the government of it conferred on the King's eldest son, the Prince

A. H. 703.

A. D. 1303.



Khizr Khan, after whom it was called Khizrabad. At the same time, the King bestowed upon Khizr Khan regal dignities, and he was publicly proclaimed successor to the throne. Intelligence of these distant expeditions becoming known in Mawur-ool-Nehr, Toorghay Khan, the Mogul chief who had distinguished himself formerly against Zuffur Khan, thinking that Alla-ood-Deen would for a long time be absent, seized the opportunity of invading Hindoostan. The King, hearing of this dangerous inroad, abandoned, for the present, his designs on the Deccan, and caused his army to return to Dehly. Toorghay Khan, with twelve tomans of Mogul horse, amounting to 120,000 men, reached the capital, and encamped on the banks of the Jumna. The cavalry of the Indian army being absent on the expedition to Wurungole, the King was in no condition to face the enemy on equal terms, and therefore contented himself with entrenching his infantry on the plain beyond the suburbs, till he could collect the forces of the distant districts. The Moguls, meanwhile, having command of the adjacent country, prevented all succours from joining the Indians, and proceeded to such lengths as to plunder the suburbs of Dehly, in the King's presence, without his being able to check them. Affairs remained in this state for two months; when Alla-ood-Deen, according to some authors, had recourse to supernatural aid, and applied to a saint of those days, whose name was Nizam-ood-Deen Owlia. The effect was, that, one night, without any apparent cause, the Mogul army was seized with a panic, which



occasioned their precipitate retreat to their own country; an event ascribed by the historians of the day, and by the people of Dehly, to the miraculous intervention of the saint. The King, during this alarming period, was constrained to confess, that his ideas of universal conquest were absurd.

Alla-ood-Deen, relieved from the perils of this invasion, caused a palace to be built upon the spot where he had entrenched himself, and directed the citadel of Old Dehly to be pulled down, and built anew. But apprehensive of another invasion of the Moguls, he increased his forces so greatly, that upon calculating the expense, he found his revenues, and what treasures he had himself amassed, could not support them above six years. In this dilemma he resolved to reduce the pay of the army, but it occurred to him that this could not be done with propriety, without lowering, proportionably, the price of horses, arms, and provision. He therefore caused an edict to be proclaimed, which he strictly enforced throughout the empire, fixing the price of every article of consumption. To accomplish the reduction of the prices of grain, in particular, he caused large magazines to be built upon the rivers Jumna and Ganges, and other places convenient for water-carriage, under the direction of Mullik Kubool. This person was authorised to receive half of the land tax in grain; and the government agent supplied the markets when any articles rose above the fixed price.

The first regulation was established for fixing



the prices of grain at Dehly, from which we may suppose what those were for the country towns:—

Wheat, per domuny, $7\frac{1}{2}$ jeetuls. *

Barley, domuny, 4 jeetuls.

Cheny, domuny, 5 jeetuls.

Rice in the husk, ditto, 5 jeetuls.

Oorud in the husk, ditto, 3 jeetuls.

Mutt in the husk, ditto, 3 jeetuls.

The prices remained fixed during this reign; but, in consequence of a want of water, a dearth ensued, and a difference took place in practice. It is difficult to conceive how so extraordinary a project should have been put in practice, without defeating its own end. Such a plan was neither before ever carried into effect, or has it been tried since; but it is confidently asserted, that the orders continued throughout the reign of this monarch.† The importation of grain was encouraged; while to export it, or any other article of provision, was a capital crime. The King himself had a daily report laid before him of the quantity sold and remaining in the several granaries; and overseers

* The domuny is equal to 2lbs., and the jeetul, a copper coin, weighing 6dwts.

† Ferishta, without being aware of it, is obliged to confess, that though the orders continued unannulled, the practice was at variance with them, owing to the dearth which ensued, as he states, for want of water. Such a cause might have increased the calamity, but was not requisite to produce it. The period was too remote for Ferishta to become personally acquainted with the fact.



were appointed in the different markets to inform him of abuses, which were punished with the utmost rigour. Alla-odd-Deen established also a public office and inspectors, who fixed the price of the various kinds of cloth, according to its quality, obliging the merchants to open their shops at certain hours every day, and sell their goods at the stipulated prices.

The prices established for cloth formed the second regulation : —

	Tunkas.	Jectuls.
Cheer, Dehly, per piece * - -	16	0
Cheer, Kotla, ditto - -	6	0
Cheer, common, ditto - -	3	0
Kullaye, ditto - -	0	8
Koorsy, ditto - -	0	6
Nal Nagory, ditto - -	0	24
Siree Saf, fine, ditto - -	5	0
Ditto, ditto, middling, ditto -	3	0
Ditto, ditto, coarse, ditto -	2	0
Sillahutty, fine, ditto - -	4	0
Ditto, middling, ditto -	3	0
Ditto, coarse, ditto -	2	0
Kirpas, fine, 20 guz †, - -	1	0
Ditto, middling, 30 ditto -	1	0
Ditto coarse, 40 ditto -	1	4

The treasury, at the same time, opened a loan, by which merchants were enabled to procure ready

* The names of these cloths are many of them lost.

† The guz varies from 21 to 32 inches.



money to import cloth from the neighbouring countries, where the poverty of the people rendered their manufactures cheaper. But what is somewhat unaccountable, while the exportation of the finer kind of manufacture was prohibited, it was not permitted to be worn at home, except by special authority from the King, which favour was only granted to men of rank.

As the value of horses had risen greatly by combination amongst the dealers, who bought them all up from the Persian and northern merchants to enhance the price, the King published an edict, by which merchants were obliged to register the prices paid for horses, and to sell them at a certain profit within a limited time, if that price was offered them, otherwise the King took them upon his own account.

The third regulation fixed the prices of horses:—

1st class of horses from 100 to 120 tunkas.*

2d class of horses from 80 to 90 ditto.

3d class of horses from 65 to 70 ditto.

Ponies, from 12 to 20 ditto.

Care was taken that the merchants who brought those animals should not sell them to dealers wholesale, but reserve them for persons who wanted them for use. As many frauds were practised in spite of this regulation, a number of horse-dealers were whipt out of the city, and others even put to death.

* 160 rupees.



The fourth regulation regarded the sale of slaves of both sexes :—

- 1st class, from 100 to 200 tunkas.
- 2d class, from 20 to 40 ditto.
- 3d class, from 5 to 10 ditto.

The fifth regulation regarded the sale of cattle, oxen, sheep, goats, camels, and asses : in short, every useful animal, and all commodities, were sold at a stated price in the markets.

These regulations extended even to the price of grocery :—

- Sugar-candy, 1 seer, 2 jeetuls.
- Moist sugar, 1 seer, 1 jeetul.
- Red and coarse sugar, 1 seer, $\frac{1}{2}$ jeetul.
- Lamp oil, 3 seers, 1 jeetul.
- Ghee (clarified butter), 1 seer, $\frac{1}{2}$ jeetul.
- Salt, 5 seers, 1 jeetul.
- Onions and garlick, 1 seer, 1 jeetul.

The King received daily reports from three different departments on this subject; and he even employed the boys in the street to go and purchase articles, to ascertain that no variation took place from the fixed rates.

It is related in the Moolhikat of Sheikh Ein-ood-Deen Beejapoory, that one of his favourites, by way of a joke, proposed a fixed price for prostitution; and the King, smiling, said, Very well, that shall be fixed also. Accordingly, prostitutes were classed under the denomination of first, second, and third, and a price fixed on them.



In order to comprehend the true value of the money of that day, it is proper to state, that a tunka was equal to a tola in weight, whether of gold or silver, and a tunka of silver was equal to 50 jeetuls. The jeetul was a small copper coin, the weight of which is not now known. Some conceive it was a tola; while others are of opinion, that the jeetul, like the pice of the present day, weighed $\frac{3}{4}$ of a tola. The maund of the time of Julal-ood-Deen weighed 40 seers, and each seer weighed 24 tolas. It is to be understood, whenever I speak of tolas generally, I mean silver tolas; and this may serve as a guide to all calculations hereafter in this work.*

The King having thus regulated the prices of articles, his next care was to new-model his army. He settled the pay of every horseman for himself and his horse. The first class had 234 tunkas, the second class, 156, and the third class, 88 tunkas annually, according to the goodness of the horse; and, upon a muster, he found his cavalry to consist of 475,000.†

* A sicca rupee of the present day, weighs one tola, or nearly 8 dwts of silver, and is worth 48. 62. or 76 copperpice, according to the size, which varies in different parts of India; so that if we substitute the word rupee for tunka, and pice for jeetul, we shall approach as near to the truth, as the text will allow, and sufficiently so as to give the reader some general notion of the value of the coins above alluded to.

† We ought to be able to form some notion of the value of the precious metals in India, in the beginning of the fourteenth century, when we know that the first class of horsemen received 234 tunkas or rupees annually, and that the same class only receive 360 annually, in the nineteenth century. But all in-



i In the mean time, in the year 704,
A. H. 704. Ally Beg (one of the descendants of
A. D. 1304. Chungiz Khan) and Khwaja Tash, with
40,000 horse, made an irruption into India. They
passed to the north of Lahore, and skirting the
Sewalik mountains, penetrated without opposition
to Amroha. The King sent Toghluk Khan with a
force against them; and the Moguls were defeated,
with the loss of 7000 men killed and wounded.
Ally Beg and Khwaja Tash, with 9000 of their
troops, were made prisoners, and sent in chains
to the King, who ordered the chiefs to be thrown
under the feet of elephants, and the soldiers to be
put to death; while, as a reward for his services,
Toghluk Khan was nominated viceroy of Punjab.

Aluf Khan* was, about this time, appointed go-
vernor and commander of the troops in Guzerat,
and sent thither with a great force. Ein-ool-Moolk
Mooltany, another chieftain, was also sent with
an army to effect the conquest of Malwa. He was
opposed by Koka, the Raja of Malwa, with 40,000
Rajpoot horse, and 100,000 foot. In the engage-
ment which ensued, Ein-ool-Moolk proved vic-
torious, and reduced the cities of Oojein, Mando,
Dharanuggurry, and Chundery. After these suc-
cesses, he wrote an account of the same to the

formation on these subjects leads to the conclusion, that the
relative value of the precious metals was much greater in the
fourteenth century all over the world, than it is here repre-
sented, and consequently, that the pay of the soldier was very
much higher then, than in modern times.

* The author of the *Mirut Ahmudy*, a very modern work,
relates, that a mosque, built by Aluf Khan, at Nehrwalla, is still
standing.



King, who, on receiving it, commanded illuminations to be made for seven days throughout the city of Dehly. Nehr Dew, Raja of Jalwur, panic-struck at the rapid progress of Ein-ool-Moolk, surrendered that place without opposition. At this time, however, Ray Ruttun Sein, the Raja of Chittoor, who had been prisoner since the King had taken the fort, made his escape in an extraordinary manner. Alla-ood-Deen, having received an extravagant account of the beauty and accomplishments of one of the Raja's daughters, told him, that if he would deliver her over to him, he should be released. The Raja, who was very ill treated during his confinement, consented, and sent for his daughter, with a manifest design to prostitute her to the King. The Raja's family, however, hearing of this dishonourable proposal, concerted measures for poisoning the Princess, to save the reputation of the house. But the Raja's daughter contrived a stratagem by which she proposed to procure her father's release, and preserve her own honour. She accordingly wrote to her father, to let it be known that she was coming with all her attendants, and would be at Dehly on a certain day, acquainting him with the part she intended to act. Her contrivance was this. Having selected a number of the dependents of the family, who, in complete armour, concealed themselves in litters (such as are used by women), she proceeded with such a retinue of horse and foot, as is customary to guard ladies of rank. Through her father's means, she received the King's passport, and the cavalcade proceeding by slow marches to Dehly, was ad-



mitted without interruption. It was night when the party arrived, and, by the King's especial permission, the litters were allowed to be carried into the prison, the attendants having taken their stations without. No sooner were they within the walls, than the armed men leaping out of the litters, put the King's guards to the sword, and carried off the Raja. Horses being already prepared for his flight, he mounted one, and rushing with his attendants through the city, before opposition could be made, fled to his own country among the hills, where his family were concealed. Thus, by the exertions of his ingenious daughter, the Raja effected his escape, and from that day continued to ravage the country then in possession of the Mahomedans. At length, finding it of no use to retain Chittoor, the King ordered the Prince Khizr Khan to evacuate it, and to make it over to the nephew of the Raja. This Hindoo prince, in a short time, restored the principality to its former condition, and retained the tract of Chittoor as tributary to Alla-ood-Deen during the rest of this reign. He sent annually large sums of money, besides valuable presents, and always joined the imperial standard in the field with 5000 horse and 10,000 foot.

In the year 705, Eibuk Khan, an
A. H. 705. officer of Ameer Dawood Khan, ruler of
A. D. 1305. Mawur-ool-Nehr, in order to revenge the
death of Ally Beg and Khwaja Tash, invading Hindoostan, ravaged Mooltan, and proceeded to Sewalik. Ghazy Beg Toghluk, in the mean time, having taken up a position in ambuscade, on the



banks of the Indus, awaited the return of the Moguls to their country, and falling suddenly upon them, defeated them with great slaughter. Those who escaped the sword, finding it impossible to force their way home, retired into the desert, where thirst and the hot winds which blow at that season put an end to their miserable lives; so that out of 57,000 cavalry, besides their followers, who were still more numerous, only 3000 souls who were taken prisoners survived this defeat. These unfortunate wretches were reserved for a miserable fate. They were sent to Dehly with their chief, Eibuk Khan, where, being trodden to death by elephants, a pillar was raised before the Budaoon gate, formed of their skulls; and I am informed that a portion of it is to be seen at this day. All the Mogul women and children taken in this war were sent to different parts of the kingdom to be sold, in the markets, as slaves. These repeated misfortunes did not deter the Moguls; for soon after Yekbalmund, a chief of reputation, again invaded Hindoostan. But Ghazy Beg Toghluk also defeated the Moguls with great slaughter, and sent some thousand prisoners to Dehly, who were put to death according to the custom of the times. From henceforward the Moguls gave over all thoughts of invading Hindoostan for many years, and were even hard pressed to defend themselves; for Ghazy Beg Toghluk, making incursions into their country every year, plundered the provinces of Kabul, Ghizny, Kandahar, and Gurmseer, and laid the inhabitants under heavy contributions.

In the mean time Alla-ood-Deen was employed



in the improvement of his internal government; and had such extraordinary success in whatever he undertook, that the superstition of the times ascribed it to supernatural agency, so much were people amazed at the good effects that resulted from his measures. Ram Dew, Raja of Dewgur, having neglected to send the tribute for the last three years, Mullik Kafoor (known by the name of Huzar Deenary *) was invested with the title of Mullik Naib, and placed in command of an army. Accompanied by many officers of renown, he was ordered to subdue the countries of the south of India, which, according to the language of the people, is denominated Deccan. The Emperor's attachment to Mullik Kafoor exceeded all bounds, and his wish now was to raise him to distinction among the nobles. The army was put under his especial charge, and the nobles were directed to pay their respects to him daily, as to a sovereign. This created great disgust, but no one durst complain. Khwaja Hajy, a man much esteemed in those days for his good principles, was appointed second in command in this expedition, which, (according to the authority of Kazy Ahmud Ghufary, who composed the Jehan-Ara,) in the beginning of the year 706, marched from Dehly, consisting of an army of 100,000 horse. This expedition was reinforced on the way by the troops of Ein-ool-Moolk Mooltany, governor of Malwa, and Aluf Khan,

A. H. 706.
A. D. 1306.

* He derived this title from having been originally purchased for a thousand deenars.



governor of Guzerat. Kowla Devy, one of the King's wives, and who has been before mentioned, hearing of this expedition, addressing herself to the King, told him, that before she was taken prisoner, she had borne two daughters to her former husband. That one of them (the eldest,) she heard, had since died, but that the other, whose name was Dewul Devy, and who was only four years old when she left her, was still alive. She, therefore, begged that the King would give orders to his generals to endeavour to get possession of her and send her to Dehly.

Mullik Naib Kafoor passed through Malwa, and having encamped on the borders of the Deccan, sent the King's order to Kurrun Ray, to deliver up his daughter Dewul Devy, which was now urged as a pretext for commencing hostilities in case of refusal. The Raja could by no means be brought to agree to this demand. According to the Moolhikat, Mullik Naib Kafoor encamped for some time in the district called Sooltanpoor, and he states that the district and town had this name from that time. Finding he could make no impression on the rajas in that vicinity, Mullik Naib in person, marched from thence, directing Aluf Khan, with his forces from Guzerat, to join him by the route leading through the mountains of Buglana, so as both to enter the Deccan together. Aluf Khan was opposed by Kurrun Ray, who for two months defeated him in every attempt to force his passage, in which time several actions were fought. Shunkul Dew, the Prince of Dewgur, had long sought to obtain the hand of the young Dewul



Devy; but she being of the tribe of Rajpoot, and Shunkul Dew a Mahratta, her father withheld his consent to their union. At this time, however, Shunkul Dew sent his own brother, Bheem Dew, with presents to Kurrun Ray, persuading him, that as Dewul Devy was the occasion of the war, if he would deliver her over to him, the troops of the Mahomedans, in despair of obtaining their end, would return to their own country. Kurrun Ray, relying much on the young Prince's aid, consented to the proposal, and reluctantly gave his daughter, then in her thirteenth year, in marriage to Shunkul Dew.

Aluf Khan, hearing this, was much concerned lest the King should impute this circumstance to his neglect, and resolved, at all events, if possible, to secure her before her departure. He was apprehensive that his own life depended on success. He acquainted his officers with the peculiarity of his situation, and they unanimously promised him their support. They entered the mountains in several directions, and engaging the Raja, gave him a total defeat. Kurrun Ray fled to Dewgur, leaving his elephants, tents, and equipage on the field. Aluf Khan pursued him through several passes for some time, and at length was within one march of Dewgur. Having entirely lost the track of the fugitives, he was in deep despair, when an accident threw the object of his desire in his way. While halting, for two days, to refresh his army among the mountains, some of his troops, to the number of 300, went without leave to see the caves of El-loora, in the neighbourhood of Dewgur, from



which city his camp was not far distant. During this excursion, they perceived a body of horse approaching, whom they apprehended to belong to Shunkul Dew. Although they were few in number, the Mahomedans saw no safety in flight, but determined to stand on the defensive, and accordingly prepared to receive the enemy. This troop proved to be the retinue of Bheem Dew, who was conveying the young bride to his brother. The two parties instantly engaged, but the Hindoos were put to flight, while an arrow having pierced the horse of Dewul Devy, she fell, and was left on the ground. The conquerors seeing her, gathered round her horse, and commenced a bloody scuffle with the enemy for the prize. This might have proved fatal to the object of their contention, had not one of her female slaves discovered her name and quality, conjuring them to carry her to their commander. On hearing this the soldiers knew the peril of treating her with indignity; and while an express was despatched with the news to Aluf Khan, they conducted her with great care and respect to his camp.

Aluf Khan, having obtained this prize, was exceedingly rejoiced, knowing how acceptable it would be to his sovereign, over whom the lady's mother had so great influence. He, therefore, prosecuted his conquests no further, but returned to Guzerat, and proceeded from thence, with Dewul Devy, to Dehly, where he presented her to her mother. In a few days after her arrival, her beauty inflamed the heart of the King's son, Khizr Khan, to whom she was even-



tually given in marriage. The history of the loves of this illustrious pair is written in an elegant poem composed by Ameer Khoosrow Dehly. Let us now return to Mullik Naib Kafoor, whom we left entering the Deccan. Having first subdued great part of the country of the Mahrattas, which he distributed among his officers, he proceeded to the siege of Dewgur, since known by the name of Dowlutabad. Ram Dew, being in no condition to oppose the Mahomedan troops, left his son Shunkul Dew in the fort, and advanced with presents to meet the conqueror, in order to obtain peace. Mullik Naib Kafoor, accordingly, having drawn up an account of his expedition sent it to the King, and some time after brought Ram Dew to Dehly, with rich presents and seventeen elephants, to pay his respects, where he was received with great marks of favour and distinction. Ram Dew had royal dignities conferred upon him; the title of Ray Rayan was granted to him, and he was not only restored to his government, but other districts were added to his dominions, for all of which he did homage, and paid tribute to the King of Dehly. The King, on this occasion, gave him the district of Nowsary, near Guzerat, as a personal estate, and a lack of tunkas to bear his expenses home. Nor did Ram Dew neglect to send the annual tribute to Dehly during his lifetime.

During the absence of Mullik Kafoor on this expedition, the King employed himself in taking a strong fort to the southward of Dehly, belonging



to Seetul Dew, Raja of Sewana, which had often been attempted in vain. When Seetul Dew, Raja of Sewana, found he could hold out no longer, he sent his own image, which had been cast in pure gold, to Alla-ood-Deen, with a chain round its neck in token of submission. This present was accompanied with a hundred elephants, and other precious effects, in hopes of procuring peace. Alla-ood-Deen received the presents, but returned him for answer, that unless he came and made his submission in person, he could hope little from his dumb representative. The Raja, finding his enemy inexorable, threw himself upon his mercy, and delivered up the place, which, after being given over to plunder, was again restored. But the King alienated a great part of the Raja's country to his favourite chiefs, and compelled the Raja to do homage for the remainder.

It is related that the Raja of Jalwur, Nehr Dew, as has been stated above, resided at the court of Dehly. One day the King was boasting, that at the present day no raja of Hindoostan dared to oppose his arms; on which Nehr Dew, in the plenitude of folly, replied, "I will suffer death, if I do not myself raise an army that shall defeat any attempt of the King's troops to take the fort of Jalwur." The King directed him to quit the court, and finding he was collecting troops, ordered a division of the army to besiege Jalwur; and the more to show his contempt for Nehr Dew, placed the troops under the command of one of the slave girls of the palace, called Gool Behisht, "the Rose of Heaven." She had nearly succeeded in taking



the fort, and evinced great bravery, but she fell sick and died. The siege was then conducted by her son Shaheen. Nehr Dew quitted the fort, and attacking the royal army, slew Shaheen, with his own hand, and the Mahomedans retreated four days successively towards Dehly. Alla-ood-Deen, vexed at this repulse, sent strong reinforcements under Kumal-ood-Deen, a general of distinction, who succeeded at last in taking Jalwur by storm, and made a dreadful slaughter of the garrison, putting Nehr Dew and his family to the sword, and plundering all his treasures. The news of this event created great joy at the capital.

About this time the King, being informed that an expedition, which he had sent by the way of Bengal to Wurungole, in the country of Tulingana, had failed, and that his army on that side had been obliged to retreat in great distress,
A. H. 709. he sent Mullik Kafoor with another
A. D. 1309. army to invade that country, by the way of Dewgur. This chief had orders, that if Luddur Dew, Raja of Wurungole, should consent to give him a handsome present, and promise an annual tribute, to return without prosecuting the war. When Mullik Kafoor and Khwaja Hajy had reached Dewgur, Ram Dew came out to meet them with offerings, and carrying them home, entertained them with great hospitality. He also ordered his markets to the camp, with strict orders to sell every thing according to the King's established prices in his own dominions. Mullik Kafoor, having marched from Dewgur, appeared at



Indore*, on the frontiers of Tulingana, and issued orders to lay waste the country with fire and sword. This confounded the inhabitants, who had never injured their wanton enemies. Meanwhile the neighbouring rajas hastened with their forces to support Luddur Dew at this alarming crisis; but as the Moslem army proceeded by forced marches, the Raja was compelled, before the arrival of his allies to shut himself up in the fort of Wurungole, a place of great strength. The allied rajas also occupied several other strong holds in the country. Mullik Kafoor immediately invested Wurungole and began his attacks, which were repelled with great bravery. Notwithstanding the interruptions that Mullik Kafoor received from the auxiliary rajas without the place, the town of Wurungole, after some months' siege, was taken by assault, and many of the garrison put to the sword; because the inner fort, to which Luddur Dew had retired, was insufficient to contain the whole. Luddur Dew, driven to this extremity, purchased peace by presenting 300 elephants, 7000 horses, and money and jewels to a large amount; agreeing, at the same time, to pay an annual tribute. Mullik Kafoor, after this advantageous peace, returned with his army to Dehly. He despatched before him the account of his victories, which was read from the pulpit, and public rejoicings were ordered. On his approach to the city, the King himself came out to the Chubootra Nasiry, near the Bu-

* This town is situated about 60 miles due west of the city of Hyderabad, in the Deccan, and must not be confounded with that of the same name in Malwa.



daoon gate, to receive him, and there the conqueror laid all the spoils at his sovereign's feet.

A. H. 710. In the year 710, the King again sent
A. D. 1310. Mullik Kafoor and Khwaja Hajy, with a great army, to reduce Dwara Sumoodra and Maabir* in the Deccan, where he heard there were temples very rich in gold and jewels. Having reached Dewgur, they found that Ram Dew, the old King, was dead, and that the young Prince, Shunkul Dew, was not well affected to the Mahomedans. Leaving, therefore, some officers with part of the army at the town of Peitun, on the Godavery, Mullik Kafoor continued his march to the south. When the Mahomedans crossed the Raja's boundary, they began to lay waste the country, and eventually reached the sea-coast, after three months' march from Dehly; during a great part of which time they were opposed by the Hindoos, whose countries they traversed. Among others they engaged Bilal Dew, Raja of the Carnatic†, and defeating him, took him prisoner, and ravaged his territory. They found in the temples prodigious spoils, such as idols of gold, adorned with precious stones, and other rich effects, consecrated to Hindoo worship. On the sea-coast, the conqueror built a small mosque, and ordered prayers to be read ac-

* The Mahomedans of India, in common with the Arabs, called all the west coast of India, Maabir, or the Landing-place, from their making it the first land after they leave Arabia.

† By the Carnatic, must be understood the country lying south of Satara and Beejapoor as far as Mysoor. The Carnatic of Europeans forms no part of the Carnatic kingdom or nation, but belongs to the geographical division, termed Draveda.



according to the Mahomedan faith, and the Khootba to be pronounced in the name of Alla-ood-Deen Khiljy. This mosque remains entire in our days at Sett Bund Rameswar*; for the infidels, esteeming it a house consecrated to God, would not destroy it. The town of Dwara Sumoodra has, I understand, by the encroachment of the sea, been destroyed, and now lies in ruins.

Mullik Kafoor, having effected the object of his expedition, prepared to return to Dehly with the spoils. The night before his intended march, a quarrel arose among some brahmins, who had taken refuge in his camp. Some one who understood their language found the quarrel regarded hidden treasures, which being communicated to the superintendent of the market, the brahmins were seized and carried to Mullik Kafoor. At first, they denied any knowledge of the treasures; but their lives being threatened, and each being questioned apart, and apprehensive that one would inform against the other, they at length discovered the secret. Seven different places were pointed out near the camp, where treasures were concealed. These being dug up, and placed upon elephants, Mullik Kafoor returned to Dehly, where he arrived, without any remarkable occurrence, in

the year 711. He presented the King
A. H. 711. with 312 elephants, 20,000 horses, 96,000
A. D. 1311. maunds of gold, several boxes of jewels
and pearls, and other precious effects. Alla-ood-

* The Rameshwur, here alluded to, must be the point of that name in Canara, south of Goa, and not that at "Adam's Bridge," on the gulf of Manar.



Deen, on seeing this treasure, which exceeded that of the Badawurd of Purveez*, was greatly rejoiced, and rewarded all his officers with largesses. To each of the principal offices he gave ten maunds of gold, and to the inferior five. The learned men of his court each received one maund; and thus in proportion he distributed wealth to his servants, according to their rank and quality. The remainder was melted down, coined, and lodged in the treasury. It is remarkable that silver is not mentioned, as having been taken during this expedition to the Carnatic, and there is reason to conclude that silver was not used as coin in that country at all in those days. No person wore bracelets, chains, or rings of any other metal than gold; while all the plate in the houses of the great, and in the temples, was of beaten gold.†

Amongst other extraordinary events of this reign is the massacre of the newly converted Mahomedan Moguls. Although no particular cause is assigned for it, the King suddenly took it into his head to discharge all the soldiers of this class, desiring them to look out for other service.

* Alluding to a vast treasure said to have been obtained by Purveez, from a vessel driven on the eastern shore of the Black Sea, and hence denominated the Badawurd, or that which was brought by the force of the winds.

† It is also worthy of notice that up to a very late period, the current coin in the south of India was chiefly gold, a small coin called the gold fulum or fanam, worth only about sixpence, was current in large quantities; the vast importation of gold, however, into England, during the last 15 years, has almost drained India of that metal.



Some of them engaged with the omras ; but the major part remained at Dehly in great distress, in hopes that the King would relent on seeing their wretched condition. He, however, remained obdurate ; and some daring fellows among them, forced by their misfortunes, entered into a conspiracy to murder him. This plot being discovered, Alla-ood-Deen, instead of merely punishing the conspirators, extended his rigour to the whole body. He ordered them all to be instantly put to the sword ; so that 15,000 of those unhappy wretches lay dead in the streets of Dehly in one day, and all their wives and children were enslaved. The King was so inexorable and vindictive, that no one durst attempt to conceal (however nearly connected) one of this unfortunate race, and not one of them is supposed to have escaped.

The King, elated by the success of his arms, abandoned himself to inordinate pride. He listened no longer to advice, as he sometimes condescended to do in the beginning of his reign, but every thing was executed by his irrevocable word. Yet it is related, that the empire never flourished so much as in this reign. Order and justice prevailed in the most distant provinces, and magnificence raised her head in the land. Palaces, mosques, universities, baths, mausolea, forts, and all kinds of public and private buildings, seemed to rise as if by magic. Neither did there, in any age, appear such a concourse of learned men from all parts. Forty-five doctors, skilled in the sciences, were professors in the universities.

Among the holy men were the following : Sheikh



Nizam-ood-Deen Owlia of Dehly, Sheikh Alla-ood-Deen, the grandson of the celebrated Sheikh Fureed-ood-Deen Shukrgunj of Ajoodhun, Sheikh Rookn-ood-Deen, the son of Sudr-ood-Deen Aarif, and grandson of the famous Sheikh Baha-ood-Deen Zacharia of Mooltan. The family of this latter personage had such influence, that persons guilty of almost any crime were protected if they sought an asylum with them. Sheikh Baha-ood-Deen Zacharia left enormous wealth to his descendants, the whole of which was expended in charity by his son and grandson. Besides these, was Syud Taj-ood-Deen, the son of Syud Kootb-ood-Deen, remarkable for his profound learning, and his extensive charities. He was originally Kazy of Oude, and eventually died Kazy of Budaoon. His brother, Syud Rookn-ood-Deen, Kazy of Kurra, was also celebrated among the learned men of his time. At Keytuhl, also, there were two brothers famous for their learning, and the sanctity of their lives, namely, Syud Mogheis-ood-Deen, and Mountujib-ood-Deen, who were styled the Nowayut Syuds.

Among the poets of this reign, we may record the names of

Ameer Khoosrow Dehlvy.
Ameer Hussun Sunjurry.
Sudr-ood-Deen Aaly.
Fukr-ood-Deen Khowass.
Humeed-ood-Deen Raja.
Mowlana Aarif.
Abdool Hukeem.
Shahab-ood-Deen Sudr Nisheen.



Besides whom were several historians and compilers of memoirs of the times. Most of the above-mentioned persons received pensions from the court.

But the King seemed to have now reached the zenith of his splendour and power; and as every thing is liable to perish, and stability belongs to God alone, so the fulness of the King's prosperity began to decline, and the lustre of his reign to fade away. He resigned the reins of government entirely into the hands of Mullik Kafoor, whom he blindly supported in every impolitic and tyrannical measure. This gave disgust to the nobles, and caused universal discontent among the people. He neglected the education of his own children, who were removed from the seraglio, when very young, and entrusted with independent power. Khizr Khan was made viceroy of Chittoor, when as yet a boy, without any person of wisdom to advise him or to superintend his conduct, while Shady Khan, Moobaruk Khan, and Shahab-ood-Deen, the other princes, held public offices of the same important nature.

The Raja of Tulingana, about this time, sent some presents and 20 elephants to the King, with a letter informing him that the tribute, which he had agreed to pay in his treaty with Mullik Kafoor, was ready. Mullik Kafoor, upon this, desired leave of the King to make another expedition into the Deccan, promising that he would not only collect the tribute, but bring the Raja of Dewgur and others, who had withheld it, under due subjection. Mullik Kafoor was principally moved to this by his jealousy of



Khizr Khan, the declared heir to the empire, whose government lay most convenient for that expedition, and whom he feared the King intended to send to the south. Alla-ood-Deen consented to Mullik Kafoor's proposal, who accordingly proceeded the fourth time to the Deccan in the year 712. A. H. 712. He seized the Raja of Dewgur, and inhu-
A. D. 1312. manly put him to death. He then laid waste the countries of Mahrashtra and Canara, from Dabul and Choule, as far as Rachoor and Moodkul; he afterwards took up his residence at Dewgur, and realising the tribute from the Princes of Tulingana and the Carnatic, despatched the whole to Dehly.

Alla-ood-Deen, by this time, owing to his intemperance and excess, had ruined his constitution, and was taken extremely ill. His wife, Mullika Jehan *, and her son Khizr Khan, neglected him entirely, and spent their time in riot and revelry. The King's strength daily giving way, he ordered Mullik Kafoor from the Deccan, and Aluf Khan from Guzerat, complaining to them in private of the undutiful and cruel behaviour of his wife and son towards him during his illness. Mullik Kafoor, who had long aspired to the throne, now began seriously to form schemes for the extirpation of the royal line. He therefore insinuated to the King, that Khizr Khan, the Queen, and Aluf Khan, had conspired against his life, and that which gave an

* This appellation, signifying Queen of the Universe, was assumed by many of the Queens of Dehly; this lady, therefore, is not to be confounded with the dowager queen-mother, Mullika Jehan, of the last monarch, Julal-ood-Deen Khiljy.

air of probability to the accusation was, that at this time the Queen was very urgent to procure one of Aluf Khan's daughters to be married to her son Shady Khan. Mullik Kafoor did not fail to take advantage of this circumstance, so that the King at length being suspicious of treachery, ordered the Prince Khizr Khan to Amroha, there to continue till he himself should recover from his indisposition. Though Khizr Khan was full of the follies of youth, his father's order made a deep impression on his mind, and he felt conscious of having neglected him. At his departure, he therefore took an oath privately, that if God should spare the life of his father, he would return all the way on foot to the capital; and when he heard that his father's health began to recover, he steadily fulfilled his vow, before he waited on him. The traitor, Mullik Kafoor, turned this act of filial piety entirely against Khizr Khan. He insinuated that his behaviour, by such a sudden change, could be imputed to nothing but hypocrisy; and ascribed his disobedience of coming without his father's leave, to an intention, on his part, of intriguing with the nobles, in order to excite a revolution. Alla-ood-Deen did not give entire credit to these insinuations; but sending for Khizr Khan, embraced him to try his affection, and seeing him weep, seemed convinced of his sincerity, and ordered him into the seraglio, to see his mother and sisters. Unhappily for this prince, the giddiness of youth made him deviate again into his former wild habits. He neglected for several days to visit his father, during which time his subtle enemy gained over some of the



King's private domestics, and induced them to support his aspersions against Khizr Khan.

At length, by a thousand wiles and artifices, Mullik Kafoor accomplished his purpose, and prevailed on the King to imprison his two sons, (Khizr Khan and Shady Khan) in the fort of Gualiar, and their mother in the old fort of Dehly. He at the same time procured an order to seize Aluf Khan, whom he unjustly put to death. Aluf Khan's brother, Nizam Khan, Soobadar of Jalwur, was also assassinated by Kumal Khan, who succeeded to his office. Thus far the schemes of Mullik Kafoor succeeded. At this time, also, the flames of universal insurrection, which had long been smothered, began to burst forth, and were first apparent in Guzerat, which rose into insurrection. To suppress this rebellion, Kumal Khan was sent thither, but the adherents of the late Aluf Khan defeated him with great slaughter. Kumal Khan was taken prisoner, and suffered a cruel death. Meanwhile the rajpoots of Chittoor threw the Mahomedan officers over the walls, and asserted their independence, while Hurpal Dew, the son-in-law of Ram Dew, stirred up the Deccan to arms, and expelled a number of the Mahomedan garrisons.

On receiving these accounts, the King bit his own flesh with fury. His grief and rage only tended to increase his disorder, which seemed to resist the power of medicine; and on the evening of the 6th of Shuval, in the year 716, he gave up the ghost, but not without suspicion of being poisoned by the villain whom he had raised from the dust to

Shuval 6.
A. H. 716.

Dec. 19.
A. D. 1316.

power. Alla-ood-Deen Khiljy reigned 20 years and some months. The household servants of this monarch amounted to 17,000, including artificers, for whom he always found employment. His wealth and power were never equalled by any prince who sat before him on the throne of Hindoostan, and they surpassed by far the riches accumulated in the ten campaigns of Mahmood Ghiznevy, all of which were left for others to enjoy.



OOMUR KHILJY.

Mullik Kafoor produces a spurious testament of the King, nominating his youngest son, Oomur Khan, his successor, and appointing Mullik Kafoor protector, during his minority. — Mullik Kafoor procures the King's eldest sons, Khizr Khan and Shady Khan, to be blinded, and another son, Moobarik, is imprisoned for the same purpose. — Mullik Kafoor espouses the mother of the young King. — Plot of the officers of the guards to kill the protector. — Mullik Kafoor is assassinated. — The Prince Moobarik is raised to the throne. — The young King, Oomur Khan, is deprived of eyesight, and confined for life in the fort of Gualiar.

IN the history of Sudr Jehan of Guzerat, we are informed that the day after the death of Alla-ood-Deen Khiljy, Mullik Kafoor assembled the omras, and produced a spurious testament of the deceased King, in which his youngest son, the Prince Oomur Khan was appointed his successor, and Mullik Kafoor regent, during his minority ; setting aside altogether the right of primogeniture of Khizr Khan and of the other princes. Oomur Khan, then in the seventh year of his age, was accordingly placed on the throne, and Mullik Kafoor began his administration. His first measure was to send a person to Gualiar, to put out the eyes of the Princes Khizr Khan and Shady Khan. His orders were inhumanly executed ; and the Sooltana, their mother, was put into closer confinement, and her property seized. Moobarik Khan, the third son of Alla-ood-



Deen, was also taken into custody, for the purpose of having his eyes put out. However ridiculous it may appear, Mullik Kafoor, though an eunuch, married the mother of the Prince Oomur, the late Emperor's third wife. But the mother of the Prince Moobarik, the late King's second wife, having heard that the regent intended to put out the eyes of her son, acquainted Sheikh
A. H. 716. Nujm-ood-Deen, and he gave her some
A. D. 1316. hopes that the threatened misfortune should be prevented.

Meanwhile, Mullik Kafoor, as a cloak to his designs, placed the young King every day upon the throne, and ordered the nobles to pay their respects as usual. He sent one night a band of assassins to cut off the Prince Moobarik Khan; but when they entered his apartment, he conjured them to remember his father, whose servants they had been. He then untied a string of rich jewels from his neck, which probably had more influence than his entreaties, and gave it them. They abandoned their purpose; but when they got out, they quarrelled about the division of the jewels, which they at last agreed to carry to the chief of the foot-guards, and acquaint him with what the Prince had said, and with their instructions from Mullik Kafoor. Mullik Musheer, the commander of the foot-guards, and his lieutenant, who both owed every thing to the favour of the deceased king, shocked at the villany of Mullik Kafoor, and finding their men willing to second them, conspired against the eunuch. They accordingly entered his apartment a few hours after, and assas-



sinated him, with some of the principal eunuchs, who were attached to his interest. This event happened 35 days after Alla-ood-Deen's death.

The Prince Moobarik Khan was released from confinement, and the reins of government placed in his hands. He, however, did not immediately assume the diadem, but acted for the space of two months as regent or vizier for his brother, till he had brought over the nobles to his interest. He then claimed his birthright, deposed his brother, and succeeded to the regal dignity. But, according to the barbarous custom and policy of those days, he deprived the Prince Oomur Khan of his eyesight, and confined him for life in the fort of Gualiar, after he had borne the title of King for three months and some days.



MOOBARIK KHILJY.

The officers of the guards, who had cleared the way for the King's accession, are put to death. — The King disgusts his nobles by raising low persons to high dignities. — One Mullik Khoosrow, a Hindoo of the lowest origin, is enrolled among the nobility, and is appointed to the command of the army. — The King indiscriminately orders the gates of the prisons to be thrown open, by which 17,000 persons are set free — he abolishes all the regulations regarding trade introduced by his father — he abandons himself to licentiousness, and the most degrading vices. — The King sends an army to Guzerat, and marches in person to the Deccan — sends Mullik Khoosrow, with the main body of the army, towards Malabar, and returns to Dehly. — A plot discovered against the King's life. — The leader of the conspiracy, a cousin of the King, suffers death. — The princes at Gualiar are also murdered, and the widow of one of them is brought to Dehly, and placed in the King's haram. — The King becomes totally regardless of all decency in his licentiousness and vices. — Mullik Khoosrow returns from the Deccan. — The King goes forth to meet him — embraces him publicly. — Khoosrow aims at the throne. — Plot to murder the King publicly talked of. — The King warned by his tutor — neglects the admonition — is murdered by Mullik Khoosrow.

Mohurrum 7. **O**N the 7th of Mohurrum, in the year
A. H. 717. 717 of the Hijra, Moobarik ascended
March 22. the throne. The commander of the
A. D. 1317. foot-guards, who had saved his life,
and raised him to the throne, as also his lieutenant, were ungratefully and inhumanly put to death by his orders, under no better pretence than



that they presumed too much on the services they had done him. It is probable, that he was instigated to this base action by his fears, as, in some measure, appears by his immediately dispersing all the old soldiers, who were under their command, into different parts of the country. Moobarik began to dispense his favours among the nobles, but he disgusted them all by raising some of his slaves to the rank of omras. Mullik Deenar, the superintendent of the elephants, received the title of Zuffur Khan, Mahomed Moula, the King's maternal uncle, that of Sheer Shah, and Mowlana Zeea-ood-Deen, that of Sudr-Jehan. Mullik Kirran Beg was made a member of the council of state; and Hussun, a converted Purwary* slave of Guzerat, received the title of Mullik Khoosrow, and, through the King's attachment towards him, became the greatest man in the realm. He was appointed, in the first instance, to the command of the armies of Mullik Kafoor, and Khwaja Hajy, those joint conquerors of the Deccan, and at the same time received the title of Vizier.

The King, whether to affect popularity, or in remembrance of his late situation, ordered all the prisons to be opened; by which means 17,000 persons were blessed with the light of day; and all the exiles were recalled by proclamation. He then commanded a present of six month's pay to be made to the whole of the troops, and con-

* The Purwary is a Hindoo outcast, who eats flesh of all kinds, and is deemed so unclean as not to be admitted to build a house within the town.



ferred upon them many other advantages. He at the same time issued orders to give free access to all petitioners. He restored the lands and villages to those persons from whom they had been forcibly wrested in the late reign; and by degrees removed all the obnoxious restrictions on commerce, and the heavy tributes and taxes which had been exacted by his father. By these means, the ordinary and natural intercourse of trade fell into its usual channels; but in carrying these measures into effect, he abandoned some of the wisest institutions of his predecessor, and the sources of justice soon became polluted, and corruption prevailed. The King gave himself up entirely to wine, revelry, and lust: these vices became fashionable at court, from whence the whole body of the people was soon infected.

Moobarik, in the first year of his reign, sent an army under the command of the celebrated Ein-ool-Moolk Mooltany into the province of Guzerat, which had revolted. Ein-ool-Moolk was an officer of great abilities: he defeated the insurgents, cut off their chiefs, and settled the country in peace. After this, the King conferred the government of Guzerat upon Zuffur Khan, whose daughter he had taken in marriage. Zuffur Khan soon after marched his army to Nehrwala, the capital of Guzerat, where some disturbances had taken place. He reduced the rebels, confiscated their estates, and sent their movable wealth to the King.

In the second year of his reign, the
A.H. 718. King, collecting his army, marched to-
A. D. 1318. wards the Deccan, to chastise Hurpal



Dew, the son-in-law of Ram Dew, who, by the assistance of the other princes of the Deccan, had recovered the country of the Marrattas.* Having appointed one Shaheen, the son of a slave, to whom he gave the title of Wufa Beg, his lieutenant in his absence, the King left Dehly and arrived at Dewgur. Here Hurpal Dew, with some other rajas, had assembled, but fled at the approach of the Moslems. A detachment was sent in pursuit, which brought back Hurpal Dew prisoner, who was flayed alive, decapitated, and his head fixed above the gate of his own capital. The King now ordered a chain of posts to be established as far as Dwar Sumoodra, and built a mosque in Dewgur, which still remains. He appointed Mullik Beg Luky†, one of his father's slaves, to command in the Deccan; and, in imitation of Alla-ood-Deen, gave to his favourite, Mullik Khoosrow, the ensigns of royalty. He sent the latter towards Malabar, with part of his army, and returned in person to Dehly.

Mullik Assud-ood Deen, a cousin of the King on his mother's side, seeing him daily in a state of intoxication, and negligent of the duties of his high station, began to entertain thoughts of usurping the crown, and formed a conspiracy against the King's life. The plot, however, was disclosed

* The proper name is Mahrashtra, the inhabitants of which are called Marrattas.

† The tribe of Luk is among the most ancient of the original families of the low countries of Farsistan, in Persia.



by one of the conspirators, and Assud-ood-Deen was condemned to death. Whether Moobarik had found proofs that his brothers were concerned in this transaction is not known; but at that time he sent an executioner to Gualiar, and caused the Princes to be put to death. He also caused Dewul Devy, the wife of his elder brother Khizr Khan, to be brought to the royal haram.

Moobarik, now in quiet possession of Guzerat, the Deccan, and most parts of northern India, gave a loose to the most unbridled excesses. He grew more perverse, proud, vindictive, and tyrannical, than ever; despising all council, ill treating his friends, and inflicting the most sanguinary and unjust punishments, merely in conformity with his obstinate and arbitrary will. Zuffur Khan, the governor of Guzerat, among others, fell a victim to his caprice, as also Wufa Beg, upon whom he had heaped such favours; both suffered death without even an accusation. The King became infamous for every vice that can disgrace human nature, and condescended so far as to dress himself often like a common actress, and go with the public women to dance at the houses of the nobility. At other times, he would lead a gang of abominable prostitutes, half naked, along the terraces of the royal palaces, and oblige them to exhibit themselves before the nobles as they entered the court. These, and other indecencies too shocking to mention, were the constant sources of his daily amusement. After the death of Zuffur Khan, Hissam-ood-Deen, uncle to Mullik Khoosrow, obtained the government of Guzerat. He had not long been esta-



blished, when in conjunction with a few nobles he rebelled. The other nobles of Guzerat, rising in arms, defeated him, and sent him prisoner to Dehly. Here he was not only pardoned, but regained his place in the King's favour, and Mullik Wujee-ood Deen Kooreishy was sent to Guzerat in his stead. About this time news arrived, that Mullik Beg Luky, governor of the Deccan, had rebelled. The King sent a force to suppress that insurrection, which contrived to seize Mullik Beg and his principal adherents, and to send them to Dehly, where the chief had his ears cut off, and the others were put to the torture. Mullik Ein-ool-Moolk Mooltany was now raised to the office of governor of the Deccan.

Mullik Khoosrow, who had gone to
A. H. 719. Malabar, stayed there about one year.
A. D. 1319.

He plundered the country of one hundred and twenty elephants, a perfect diamond, weighing one hundred and sixty-eight ruttys, with other jewels, and gold to a great amount. His ambition was increased by his wealth; and he proposed to establish himself in the Deccan in an independent sovereignty. Being unable to gain over any of the chief officers of his army, he conceived a project for their destruction. To this end, he recalled one Mullik Tubligha from the government of the island of Goa. He also recalled Mullik Teimoor and Mullik Gool, Afghans, who were on different services, and gave out that he had orders to return to Dehly. These nobles, having intelligence of his designs, disobeyed his commands, and wrote a remonstrance to court, accusing

Mullik Khoosrow of treason. The King commanded him to be seized, and to be sent prisoner to Dehly, which order the officers found means to execute. When Khoosrow came before the King, he pleaded his own cause so successfully, and retorted on his accusers with such plausibility, that the King believed the whole accusation originated in envy and disgust at being commanded by his favourite. He immediately recalled his accusers, and though they gave undoubted proofs of their assertions, he not only shut his ears against the defence which they brought forward, but disgraced them, confiscated their estates, and reduced them to poverty. Other nobles, seeing that the enemies of Mullik Khoosrow, right or wrong, were destined to destruction, made excuses, in order to obtain leave to retire to distant parts of the empire. A few sycophants adhered to the favourite, who had now become the object of universal dread, as well as the source of all honours and promotion. This slave, in the mean time, cherished his own ambitious views, and began again to form measures for his own advancement to the throne.

To accomplish this purpose, he told the King, that as his fidelity had been so generously rewarded, and as the King might still have occasion for his services in the conduct of his military affairs, he begged that he might be permitted to send for some of his relations from Guzerat, on whom he could more certainly depend than officers now in the King's service, who were jealous of his elevation. The King acceded to his request; and Mullik Khoosrow remitted a large sum of money, by



some of his agents, to Guzerat, who collected about 20,000 of his own cast, the dregs of the people, and brought them to Dehly. Every office of profit and trust was conferred upon those vermin, which bound them fast to Mullik Khoosrow's interest.

On one occasion, as the King was going to hunt towards Sursawa, a plot was formed to assassinate him. But this was laid aside on account of a difference of opinion among the conspirators. They therefore resolved to perform their tragedy in the palace. Moobarik returned to Dehly, and, according to custom, gave himself up to his debauched habits. Mullik Khoosrow, full of his project, took the opportunity of a favourable hour, to beg the King's permission to entertain his friends in the outer court of the palace. The King not only consented, but even issued orders to give them free access at all times; by which means the courts of the palace became crowded with the followers of the favourite. The plot for the King's assassination was not even kept secret, many people in the city heard of it from the incautious and profligate band which was employed by Mullik Khoosrow; but such was his influence over the King's mind, that none dared to mention it. At length Kazy Zeea-ood-Deen, one of the most learned men in the city, and who had been the King's tutor in his youth, gained access, and told him plainly that such a plot was notorious throughout the town. He recommended immediate measures to be taken for seizing Khoosrow, and for instituting an enquiry into the truth; observing, if



it should be clearly proved to be unfounded, it would only be the cause of an increase of the King's favour towards his minister. At this identical moment Mullik Khoosrow, who had been listening, entered in a female dress, with all the affectation of a girl. The King, on seeing him, got up, embraced him, and forgot all that Kazy Zeeo-ood-Deen had said.

On the following night, the Kazy, still suspicious of treason, could not go to rest, but walked out about midnight, to see whether the guards were watchful. In his rounds, he met Mundul, Khoosrow's uncle, who engaged him in conversation. In the mean time, one Jahirba came behind him, and with one stroke of a sabre laid him low on the ground, leaving him only strength to cry out, "Treason! treason! murder and treason are on foot." Two or three servants who attended him ran off, screaming aloud that the Kazy was assassinated. The guards started up in confusion, but were instantly attacked by the conspirators, and massacred before they could prepare for defence.

The King, alarmed at the noise, asked Mullik Khoosrow, who lay in his apartment, the cause. The villain arose as if to enquire, and going out on the terrace, stood for some time, and returning, told the King, that some of the horses belonging to the guard had broken loose and were fighting, while the people were endeavouring to secure them. This satisfied Moobarik for the present, but soon after, the conspirators ascended the stairs and got upon the terraces which led to the royal sleeping apartment. Here they were stopped by Ibrahim



and Isaac, two servants, as well as by the sentries over the private chambers, all of whom were immediately put to the sword. The King hearing the clash of arms, and the groans of dying men so near, arose up in great alarm, and ran to-

A. H. 721.

A. D. 1321.

wards the haram, by a private passage. At this moment Mullik Khoosrow, fearing he might escape, rushed after him, and seizing him by the hair in the gallery, struggled with him for some time. Moobarik, being the stronger man, threw Khoosrow on the ground: but as Khoosrow had twisted his hand in the King's hair, the latter could by no means disengage himself, till some of the other conspirators came, and with a stroke of a scimitar cut off the King's head, and threw it into the court-yard.

The conspirators below began to be hard pressed by the guards and the servants, who now crowded from all quarters; but on hearing of the King's fate, the latter hastened out of the palace. The conspirators then shut the gates, and massacred such as had not the good fortune to escape. The ruffians now entered the female apartments, and put to death the mother of the Prince Fureed Khan, as well as the younger children of the late Alla-ood-Deen, and the Princes Fureed Ally and Omur. Besides which, they gave a loose to their inclinations in every possible manner among the ladies of the seraglio. Thus the vengeance of God overtook and exterminated the race of Alla-ood-Deen for his ingratitude to his uncle Feroze, and for the streams of innocent blood which flowed from his hands. Heaven also punished his son



Moobarik, whose name and reign would be too infamous to have a place in the records of literature, did not our duty, as an historian, oblige us to this disagreeable task. Notwithstanding which, we have in some places been obliged to draw a veil over circumstances too horrid and indecent to relate.

This event occurred on the 25th of Rubbee-ool-Awul 721. In the morning Khoosrow, surrounded by his creatures, ascended the throne, and assumed the title of Nasir-ood-Deen. He then ordered all the slaves and servants of Moobarik, whom he thought had the least spark of honesty, to be put to death, and their wives and children to be sold as slaves. His brother was dignified with the title of Khan Khanan, or chief of the nobles, and married to one of the daughters of the late Alla-ood-Deen. Khoosrow took Dewul Devy, the widow of his murdered master and sovereign to himself, and disposed of the other ladies of the seraglio among his beggarly relations. The household troops * still remained to be bribed, and they loved nothing better than a revolution; for it had always been customary, on such occasions, for them to receive a donation of six months' pay from the treasury. A trifle purchased the service of those dissolute slaves, who were lost to all sense of gratitude or honour.

* The reader of history will recognise in this scene the ordinary course of such revolutions, whether at Rome, Constantinople, or Dehly.



The son of Kimar, the chief of a gang of thieves, received the title of Shaista Khan, and was made chief secretary; while Ein-ool-Moolk Mooltany was appointed captain-general of the forces. Mullik Fukhr-ood-Deen Joona Khan, obtained the title of Khoosrow Khan, with the appointment of master of the horse, and many other distinguished honours. This the King did in order to gain over to his cause that chief's father (Ghazy Beg Toghluk), governor of Lahore and Depalpoor, of whom the usurper was in great fear. Notwith-

standing his promotion, Joona Khan was touched to the soul to see the condition of affairs. His father, also, who was reckoned a man of great courage and honour, indignant at the infamous proceedings at court, was roused to revenge. He acquainted his son with his purpose; and Joona Khan, taking the first opportunity to fly from Dehly, joined his father. The usurper was in great perplexity after the flight of Joona Khan, and began already to despair of maintaining himself. Ghazy Beg Toghluk immediately prepared for hostilities, and, by circular letters, invited all the nobles to join his standard. A great many of the governors of the provinces put their troops in motion; but Mogultugeen, the governor of Mooltan, unwilling to act a secondary part, refused to join, and he was accordingly cut off by Beiram Abia, a Mogul chief of some note in that quarter. Mullik Beg Luky, governor of Samana, though the usurper had been the occasion of his losing his ears, transmitted the circular letter of Ghazy Beg Toghluk to Khoosrow, informing him

A. H. 721.

A. D. 1321.



of the rebellion. Mullik Beg took the field against the confederates, sustained a signal defeat, and in his flight to Dehly was attacked by the zemindars, who put him to death. The usurper now sent his brother, Khan Khanan, and Yoosoof Suffy, with all on whom he could depend, against the confederates.

Ghazy Beg Toghluk, being joined by Beiram Abia with the army from Mooltan, and other governors of provinces, advanced to oppose the usurper's army on the banks of the Soorsutty. The troops of Ghazy Beg were experienced in frequent wars with the Moguls, and those of Khoosrow were enervated by indolence and debaucheries, besides being lost to all sense of military honour. The latter were broken at the first onset, and the public treasure, elephants, and baggage were taken. The booty was divided on the field among the conquerors, who then continued their march in triumph towards Dehly. The usurper, in great embarrassment, marched out of the city, and took possession of a strong post near the Houz Alla-ood-Deeny, with the citadel in his rear, and many gardens with high walls in his front. He then opened the treasury, and gave three years' pay to his troops, leaving for himself nothing but the jewels, of some of which he also disposed. The confederates advancing, an action was expected next morning, but, on that night, Ein-ool-Moolk Mooltany withdrew his forces from the usurper, and took the route of Mando. Although this event affected Khoosrow's army, yet his troops drew up in order of battle, and



Mullik Tubligha and Shaista Khan opposed the confederates with great bravery, as they advanced through the lanes. These chiefs were at length overpowered and slain. Their position gave such advantages to the usurper's army, that they maintained it till the evening, when at length Khoos-

Rujub 30. row fled, with a few of his friends,
A. H. 721. towards Jeelput. On the way he was
August 22. deserted by most of his attendants, and
A. D. 1321. obliged to conceal himself in a tomb,
from whence he was dragged the next day, and
ordered to be put to death, together with his
brother, who was taken in a neighbouring garden.

Shaban 1. The day after this action, being the
A. H. 721. 1st of Shaban, 721, the nobles and ma-
August 23. gistrates of the city came to pay their
A. D. 1321. respects to the victor, and presented him
with the keys of the city. He mounted his horse,
and entered Dehly in triumph. When he came in
sight of the palace of Huzar-minar (Thousand Min-
arets), he wept bitterly, crying with a loud voice,
"O ye subjects of this great empire, I am no
"more than one of you, who unsheathed my
"sword to deliver you from oppression, and rid
"the world of a monster. My endeavours, by the
"blessing of God, have been crowned with suc-
"cess. If, therefore, any member of the royal
"line remain, let him be brought, that justice may
"be done, and that we, his servants, may prostrate
"ourselves before his throne. But if none of the
"race of kings have escaped the bloody hands of
"tyranny and usurpation, let the most worthy of

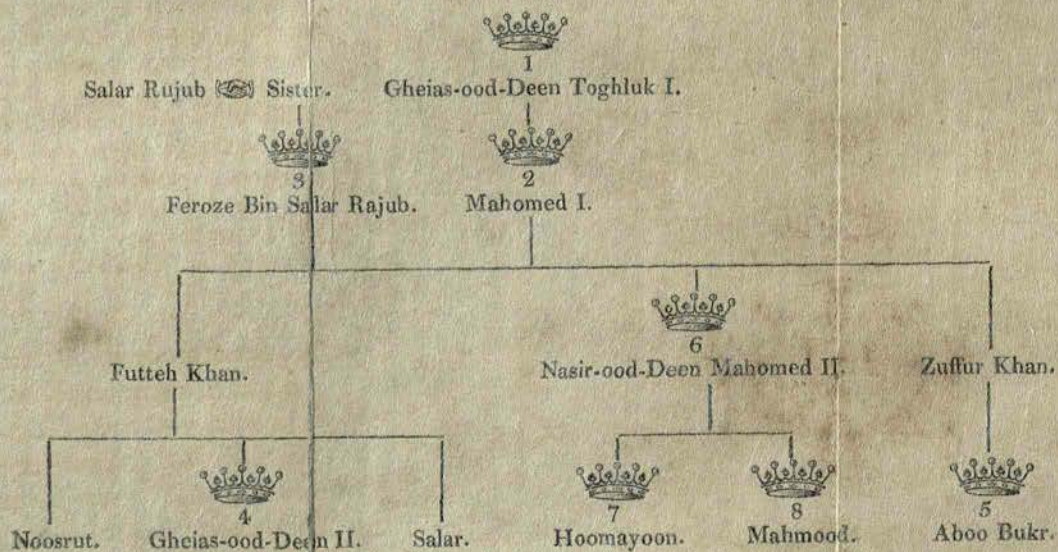


“ the nobility be elected among you, and I swear
“ to abide by your choice.”

The people cried out with one voice, that none of the princes were now alive; that as he had shielded them from the vengeance of the Moguls, and delivered them from the rage of a tyrant, none was so worthy to reign. Then laying hold on him, the populace raised him up, and having placed him upon the throne, hailed him as Shah Jehan (the King of the Universe), but he assumed the more modest title of Gheias-ood-Deen. — The reign of Khoosrow lasted only five months.

To face page 401. Vol. I.]

THIRD TARTAR DYNASTY OF THE KINGS OF DEHLY, ENTITLED TOGHLUK.





GHEIAS-OD-DEEN TOGHLUK.

New ministry. — The King's eldest son is sent with an army to Tulingana. — Wurungole besieged. — Disaffection of the officers. — Dispersion of the troops. — Retreat of the Prince to Dehly. — A new army collected. — The Prince proceeds a second time to Wurungole, which is taken. — The Raja and his family sent to Dehly. — The Prince proceeds to Jajmurgur — returns to Wurungole, and proceeds to Dehly. — The King leaves his son in Dehly, and proceeds to Bengal — invades Tirhool — returns towards Dehly — is met by his son at Aghhanpoor. — A temporary building is erected by the Prince for the King's reception. — The building gives way, and the King and some of his attendants are killed.

BOTH the ancient and modern historians of Hindoostan have omitted to mention the origin of this Prince, so that in fact we have no satisfactory accounts of his pedigree. But the author of this work, Mahomed Kasim Ferishta, when deputed by his sovereign, Ibrahim Adil Shah of Beejapoor, to the court of Jehangeer Padshah, then at Lahore, took pains to enquire from certain persons in that country, well read in Indian history, what they knew of the origin of the Toghluk dynasty. They all agreed that no written authority existed on the subject, but said that it was generally believed, according to tradition, that the name of the father of Gheias-ood-Deen (the first of the family who ascended the throne of Dehly) was Toghluk, and



that he was a Toorky slave of Gheias-ood-Deen Bulbun; that he married a woman of the Jut tribe (the cultivators of Lahore and its vicinity), and that she was the mother of Gheias-ood-Deen Toghluk. The author of the Moolhikat says that the name is properly Kootloogh, from whence is derived Kootloo, but that Toghluk is a vulgarism.

When Gheias-ood-Deen Toghluk ascended the throne, he regulated the affairs of the government, which had fallen into disorder, in so satisfactory a manner, as to obtain general esteem. He repaired the old palaces and fortifications, built others, and encouraged commerce. Men of genius and learning were invited to his court: a code of laws for the civil government were framed, founded upon the Koran, and consistent with the ancient usages of the Dehly monarchy.

Mullik Fukhr-ood-Deen Joona, the King's eldest son, was declared heir-apparent, with the title of Aluf Khan, and the royal ensigns were conferred on him. The King's other four sons were, Beiram, Zuffur, Mahmood, and Noosrut. Beiram

A. H. 721.

A. D. 1321.

Abia, who had so effectually aided the King with the army from Mooltan, and whom he now adopted as a brother, received the title of Kishloo Khan, and was appointed his lieutenant over the provinces on the Indus. Mullik Assud-ood-Deen, one of the King's nephews, was appointed Barbik, and Mullik Baha-ood-Deen, another nephew, was appointed Aariz-ool-Moomalik, with the province of Samana for his support. Mullik Shady, another nephew, who was also the King's son-in-law, was made vizier. Mullik Boorhan-ood-



Deen, received the government of Dewgur, and his adopted son, Tartar Khan, the government of Zuffurabad.

The King, meantime, stationed troops on the Kabul frontiers, and built forts to protect his dominions from the incursions of the Moguls, which so effectually answered the purpose, as to prevent his being troubled by these invaders during the whole of his reign. In the second year after his accession, the Prince Aluf Khan, the King's eldest son, attended by some of the old nobles, with the troops of Chundery, Budaoon, and Malwa, was despatched towards Tulingana. It appears that Luddur Dew, the Raja of Wurungole, during the late disturbances, had refused to send his tribute, and the province of Dewgur had also relapsed into disaffection. The Prince Aluf Khan advanced accordingly into those countries, and plundered them in every direction. Ludder Dew opposed the Mahomedans with spirit, but was in the end obliged to retreat into the city of Wurungole, which Aluf Khan immediately invested.

The siege was carried on with great loss on both sides; but the works having been lately strengthened, no practicable breach could be effected. The Moslems, meanwhile, on account of the hot winds and severe weather, were seized with a malignant distemper, which swept away hundreds every day. Many became desirous to return home, and to this end spread false reports through the camp, which threw universal consternation over the army. No advices having been received for above a month from Dehly, one