

PREFATORY REMARKS BY THE AUTHOR, MAHOMED MASOOM.

“BE it known to the hearts of those having knowledge : this book is such, that by it is shown how Sind was conquered ; also how the Muslims fought with the Kafirs of the country ; also how, and for how many years, the agents of the Khaliphs, Buneo Oomaiyuh and Buneo Abbas, governed it ; likewise how the Hakeems, who succeeded these agents, ruled over it. There is also described in this the government of the Urghooneeyuhs, and the times of their rule, their battles, the districts and towns which they took, and all that they did till the time of their departure ; after which the country came into the possession of Julal-ood-deen Mahomed Akbar, Badshah ; and it is also shown who of his Ameers came to Bukkur, Sehwan, and Tatta.

This book is divided into IV. Chapters.

In the I. Chapter, is mentioned the conquest of Sind, and the times of the government of the agents of the Khaliphs, Buneo Oomaiyuh and Buneo Abbas.

In the II. Chapter, is mentioned the Kings of Hindoostan, in whose agents' hands the government of Sind was placed ; also how Soorah and Summah governed it.

In the III. Chapter, is mentioned how the Urghooneeyuhs ruled this country.

In the IV. Chapter, is shown how this country came into the hands of Akbar Shah, and what Ameers and Hakeems were appointed to, and came to govern, this country, by and from him, till the date of the commencement of this book.

This book is named “THE HISTORY OF SIND.”

God is the giver of help to all ; all have confidence in Him !

Praise is due to the Ruler of all the world ; by whose wisdom the good of the people of the earth is secured by the justice of kings, the proof of which is, that if there were no kings in the world, of course some men would devour each other !

“ God is such, that there is no other like Him. .

“ By His omnipotence, He is King above all other kings.

“ He is such a God, that there is no other like Him.

“ Everything on earth gives evidence that there is a God.

“ He has given the arrangement of things on earth to kings.

“ He has given the justice of kings to be the ornament of the world.

“ If there were no kings on earth, this world would become desolate by misfortunes !”

Offer sincere prayers to Mahomed !

The elevation of the flag of Mahomed's prophecies is known from the following :—

“ I was the Prophet when Adam was in the earth and water !”

The high flag of his prophecy is known from this :—

“ I do not send you, were it not for mercy to the world !”

The blessing of God on him, his family, all his friends, and his posterity, as long as the world exists, until the Resurrection :—

“ Mahomed's existence comes from the first. By his kindness the world was created.

“ All the world, he took, and to heaven, by his majesty.

“ For upon high heaven he beat five Nobuts.

“ Earth and heaven ; honour is from him.

“ His exaltation exalted the world.

“ To the foundation of religion he gave such strength, that it will flourish to the last day !”

The Writer of this Book, Mahomed Masoom, whose Titular Name is Namé, the son of Sufae Hoosainee.—The original place of residence of my father is Tirmaz ; his house and tomb are at Bukkur ; related to Syud Sher Kulundur, the son of Baba Husun Abbal, who was born at Subzwar. He lived and was buried at Kandahar. It has been my intention for a long time to write a short account of the conquest of Sind, describing the doings of the Hakeems of that country, and to gather and select such information as I could obtain ; but on account of bad fortune, and the displeasure of Heaven, there was all the will, but the power was wanting. Everything takes place at its proper time ; therefore it was delayed until the days when I wrote it on account of my son, the cooler of my eyes, the flower of my heart, Meer Boozoorg ! O God, make him after yourself ! On his account I wrote this book. Another final cause of my writing this book was, that by reading it my son may learn what the good men of old did, that he may know what is good, what is bad ; that which is advantageous, that which is the contrary ; so that he may follow the paths of good men ; that, following the ways of good men, by that means he may avoid the ways of bad men. From God we obtain the completion of our wishes, protection, and assistance !”



THE HISTORY OF SIND.

CHAPTER I.

THE CONQUEST OF SIND.

IN this appears the ordering of the Musulman armies from Bagdad to Sind, in the time of the Khaliph, the son of Abdool Mulik, and the circumstances of the wars of the Musulmans with the Kafirs; also the times of the governorship of the agents of Bunec Oomaiyuh and Bunec Abbas, Khaliphs.

It is proper to give the greatest praise to the glory of the Maker, that He has made a difference in the attributes and natures of men; and the intentions of the heart He has made different in the hearts of kings: from some of these kings injury comes upon themselves, and others send their good deeds in advance!

Men of understanding will know, that all historians are agreed that Sind was conquered in the Khaliphat of the son of Abdool Mulik, by the exertions of Hujjaj the son of Yoosof Sukafec, as Ali the son of Hamed, the son of Aboo Bukur Koofec, wrote in the Chuk Namé, which is a history of Sind. The writer of this book has omitted to include that which was useless in that work; he takes out only that which is useful and necessary.

A SUMMARY OF THE LIFE OF THE SON OF ABDOOL MULIK.

Some historians say that the son was an oppressor: a few think he was such; but the greater number say, that of all the Bunec Oomaiyuh Khaliphs he was the most excellent, because he made the Jooma Musjid at Damascus, that is called the Bunec Oomaiyuh Musjid; and in the Goozeeduh history it appears that he spent 1,000 Dinars six times over on this Musjid, and that every day 1,000 men were employed on this building. At Medina he enlarged Mahomed's Musjid, and in Jerusalem he built up anew the Musjid Aysa, and those who were blind he fed in charity; those who were holy men he selected from the crowds,

were obedient to him, the nobles and plebeians were under his control. The boundary of his country extended in an Easterly direction to Kashmere and Kanoge, to the West to Mukran and the sea side (Daiwul, now called the Tatta and Luherce Bunder); to the South to Surat and Diu Bunder; to the North to Kandahar, Sejistan (Schwistan), the Sooliman Mountains, Karmania, and Keekanan. He divided this country into four divisions; in each division he placed a friend as governor, and he fixed upon Alore as his own place of residence. For a long time he reigned over this country in such a manner, that no one was rebellious; all obeyed his orders.

Suddenly a large Persian force from the King Neemroz came to Kuch and Mukran, by the way of Karmania. After looting those countries, and taking many prisoners, they returned. When Suheeris heard of this, he prepared a large army, and went to Kuch and Mukran, sending word to King Neemroz, who, also getting ready, went to fight him. In a few days they met, and fought from the morning till midday. At the end, Neemroz was the conqueror. He defeated the Sind army. As these were retreating, a Nawuk (a sort of arrow) struck Suheeris in the neck, and he died. The army of Neemroz looted the enemy till midnight, when they proceeded to return. The Sind army, which was dispersed that night, collected and went to Alore. When they got there, they all agreed to place Rais Sahsec (the son of Suheeris) on the throne. He gave great festivals, distributing in charity much gold and pearls. He made no alteration in the mode of ruling the country: he governed with justice. He had a good disposition, treating all with kindness: full of mildness and humility, as he sat in judgment he displayed these qualities. All his subjects were very happy under his rule. After he had reigned one year, he took his army for exercise, and went to see the districts of his country. Wherever he found any disobedient, he took them out by the roots.

When he had satisfied himself with regard to the state of his country, he came to Alore, and he and all his people lived very happily.

He made four laws, relating to the country, and to property:—

The first Law, on the Army.—“To whom pay is due, he receives it at once; there must be no delay.”

The second Law, on the Ryuts.—“The proper rent which is fixed is to be brought by the Ryut in three instalments, without his being sent for. The sign of his great justice is this, that the Ryuts are ordered to be excused paying duty on grain, and money, on condition that they build six forts—Alore, Schwistan, Ooch, Mattehlah, Mode, ~~Str. r. c. s.~~” These were built of mud, and some of them are standing at the present time.

The third Law, on the Merchants.—“Whatever tax has been fixed on these, they are to pay it to the collector of taxes, without his asking for it.”

The fourth Law, on the Trades.—“Whatever duty for the Sirkar is imposed upon each of these, they have done it.”

Rais Sahsee had a Wuzcer, by name Rais Ram, to whom he gave the reins, placing everything, large and small, in his hands. In all his arrangements he displayed such tact, that the most minute thing did not escape him. On this account, Rais Sahsee was at his ease, spending his days and nights in the bedchamber of happiness, and passing his life there. If at any time there were matters of consequence, or if any letters came from the rulers of the boundaries, then Rais Ram, going to the door of the Harem, represented it.

One day Rais Ram had an assembly, at which many Bramins and men of genius were collected. In the mean time a very handsome, clear-spoken, eloquent young man came in. Those who composed the assembly were astonished at the eloquence of his tongue. Asking him from whence he came, and what his name was, he said his name was Chuk, that his father's name was Seclaj (Seclaj was a Bramin of note in that city). Rais Ram approved of his conversation, taking him into companionship, giving him great presents; and he took him to assist him in the affairs of the State. He was well versed in accounts, clever in speaking and writing the Hindce language. Day by day he attained great knowledge in the business of the country, and property, and his arrangements in these were very good. His good fortune was so great, that he conducted all the duties of the Wuzcer; the name of Rais Ram alone remained. Suddenly, Rais Ram was prostrated with sickness. At that time Rais Sahsee gave a festival in his Harem: he was sitting there very happy. In the mean time many letters came from Daiwul, which, being very important, the Chobdars went and at once gave them to the king. He was unwilling to rise, so he gave orders for a curtain to be placed before the throne, and to summon Chuk. The queen then remarked that he (Chuk) was a Bramin—why have a curtain with him; it is better to have him as it is. Chuk approached the king's throne, offering benedictions, and scattering praises. He then read the letters which had come, and making known their contents, the king gave his replies. He (Chuk) then wrote such a letter, that on hearing it the king presented him with a valuable Khilat, giving directions, that when any business of importance occurred, he should bring it into the Harem. But from seeing him the queen had become distracted. Wishing to have a meeting with him, she sent a procuress to Chuk, acquainting him with her heart's desire. He stood on the ground of denial, saying he was a Bramin, and could not commit such perfidy, particularly in

the king's house, from which there was fear for his life, and the destruction of his family. But the god of love was strong in the breast of the queen. On this account happiness left her heart, and from unhappiness she rolled about like a half-killed bird. In a short time this matter was known to every one. Some tale-bearers mentioned it to Rais Sahsee: he replied that Chuk was a faithful Bramin, and would not commit such an act. In short, matters remained in this way some time. Rais Sahsee then became sick: many doctors did all in their power, but without effect. The queen then saw that the king would die, so she sent to call Chuk. When he came, she told him of the condition of Rais Sahsee, and to get him (Chuk) named as vicegerent, formed this stratagem: calling all the Chobdars, she told them that it was Rais Sahsee's order that they should make it known to all, that there would be a grand Durbar the following day, when all, great and small, must be present. On the morning of the next day, the queen gave orders that Rais Sahsee's throne should be placed in the Hall of Audience, and it was done as she directed. The Chobdars, being instructed by her, then went and told the people that the king said, that in consequence of weakness he was unable to come forth; for this reason he had put Chuk in his place, having given to him the royal seal. Helpless, all the people obeyed this order, and a few days afterwards Rais Sahsee died. Then the Rane, calling Chuk, said: "The time has now come when we can be one; we must arrange to get rid of those who may not approve of this." Chuk replied that he was willing to do as she wished. The queen said: "Rais Sahsee has no son, but there are many of his relations who will lay claim to the heritage of his country and property: it is better to make arrangements before they do so." She then instantly collected fifty chains, which she had placed in one of the rooms of the Harem. She then sent word separately to each of the relations of consequence, that Rais Sahsee was calling them to bequeath his country. Such of these as came, and went inside, were seized, and made secure with the chains. Having done this, she gained confidence, and calling the more humble relations, she said to them: "Those who were perverse towards you I have in confinement; such of you as destroy any of them shall become the masters of their property." They each killed such as had been unfriendly towards them; the whole were destroyed. After this, the following day the queen had the coffin of Rais Sahsee taken out, and, according to custom, burnt his remains; and Chuk succeeded him as king.

**THE PLACING OF CHUK ON THE THRONE OF THE KINGDOM, AND HIS
MARRIAGE WITH THE QUEEN.**

When Chuk, with the concurrence of the Ameers, sat on the throne

of the kingdom, he opened the doors of the treasury, announcing to all that largess would be given. He made the nobility and the mobility rich, so these became his, obliged by favours; he increased the pay of the army, and he lowered the rents of the Ryuts—on this account cultivation increased. He married the queen according to the forms. When the news of this went abroad through the country, the relations of Sahsee about Jodhpoor and Jetpoor prepared to attack the country, to obtain their heritage. They collected a large force, and made arrangements for fighting. The chief Sirdar of this army was Rana Muhurut. When this force got near Jaisulmere, he (Rana Muhurut) wrote a letter to Chuk, saying: "You are a Bramin, and not calculated to be a king; you will not be able to fight: for you it is more fit that you go and sit in a corner, and do not bring yourself into a field of battle." Chuk, taking this letter to the queen, explained its contents to her, saying—"A very strong enemy has come; what is your advice?" The queen said—"Men are best acquainted with the councils of war: if you are afraid, give me your clothes, and you shall take mine; then I will go to fight the enemy." Chuk, becoming ashamed, bent his head downwards. At that time the queen said: "Great wealth and much hidden treasure came to you; it is proper that you now give it to the people, that they may be your well-wishers, and all shall come beneath your crown." Chuk, upon this, again opened the treasury, giving much money to the troops, preparing them for war. He also put in proper order a field of battle. By this time Rana Muhurut approached Alore. Chuk, hearing of this, took his army to the field of battle. The two armies fronted each other. Then Rana Muhurut, raising his voice, exclaimed: "O Chuk! why do you bring this force to be destroyed? The dispute is between you and me; it is better that we both come into the plain and fight with each other: if you kill me, you will obtain your desire—all who are with me shall become yours; if I am victorious, the country and property shall be mine." Chuk agreed to this—the foot of his bravery was in front. Rana Muhurut, advancing in front of his army, dismounted from his horse. Chuk likewise got down from his horse, giving orders to his stirrup-holder to bring his horse gently after him. When the two drew near each other, and were thinking of drawing their swords, at that moment the stirrup-holder brought up the horse, and Chuk, quickly mounting, drew his sword, and slew Rana Muhurut—with one blow his death came. The army of Rana Muhurut, seeing this, the thoughts of flight entered their breasts, and they fled. Chuk pursued them, killing great numbers; those who escaped might be counted. Chuk, returning that day, halted on the field of battle. The day following, the people of the city dressed up the town, and Chuk came into Alore with great state. From that time he became the sole ruler of

the kingdom, and property. That same year, taking his army for exercise, he visited the limits of his country. Seeing that all was settled, he became free from apprehension, and, coming to Alore, he remained there. Chuk had two sons by the queen—one called Daher, the other Daher Seyn. He had also a daughter by her. Some years after this, Chuk folded up the carpet of his life, and his eldest son succeeded him.

THE ASCENDING OF THE THRONE OF HIS FATHER BY HIS SON DAHER.

When by universal assent Daher sat on the legitimate throne of his father, he followed the path of justice. By giving much money to the troops, and by protecting the Ryuts, he pleased them. All the people of the country bowed their heads on hearing his orders; they girded the waist-belt of obedience around their loins. When he had been on the throne one year, Daher went to the east country. On the eastern boundary he placed a man in whom he had confidence, and setting his mind at ease, he went to Jetpoor. From thence he went to the west, where he did that which he had to do, and then he came to Braminabad, stopping there some days, and leaving his younger brother, Daher Seyn, the son of Chuk, as its governor. He remained six months on its boundary, making friendship with the Governor of Karmania. He then returned towards Alore. When he drew near Alore, the great and small of the city came in front to meet him, and to offer their congratulations to him, on his return. They made their obeisances, and he distributed largess amongst them. The Bramins and astrologers were present, and discovering the fortunate hour for the king to enter the city, made it known to him, saying—"We have seen your fortune, and that of your brother, as also that of your sister: now, in the future fortune of you and your brother there is no bad presage, but in that of your sister Bacc Rancee, it appears that she will be the wife of the man who will be the king of this country, and this throne, and she (Bacc Rancee) will not go out of this city." Rais Daher, on hearing this, became much oppressed. In the end, he entered the city. For many successive days he held Durbars, and putting in order the affairs in the neighbourhood of the throne, he became at leisure; but when the thorn of the astrologers' word pricked his heart, he was unhappy. He again called the astrologers, asking them the situations of the good and bad stars, and the fortunes of his sister and brother. The astrologers showed him their exact state by explanations. Rais Daher, all his father's ministers, and his men of note, came before the astrologers, laying before them the carpet of inquiry, saying: "It is a very difficult matter to part with country and government: to my understanding it would seem that I should take my sister in marriage—thus my government will remain in my hands, and no dissensions will arise in the country."

Immediately on hearing^o this, his relatives turned away their heads, vehemently exclaiming, and calling out, saying—"Never go near to such a desire, for by such means a spot will come upon our family; the whole world will curse and reproach us; they will turn us out of our religion, and from under our laws: besides, from this there will be such dissensions in the whole country, that they will never be allayed." Rais Daher did not approve of what they said. A few days after this, Rais Daher, summoning his nobles, got them to be of his opinion, and then they agreed to give his sister to him in marriage. After this, on a certain night, Rais Daher collected the Bramins secretly in retirement, and, according to the custom, he tied with a knot the corner of his sheet to the corner of that of his sister; they then both walked in a circle round fire, and, ascending, sat on the throne. Rais Daher then drawing his sword, he saw both their faces on the blade. He then gave away much gold and pearls. They remained there the whole night, but there was no consummation of the marriage. When the day broke, Bacc Rane was taken to her house. When his brother Daher Seyn, at Braminabad, heard of what had taken place, he wrote a letter to him, full of cursing and reproaches, saying: "I have heard that you have committed this bad act; you have given the name of our family to the winds." Rais Daher wrote to him thus in reply: "To avoid the predictions, this has been done by me; if it had not been for these, I would never have agreed to such a bad act." Daher Seyn wrote another letter, saying—"Leave this business alone." Rais Daher said in reply—"It is impossible to turn our destiny by deliberation." After this, the custom of writing letters was left alone, and the fire of enmity began burning between them. Daher Seyn placed the thoughts of fighting with his brother before his mind. He prepared a large army, and went with it towards Alore. When this news reached Rais Daher, the sweat of his anger broke out on his body: he collected a large force, prepared a battle-field, and looked for his coming. After waiting for some days, he went to the jungle to hunt. Some days after this Daher Seyn approached Alore. He was anxious to get into the fort at once; but the people of the city shut the gates, taking their fighting weapons in their hands. Some men then went between, and induced Daher Seyn to desist, showing him a place for his camp to the eastward of the town. They also sent a man to Rais Daher, to give him the news of the arrival of Daher Seyn; on hearing which, Rais Daher left his hunting, and quickly returning, reached the fort. The next morning, he had prepared all the requisites for a feast and for a dwelling, sending them to his brother by his men of consequence. Daher Seyn rejected these, and sent them back, turning his head from the agreement to accept them. In the afternoon, his mother, and the nobles of the city, went

to visit Daher Seyn, comforting him by counsel, saying: "Sensual pleasures were not the intention of Rais Daher, but that he had adopted this stratagem to escape from the imagination of misfortune, which the artrolôgers had foretold in the fortune of Bae Ranee. All approved of this excuse; do you also agree to it, leaving the jungle of your brother's enmity, and turning your heart to obey his orders, as formerly." Daher Seyn agreed to what his mother and relations said, and on the following day, mounted on an elephant, he went underneath the fort, and standing opposite the palace of Rais Daher, made his Salaam, and showed his respect for him. Rais Daher called him inside. Daher Seyn replied, that he had sworn an oath never to enter his house, nor to sit down with him, adding—"if you will come to me, and do me the honour to sit by me, it will be kindness." Rais Daher was anxious to go at once to meet him, but the time was unseasonable, so he determined on the following day for the meeting. In the morning Rais Daher went out with many people to meet his brother. When Daher Seyn heard of his approach, he went forth to meet him in front, and when he was close to him, he dismounted from his horse, and kissed his (Rais Daher's) foot. Rais Daher also did such acts of kindness as are usual between brothers: getting off his horse, taking him in his embrace, kissing him on the face and head, and taking his hand, went inside the tent. They sat talking together for some time, laying open particular subjects. In the afternoon Rais Daher returned to his house, and after he had left, signs of fever were felt on the body of Daher Seyn. These increased every minute to such an extent, that blisters came over his whole body. On the fourth day he quitted the house of sickness, going to that other country where sickness never comes. When the news of his brother's death reached Rais Daher, he became very sorrowful; and quickly getting up, hastened to the place where he was, sending messengers on in front, to find out the true news, and come and tell him. When these arrived at the tents of Daher Seyn, they saw the princess with her head uncovered. The attendants took the messengers inside the curtain, and lifting the covering from off the face, displayed the corpse. Upon this, seeing he was dead, they cried out loudly, running to meet Rais Daher. Rais Daher, uncovering his head and feet, entered the tent of his brother, and, lifting up his body, took it to the place set apart for the purpose of burning their dead, and there burned it. He performed all the necessary mournings, and after these, he went to the place of residence of Daher Seyn, at Braminabad. Taking away with him all his (Daher Seyn's) servants, and leaving those of his own in whom he had confidence, he returned, and came back to Alôre.

For many years he held the reins of government in his hands, with absolute power,

THE RELATION OF THE CONQUEST OF SIND BY AMEER IMAD-OD-DEEN MAHOMED, THE SON OF KASIM SUYFEE; AND THE DESTRUCTION OF RAIS DAHER.

Kazeo Ismael, the son of Ali, the son of Mahomed, the son of Moosa, the son of Taiee, has written as follows of the history of Sind. That in the Khaliphath of the son of Abdool Mulik, Hujjaj, the son of Yoosoof Sukfee, sent Mahomed the son of Haroon, with a body of men, from Darul Islam (the Mansion of Islamism), Bagdad, to Mukran. This force took all the country around Mukran, and about the sea side. It was also their intention to take Sind. On this account, they were always inquiring about the people of that country; and those people who had formerly come from Bagdad to buy slaves, and other things, and who had escaped, as I have previously mentioned, these were with them; they were their guides. In short, in the year Hijree 92 (A. D. 710), Mahomed the son of Kasim (the cousin of Yoosoof, and the son-in-law of Hujjaj) left Bagdad with a very fine army, to take revenge on Sind. He came to Karmania, where he halted a short time, to prepare the arms, set the army in order, and get ready the implements for opening forts. He then came to Kuch and Mukran. From thence he intended to take Sind. When the news of the approach of the Mahomedan force reached Rais Daher, he proposed to go to the borders of Mukran to fight them. His nobles said: "This is an Arab force; they have come on account of the enemies of their religion: it is right to be patient. If they make excursions here and there, and in this way leave our country, it will be good; if not, we must deliberate, and it will be necessary to give them much money from the treasury, to save our country from their mischief." Rais Daher approved of this advice, deferring his march until they (the enemy) came to Neerunkot,* where they set a light to the war, surrounding the fort, and after much fighting they were victorious, slaying many Kafirs. The remains of the sword fled, turning their heads to Alore. The Mahomedan armies, with victory, turned the bridle of their intentions to take Tatta. In a short time they subjected Tatta, and taking out the Musulman prisoners, sent them to Hijaz (Arabia). From thence, proposing to go to the royal residence of Alore (Darul Moolk Alore), they came to Schwistan, where there was so much fighting that it is not possible to describe it. In short, the Kafirs were the victors in two battles; but in the third fight the wind of victory struck the tassels of the Mahomedan flags, and the Kafirs, being overcome, fled. Mahomed Kasim, after taking the fort of Schwistan, made

* When Neerunkot became ruinous, it was rebuilt by Myan Goolam Shah, the son of Myan Noor Mahomed Abbasee, in the year Hijree 1180 (A. D. 1766), and he gave it the name of Hyderabad.—*Translator*.

down. At this time, the Musulmans were shooting arrows, and of these one arrow struck Rais Daher in the throat. The bird of his life, being freed from the cage of his body, flew away. This took place at that time when the sun had set. When Rais Daher was dead, those Bramins who were in the litters on the elephants behind him took him out of his seat, and hid him in the mud, and then they fled towards the city. But the Musulmans had so securely guarded the approaches to it, that, if a bird had wished to go there, it could not have done so. Thus these Bramins were endeavouring to pass, when by chance they fell into the hands of Kais, who secured them. Kais intended to kill them, but they begged for quarter, giving intelligence of the death of Rais Daher; so he gave them quarter.

At that time, some people of the force brought the two slaves who were in the litter with Rais Daher to Mahomed Kasim. On seeing them, it came into his mind that Rais Daher had escaped. With this idea, he gave orders to have it proclaimed to the troops, that "Rais Daher the accursed had got away, and that it was not known that he was dead: therefore that by no means they (the troops) should occupy themselves in plundering, lest he comes and takes us by surprise." At the time of hearing this proclamation, Kais took the Bramins to Mahomed Kasim. When he heard their news, he said—"God is great!" (Allah-ho-Akbar.) On the troops hearing this, the exclamations of those who fight against the infidels reached the heavens. Mahomed Kasim, taking a few brave men, went with the Bramins to near the water. He ordered the body to be taken out, and when it was taken out, he had the head cut off, and placed it on the point of a spear. He first showed it to the slaves, who, recognising it, said it was the head of Rais Daher. Mahomed Kasim gave orders to his forces to stop all around the fort, and it being the night of Friday, the men of the army kept awake, spending it in prayer, and calling upon God.

When it was morning, Mahomed Kasim sent the head of Rais Daher, with the two slave girls, in front of the gate of the fort, the people of which, seeing it, denied it. When the news reached the ears of Rais Daher's wife Ladhee, she instantly ran to the gate, and asked the slaves concerning Rais Daher. These, weeping, pointed out his head, on seeing which she threw herself off from the gateway. There was then great lamentation through the fort, and the Kafirs, being helpless, opened the gates.

On that day, which was Friday, the 11th of Rumzan, the Mahomedan army entered this fort; and Mahomed Kasim took possession of the treasure, and all the hidden wealth; the army and servants giving them in charge to Kais.

In the court-yard of a temple the Musulmans made a pulpit, a

sermon was read, and then prayers. In the beginning of Shuwal, Mahomed Kasim took an inventory (written) of the treasure, and property of all sorts, also of the prisoners, and sent the whole in charge of Kais, with 200 horsemen, by the way of Kuch and Mukran, to Darul Islam (Bagdad). Hujjaj, hearing of this, was exceedingly happy, and he sent everything on to the Khaliph in Syria. When Kais reached the Khaliph, and gave him the news about Rais Daher, and all concerning the fights and victories, separately, he became very happy, and presented him with a sumptuous Khilat, and a valuable present for Mahomed Kasim; and he wrote him a Firman, saying: "It is not proper for the armies of Islam to be content with the conquest of Sind alone; they must now proceed to the countries to the east. It is necessary for you to take possession of all the territory held by Rais Daher." When this Firman reached Mahomed Kasim, he marched to Braminabad, and, conquering it, he settled the taxes of the people of Sind.

The Bramins he placed, as before, in charge of the revenues, and appointed them to listen to suits of law.

The Summah people, who resided about Loharee, collected, and came to Mahomed Kasim, with drums beating, and blowing horns. He, inquiring who these were, was told by the Bramins that they were a tribe of the country, and that it was customary with them, on approaching the ruler, to go in this way. Mahomed Kasim, fixing a settlement for them, gave them their leave.

Then the Lobarees, the Suhtuhs, the Chundars, the Machees, the Halas, the Ghorachas, also came bare-headed and bare-footed, through the introduction of Abee, the son of Abdoor Rayman, Suhleete, to Mahomed Kasim, for safety. He gave them protection, issuing orders, that upon these people should rest this business, "that whenever any Musulman went from this to the residence of the Khaliph, or when any should come from thence to Alore, these should show them the road."

In the beginning of the year Hijree 94 (A. D. 712), the sons of Rais Daher collected some men in the fort of Sekunder (this was a strong fort), and from this they looted the villages of Sind. When this news reached Mahomed Kasim, he went there, surrounding the fort. After some time, there was great distress from a scarcity of provisions; there was nothing to be got to eat but flesh alone. Mahomed Kasim then sent a good man to the sons of Rais Daher, telling him to say, that if they wished for his friendship, he would give it to them. They sent back for answer that they were certain that Rais Daher was still alive, and that they expected he would shortly come with an army from Hindoostan to take his revenge. When Mahomed Kasim heard this, he ordered the wife of Rais Daher to be brought from Alore to her sons, when this absurd idea would leave them. She was brought, and sent

of repentance ; then the fire of anger became alight in his breast. He gave orders—the two girls were tied to the tails of two horses, and after having been dragged round the city, they were thrown into the Dijlah (the Tigris).

Mahomed Kasim was buried at Damascus. It is said, that two years after the death of Mahomed Kasim, the people of all the countries he had conquered refused to obey orders ; only those from Daibulpoor to the salt sea remained under the hands of the agents of the Khaliph.

In the year Hijree 96 (A. D. 714), Khaliph Wulleed went to the country of heaven, and his successor, Sooliman the son of Wulleed, sat on the throne of the Khaliphat. He sent Ahmir the son of Abdoola as the Governor of Sind.

After the death of Sooliman, Murwan the son of Mahomed, whose title was Kadir Billah (the Strong by the power of God), succeeded to the Khaliphat. He sent Abdool Khuttab to take the government of Sind.

In the year Hijree 133 (A. D. 750) Abdoola the son of Mahomed, the son of Ali, the son of Abdoola, the son of Abbas (commonly called Sifah), having taken the Khaliphat from the Khaliph of the Buneo Oomaiyuh, became the first Khaliph of the Buneo Abbasee. He sent a force from Darul Khaliphat to Sind, which drove the agents of the Buneo Oomaiyuh out from that country.

Four years after this Junfur Munsoor Abbasee sent an army to Hindoostan ; and in the year Hijree 170 (A. D. 786) the Khaliph Haroon Reshid, the son of Muhdee, sent Abool Abbas to govern Sind, who stayed there a long time.

END OF CHAPTER I

CHAPTER II.

A RECITAL OF THOSE KINGS WHO, AFTER THE GOVERNMENT OF THE AGENTS OF THE KHALIPHS OF BUNEE ABBAS, RULED THE COUNTRY OF SIND.

The historians have written, that after the monarchy of all of the denomination Buneo Oomaiyuh, the agents of the Khaliphs of Buneo Abbas, having come to Sind and Mooltan, held the government in the time of the Khaliphs Hurroom and Mamoon. A portion of the country of Hindoostan came into the hands of their agents.

At the termination of the rule of the agents of the Khaliphs of Buneo Abbas, came the time of the Khaliphah of Kadir Billah Abool Abbas Ahmed, the son of Ishay, the son of Mooytedir Billah.

In the middle of the month of Rumzan, in the year Hijree 410 (A. D. 1019), Sooltan Mahomed Gazeo left his seat of government, Ghuznee, to take Hindoostan. On reaching Mooltan, he took it, also Ooch, dismissing the agent of Kadir Billah. He appointed the Wuzeer, Abdoor Ruzay, to take a force to conquer Sind. In the year Hijree 417 (A. D. 1026), he (the Wuzeer) had arranged everything at Bukkur, and departed for Sehwan and Tatta, from whence he sent away many Arabs. Those who had families, and those of learning, he placed in the law offices, and having done this, he settled their rates of pay.

When, in the year 422 (A. D. 1030), Sooltan Mahomed Gazeo died, his son Sooltan Musnood, brought up in the ways of God, sat on the throne of Ghuznee. He took into his hands all the hereditary possessions of his father, as well as Hindoostan and Sind. The people conveyed to Ghuznee the yearly tribute of produce and property, which had been laid upon them, as by custom. When, in the year 433 (A. D. 1041), he left this transitory world, and turned his face to the world of life, his son, Sooltan Mondood, adorned the throne of the kingdom, by sitting upon it. He took into his hands all the hereditary possessions. In the year 441 (A. D. 1049), turning his face to the world of futurity, Sooltan Mujdood succeeded him, who held all the hereditary lands. When the angel of death sought to take his life, then at Lahore, the apparatus of his being was taken to heaven.

After him, the turn of sovereignty came to Khoosruwi Moolk (he was of the family of the Kings of Ghuznee). The cup of prosperity remained with him for a long time; till the year Hijree 583 (A. D. 1187,) when Sooltan Ghuyas-ood-deen Ghoreo came to Lahore with conquest, and,

taking prisoner Khoosruwi Moolk, sent him to be confined at Ghuznee. After this, if any of the family of the Kings of Ghuznee came into the hands of Ghoree, he gave them to drink the sherbet of death.

**AN ACCOUNT OF THE SOOLTAN SHUHAB-OOD-DEEN MAHOMED, THE SON OF
SAM GHOREE.**

After Sooltan Ghuyas-ood-deen had turned his face from Hindoostan, and reached Khorasan in the year Hijree 599 (A. D. 1202,) he died at Herat. He was buried in the tomb which had been made for him in the Jooma Musjid of that city.

In this good garden, two doors are placed. These two doors are not closed. You come in at one door of the garden, and you go out at the other door.

In the year Hijree 591 (A. D. 1194), Sooltan Shuhab-ood-deen (the brother of Ghuyas-ood-deen) came to Hindoostan with an army, as the vicegerent of his brother. He took Mooltan and Ooch, and he sent a force, under Kooth-ood-deen Abeek, to take Sind, who, having in three months taken possession of all that country, and leaving Sasfool Muloog there, he went towards Delhi. Shuhab-ood-deen was at that time marching gently from Mooltan to Hindoostan. He took all the forts and cities as far as Delhi (the seat of the government of Hindoostan), which he conquered, and from that date Delhi became the royal residence.

Shuhab-ood-deen, appointing Kootub-ood-deen as his successor, went to Khorasan. In the mean time, the news of the death of his brother Sooltan Muz-ood-deen reached him. At hearing this he was very sorry, and at once pushed on. After reaching Ghuznee, he issued orders to all his troops to prepare everything requisite for three years, to go to Toorkistan. He then heard that a body of men of the Khokur tribe was on the road of violence near Lahore. Thinking it best to root these out, he marched in that direction, and after killing numbers of them, as he was on his return, he fell a martyr to the knife of one of the Khokur robbers, at Doomyuk encampment.

Shuhab-ood-deen, the king of earth and water—from the beginning no one had been like him!—he fell a martyr on the 3rd of Shuban 602 (A. D. 1205). It occurred at Camp Doomyuk, on the Ghuznee road.

His reign to the time of his death was thirty-two years and some months. He only left one daughter as his heiress. It is said that he had collected vast treasures of gold, silver, and precious stones. Of this there were five hundred maunds of diamonds, the most valuable of all stones—from this may be inferred the quantity of other treasure. He came to Hindoostan nine times: he was beaten twice, the other times he was victorious. He was a just king, fearing God, kind to the people, giving honour to the learned and good, and full of charity.

AN ACCOUNT OF SULTAN KOOTB-OOD-DEEN ABEEK.

Sultan Shuhab-ood-deen, leaving Kootb-ood-deen Abeeek in his place at Delhi, marched towards Khorasan. On the news of his death reaching Kootb-ood-deen, he raised the royal standard, and read his own name in the sermon (Khootbah). From that date he was styled Sultan Kootb-ood-deen. The whole country of Hindoostan and Sind came into his hands, and thus they remained until the year Hijree 607 (A. D. 1210), in which year, at Lahore, he was engaged in games on horseback in the plain, when, being thrown from his horse, the ready money of his life was won by death. For four years his name was read in the sermon.

AN ACCOUNT OF ARAM SHAH, THE SON OF KOOTB-OOD-DEEN ABEEK.

After the death of his father, at the suggestion of the Amecrs, Aram Shah ascended the throne of Delhi; but on account of his want of ability, he did not find ease (Arain) on the throne of royalty. The Amecrs, seeing that he was not fit to govern the kingdom, sent a man to Sultan Shums-ood-deen Elthemis, to summon him, and having called him to Delhi, they gave the kingdom to him. At that time all the countries of Hindoostan became divided into four shares :—

Sultan Shums-ood-deen Elthemis took the seat of government, Delhi. Ooch, Moptan, and Sind came into the hands of Nasir-ood-deen Kebachuh.

Luknootec* went under the rule of the Kings of Khuluge.

The agents of Faj-ood-deen Yulzur took possession of Lahore and its districts.

Mulik Nasir-ood-deen Kebachuh was from among the purchased slaves of Sultan Shuhab-ood-deen; but his wisdom and knowledge were great. He was well acquainted with the duties of kings, and versed in the matters of the country : on this account, after the death of Shuhab-ood-deen, being fixed firmly in Ooch and Mooltan, he took possession of Sind.

In the year 621 (A. D. 1224), a Sirdar brought a force from Gungeez or Jinghez Khan to fight against Nasir-ood-deen, who, not having strength to meet this force, on this account he sat down in the fort of Mooltan, which the enemy surrounded. Thus matters remained for forty days. Mulik Nasir-ood-deen having opened the doors of his treasury, gave money to all; and, with them, showing opposition to the enemy, they retreated without gaining a victory.

When Nasir-ood-deen took possession of Sind, many Sirdars of

* The seat of government in Bengal.—*Translator.*

Khorasan, Ghore, and Ghuznee, on account of the oppression of Gungeez Khan, came to him, to all of whom he gave great honour, and money.

In the year 623 (A. D. 1226), Mulik Khan Kailchee and his brethren came against Sehwan. Mulik Nasir-ood-deen Kebachuh marching against these, there was a great battle between them, in which Mulik Khan was slain.

As the time drew near for the termination of the Sultan of Mulik Nasir-ood-deen Kebachuh, in the year 624 (A. D. 1226), Sultan Shums-ood-deen Elthemis himself marched an army against Ooch, but Nasir-ood-deen ran away, and got into the fort of Bukkur. On hearing of this, Sultan Shums-ood-deen ordered his Wuzer Nizam-ool-Moolk Mahomed, the son of Usu-ud, to besiege Ooch, and he himself went to Delhi.

On Tuesday the 28th day of Jumadee-ool-Awul, in the year Hijree 625 (A. D. 1227), Nizam-ool-Moolk entered Ooch without opposition. He then went towards Bukkur, hearing of which, Mulik Nasir-ood-deen Kebachuh, getting on board a boat, fled. When he reached the ocean, the boat of his life fell into the whirlpools of death.

AN ACCOUNT OF SULTAN SHUMS-OD-DEEN ELTHEMIS.

When, in the year 624 (A. D. 1226), Wuzer Nizam-ool-Moolk came to Sind by order of Sultan Shums-ood-deen, he made such arrangements for the country as were necessary. He took great pains to people cities, and to do good to the Ryuts. In the year 630 (A. D. 1232), having placed Noor-ood-deen Mahomed in the government of the country, he returned to Delhi. On Monday the 26th of Shaban, in the year 633 (A. D. 1235), Sultan Shums-ood-deen, at Delhi, turned his face to the country of life.

AN ACCOUNT OF SULTAN MUSOOD SHAH.

When Sultan Musood, the son of Rookn-ood-deen Pheroz Shah, the son of Sultan Shums-ood-deen Elthemis, in the year 639 (A. D. 1241), sat upon the throne of Delhi, he took possession of all hereditary countries. One day, in the month of Sufur 643 (A. D. 1245), the news of the Mogul armies having crossed the river of Sind, and surrounded Ooch, reached Delhi. Musood Shah went forth against his enemies. The Moguls, hearing of this, broke up from Ooch, and taking the way of Bukkur, retreated to Khorasan. Sultan Musood Shah came to Bukkur, and removing Noor-ood-deen Mahomed from the government of Sind, gave it to Julal-ood-deen Husun, and from thence he marched towards Delhi. When he arrived at Mooltan, some young men, addicted to drinking wine, found their way into his assemblies. These talked of the pleasures of drinking; and he, who was always in the

habit of indulging, from what these said drank more. On this account, dissensions arose in his country. Then the Ameers, seeing this, sent a Kosid secretly to his uncle, Sultan Nasir-ood-deen Mahomed, who was at Buhrai-yuch, inviting him to come. Sultan Nasir-ood-deen, with all speed, proceeded to Delhi, and having ascended the throne on Sunday the 23rd day of Mohurram, in the year Hijree 644 (A. D. 1246), he seized and confined Musood Shah, whose remaining days of life were spent in prison.

AN ACCOUNT OF SULTAN NASIR-OOD-DEEN MAHOMED, THE SON OF
SULTAN SHUMS-OOD-DEEN ELTHEMIS.

On Tuesday the 25th of Mohurram, 644 (A. D. 1246), Nasir-ood-deen ascended the throne of the kingdom of Delhi, in the Kusre Pherozuh. For many years he ruled with great power. On Monday the 22nd Shuwal, 649 (A. D. 1251), he marched with the intention of going towards Lahore, Mooltan, Ooch, and Bukkur. When he left Ooch, and entered Sind, he appointed Kulugh Khaif to the district of Schwistan, and Mulik Sunjur to Ooch and Mooltan; he himself returned to Delhi. He then proposed going to the country of Luknootee; but the Ameers were averse to his proceeding in that direction: therefore a force under Mulik Julal-ood-deen was sent there, to punish the breakers of the law. In the latter months of 656 (A. D. 1258), a Mogul force came towards Ooch and Mooltan. The king, hearing of this, marched from Delhi to expel them, but the Mogul army went away without fighting. The Sultan then returned back again. It is said that Sultan Nasir-ood-deen wrote with his own hand two Korans every year. The money realized by their sale he expended on his food. Besides this, he did not spend any other money on his food. At one time, this incident occurred: the king, having written a Koran, an Ameer on this account gave more money for it than the usual price. The king was displeased on hearing of this, and he gave orders to his servants, that from that time, the Korans which were written by him should be sold without making this known, and that nothing above the usual price should be taken for them. It is also said, that in the royal palace there were no female slaves, or any female domestics for his wife, who always cooked the king's bread with her own hands. One day she said to the king, that there would be nothing wrong if one female slave was brought to cook the food. He replied that the public revenue was the right of God's poor and humble, that it would not be becoming in him to expend any of it in buying female slaves, and that if she (the queen) would have patience, the Almighty would reward her after death.

“ The world is a dream in front of open eyes ; with such a dream the hearts of the good will not mingle ! ”

all robbers and disturbers of the peace. The whole of Sind remained under him. In the year 695 (A. D. 1295), he drank the sherbet of martyrdom at the hands of Sultan Ula-ood-deen, his nephew and son-in-law.

AN ACCOUNT OF SULTAN ULA-OOD-DEEN.

In the latter days of the year 695 (A. D. 1295), he sat on the throne of the Sultan of Delhi, reading his name in the sermon. He distributed jewels, horses, and elephants, to so many, that the people, struck with his generosity, became submissive to him; but he having slain his uncle and father-in-law, they looked upon him with disgust. In the beginning of the year 696 (A. D. 1296), putting everything else on one side, he turned his mind to Mooltan, because Urkulee Khan was there. He sent his brother Ulug Khan, with 40,000 horse, there by forced marches. On his arrival, he surrounded the city. After three months, the people of the town became much alarmed from distress, and one night the Mooltanees, leaving Urkulce Khan, went outside the city, and had a meeting with Ulug Khan. Urkulee Khan, driven by compulsion, asked for quarters through a priest, Shaikh Rookn-ood-deen, and he left Mooltan. Sultan Ula-ood-deen retained Nusrut Khan in charge of Mooltan, Ooch, Bukkur, Schwistan, and Tatta, with 10,000 horsemen, giving orders that he should go through the whole country under his charge, and root out all disturbers of the peace, and thus give confidence to the people. He was also ordered to leave a man of trust in every city, and to make Mooltan his own head quarters. In the commencement of 697 (A. D. 1297), news came that the Moguls from Sijestan had arrived at Schwistan, looting all property, and surrounding the city; the men in Schwistan were unable to fight, and placed their faces in the direction of flight. The Mogul force, having taken the place, strengthened it. Nusrut Khan, hearing this news, immediately shipped in boats a large force, with war apparatus, and arrived with these at Schwistan. The Mogul force, coming forth from the fort, set a light to the fire of battle. In short, they fled, and then the royal army returned, arriving at Bukkur. At that time an order came from Sultan Ula-ood-deen, to say that Ulug Khan being nominated to take Guzerat, he was to march with half the Sind army to that country, by the way of Jaisulmere. When Ulug reached that city with his force, he conquered it, slaying many Kafirs. Leaving 200 men in the fort of Jaisulmere, with the rest of his force he joined the Guzerat force. In the year Hijree 700 (A. D. 1300), Sultan Ula-ood-deen drew the sword of his sovereignty, cutting down all the evil-minded of his country. The borders of the territories under his government to the east, west, and south, extended to the ocean, viz. Bengal, Deccan, Guzerat, and Sind, in a northerly direction to the waters of Neelab. In each

province he settled a Hakeem, a Dewan, Ameen, and a Kazee. He made such arrangements, that fresh news came every week from all the provinces to the king. When all the affairs of the State had reached such a degree of perfection, then, in like manner as when things have reached the height of perfection, it may be expected that they will decline, so, on the 6th of Shuwal 710 (A. D. 1310), he tied up his requisites for the journey.

AN ACCOUNT OF SULTAN GHUYAS-OOD-DEEN.

Towards the end of his reign, Sultan Ula-ood-deen placed Ghazee Mulik, with 10,000 horse, in Daibulpoor, to expel the Moguls of Gungeez Khan. He had given to him (Ghazee Mulik) in Jageer, Mooltan, Ooch, and Sind : when the Sultan died he was there.

After the death of Sultan Ula-ood-deen, his sons, by their excessive neglect, indolence, and debauchery, did not turn their hearts to matters of state. On this account, disturbances found their way throughout the kingdom. At the time when neglect has become great, their wealth becomes small. So the wealth of the family of Ula fell. Kootb-ood-deen (the son of Ula-ood-deen) was of weak intellect. By some of his attendants, his head was cut off, at the instigation of Khusrow Khan, and he sat in his place on the throne. Khusrow Khan gave great honours to the Kafirs, and debauched men. He gave amongst these the treasuries of Sultan Ula-ood-deen and Kootb-ood-deen : on this account the Kafirs in Delhi became very strong, oppressing the Musulmans. Then Fakeer Mulik, secretly leaving Delhi, turned his face towards Mooltan. In a few days he got over the road, and finding his father, opened all the condition of Delhi to him. Ghazee Mulik and Fakeer Mulik were both brave men. To give assistance to Islam, and to take revenge on the Kafirs, they drew the sword of battle from the scabbard, and bound the girdle of war round the loins of their lives. They asked God for victory, and collecting the troops in Mooltan and Sind, they marched on Delhi. They arrived near it with 3,000 horse, all of whom had seen much service. When Khusrow Khan heard that they had come so near, collecting a large force, he sent it forth. The two bodies came in front of each other. The secrets of God are revealed !—that is to say, God gave the victory to Ghazee Mulik. The force of the Kafirs was beaten, and fled : many were killed ; a few with great difficulty reached the fort. The following day Khusrow Khan, with a large force, went out, and drew up his men in battle array. The force of Ghazee Khan, to fight with their enemies, drew the sword of retaliation from the scabbard, and fought. In about one hour the army of the Kafirs was made grass by the sword of revenge ; so much so, that the dead were in heaps. Khusrow Khan, with broken heart, turned his face in the direction of flight.

Ghazee Mulik and Fakeer Mulik, from the field of battle, went near the city. At midnight, the governor of the town, the nobles, and the Kutwal, came and delivered the keys of the fort to Ghazee Mulik. The next morning he, with a large attendance, entered the city. In the Dewan Huzoor Sitoon he spread out the bedding of lamentation, in sorrow for Ula-ood-deen and Kootb-ood-deen. For three days he did this, agreeably to custom. He had it proclaimed in the town, that if any of the family of Ula-ood-deen or of Kootb-ood-deen were left, and would come to him, he would place him on the throne; adding that he himself would bind the girdle of service round the loins of his life, and do service. After much inquiry, none being found, then the Ameers, the army, the Syuds, the men of letters, the priests, and all the people, agreed that Ghazee Mulik was worthy of the kingdom, because he had erased so many letters of dissension and trouble from the pages of the country, and he had given strength to Islam. In the year 720 (A. D. 1320), the title of Sultan Ghuyas-ood-deen Tughlug Shah was conferred on Ghazee Mulik. All the Ameers agreed to obey him. They placed him on the throne of the Sultanut of Delhi, and his name was read in the sermon. The title of Sultan Mahomed Shah was given to his son Fakeer Mulik. When Sultan Ghuyas-ood-deen left Mooltan to go to Delhi, the Soomrah tribe came and took Tatta. Sultan Ghuyas-ood-deen sent Mulik Taj-ood-deen to Mooltan, Khwaja Khuteer to Bukkur, and Mulik Ali Sher to Sehwan.

In the year 723 (A. D. 1323), Sultan Ghuyas-ood-deen appointed his son Sultan Mahomed Shah as his heir, resigning the throne to him. He obtained from the Ameers a written deed, by which they agreed to be obedient to Sultan Mahomed Shah. In the year 725 (A. D. 1324), the lamp of life of Ghuyas-ood-deen was blown out by the cold wind of death.

AN ACCOUNT OF SULTAN MAHOMED SHAH, THE SON OF SULTAN GHUYAS-OOD-DEEN SHAH.

When Sultan Mahomed Shah sat upon his hereditary throne, he spread justice throughout the country. On this account, his goodness was spoken of in all the land. In 727 (A. D. 1326) he appointed Khusrow Khan to Sind. After that he went to Dowlutabad, making his throne there. He remained there two years, during which period Khusrow Khan came to Mooltan from Bukkur, and, assembling the Mooltanese and Beloochees, intended to be rebellious. When Sultan Mahomed Shah heard of this, in the year 728 (A. D. 1327), he quickly arrived at Mooltan. Then Khusrow Khan, who was thus full of ingratitude, went to fight with its patron. When the forces met, that portion of the royal army which was in advance attacked and defeated

Khusrow Khan, and cutting off his head, brought it to the Sultan. From fear of the Sultan, all Khusrow Khan's troops dispersed. The Sultan gave orders to make a river of the blood of the Mooltanese. The foot soldiers drew their swords to slay them; when the priest of Islam, Shaikh Rookn-ood-deen, to intercede for them, went to the Sultan's Durbar, and uncovering his head, he stood there. In about one hour the Sultan acceded to the priest's wishes, excusing the blood of the Mooltanese, as a punishment. The Sultan, placing men in whom he had confidence, in Mooltan, Bukkur, and Schwistan, returned in the latter days of that year. In the year 744 (A. D. 1343) it entered the understanding of the Sultan, that it was not fit for him to reign as the King of Delhi, without the orders of the Abbasee Khaliph. He therefore secretly made homage to him. He exaggerated this subject greatly, directing the Musulmans not to say the special prayers for Friday on that day, until he had sent Mulik Rufeen to the Khaliph in Egypt. When the Khaliph sent him a standard and a Khilat, the Sultan was very happy at this, giving the people who came much honour, and great presents; he had the Khaliph's name read in the sermon, and he directed that his own should follow this.

In the year 751 (A. D. 1350), Sultan Mahomed Shah left Delhi, and turning the reins of his intention towards Guzerat, he quickly came to Gurnal.* There a royal slave, named Tuin, who was in rebellion, ran away, and went to Cambay. When the Sultan, following him, reached that place, he fled to the people of Jhareja. The Sultan, intending to pursue him, went towards Tatta. He halted at Hukree, on the sea side, to collect his troops. He was then taken with fever, and all the difficulties of the road came before his mind. Leaving Hukree, he reached Koondul, and stopping there, the disease left him. At Koon-dul some of his household joined him, by way of the river. The Sultan was very much pleased at their arrival, giving quantities of many things to his army, and, accompanied by many people, he marched towards Tatta. Tuin, who had fled to, and remained at Tatta, hearing of this, became confused, and at a loss what to do. When the Sultan got 14 kos from Tatta, by chance the Mohurrum commenced. The Sultan halted and fasted. The following day the fever again attacked him; the doctors gave remedies, but they availed not, so much so that on the 21st of Mohurrum, 752 (A. D. 1351), Sultan Mahomed Shah left this transitory world, to go to that country which remains for ever.

AN ACCOUNT OF SULTAN PHEROZ SHAH.

When Sultan Mahomed Shah saw the signs of death approaching,

* Commonly called Joonagar, in Kattcewar; in fact, the hill immediately over that town.
Translator.

he named Pheroz Shah, the son of his uncle,—he who bore the marks of nobility on his forehead,—as his heir, giving him his last wishes respecting his country and his army. After this, taking the apparatus of this passing world, he went to that world which is everlasting.

All the courtiers and nobles paid their homage to Pheroz Shah at that place. On the 24th of Mohurram, 752 (A. D. 1351), he, ascending the throne, summoned all to his presence, making them all happy by his justice and liberality.

Tuin, hearing of the death of Sultan Mahomed Shah, collected the men of Soomrah, Jhareja, and Summah, and got to the rear of the army. Sultan Pheroz Shah, hearing of this, named 2,000 men, and these going all night, crossed the river, and met Tuin, and those who were with him. There was a great fight, when Tuin turned his face towards flight. The following day the Soomrah men again fought, but they met with defeat, many of them being slain. After this, from near Tatta, the Sultan turned his head, and marched towards Delhi, ordering that the troops should not march more than 5 kos a day. He built a fort at Langerah Lake, leaving Nusseer there, with 1,000 horse. He appointed Mulik Behram as the Foujdar of that country. On reaching Sehwan, he made rulers there, Mulik Ali Shen and Mulik Tuf Kafeer. The Sultan made a pilgrimage to the sacred threshold of Shah Baz Kulundur, and to another holy place. On the attendants at these he settled daily salaries. From this he came to Bukkur, where he remained twenty days. He appointed Mulik Rookn-ood-deen his deputy there; making Mulik Abdool Uzeez Bareed the Dewan, and naming eighty unmarried men to take care of the fort. To Mulik Rookn-ood-deen he gave the title of Ikhlas Khan, and leaving all the arrangements of Sind in his hands, he departed. At every large place he came to he behaved liberally to the people, and made them happy. In this manner he arrived at Delhi in the month of Rujub, 752 (A. D. 1351). When he sat with great power on the throne of the Sultanut, he gave an imperial assembly, when he made all happy, by giving them presents, and to the great and small he afforded justice. On the 5th of Sufur, 753 (A. D. 1352); he went to visit his country. All the great Zemindars of the districts which he went to, came and promised to be obedient. In the year 754 (A. D. 1353), he went to hunt at Kulanoor, in the country near the hills. On returning, he built a handsome palace on the banks of the waters of the Suruswatee. He here gave the title of Shaikool Istamee to Shaikh Sudr-ood-deen, the son of Shaikh Buha-ood-deen Zukeer, giving him leave to depart to his country. After this the Sultan took Bengat into his hands. In the year 772 (A. D. 1370) he went to Nuggurkt. When he reached the country about the hills, the people brought him ice, which had been made in pans; on seeing which the

Sultan said—"When Sultan Mahomed Shah formerly came here, the people brought ice to him, that he might make sherbet; but if I had not been with him, he would not have drank this sherbet, saying that he would only drink it with Pheroz Shah. Thus, as he was so kind to me in those days, I will not drink the sherbet now until I have distributed, in his name, one hundred camel-loads of sugar in sherbet"; and he did so. Having conquered Nuggurkot, he proceeded towards Tatta, on reaching which, Jam Khair-ood-deen, who was the chief, retired to the fort which stands in the water, from which he stopped the royal army for some time. The Sultan, on account of the scarcity of grain and forage, the floods of water, and the number of musquitoes, left this as it was, and went to Guzerat, remaining there during the rains. Removing Nizam-ool-Moolk, he made Zufur Khan the governor of this country. He afterwards went in the direction of Tatta. Arriving there, Jam Khair-ood-deen asked for pardon, and came into the service of the Sultan, who looked upon him with the eye of kindness, directing that he and the other Zemindars of that country should be taken to Delhi. When Jam Khair-ood-deen reached Sehwan, he planned in his heart to obtain his liberty in this manner—that when on the line of march, as they went along near the bank of the river, he would get into a boat, and so escape. The men who were in charge of him, finding out this, conveyed it to the Sultan, who gave orders to put irons on the Jam's legs, and so to take him to Delhi, where the Sultan went with his army some time afterwards. He gave a Khilat to Jam Choonah, the son of Jam Khair-ood-deen, placed him over Tatta, and gave him leave to go there. This Sultan, for thirty-eight years and some months, ruled the kingdom with great power. On the 18th of Rumzan, 790 (A. D. 1388), he received death.

AN ACCOUNT OF SULTAN GHUYAS-OOD-DEEN TUGHLUG SHAH, THE SON OF FUTTEH KHAN, THE SON OF PHEROZ SHAH.

On the 18th day of Rumzan, in the year 790 (A. D. 1388), according to the will of Sultan Pheroz Shah, and by the aid of the Ameer, he ascended the throne of the Sultanut, in the palace of Pherozabad, when the people gave him the title of Sultan Ghuyas-ood-deen Tughlug Shah.

Mahomed Shah, the son of Sultan Pheroz Shah, having displeased his father, had been sent to take charge of a distant country. On seeing Ghuyas-ood-deen placed on the throne, he became at enmity with him and the Ameer, and, with the intention of taking the country, he went towards Delhi. The chief nobles, with Tughlug Shah, marched forth to arrest his progress, in the month of Zilhuaj. They came to Sirmoor, in the hills. There were with Tughlug Shah one lakh of horsemen.

These went in pursuit of Sultan Mahomed Shah, and without doing anything they returned, and when the Sultan got back to Delhi, he still committed errors, from his youth. The country became without arrangement, dissensions began to arise, and from want of ability he imprisoned his brethren.

Aboo Bukur, the son of Zufur Khan, his nephew, from fear concealed himself, and secretly went away. Mulik Rookn-ood-deen, the Wuzeer, and other Amcers, being his friends, went off with him. They killed Mulik Mobaruk Kubeer at Pherozabad, Delhi, near the gateway of the king's palace. Sultan Ghuyas-ood-deen, seeing the strength of these rebellious people, went with Khan Jehan outside the gate, which was over the waters of the Jumna. Mulik Rookn-ood-deen, being there, set upon and seized him, and Khan Jehan killed them both, and placed their heads over that gateway.

This took place on the 21st of Sufur, in the year 791 (A. D. 1389). Sultan Ghuyas-ood-deen reigned for five months and three days.

AN ACCOUNT OF THE REIGN OF ABOO BUKUR SHAH GHOREE.

After these occurrences, the Amcers, being without wisdom, gave the title of Sultan Aboo Bukur Shah to Aboo Bukur, the son of Zufur Khan, the son of Sultan Pheroz Shah. The dignity of Wuzeer was conferred on Mulik Rookn-ood-deen. Shortly after, it became known to Aboo Bukur Shah, that Mulik Rookn-ood-deen had plotted with the nobles of Sultan Pheroz Shah to upset him, and sit on the throne himself. He (Aboo) anticipated him, and, with the concurrence of the nobles, killed Mulik Rookn-ood-deen. After this he gained strength. It was then heard that the tribe of Meer Sudhs of Samanah had killed their Hakeem, looting his family, and sending his head to Mahomed Shah at Nuggurkot. Then Mahomed Shah, leaving that place, went to Samanah, and in the month of Rubce-ool-Awul he styled himself king there. The men of Meer Sadh, and the Zemindars of the country near the hills, did homage to him. Some of the Ameers and chief men of Delhi, leaving Aboo Bukur Shah, came to him, so much so, that he had collected 20,000 horsemen, with footmen out of number, when he left Samanah to go to Delhi. As he approached that city, his horsemen had increased to 50,000. On the 25th of Rubce-ool-Awul, 791 (A. D. 1389), he reached Jehan Nooma. On the 2nd of Jumadee-ool-Awul, in the streets of Pherozabad, the troops of Aboo Bukur met and fought with those of Mahomed Shah. On that day Bahadoor Khan, Meera, with many men, entering the city, gave great strength to Aboo Bukur, who the next day, having prepared everything for battle, fought with, and defeated Mahomed Shah, who, crossing the Jumna with 2,000 men, fled to the Doab. Again, in Shaban of the same year, he raised

his standard, proposing to go to Delhi; he came and fought with Aboo Bukur, but being defeated, he again ran away.

“Until the fit time for doing anything comes, the assistance of friends is of no avail!”

Aboo Bukur pursued Mahomed Shah for 3 kos, and then returned to Delhi. Mahomed Shah went then to Chulpur, and getting together many men, in the month Rumzan of that same year, he wrote Firmans, which he sent to Lahore, Mooltan, and other large towns, directing the people to slay all who belonged to Pheroz Shah. Wherever these orders were received, many people were killed, much property was looted, and the world became wonderfully divided. In short, by seduction, he induced the Ameers to become enemies to Aboo Bukur, and they secretly corresponded with Mahomed Shah. Aboo Bukur, becoming as one without hands or feet, fled to Mewat. He reigned for one year and a half.

AN ACCOUNT OF SULTAN MAHOMED SHAH, THE SON OF SULTAN
PHEROZ SHAH.

On the 16th of Rumzan, 792 (A. D. 1389), he became Sultan. The first thing he did was to turn out of the city all the attendants and slaves of Pheroz Shah, who had been his enemies. ~~He killed many,~~ proclaiming, that if any of them remained in the city, his blood would be upon his own neck. He entered the city with great state, taking much care of the country and property. When he had attained great power, it came across him that it was not fit to neglect Aboo Bukur, therefore he sent his youngest son, Hoomayoon Khan, with many Ameers, and a large force against him. When these got near Kotulah, where Aboo Bukur Shah remained, Bahadoor Khan Nahur, who was born in the house of Pheroz Shah (by whose assistance Aboo Bukur had collected many men), fell upon the troops of Hoomayoon by night, but Aboo Bukur, being defeated, retreated to the fort of Kotulah. When Sultan Mahomed Shah heard of this, he went there by forced marches, and surrounded the fort. Then Aboo Bukur Shah, being helpless, asked for pardon. Sultan Mahomed confined him in the fort of Mewat, where he died. Sultan Mahomed went to Delhi, then to Guzerat; from thence to Bengal, where he stayed a long time, punishing the evil doers and disturbers of the peace. He remained at Mahomedabad, a fort built in his time. After a time he fell sick, when Bahadoor Khan Nahur looted some villages near Delhi. The Sultan, hearing of this, though unwell, marched towards Mewat. When he drew near Kotulah, Bahadoor Khan came forth to meet him. He was defeated, and took refuge in Kotulah, but not having strength, he fled. The Sultan then returned to Mahomedabad, to see some works which he had in hand. His sickness,

increased, and on the 17th of Rabee-ool-Awul, 796 (A. D. 1393), he went to heaven. He reigned six years and seven months.

AN ACCOUNT OF SULTAN ULA-OD-DEEN SIKUNDUR SHAH.

This was the centre son of Sultan Mahomed ; his title was Hoomayoon. When Sultan Mahomed Shah died, he mourned three days for him. On the 19th of Rabee-ool-Awul, in that year, with the consent of the nobles and men of weight, he sat on the throne. He confirmed in their situations and salaries all who had been in office under Mahomed Shah. By chance, on the 5th of Jumadee-ool-Awul, he was taken ill and died.

“ In this world, if there is a king’s throne, what is it, oh my friend !
For no one is able to eat of his food, except his own portion !”

AN ACCOUNT OF SULTAN NASIR-OD-DEEN MAHOMED SHAH.

This was the youngest son of Sultan Mahomed Shah. When Sultan Ula-ood-deen died, some of the nobles went away towards their Jageers, without asking permission to leave. When Khan Jehan, the chief minister of the late Sultan Mahomed Shah, heard of this, by argument he brought them back to the city. On the 20th of Jumadee-ool-Awul, 796 (A. D. 1393), by the exertions of the Ameers and influential men, Sultan Nasir-ood-deen ascended the throne, in the palace of Hoomayoon. He received the title of Sultan Nasir-ood-deen Mahomed Shah. He confirmed in their situations and salaries the chief minister, the nobles, and officials, the same as they had enjoyed under his father. He gave the title of Moogurub Khan to Moogurub Mulik, naming him, as his heir. To Khan Jehan he gave the title of Sultan Ushruf, giving into his keeping the country from Kanoge to Behar, and he dismissed him, attended by a large force. The government of all that country he left to him. Khan Jehan became very powerful there, getting all the Zemindars under his authority, and rebuilding forts which had been destroyed ; and the Kings of Bengal, and other neighbouring chiefs, presented gifts and rarities to Mahomed Shah, as they had formerly been in the habit of giving to Pheroz Shah.

In that year the Sultan gave orders to Sarung Khan to take Daibulpoor, Mooitan, and Sind. At that time Shakha Khokur was creating disturbances at and about Lahore ; upon hearing of which Sarung Khan went in that direction. As he drew near, Shakha Khokur went forth with many men, and at 12 koss from Lahore the two forces met and fought. By the kindness of God, the wind of victory struck the standards of Sarung Khan. Shakha Khokur, being defeated, fled to the hills of Jumoo. On the day following, Sarung Khan took possession of the fort of Lahore, and all it contained. He gave the

title of Adil Khan to his brother Mulik Khundoo, and leaving him there, he himself marched upon Daibulpoor.

After this, in Shaban of the same year, 796 (A. D. 1393), Sultan Mahomed Shah, leaving Moogurub Khan, with men of trust, and a large force, at Delhi, went in the direction of Gwalior, on approaching which, Mulik Ula-ood-deen Dharwal, Moobaruk Khan the son of Mulik Rajoo, and Muloo the brother of Sarung Khan, were projecting some treachery. Suadut Khan, hearing of this, he seized and hung Mulik Ula-ood-deen and Moobaruk Khan. Muloo, being seized with fear on hearing of this, went to the Sultan, but seeing that he was angry, by soft artifice he withdrew, and leaving the army, returned to Delhi, where he made many enemies to the king. The Sultan and Suadut Khan came and surrounded the city, when there was daily fighting for three months. The agents of Moogurub Khan then by deceit induced the Sultan to leave Suadut Khan, and to enter the city. When Suadut Khan saw that his plans were destroyed, and that it would be difficult for him alone to take the place, the more so as it was the rainy season, he broke up from thence, and went to Pherozabad. On arriving there, with the concurrence of good men, in Rubee-ool-Awul, 797 (A. D. 1394), he brought Nusrut Shah, the son of Pheroz Khan, the son of Sultan Pheroz Shah, from Mewat, and put him on the throne at Pherozabad, with the title of Nasir-ood-deen Nusrut Shah.

The royal Ameers were annoyed at seeing Nusrut Shah so quickly placed on the throne: on this account they attacked Suadut Khan when he was unprepared. He, being unable to fight, made his escape, seeking refuge with Moogurub Khan, who seized and killed him. After this, the Ameers, with Nusrut Shah, viz. Mahomed Zufur Khan, Shubab-ood-deen Fuzl-ool-lah Beekhee, and the slaves of Pheroz Shah, being without remedy, paid fresh homage to him, and took much country.

Sultan Nasir-ood-deen Mahomed Shah was very much distressed at the perfidy of the Ameers and the army—he did not know what to do. There was constant fighting between the troops of the two parties. In the year 798 (A. D. 1395), enmity arose between Sarung Khan, who was over Daibulpoor and Mooltan, and Khizur Khan, the Hakeem of Mooltan, when the adherents of Mulik Bhittee, joining, gave strength to Sarung Khan, and he took Mooltan. In Rumzan 799 (A. D. 1396), he went to Delhi with a large force. The nobles, collecting their forces, marched forth to drive him back. In short, in the month of Mohurram 800 (A. D. 1397), the two forces met, and Sarung Khan, being defeated, retreated to Mooltan. On account of the enmity of the two princes, the country had become divided, and without arrangement at that time. In the month Rubee-ool-Awul 800 (A. D. 1397), Meerza Peer Mahomed,

the grandson of Ameer Taimoor Saheb Kiran, crossing the waters of the Punjab, surrounded the fort of Ooch. Mulik Ali, the Hakeem there on the part of Sarung Khan, held his post, fighting for one month, when Sarung Khan sent 4,000 horsemen to the rescue, with Mulik Taj-ood-deen. On hearing of this, the Moerza, leaving Ooch, marched to meet him. The Mulik was defeated, when Meerza at once advanced upon, and surrounded Mooltan. Sarung Khan fought him daily for six months, after which he asked for quarters, and surrendered. Having conquered Mooltan, Meerza Peer Mahomed remained some time in that country.

When, in Shuwal 800 (A. D. 1397), the royal Ameers heard of the doings and of the strength of the Meerza, they assembled at the tomb of Shaikh Kootb-ood-deen Ruktirjor Kakee, and entering into a compact amongst themselves, they became superior in strength to their king, being united amongst themselves. The people of Sind ceased attending to the orders of the Kings of Delhi, when Saheb Kiran, following his grandson Meerza Peer Mahomed, arrived at Mooltan in Sufur 801 (A. D. 1398), when he administered justice to all who had been confined by Peer Mahomed. After this, the Hakeems of Sind did not obey the orders of the Kings of Delhi—every one made himself strong on his own ~~own~~ the manner I now relate

AN ACCOUNT OF THE RULE OF THE MEN OF SOOMRAH AND SUMMAH.

I have previously written that Sultan Mahomed Ghazee came from the seat of the Sultanut Ghuznee, and threw the noose of subjection over the battlements of the fort of Mooltan, he captured it. After this he sent his agents to Sind, who occupied that country. After the death of Sultan Mahomed, the Sultanut descended to his offspring.

When the turn of government came to Ubdoor Rusheed, the son of Sultan Mahomed,—who, spreading the carpet of pleasure, his heart was occupied in festivals and things of delight,—he did not turn his mind to the matters of the state. On this account the people at many of the distant borders began to disobey orders, they took their heads from out of the ring of submission: in short, at that time men of Soomrah collected in great numbers near Thuree, and placed Soomrah the son of Chundur on the throne of the Sultanut of Sind. (The tribe of Soomrah had its name from this Soomrah.) He for a long time was the Sirdar of his tribe. He cleared away from the borders of his country all the thorns and refuse, the breeders of dissension, and the disobedient. Zempdar Sad lived in that country, in much power. Soomrah laid the foundation of a connexion with him, and married his daughter. He had a son born to him called Bhoongar, who sat on the throne of the hereditary Sultanut, on the death of Soomrah. During his time he

extended his rule. At the latter end of his age he was taken ill, and he gave his life to the angel of death.

His son Doda, succeeding him, took the duties of king. For some years, with great power he managed the country, extending his power to Nusurpoor. He died in the prime of life, leaving a young son called Singhar, and a daughter named Thuree. This Thuree for some time conducted the duties of the government, having the Ryuts under her command. When Singhar grew up, he ascended the throne. He made good arrangements for the country and property; to such men as were powerful and disobedient he gave punishment. Throwing the bridle of the horse of his intentions towards Kutch, he took Nanik Nai from that country. Some years after, he travelled from this world to the other, leaving no children. His wife Humoon lived at, and issued her orders from, the fort of Duhkah. She sent her brothers to govern at Thoor and Thuree. A short time after this, some of the brethren of Doda, who had concealed themselves, came forth, and took out by the roots these brothers of Humoon. One of these, named Peethoo (a descendant of Doda), was joined by many men. Such as set up claims to the throne he destroyed. Ascending it himself, he reigned as long as he lived, and after his death Khaira ruled the country, doing so in a very proper manner; all his acts were approved of. Some years from this, the sun of his life went to the sunset of death.

With the concurrence of the Ameers, Khufeef succeeded him, and sat on the throne of the kingdom. Having made good arrangements for the country in his hands, with heart at ease, went and remained at Tatta. During his government, the Ryuts, and all the other people of Sind were relieved from thieves, and disturbers of the peace; all were happy and contented. By chance, it one day came into his mind that

as not proper for him to be always merely sitting on the throne; that it was better to spend some time in the Shikargahs, the jungles, and plains, which had become green from rain, and where the animals were grazing happily. After this, having collected many men, he marched against the Beloochees, the Sodahs, and the Jharejas. On reaching their borders, Runmul Sodah, Ram Rai Jhareja, and Mehran Belooch, being introduced by the Ameers, and other men of weight, came and made great offerings. Khufeef, presenting them with handsome presents in return, made them very happy; he then gave them their dismissal.

He proposed returning to Tatta the following morning, but at that time a Belooch came, complaining that the thieves of the tribe of Summah had looted his tribe, taking everything they possessed. On hearing this, Khufeef was much astonished; and at the instant, mounting, with those who were with him, he started, and quickly came against this tribe. He took all the property which had been robbed from the

Beloochees, and those men who had disobeyed orders, and acted in this manner, he punished with severity. His arrangements were such in all the country under him, from Kutch to Nusurpoor, that in the whole of that space none during his reign disobeyed his orders ; if they did so, he gave them to the sword. When he found that there were none to give trouble, he was at ease, and came to Tatta. In his time all the people, the sepoys, the Ameers, the Ryuts, &c. were very happy. He lived a long while at Tatta, till, from this world, he journeyed to the next world.

After the death of Khufeef, the people, the men of weight under government, and those out of employ, agreeing that it was proper, raised Doda, the son of Oomur, and the grandson of Peethoo, to the throne of the Sultanut, in his place. When all the affairs of the state were firm in his hands, Singhar, a Zemindar, came to pay his yearly taxes. He became acquainted with Doda. This had lasted some time, when one day he spoke of Kutch in the following terms in his presence ; saying that he had heard that the Summah tribe had determined to come to Tatta to take it, and that he should be prepared for this. On hearing this, Doda, collecting forces out of number, marched to Kutch, and he severely twisted the ears of those people. Then a man of the Summah tribe, named Lakhuh, came as ambassador, bringing presents and Kutch horses, making offering of these, and asking pardon for their sins. Doda, with great kindness, gave him presents in money, a horse, and a Khilat, allowing him to depart. From thence, with heart at rest, he came to Thuree, where he remained a long time. All the people and Ryuts were so completely under his hands, that without orders from him they did nothing. When at Thuree, Runmul Sodah came, and making his Salaam, urged as a petition, that in the time of Khufeef, the Jut Beloochees paid tribute ; but that now it seemed that they through ignorance had taken their heads from out of the noose of submission. He added, that having heard of this, he made him (Doda) acquainted with it ; and that it seemed advisable that a force should be put under him, which he would take against, and thus, making them pay up their arrears of tribute from the days of Khufeef to the present time, he would bring it to him.

The reason of his speaking in this way was, that formerly a feud existed between him (Runmul) and the Jharejas, when a fight had taken place between the parties, in which great numbers of Runmul's men had been killed and wounded. So he told as above to Doda, to enable him to have his revenge upon them. Doda, being of a good heart, gave him encouragement, keeping him near him ; he also sent to call the men of Jhareja. When his messengers got there, and told what Runmul had said, they came before them with their swords suspended from round

their necks, making their Salaam, and declaring that they and all their families were the slaves of Doda, and that, if he ordered them all to be confined, they would not ask the reason why. Then, taking presents for Doda, they came to him in one week. His messengers, who accompanied them, having received good treatment at their hands, spoke in their favour. Doda said to Runmul: "These men, having great confidence, have sent only two of their tribe, and these have come to make their Salaam; you told me another story." Doda for some time detained Runmul, on the plea of its being the rainy season: but in Runmul's breast, that thorn pricked him; so one day, with great earnestness he insisted upon being allowed to depart, when Doda gave him his leave, and he went to his tribe. On getting there, he became rebellious. Seeing this, Ram Rai Jhareja and Mehran Belooch, quickly going to Doda, told him of this circumstance. It came into Doda's mind, that probably these men were doing what Runmul had done; therefore he determined in the first place to send two men to Runmul, who, ascertaining all the facts, might come and tell him. He despatched two men, at the time of whose arrival at the tribe, Runmul was absent, he having gone to the jungles to collect troops. His brethren did not pay the messengers any attention, speaking improperly before them. Runmul, hearing of the arrival of these, came and sat down with them in a friendly manner, but he shortly after spoke in an unbecoming way: when Doda's men said it was not right to talk in that way: and he had best cease collecting men, and go to Doda, when, if he had anything to complain of, he might do so to him: but how much they advised, it had no effect upon him, so Doda's people, rising, left him, and returning, told all the circumstances to Doda. He, hearing of this, collected many troops, and went against this people. Runmul, having also got together a large force, came out into the plain. The two parties met, and fought for six hours, at which time the men of both sides stood resolute. Many had fallen in that time of either party. Being exhausted, and night coming on, all the men sat down where they stood, spending the time in planning operations for the morrow. In the morning, the two forces recommenced fighting, when, by chance, an arrow struck Runmul in the throat, and his life went to hell. Great fear then took possession of his troops, because an army without a Sirdar is like a man without a head; so they turned their faces in the direction of flight, when Doda's men, pursuing them, slew great numbers, and looted extensively. The force being put to flight, Rai Sing and Jugmul came as ambassadors, bringing presents to Doda, and they obtained forgiveness of their faults. Doda after this went to Nusurpoor, the Zemindars, chief men, and Kazees of which place brought him presents, and Doda, accepting these, remained there some time, during which period Sahibuh the son of

Runmul Sodah brought two fine handsome Kutchec horses as an offering, and paid his respects to him. He declared that his brethren had induced Runmul to turn his heart from, and become rebellious against him (Doda); so much so, that these men were even now disobedient, and that if a force went from the Sirkar, and punished them, they would not do so again, but would always bring presents. Doda, upon this, left Nusurpoor, and by forced marches came there; but after doing so, he discovered that the brethren of Runmul and others would not agree to have Sahibuh as their Sirdar, so he understood that it was on this account that he had brought him there. Doda then summoned all the tribe, telling them to agree to have Sahibuh as their chief, with all their hearts. By this order they agreed to do so, when Sahibuh presented Rs. 20,000 as a Nuzurana.

Doda, marching thence, came to Tatta. Remaining there, from thence he travelled to that other world.

On the death of Doda, his son Oomur, with the aid of the nobles, and other men of consequence, sat on the throne.

When his father's country came into his hands, he took to drinking wine, paying no attention to the country. On hearing this, the Summahs, the Sodahs, the Juts, and Beloochees, left off obeying his orders, becoming rebellious. When Moolah Hamed heard of this, he told Oomur of it, who, collecting a large force, went towards Kutch. On his approach, the Summahs, having collected many men, went out into the plain to meet him. There was a fighting, in which the men of Summah were the strongest. Seeing this, that his affairs would be ruined, Moolah Hamed called the Sirdars, to whom he gave presents, saying—"Tatta is far distant; money is scarce: if you fight well, and defeat the enemy, much property will come into our possession, which will be enough to enable us to return to Tatta." Hearing this, the spirit of the force were raised, and, making an attack on the enemy, they defeated them, when much plunder of every kind came into their hands. After this, the men of Summah, bringing Raja Jugunnath Todah (who had quitted his brethren in anger, and had come to Kutch) as their mediator, came to Oomur, making their Salaam, and bringing presents. Oomur, returning from thence quickly, went against the Sodahs, Juts, and Beloochees, all of whom, fearing the consequences, made their Salaam. He then, with confidence in his heart, went to Thuree, where he died.

At this time his son Doda was small; therefore the men of consequence put Chunur, the son of Oomur's brother, in his place. Chunur went out to make arrangements in his country. Having done this, and placed the troublesome on the edge of the sword, his heart being at ease, he sat down. At that time Doda attained puberty, so Chunur wished by

some stratagem to get him into his hands, and to confine him; but hearing of this, Doda turned his face towards Ghuznec, and crossing the river, he came to a place, Dhuryachuh Naree Sung, close under Futtchpoor, where he saw a man coming along with a bundle of sticks for Hooka-snakes on his head. As this man drew near, all his entrails became visible to Doda. At this he was much astonished, so, calling the man to him, he lifted the bundle of pipes off his head, when nothing of the kind was to be seen: so, being greatly amazed, he put the bundle on the man's head again, when he beheld as before. He then knew that there must be some device in these sticks, and he purchased them, giving the man some money for them. Then, sitting down at the river's edge, he put the sticks one by one into the water. All went down with the stream, but one from amongst them went upwards against it: so, taking this one, he divided it at all the knots. He then put each knot into the water. All of these went down the stream, except one, in which the device was, and this one went up against the current; so taking this one, he kept it, and went to Ghuznee. At that time the king of that place, Sultan Mondood Shah, was ill from severe sickness, which was without cure; so, on his arrival there, Doda gave out that he was a doctor. Historians write that Sultan Mondood Shah's sickness was caused in this manner. One day he went to see a Shikargah under some hills, where, by chance an animal started from before him. It was then, by custom, that whoever an animal started in front of, he also pursued it; so, in accordance with this custom, the Sultan pursued this animal alone for a long distance, but he did not kill it. From this exertion, great thirst and hunger came upon him; searching about, he found a stream of water near the foot of the hills. Having no cup or basin with him, being helpless, he put his mouth into the water, and drank; when, in doing so, he swallowed two small snakes, which went down into, and remained in his stomach. In two years these had grown large, and began causing him much pain. All the doctors of the country had physicked him, but none of them could make him well.

The Sultan was approaching to death, when at that time Doda arrived, saying he was a Hakeem, and that he had come from Sind to cure the king with his physic. The royal physicians, hearing this, laughed, saying: "What wisdom has this Sindee, that he should say he was able to give medicine to the king." One of the attendants told the king of the arrival of this Sindee, and how the royal doctors laughed at him. The Sultan, hearing of this, called and received him with distinction, saying "he had suffered from this sickness for a long time; that many Hakeems had given him medicine, but all without effect: now you have come, I am in hopes that I shall get well by your physic."

Then Doda, stripping the Sultan, he placed that stick on his head, when he saw that two snakes were in his stomach. Then, removing the stick, he told the Sultan that he understood what was the matter with him, and that it was a very bad disease. He added that if he, the Sultan, would give him a written document, to the effect that if he died whilst under his care no blame should attach to him, that he would give him medicine. The Sultan at once wrote such a document, and putting his seal to it, gave it to Doda. Then Doda did not give the Sultan anything to eat for two days. On the third day, tying up his eyes, he placed the stick on his head, and having got two small fine iron hooks, he tied a silken line to them, and wrapping them up in bread, he gave one to the Sultan, who, having swallowed it, he, Doda, saw a snake take it. When he saw that it was well in the mouth of one of the snakes, he pulled it up, and brought it out; then again he did the same, and in like manner he took the other from out of the royal stomach. In about an hour the Sultan felt much relieved, so, untying his eyes, Doda showed him the two snakes, when, being very happy, the Sultan said: "Ask from me whatever you wish." Then Doda said: "I am a chief, but by his superior strength, Chunur has taken my father's country, and on this account I have come here; if the king will give me a force, I will take my revenge on him." On hearing this, the Sultan gave orders to collect a force, and when it was ready, he gave it to him. When this army approached Tatta, being unable to meet it, Chunur sat down in the fort, which, being surrounded on all sides by the royal troops, they took into their hands the implements for taking down forts, and fighting commenced. For twelve days they fought together in this manner, after which the wind of victory struck the standards of the royal troops, and Chunur and many of his men were given to the sword. Those who escaped the sword ran away and dispersed. By taking the fort, much wealth and property fell into the hands of those people.

When Doda the son of Oomur sat on the throne of his father, this force returned to Ghuznee. He reigned many years, with strength and wisdom.

Afterwards, by this order, "Every life will drink the sherbet of death!" Doda drank the sherbet of mortality at the hands of the cup-bearer of death: he took the apparatus of his life to the living world.

After him, one named Urruh Mehl sat upon the throne of authority; but he was an oppressor, giving the people much trouble: so their hearts became separated from him, and they plotted to kill him. Previous to this, some of the Summah tribe, having come to Sind from Kutch, had remained there, becoming kindred with them.

The influential men of Urruh Mehl secretly paid homage to, and brought into the city, one of this tribe, named Jam Oonnur, who bore on

his forehead the signs of goodness. This happened in the morning, when a body of men, going into Urruh Mehl's house, killed him, and placed his head over the gateway, when all the people, paying homage to Jam Oonnur, placed him on the throne of the Sultanut.

AN ACCOUNT OF JAM OONNUR, THE SON OF BABUNIYUH.

When Jam Oonnur had become king, with the sanction of the men of power, many people flocked to him. He at that time, with great numbers, went to take Schwistan, getting near which, he prepared a plain for a battle-field, on which to fight with Mulik Rutun, the Hakeem there on the part of the King of the Toorks. Mulik Rutun came out of his fort to this field of battle with a well appointed, large force. The fire of battle commenced burning between the two armies, and this increasing, Jam Oonnur was defeated, but, by the assistance of his brethren, he again brought up many men, and recommenced fighting. At that time Mulik Rutun galloping his horse, the animal's head came to the ground, and he, losing his seat, fell: Jam Oonnur, with his sword, separated his head from the body; and he then took the fort of Schwistan. At that time Mulik Pheroz, and Ali Shah Toork, were the Hakeems at Bukkur, on the part of the King of the Toorks. These, hearing of the above, wrote to Jam Oonnur, to the following effect:—"This presumption is not becoming in you: now prepare your implements of war, to fight with the troops of the king, and fix your foot firmly on the field of valour." This language operated on Jam Oonnur, who went away towards Thuree. At that time he was taken ill, and went to the country of futurity. He reigned three years and six months.

Some historians write as follows:—

When Jam Oonnur, having conquered Schwistan, turned back, he was drinking wine one night, at a pleasant assembly, when news came that some rebellious men were coming against him. He gave orders to Gahuh, the son of Tumachee, who was his Vukeel, to go and repulse them. So taking a force, and going with speed, he came upon them; but in fighting, Gahuh, being in liquor, was taken prisoner, and confined. Jam Oonnur, amidst his pleasures, did not bear him in mind, on which account Gahuh became his enemy, and by some device liberating himself from his enemies, he turned his head from Jam Oonnur, and went to Bukkur, where he had an interview with Ali Shah Toork, who lived in the fort of Munson Numee, in old Bukkur; and this Ali Shah and Mulik Pheroz, collecting many men, came to Buhrampoor, killing Jam Oonnur in that fort. Mulik Pheroz remaining there as governor, Ali Shah returned to Bukkur. Three days after his return, some of Jam Oonnur's men, by stratagem, killed both Gahuh and Mulik Pheroz.

AN ACCOUNT OF JOONUH THE SON OF BABUNIYUH.

On the death of Jam Oonnur, the people of Summah, giving the Jamee title to Joonuh, placed him on the seat of their Sirdaree. He, intending to take the whole of Sind, sent his brethren and relatives, with great kindness, appointing them over different places; then, crossing the river at Tuluhtee, began beating, looting, and destroying all the Ryuts, towns, and villages, under Bukkur. The Hakeem of Bukkur fought two or three times desperately with those people, but the Toorks had not strength to meet the men of Summah; so, being helpless, they left Bukkur and went to Ooch. When Jam Joonuh heard of their flight, he quickly went to Bukkur, and made his arrangements. In short, for many years he reigned absolute, until Sultan Ula-ood-deen, appointing his brother Ulug Khan to Mooltan, he sent Taj-ood-deen Kahooree, and Tatar Khan, to expel him. Before these hostile forces arrived, Jam Joonuh had died of the quincy, having reigned thirteen years.

When the Sultan's troops came to Bukkur, and had taken it, and also Sehwan, at that time the chief Sirdars placed Jam Tumachee, the son of Jam Oonnur, on the throne. Then there was a battle between him and the troops of the Sultan, who, taking him prisoner, conveyed him and all his family to Delhi, where he remained in confinement. The tribe of Summah remained at Thuree; but the officials of Jam Oonnur, keeping the affairs of state in their hands, exerted themselves in every matter. After the death of Jam Tumachee, his son Jam Khair-ood-deen, who in infancy went to Delhi, came to Sind, and, sitting over the government, took possession of it. A short time after this, when Sultan Mahomed Shah, by the way of Guzerat, came to Sind, he called Jam Khair-ood-deen to come and make his Salaam; but he did not obey, because he had spent a long time confined in the state prison at Delhi. Sultan Mahomed Shah died near Tatta.

After his decease, by his will Sultan Pheroz Shah sat on the king's throne, and went to Delhi, Jam Khair-ood-deen following him as far as Sind in Sehwan, from whence he turned back; but the fact of his having followed him remained in the heart of the Sultan. After Sultan Pheroz Shah left Sind, Jam Khair-ood-deen spread the carpet of justice, and exerted himself to make the Ryuts happy.

Historians have mentioned a rare action of this magnificent Jam—that one day, with his attendants, he went for exercise to the jungle. By chance, as he was going along, he saw in a hole the bones of men, so, pulling the bridle, he stopped his horse, and after looking for a minute at the decayed bones, he turned his head round and said—"Do you know what these bones say to me?" His attendants, bending down

their heads, remained silent. Then said the Jam: "These are inspired people, and they want justice." The Jam then turned his attention to discovering the circumstances of those bones of the dead, and calling a very old man, in whose hands the land was, he asked him about them; when this old man told him that "Sixty years ago, a Kafilah came here from Guzerat, when they were destroyed by a certain tribe, who took away their property, much of which is with them now." When the Jam heard this, he gave orders to collect that property; when such as was found being gathered together, he sent a man of trust with it to the ruler of Guzerat, desiring that it might be restored to the heirs of those who had been killed; and, in retaliation, he destroyed those by whom they had suffered.

Several years after this, he left this transitory world, and went to the world eternal.

AN ACCOUNT OF JAM BABUNIYUH, THE SON OF JAM KHAIR-OOD-DEEN.

After the death of his father, by the aid of the Amceers he sat upon the hereditary throne.

When Sultan Pheroz Shah, having settled Hindoostan and Guzerat, came to take Sind, Jam Babuniyuh, preparing a field of battle, stood up to fight. The Sultan remained there three months, but when the inundations, with bad winds, and many musquitos came, he marched away, going to Puttun in Guzerat.

After the rains, having collected many men, he again returned, and fought. In short, in the battle Jam Babuniyuh was taken prisoner, and all the people and country of Sind came into the hands of Pheroz Shah. When the Sultan returned to Delhi, he took the Jam with him, who remained for a long time in his service, behaving very well; seeing this, the Sultan extended to him his royal kindness, and giving him a royal crown, he placed Sind in his hands again, allowing him to depart. So he came to Sind, over which he reigned absolute.

He reigned for fifteen years, when he travelled to the other world.

His brother Jam Tumachee, succeeding him, sat on the king's throne. He turned his attention to making arrangements for the country. He was the friend of leisure, spending his time in pleasure. He reigned thirteen years, dying of the plague.

After the death of Jam Tumachee, Jam Sulah-ood-deen sat upon the throne of authority. His first act was to put to rights the border, which had become out of order by the hands of bad men, who did not obey orders. For this purpose he took a force, and sharply pulled the ears of those vicious people. Having given to all such correction and admonition, he turned his face towards Kutch. Upon arriving there, much fighting ensued between him and those people; but in every

battle the breeze of victory struck the standards of the Jam, and after this he returned from thence, accompanied by victory and plunder. He made the necessary arrangements for the Ryuts, and troops. He ruled for eleven years and some months, when he departed from this perishable world for the world everlasting.

AN ACCOUNT OF JAM NIZAM-OOD-DEEN, THE SON OF JAM SULAH-OOD-DEEN.

On ascending the throne of the Sultanut, after the decease of his father, with the concurrence of the Ameers, he released Mulik Sekunder, Kurun Buha-ood-deen, and Ameer, his uncles, who had been placed in confinement for correction, sending them to a distance; and then, leaving the affairs of state in the hands of the officials, he spent his time in pleasure and gaiety. He never paid any attention to any business relating to the country; so much so, that his uncles, having collected some men, came to the city, and began to plot his seizure and confinement, which the Jam hearing of, by the advice of some of his troops he left the city at midnight, and fled towards Guzerat. In the morning, when his flight became known to the uncles, they went in pursuit of him. The people, seeing this dissension, brought forth from his concealment Jam Ali Sher, who, with the concurrence of all the nobles, was placed on the throne. At this time Jam Nizam-ood-deen became a traveller on that road which leads to the country of life eternal. His uncles, oppressed with sorrow and loss, went to the jungles, and sat down there.

AN ACCOUNT OF JAM ALI SHER

When Jam Ali Sher, with the assistance of the nobles, ascended the throne, he threw open to the world the gates of justice and liberality. He himself was virtuous, and a great warrior. He first of all turned his face to putting in order the affairs of the kingdom, making such arrangements as were necessary for the country of Sind. All the people were happy during his rule, and in sweet contentment passed their time. Some time afterwards, the Jam turned his heart towards pleasure, being in the habit of going out to take exercise during the moon-light nights. Mulik Sekunder and Kurun, the sons of Tumachee, and Futteh Khan, the son of Mulik Sekunder, who was in the jungle, hearing of the Jam's going about in this way without apprehension, marching by night, and concealing themselves by day, came to the city, where they induced some to join them. One Friday night, the 13th of the month, hearing that the Jam had gone with a few attendants to take air on the river, according to his custom, at midnight, as he was returning, some men with drawn swords were ready, intending to kill him. His followers did all in their power to dissuade these from their purpose;

but they would not listen to them, and slew the Jam. Having done this, they at once went to the palace, where there arose much noise, and alarm; and all becoming aroused and alert, they were aware that affairs had passed from their hands; so, being helpless, they bent their heads before the orders of the opposite party.

Jam Ali Sher ruled Sind for seven years. After the martyrdom of Jam Ali Sher, the fraternity collecting, placed Jam Kurun on the throne of the Sirdaree.

He did not agree well with the Ameers, and the men of consequence of the city. In the early days of his reign, he planned to seize and kill some of these, and confine others. At that time he gave a large assembly, to which he invited all, when he caressed and spoke in a friendly way to them. The dinner came, when they all eat together, after which the Jam withdrew; when the slaves of those nobles, having placed themselves as instructed, met and cut him to pieces there. The originator of this, and of the death of Kurun, was Futteh Khan, the son of Sekunder, who, with the voice of the army and the Ryuts, ascended the throne.

Whilst he was on the throne, he gave strength to the rules of justice, and to the affairs of the kingdom in general. He was very wakeful in all matters of state.

At that time Meerza Peer Mahomed, the grandson of Huzrut Saheb Kiran Ameer Taimoor Goorgan, came to this Mooltan, which he took, and Ooch likewise. He remained here some time, when, by reason of not finding forage, many of the horses of the sepoys died. Thus many men of the Meerza's army became dismounted. On hearing of this, Saheb Kiran sent 50,000 horses from the royal stables to him. Meerza Peer Mahomed, becoming strong from this present, made a Chuppao of the men of Bhittee and Ahun, who were stubborn and disobedient, when he gave to the winds of death these and all their families. Sending a messenger to Bukkur, he summoned to his presence all the men of consequence, all the eyes of that city. The agent of the King of Delhi, who was there, being unable to fight, fled by the way of Jaisulmere.

An inhabitant of Bukkur, named Syud Abdool Ghais, a man of devotion, integrity, and piety, having offered up prayers in the name of the Sirdar of the Prophets (Mahomed), and having besought his intercession, went to meet the Meerza Peer Mahomed.

It is written that one night Huzrut, the Sirdar of the Prophets (the blessing of God on him!) came to the Meerza in a dream, showing to him Syud Abdool Ghais, saying: "This is my descendant; open the road to give him honour and reverence, and shorten the hand of oppression on him." The Meerza awoke from his sleep, and was anxious to see

him whom he had seen in his dream. Eleven days afterwards, Syud Abdool Ghais arrived, when Meerza Peer Mahomed was sitting in his place of audience, with the Ameers around him on either side, when, his sight falling upon the Syud, he recognised him. Rising, he instantly came to the front, and embraced him, placing him near himself with much honour and reverence. The Ameers then inquired of the Meerza the circumstances of this Syud, when he explained to them what he had seen in the dream. On that day he gave the Syud a horse and a present as an offering, granting him permission to return. The Meerza settled upon Syud Abdool Ghais, the Purguna of Alore.

After the arrival of Saheb Kiran Meerza, Peer Mahomed turned his face to capture Delhi. Many days passed by, and many kings of different castes sat on the throne of Delhi. At that time Mooltan went into the hands of the Lungahs, and the whole of the country of Sind was in the hands of the Kings of Sind. Jam Futteh Khan was celebrated for his valour; his courage was of great repute. He reigned for fifteen years and some months, when his days reached their latter end, and his life, leaving this perishable world, went to the world eternal.

AN ACCOUNT OF JAM TUGHLUG SHAH, THE SON OF SEKUNDER.

When Jam Futteh Khan placed his side on the bed of sickness, from the sensations which he felt he saw the face of death. Therefore, three days before he died, he seated his brother Tughlug on the throne of the Sirdaree, placing in his hands the reins of the government, and giving him the title of Jam Tughlug Shah. On ascending the throne of the Sultanut, Jam Tughlug Shah sent his brothers to rule over Schwistan, and the fort of Bukkur. He himself spent much of his time in hunting and exercise. The Beloochees near Bukkur beginning to cause disturbances, the Jam, taking a large force with him, went there, having given the Beloochee Sirdars severe punishment, he turned back. He placed Thanas in each Purguna, to prevent disturbances. The length of his reign was twenty-six years, when he died a natural death.

AN ACCOUNT OF JAM SEKUNDER, THE SON OF JAM TUGHLUG SHAH.

When he sat in the place of his father, he was a young man. The Hakeems of Schwistan and Bukkur, becoming powerful in their respective districts, ceased placing the orders of government on their heads, and began to quarrel with each other. Jam Sekunder, leaving Tatta, went towards Bukkur. He had got as far as Nusurpoor, when one named Moobaruk, who in the time of Jam Tughlug was the commander of 2,000 men, started up, and arriving at Tatta, proclaimed himself Jam Moobaruk, and seated himself on the throne of the government. But he had not the concurrence of the people of the city;

on this account his rule did not extend beyond three days, inasmuch as the nobles of Tatta turned him out, and sent to call Jam Sekunder. When this news reached him, he made peaceable arrangements with those Hakeems, and returned to Tatta.

One year and a half after this, he took the apparatus of his life from the ways of this perishable world, to the ample house of eternity.

AN ACCOUNT OF JAM ROYDHUN.

On the 6th of Jumadee-ool-Awul, Hijree 858 (A. D. 1454), Jam Roydhun came forth.

In the time of Jam Tughlug, he lived in Kutch, with the men of which country he had become connected.

He placed near his person many of those men, such as were penetrating, whose hearts he pleased without limit, constantly making them presents of horses and things of value. These men, perceiving on the forehead of his acts the signs of rectitude, with all sincerity placed themselves in his hands.

When the news of the decease of Jam Sekunder reached him, taking many men, he went to Tatta, and collecting the men of that city, he said: "I have not come to take the country, but I have come to save the property of the Musulmans. I do not consider myself fit to be king; he whom you consider fit for the situation, make him king, and I will be the first of any to give him the hand of homage." Amongst those men there was no one fit to be king, so all of them agreeing, placed him on the throne of Kingdom. In the course of one year and a half, he pulled by death his rule the whole of Sind, from the ocean to Kajur, Mullah, and Khoondee, the boundaries of Matheluh, and Oobawruh. After reigning eight years, the wind (idea) of ruling over the tanut entered the head of one of his least esteemed friends, Jam Sunjur, and other slight acquaintances consenting, joined him.

Jam Roydhun was drinking wine in private, when Jam Sunjur, putting some poison in a bottle, gave it into the hands of one of his attendants, three days after drinking which Jam Roydhun died. It is also written by some, that a man, a Fakeer, one of judgment, who was considered in those times as a saint at Tatta, was in the habit of constantly coming to the Jam, who always treated him with great respect, seating him on his own seat; and whatever this Fakeer said the Jam agreed to it.

One day, at an assembly, the Wuzeers and nobles said to the Jam—"Ask that Fakeer, to whom you give so much honour, what God is like, and what is his description." When the Jam heard this, he placed it in his heart. Four days afterwards, when this Durwish came to the did not pay him the usual attention. The Fakeer

understood that there was something in this. The Jam then asked him: "What is God like, and what description does He bear?" The Fakeer replied: "The description of God is this, that three days hence He will destroy you by means of a horse 16 kos from this, and he will place Jam Sunjur on your seat." The third day after this, the Jam went to hunt, not bearing in mind what the Fakeer had said. By chance he galloped his horse, when he fell, and his foot remaining in the stirrup, at the distance of 16 kos from Tatta his life was given to God.

AN ACCOUNT OF JAM SUNJUR.

Jam Sunjur was a handsome young man. Many people went mad from seeing his face, who did his service without receiving any yearly salary. Historians also write, that previous to ascending the throne, Jam Sunjur was on friendly terms with a Fakeer of deep counsel. One night Jam Sunjur went to him, and after the meeting he said: "It is my wish to reign over Tatta, if only for eight days." This Fakeer replied—"You will be king for eight years." When Roydhun journeyed to that other world, the nobles assembled, placing Jam Sunjur on the throne, placing in his hands the reins of the affairs of state. He, having been thus seated on the throne, through the prayers of the Fakeer, all the Hakeems on the borders obeyed his orders without fighting with him.

During his reign over Sind, such habits and customs were introduced as had never before been known in that country. The sepoy and Ryuts in his time lived in great happiness, spending their time comfortably. Jam Sunjur was much attached to men of piety, and learning, and to all Fakeers. On Friday he distributed much alms to Fakeers and the poor. He gave certain salaries to those having pre-claims.

Historians have written, that before the reign of Jam Sunjur, the Hakeems gave very little to the men holding office under government. When Sunjur obtained the sovereignty, there was a Kazeer at Bukkur, named Kazeer Munroof, who had been made Kazeer in the time of the former Hakeem, and he received but little pay. On account of the smallness of his pay, he was in the habit of taking something from the people by intimidation. This reached the ears of Jam Sunjur, who gave orders for this Kazeer to be present.

When he came, the Jam said: "I hear that you take something from those who quarrel with each other." The Kazeer said; "Yes, I do; and I also wish to take something from the witnesses, but these, having given their evidence, get away before I can ask them for anything." Hearing this, the Jam laughed; when the Kazeer said—

day in the hall of justice; I have passed my life in this business, and my children are hungry morning and evening." Hearing this, the Jam gave him a valuable present, and settled his pay according to his expenses, giving orders throughout the kingdom, that the salaries of all the men in office were to be increased, that they might pass their time free from anxiety and care. When his reign had lasted eight years, his life went from this house full of sorrow.

AN ACCOUNT OF JAM NIZAM-OD-DEEN, WHO WAS COMMONLY CALLED JAM NINDAH, THE SON OF BABUNIYUH.

On the 25th of Rubec-ool-Awul, 866 (A. D. 1461), after the death of Jam Sunjur, he sat on the throne of the Sultanut. When he was firm as king, he raised on high the standard of his strong predominance. It is said, that at the commencement of his manhood he sought after knowledge, spending much of his time in the college and cloister. His disposition was modest and happy; he was celebrated for his good, affectionate temper; he offered much prayer to God, doing great abstinence. His excellences are beyond what little I can write. At the commencement of the reign of Jam Nizam-ood-deen, he went with a large force to Bukkur, remaining there one year, taking out by the roots those who thieved and disturbed the country. He placed in the fort of Bukkur great stores of provision, and requisites of every kind, appointing over it the son of one of his slaves. The people on the border were so well under his authority, that travellers went along the roads without apprehension. Having made all these arrangements in the space of one year, he returned to Tatta with his heart at ease (about A. D. 1509). For a period of forty-eight years he reigned at Tatta with absolute power; in his kingdom, the men of piety and learning, and the ~~makers~~ akcers, spent their time in great happiness, and the sepoy and Ryuts were in comfortable circumstances.

Jam Nizam-ood-deen and Sultan Hoosain Lungah of Mooltan were contemporary friends. Between them there were many roads of esteem and friendship; they were always sending something to each other.

The Jam was in the habit of visiting the stable every week. He was in the habit of stroking the horses down the face with his hands, saying—"Oh my wealthy one! I do not want to mount you, unless to go against Kafirs, because on all sides the rulers are Musulmans; do you ask of God, that I may not go beyond the order of the laws of Mahomed, and that no one may come against me. God forbid that the blood of any Musulman should flow, so that I should have shame before God!"

During the time of his rule, Mahomedan rules attained so much life, that ~~no~~ understanding does not extend beyond them. The congregations of both great and small assembled in the Musjids; no one was

willing to say his prayers alone. If any one was not present with the congregation, he repented, begging forgiveness for two or three days.

In the latter days of the reign of Jam Nizam-ood-deen, the forces of Shah Beg Urghoon, coming from Kandahar, fell upon many villages of Chundooha and Sideejuh. The Jam sent a large force to expel these Moguls, which arrived at Duruh-i-Kureeb, commonly known as Joolow Geer, where a battle was fought, in which the brother of Shah Beg was killed, and his forces being defeated, they turned the bridle of retreat towards Kandahar; and during the life of Jam Nizam-ood-deen they did not come back again.

The Jam spent much time in discoursing on knowledge, with the learned of those times.

In his time Moulana Julal-ood-deen Mahomed Dewanee, proposing to come from Shiraz to Sind, sent Meer Shums, and Meer Mooneen, both his disciples, to Tatta, to ask the Jam to give him a place to live in. The Jam fixed upon a very handsome residence for him, settling the requisites for his subsistence, sending by his two disciples much money for his road expenses. But before these came, Moulana had travelled to another world: Meer Shums and Meer Mooneen, recollecting the society of the Jam, returned back to Tatta.

Some time after this, Jam Nizam-ood-deen raised on high the banner of his departure to the world eternal.

After his death, much dissension arose in the condition of the people of Sind.

AN ACCOUNT OF JAM PHEROZ, THE SON OF JAM NIZAM-OOD-DEEN.

When Jam Nizam-ood-deen went along the road to the other world, his son Pheroz was of tender age.

Then Jam Sulah-ood-deen, the son of the daughter of Jam Sunjur, and the relative of Jam Nizam-ood-deen, laid claim to the country, wishing that he might be placed on the king's throne. Durya Khan and Sarung Khan, who were the slaves of consequence of Jam Nizam-ood-deen, having great power and dignity, would not agree to this; and collecting all the men of authority, and the nobles of Tatta, they placed Jam Pheroz on the throne of the Sultanut, and Jam Sulah-ood-deen, who had proposed fighting, being hopeless, went to Guzerat, and petitioned Sultan Moozuffur, of that country. Sultan Moozuffur was married to the daughter of the uncle of Jam Saluh-ood-deen; on this account his heart turned to what he said.

When Jam Pheroz, having ascended the throne, had attained manhood, he spread the carpet of pleasure, spending much of his time in the Herem, and when he came forth, he associated with ~~loose~~ ^{loose} characters. On this account, during his time, ~~the people of the~~ ^{the people of the}

Summah tribe, and the Khasuh Khails, were in the habit of committing great oppression on the citizens, and when Durya Khan forbade this, they treated him with scorn, so taking his leave, he went to his Jageer, Kahan.

At that time, Moulana Mukhdoom Abdool Azeez Abhuree, a narrator of the traditional sayings of Mahomed, with Moulana Ascer-ood-deen, and Moulana Mahomed, his two sons, each of them being learned, came to Kahan, where they remained some time, exerting themselves to benefit the people, and to spread knowledge. They came from Herat because Shah Ismael had ascended the throne, in the year 918 (A. D. 1512).

Moulana Abdool Azeez was collecting knowledge of all the sciences, and of things related. He had composed very good books on all kinds of knowledge. Amongst them was a commentary on the Mishkat (a book of the traditional sayings of Mahomed), and he had written marginal notes to many difficult works. He went to the other world at Kahan. His tomb is in the burying ground there, and it is visited by those people.

When Jam Pheroz spent his time in pleasure, the nobles turned their heads to ruining the country. The chiefs of the intelligence department sent a letter by a man to Jam Sulah-ood-deen, giving him the news that Jam Pheroz was debauched, and without knowledge; that Durya Khan, the support of the kingdom, had gone to Kahan, with accession; and that now was the time for him quickly to convey himself there. Jam Sulah-ood-deen showed this letter to the Sultan, who placed a large force under his orders, giving him leave to go to Tatta, when, marching by forced marches, he crossed the river at Tatta, and arrived there. The men of Jam Pheroz, being all abroad, took him out by another road, and Jam Sulah-ood-deen mounted the throne in Tatta. He imprisoned all the slaves of Jam Pheroz, making them show his property.

The mother of Jam Pheroz took him to Durya Khan, at Kahan, when the Jam, weeping, said he had discontinued his former evil habits. Durya Khan, recollecting the former kindness of the Jam, collected a large body of men, and when the troops of Bukkur and Schwistan had united, they came under the standard of Jam Pheroz. Many Beloochees, and men of other tribes, also joined him.

Durya Khan then turned his face towards Jam Sulah-ood-deen, to expel him. Jam Sulah-ood-deen proposed sending the fighting elephants and troops with Hajee Wuzeer, to fight, so he remained in the city, and sent forth the Hajee. When the troops of the two parties met, the fire of battle was set on light between them. Many men were killed. At length the troops of Durya Khan, being defeated, retreated, when, from the field of battle, the Hajee sent a letter to Jam Sulah-ood-deen, writing

as follows: "The breeze of victory has struck your banner; make your mind easy." When Durya Khan retreated, the time was not propitious for the Hajee to follow him.

By chance, that Kosid, who bore this letter of the Hajee, fell into the hands of some of Durya Khan's men, who took him to their chief, who, quickly investigating the meaning, wrote another letter, as if from the Hajee, to the following effect: "Defeat has come upon our army; the enemy are very strong: do you take your family, and depart from Tatta. By no means make delay; our next meeting will be at Chachgan." When this letter arrived, it was the 9th day of Rumzan (fast), in the evening, and Jam Sulah-ood-deen, without even breaking his fast, crossed the river. In short, his condition was that of defeat. He reigned eight months. When Jam Sulah-ood-deen was met by Hajee Wuzeer, the latter reproached him, saying—"Why did you run away?" Then the Jam showed him his letter. The Hajee said—"This is not my writing"; and they afterwards discovered that it was a trick of Durya Khan's, so they became much dejected: but when a thing has passed from the hand, there is no use of repentence.

Durya Khan pursued the Jam for many marches, and bringing Jam Pherož to Tatta on the day of the Eed Fitur, they said prayers. After this Jam Pherož ruled for many years, until the year 926 (A. D. 1520), when Shah Beg Urghoon came to take Sind, the circumstances of whose battles I will relate in their place.

I have not seen any book in which the account of the Soomrahs and Summahs is well explained, therefore I have written their summary. If any one knows more, he must add it to this.

END OF CHAPTER II.

CHAPTER III.

AN ACCOUNT OF THE REIGN OF THE URGHOONEEYUHS; OF THE TIMES OF THEIR GOVERNMENT; OF THEIR WARS; AND AN ABRIDGED HISTORY OF AMEER ZOONoon URGHOON.

Meer Zoonoon was the son of Meer Husun Busree. He was famed for his valour amongst his tribe. He was in the ranks of the servants of Meerza Aboo Suneed. During the time of battle, his gallantry was apparent to all. On this account, the eyes of the Meerza were always on him, and he received so many kinds of valuable presents from his master, that his fellows were filled with jealousy against him. In this manner, his rank rose above that of all his brethren. After the battle of Kura Bagh, he went to his father at Herat, where he remained some time in the service of Sultan Yadgar Meerza. From thence he went to Samarkand, where the light of the sun of the kindness of Sultan Ahmed Meerza struck the side of his condition, and he stayed there two or three years. After this, on account of the wars between the Ameers of Turkhanee and those of Urghoonee, he returned to Khorasan, when he came under the eye of kindness of Sultan Hoosain Meerza, who placed him over the countries of Ghore and Dawur. At this time the Huzarah and Nukduree tribes in those borders were very powerful. In the year 884 (A. D. 1479), Ameer Zoonoon, taking a small force, went there, where for three or four years he was constantly fighting with those people; but by the good fortune of the king, he was the conqueror in all these fights, and he brought that country under his authority. The men of Huzarah and Nukduree, seeing his valour, bent their heads beneath his orders, and they did not commit such acts again. Sultan Hoosain Meerza approved of his arrangements, and placed all the affairs of Kandahar, Furat, and Ghore in his hands. By this means Ameer Zoonoon became very powerful, and he took under his authority Shawl, Mustoong, and the countries adjacent to them.

AN ACCOUNT OF HOW THE FRIENDSHIP EXISTED BETWEEN MEER ZOONoon URGHOOON, AND BUDEEN-OOZ-ZUMAN MEERZA, THE SON OF SULTAN HOOSAIN SHAH.

It has been previously mentioned that the king looked upon Meer Zoonoon with the eye of kindness, giving him a Khilat and a standard, and placing him over Kandahar, Gurmser, and Dawur. Three years

afterwards, Meer Zoonoon collected together many of the men of Huzarah, Nukduree, Kubchag, and of the Moguls of Kandahar. When the news of this reached the ears of the king, he sent a royal Firman to call Meer Zoonoon, who without delay arrived at the foot of the throne, placing there offerings of great value. He also gave to the princes and men of consequence about court, according to their degree, various rarities. Therefore all the people loosened their tongues in praise of him, deeming him a wisher of happiness to the king. Yet, with all this, the king had not confidence in him. Meer Zoonoon was a wise man, and, following the track of knowledge, he determined in his own mind to effect his business through Budeen-ooz-Zuman Meerza, whom Meer Zoonoon was in the habit of visiting when he was alone, and he daily presented him with something fresh and new. One night, Meer Zoonoon said to him: "I perceive, from the manner of the king, that he will not now allow me to depart; it is therefore better that I give my people their leave, that they may go home." The Meerza, hearing this, gave him great praise. After Meer Zoonoon had remained there a year or upwards, one night, at a private assembly, in the presence of the king, they were talking of various matters, when his royal highness himself said: "What do you think of Meer Zoonoon being a well-wisher of happiness towards me?" Upon this, the people at that party became thoughtful. Meerza Budeen-ooz-Zuman said: "No Ameer agrees to take the government of Kandahar; and if any go there, in the space of two or three years they die through some disease or some quarrel: it would be better to give Meer Zoonoon his dismissal, for this would not be in vain, for two reasons—for Meer Zoonoon, on going there, will be either obedient or rebellious; if he is rebellious, it will not be fruitless, for two reasons—for he will either die of the disease of that country, and, if he does not die, he will not escape from our hands."

The king approved of this, saying: "The bridle of the choice of this matter is in your hands." Meerza Budeen-ooz-Zuman took security from Meer Zoonoon.

The king then gave Meer Zoonoon a handsome Khilat, a horse with saddle and bridle, and all the requisites for a force, such as a Nugarah, and a standard, and he directed the officers of state to furnish him with a Firman, with the royal titles affixed.

Meer Zoonoon gave a written engagement to the Meerza, to the effect that "when the king's Firman arrives, I will attend without delay."

Meer Zoonoon, seeing the kindness of the Meerza, sent a man to Kandahar to call his son Shah Beg, who, with Abdoor Rahman Urghoon, Zeenuk Turkhan, Janfur Urghoon, and Meer Fazil Kookooltash, and 200 horsemen, quickly came to Khorasan. By the arrival of the

and these others, the king, the Meerza, and all the government officials, gained confidence.

On account of Meer Zoonoon's going to Kandahar, Meer Zoonoon remained a long time with the king, when the princes, A'meers, and Wuzeer, exerting themselves in his favour, represented to his highness that the borders of Kandahar were much disturbed; that if it was so ordered, Meer Zoonoon would go there, and put matters right. The king ordered that Zoonoon himself should go to Kandahar, leaving his son and nobles there. On hearing this, Meer Zoonoon, abandoning all his property, horses, tents, &c. went quickly to Kandahar, taking with him his son and all his nobles. Two or three days after this event, the king issued orders for Meer Zoonoon to remain until the first days of spring, and that he might then depart for Kandahar. The attendants went to his house, and seeing that only his property was there, they came to his royal highness, telling him the circumstance of his departure. Hearing this, the king said: "Zoonoon having left in this manner, I shall not see him again." The princes and Meers said: "Why should he not come? all his horses, camels, tents, and property are here." His royal highness replied: "This is the stratagem of his cleverness: he has made game of me, and gone away." And so it was.

The king then wrote a kind Firman, which he sent by a trusty attendant, named Sarban Ali, who, going with great speed, met Meer Zoonoon as he was marching out of Furat, when he delivered the Firman to him. Meer Zoonoon, advancing to the front, took this with great humility, and reading its contents, he was much pleased. He apologized to Sarban Ali, saying: "I am two marches from home; I will have a meeting with my children, and, having filled my stomach with everything, I will then accompany you to the king." When he got to Kandahar, he did Sarban Ali much honour, giving him large sums of money. One day he was in a tent with his two sons Shah Beg and Mahomed Mokeem, and his brother Meer Sultan Ali, when he called Sarban Ali. After speaking on various subjects, Meer Zoonoon said to him: "I think that if I went to the king, he would not allow me to return again: tell me the truth." Sarban Ali, who had experienced a great deal of kindness at his hands, replied as his heart desired. Then Meer Zoonoon, presenting him with a handsome Khilat, a horse with gold caparisons, and much money, he gave him his leave. When Sarban Ali reached the king, he told him all the circumstances, giving him the letter which he had brought from Meer Zoonoon. The king was distressed at this; but it is no use to be sorry for that which has left our hands.

AN ACCOUNT OF THE GOING OF MEERZA BUDEEN-OOZ-ZUMAN, OF KANDAHAR.

By reason of the change of temper of the king, Meerza Budeen-ooz-Zuman becoming displeased; and being hopeless from his brothers, turned the bridle of his intention to go to Gurmseré and Kandahar. Before he arrived, Meer Zoonoon, and his son Shah Beg, went in front to meet him, being most humble and submissive. They endeavoured to meet his wishes as much as they could, saying they were ready to do all in their power for him. Then Meerza Budeen-ooz-Zuman was married to the innocent daughter of Meer Zoonoon. On this account he was happy, passing his time agreeably, and great friendship sprung up between him and Meer Zoonoon and his sons. At that time Ameer Shaikh Ali Tighaee, who was the private tutor of Meerza Budeen-ooz-Zuman, fell under suspicion, and was imprisoned. It was in this way:—One day Meer Zoonoon went to make the circuit of a certain tomb at Dawur, when a slave, coming in front of him, as if with a petition, struck him with a knife. The attendants immediately cut him to pieces, as they knew that he had done this at the instigation of Shaikh Ali, whom Meer Zoonoon and his sons intended to kill; but he fled to Meerza Budeen-ooz-Zuman, whose house was surrounded by the Urghooneyuhs, asking for him to be given up to them. The Meerza told them to depart, saying he would send him to them; but they would not agree to this. At length, having sworn great oaths that they would not kill him, he delivered him up to them.

Meer Zoonoon was again satisfied with Meerza Budeen-ooz-Zuman, doing him service as before. Shaikh Ali Tighaee remained confined for a long time in the fort of Gurmseré: he was then liberated, and told to go where he pleased. He went to Sultan Hoosain, where he got service. In the days when Meerza Budeen-ooz-Zuman was at Dawur, he heard of his son Mahomed Momin having been killed.

A NARRATIVE OF THE IMPRISONMENT AND KILLING OF MAHOMED MOMIN MEERZA, THE SON OF MEERZA BUDEEN-OOZ-ZUMAN.

Mahomed Momin was a prince of as great beauty as the sun. At the commencement of his manhood, the young tree of his life fell by the sharp breeze of death. This is an abstract of the statement.

When, being displeased with his father Sultan Hoosain, Meerza Budeen-ooz-Zuman turned the bridle of his intentions towards Kandahar, Mahomed Momin Meerza was at Asterabad. On his father departing for Kandahar, he sent word to his son, that he had better accompany him. The prince replied that "it is not proper in you to turn your face from the house of the Sultanut, and to go beneath the shade of servants." Hearing this, Budeen-ooz-Zuman

praised his son's wisdom, and sending to him some of his most trusty men, he warned him, that his uncles were seeking his death, that he must not be deceived by what they said ; that if his grandfather called him, he should obey the summons, and go to him, but that if any came against him without the orders of his grandfather, he should oppose them.

Moozuffur Hoosain Meerza approached Asterabad, hearing of which Mahomed Momin wished to go and meet him, and, having made over the country to him, to depart himself for some other place. At that time a letter reached him from his father, filled in this way :—“ On no account loosen the bridle of your strength from your hands. Collect your sepoys, and place your foot on the battle-field.” Upon this, Mahomed Momin, having assembled his forces, went forth from Asterabad, turning his horse's bridle in the direction of battle. At that time Moozuffur, with a large army, also came to the plain of battle, where the beating of Nugarahs and the blowing of horns commenced on both sides. In the twinkling of an eye, arrows and bullets fell like rain, and brave men of both sides, mixing together, fought in such a manner, that it appeared as if the signs of the last day had arrived. Mahomed Momin threw many of the valiant men of the opposite side to the ground of death ; but at that time, from the displeasure of heaven, the girths of the saddle of his horse broke, and he fell from the saddle to the earth. At that moment a sepoy, one of the enemy, ran to slay him ; when Meerza Moozuffur Hoosain, seeing this, he himself reached the spot before him, and clasping his nephew in his arms, he kissed him, and taking him with him, he went to Asterabad, where he put silver chains upon him. After some days, Moozuffur Hoosain sent Mahomed Momin to Herat, in charge of the brother of his mother (maternal uncle), Ameer Mahomed Burnodug Burlas. In the month of Sufur 903 (A. D. 1497) he arrived there, and placing him in the fort as a prisoner, he turned his face towards the king, whom he found, or in whose presence he arrived, on the banks of the Ab Moorghan, when he made known to him the above circumstances.* At that time Khodaijuh Begee Begum, the mother of Moozuffur Hoosain, was present, and it came into her mind that the destruction of Mahomed Momin would give immortality to her son ; so the intent of her heart was in this way— to cast this young tree of the king's garden to the ground by the hot wind of severity ; so she associated herself with Khwaja Nizam-ool-Moolk, who at that time held in his hands all the king's country and property. One night, when the king had been drinking deeply of wine, she got his order to kill the prince ; and having obtained this, she quickly sent ~~up~~ ~~the~~ ~~errand~~ ~~Yar~~ ~~Ali~~ ~~Bukshee~~, and Abdool Wahid, a Chobdar, ~~with~~ ~~the~~ ~~errand~~ ~~of~~ ~~trust~~. The following day the king, recollecting

his orders of the previous night, sent a swift courier after these, writing a Firman to them: "By no means cause harm to the cooler of my eyes!" But those bad men, by the direction of the Begum, had gone with great haste, arriving at the place where Mahomed Momin was confined. The prince, on their coming, arose, asking after their health; when those of bad fortune, not thinking of the future, killed this youth, who had not his equal in the whole kingdom. They went that night towards the banks of the Ab Moorghan, but had only proceeded a short way, when the courier, with the Firman which was to preserve the prince, overtook them. But fate had done its business; and except lamenting, there was nothing else to be done. In the morning, Ameer Sarban Joonaid, who was in the city, collected many men to place the winding-sheet, and to give him burial, placing him in the large college of Herat.

When the news of the martyrdom of his excellent son reached Meerza Budeen-ooz-Zuman, he was much grieved, and, with the intention of avenging him, he gave orders to collect troops.

AN ACCOUNT OF THE MARCH OF SULTAN HOOSAIN TOWARDS KANDAHAR, AND OF HIS TURNING BACK WHEN ON THE ROAD.

When the news reached the Sultan that Meerza Budeen-ooz-Zuman, with Meer Zoonoon, and many troops, which he had collected, was coming to take revenge for Mahomed Momin on the field of battle, he unfurled the banner of his intention to march in the direction of Gurmsere and Kandahar. Meerza Budeen-ooz-Zuman and Zoonoon, hearing of the king's coming, issued orders to all the Ryuts of Furat, Dawur, and Kandahar, to convey all their grain and articles of subsistence to the forts, and when much produce of those countries was gathered together, they placed men of strength over it. Meer Zoonoon went and sat down in the fort of Pishing, which he had previously made so strong that an insect could not get into it. Budeen-ooz-Zuman, and Meer Sultan Ali (the brother of Zoonoon), occupied other forts. Shah Beg remained in the Hissar at Kandahar. Meerza Mahomed Mokeem went to the fort of Dawur. They made an agreement, that if the king fell upon Pishing, Budeen-ooz-Zuman was to attack him from the rear, and if he first fell upon the Meerza, Zoonoon was to act in this manner. The king, having passed through the country of Furat, entered that of Dawur, when his army was much distressed for want of grain, and his sepoy were on the point of going over to Meer Zoonoon. When the king heard that there was much grain in the fort of Beest, which was held by Abdoor Rahman Urghoon, and that it would fall to him without much trouble, therefore the king ~~came~~ ~~with~~ ~~the~~ ~~shadow~~ of his standard around that fort, when, great alarm ~~entering~~ ~~the~~ ~~area~~

of Abdoor Rahman, before placing his hand on his weapons, he placed his head on the foot of the king. If Abdoor Rahman had performed the work of a Kiledar for two or three days, the king's army must have dispersed from hunger; because, after this victory, they had but little grain, and their hunger was as before. The king, thinking it best to return from that place, he returned back towards Herat.

AN ACCOUNT OF THE EXPEDITION OF MEERZA BUDEEN-OOZ-ZUMAN, ACCOMPANIED BY SHAH BEG URGHOON, AGAINST MEERZA SULTAN HOOSAIN.

Sultan Hoosain Meerza was spending the early days of spring in pleasure at Alung Musheen, and his troops had gone to their homes, a few of the nobles of the army remaining near the king. Intelligence of this reached Budeen-ooz-Zuman, and Shah Beg the son of Meer Zoonoon, at Gurmser. These, perceiving that their time had arrived, determined to march quickly against the king with three or four thousand horse, so that the news of their movement should not reach him. With this intention, they mounted their horses, and without an hour's repose on the road, on the fifth or sixth day they arrived near Subzwar; when Fureedoon Hoosain Meerza, the son of Sultan Hoosain Meerza, hearing of this, strengthened the fort, and sent successive runners to the king, conveying the news of this matter to him. On this reaching Alung Musheen, the nobles fell into the ocean of agitation, for the want of soldiers. The Sultan sent one of the men of consequence about him to Herat, with orders to strengthen the fort, and to tell Ameer Ali Sher to prepare everything there, and that when he should receive the royal Firman to that effect, he was to send him troops. The king had ditches dug to save his sepoy, and threw out advanced parties, the men of which brought word that the enemy was not stationary, but that he was coming on like wind and water.

Without doubt, if Budeen-ooz-Zuman and Shah Beg had fallen on the royal troops that night, in the same manner in which they had hitherto advanced, they would have taken the ball of victory from before the king, and their affairs would have been according to their desires; but from the strength of the fortune of Sultan Hoosain, they were not able to arrive, and they went to sleep near Esfuraiyan. In the morning, when the royal forces began to appear like the stars, bodies joining the king's camp, Budeen-ooz-Zuman and Shah Beg awoke, and, thinking as before, they advanced against the king's army. When the two forces came in sight of each other, the Nugarabs were beaten, and the clamour of the troops began to arise on both sides. Budeen-ooz-Zuman and Shah Beg, with their men all in one body, came on, and set on light the fire of battle. They fought very well with the royal troops, until, at the latter end of the battle, the king himself came upon

the field on his marching throne. At the time of the shining forth of the sun of the Sultan, the sepoy's of Budeen-ooz-Zuman, as the stars set, so they turned their faces in flight. Budeen-ooz-Zuman went in the direction of Gore, Shah Beg towards Dawur.

The king, having conquered, was happy, and turning his face towards Herat, he gave praise to God.

This occurred in Shaban 903 (A. D. 1497).

AN ACCOUNT OF THE PEACE-MAKING BETWEEN SULTAN HOOSAIN AND BUDEEN-OOZ-ZUMAN.

When Budeen-ooz-Zuman left Kandahar with Shah Beg to go to Alung Musheen, Meer Zoonoon was in the Gore country. On this account Budeen-ooz-Zuman, not having effected his wishes against the king's troops, turned the bridle of his horse in that direction, when, Zoonoon going in front to meet him, gave thanks to God that he had arrived alive. To take revenge for this calamity, he sent men to collect the troops at Kandahar, Dawur, and Gore. In a short time, a large force of the Urghoon tribe of the Huzarabs, the Tukdurees, the Kubchags, &c. had assembled under the shadow of the standards of Budeen-ooz-Zuman and Zoonoon, and they were fully prepared for war. When this news reached the king, in the opinion that he would again twist the ears of Budeen-ooz-Zuman, he left Alung Musheen, going towards Herat. At that time Shaikh Julal-ood-deen, Aboo Suneed Pooranee, and Moulana Mahomed Soorkh, came to the king from Budeen-ooz-Zuman and Zoonoon, to make the strong roots of peace. The king was outwardly not willing to make peace, but inwardly he placed the happiness of his son before his mind.

The explanation of this abstract is this :—One or two days prior to the former battle, this excellent king had sent Shaikh-ool-Islain, Sail-ood-deen, Ahmed Tuftazance, Shaikh Julal-ood-deen, Aboo Suneed Pooranee, and Syud Ghuyas-ood-deen Mahomed Sudur, towards Gurmsere, to give advice to Budeen-ooz-Zuman, and to bring him from the jungle of enmity to the road of peace. When these three arrived near Furat, they heard that Budeen-ooz-Zuman was coming quickly with a force against his father's head ; then Shaikh Julal-ood-deen and Syud Ghuyas-ood-deen had an interview with Budeen-ooz-Zuman and Meer Zoonoon, when Shaikh Julal-ood-deen spoke on the subject of peace to the prince, who replied, that if the king in his kindness would give him sufficient country for the subsistence of himself and his followers, he would follow the road of obedience to his orders, and place the title of submission upon his shoulders ; but that otherwise he would not do so. The Shaikh and the Syud, receiving their dismissal, came to the king, telling him what his son had said. ~~entering the~~ ~~again over thro-~~

battle, these two men, with Ameer Shaikh Ali Tighaee, went to Budeen-ooz-Zuman, and having conferred with him on the matter of peace, they returned to the king, representing to him that Meerza Budeen-ooz-Zuman wished to hold, as formerly, the government of Seestan and Tumachee, and that then he would not again be at enmity. The king did not agree to this, and leaving Alung Musheen, he marched towards Herat. After this, the people knew that the Sultan was going to fight against Budeen-ooz-Zuman and Zoonoon. At that time Ameer Ali Sher came to the king from Herat, and as he made his Salaam he received honour from his highness, whom he urged to be pleased with Budeen-ooz-Zuman, speaking in favour of reconciliation; when the Firman was written, placing Seestan and Furat in the hands of Budeen-ooz-Zuman, and Shaikh Ali Tighaee took this Firman to him at Gore, when he proceeded from Gore to Seestan. This occurred in the latter days of Sufur 903 (A. D. 1497).

AN ACCOUNT OF THE RAISING OF THE STANDARD OF DEPARTURE BY MEERZA BUDEEN-OOZ-ZUMAN SHAH-ZADAH, TO TAKE HERAT.

When Sultan Hoosain Shah turned the bridle of his intention towards Asterabad, Budeen-ooz-Zuman came from Seestan, and Meer Zoonoon from Dawur, to the Sailaf of Gore; and intending to attack Khorasan, they collected the men of Huzarah, the Nukdurees, and the Kubchags. After consultation, with an innumerable host, they marched against Herat. All the Sultan's nobles' cattle that they found in the grazing district they took, and pushed on towards Herat. This news, preceding them, reached Herat, when Ameer Nizam-ood-deen, Ali Sher, and the other nobles in that renowned city, fell into the ocean of anxiety: they strengthened the towers and parapets, and bringing the men of Bulookat into the fort, appointed them to remain there. When Budeen-ooz-Zuman came to the town of Admeeyah, Meer Zoonoon marched in advance. Some of the men of Bulookat had remained at Baghat, who, seeing Meer Zoonoon with his large force, those who had the power, from consideration, brought presents before him, saying they did not advise his advancing any further, because Mahomed Moosoom Meerza had come from Chicbuktoo, Mahomed Walee from Atundghas, Meerza Abdoola, the son-in-law of Abdool Bayee Meerza, Meer Baba Ali, and the sons of Khwaja Ufzul, with numerous and well appointed bodies of horse; that they were assembled near Baghat, looking for his approach. Hearing this, Meer Zoonoon retreated a little, and wrote word of the circumstance to Budeen-ooz-Zuman, who came up and joined him at Bukluk. Both of them were sitting in one tent when some from the advanced parties came in, saying that many men appeared coming
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 ————— Meer Zoonoon, upon this, mounted with his Urghoons,

and turned his face to fight. The forces met near Alung Musheen, when the brave men of either side, drawing their swords, fell upon each other, fighting in such a manner that the dust from the field of the battle ascended to the heavens. At that time, the light of the predominance of the crescent of the victorious banner of Budeen-ooz-Zuman Meerza fell upon the scene of action. The men of Herat, seeing this, their hands stopped from their work, their hearts left their places. First of all, Abdoola Meerza and Ameer Baba Ali fled; after these Mahomed Moosoom Meerza and Mahomed Walee. Budeen-ooz-Zuman did not approve of entering the city, and turned his face in the direction of the royal army. Those who fled from the battle ran to the fort, the gates of which they shut, giving into the hands of trusty men the towers and defences. Budeen-ooz-Zuman and Zoonoon, with victory, returned to, and encamped at, Alung Musheen. Some days after, they went to Pooli Malan. They did not wish to fight against the city of Herat; their desire was that the men of that place should give it up to them of their own accord. On this account, Ameer Ali Sher spoke with great kindness, and gave encouragement to the people of the town, ordering his troops not to fight. In this way forty days went, when news arrived that the king had left Asterabad, and that he was approaching. Upon this, Ameer Ali Sher sent many successive letters to the prince, forbidding his fighting against his father, and requesting him to leave Pooli Malan, and go to some other place, so that he might not meet him, and that the fire of battle should not be again ignited.

The prince, approving of this advice, marched from Pooli Malan to Pooli Salan; from thence he returned the bridle of his intention to go to Ab Moorghan.

AN ACCOUNT OF BUDEEN-OOZ-ZUMAN MEERZA OBTAINING THE SULTANUT OF BALKH, AND OF THE RETURN OF MEER ZOONoon AND SHAH BEG TO KANDAHAR.

When Budeen-ooz-Zuman, leaving the vicinity of Herat, went to Ab Moorghan, many of the men of Badghees and Chichuktoo went beneath the shadow of his standard, and Shah Beg, coming from Kandahar, joined him. In short, a very large force was collected. The prince sent some men to Purindah Beg Bukshee, the Governor of Muru, desiring him to evacuate the fort; but he would not listen to this. So Shah Beg, taking the Tukdurees, and the Huzarabs, marched against it, and with such arms as they had, they went against this fort. Purindah fought from morning till midday, when, his strength failing, Shah Beg took the fort of Muru, and making prisoner of the Bukshee, sent him to the prince, who, forgiving his fault, liberated him. At that time the king arrived at Herat, when he heard the prince had a very large and well-prepared

army, at which his highness was much agitated, because at that time, from the constant harassing work at Asterabad, his men and horses had become thin and weakly, and without some rest they could not fight against Budeen-ooz-Zuman and Meer Zoonoon. The king asked counsel from Moogurub-ool-Huzrutee Sultan (the minister with his titles), and they determined to conciliate the prince. They sent Moolana Fuseeh-ood-deen Asterabadee to Ab Moorghan, to arrange this matter. Moulana Saheb, meeting Budeen-ooz-Zuman and Zoonoon, communicated to them what he had to say, inviting the prince towards the kindness of his father. The prince, looking at the rights of his parent, agreed to make peace, and after many men had come and gone between them, it was settled to give to Budeen-ooz-Zuman the Sultanut of Balkh, and its dependencies; and that in that country the name of the prince should follow that of the king. The prince, after this, left to go to Balkh. On the road, Khlwaja Shuhab-ood-deen Abdoola Murwareed overtaking him, delivered the Firman of the Sultanut of Balkh to him. After his arrival there, Budeen-ooz-Zuman bestowed great honour and distinction upon Meer Zoonoon, and Shah Beg, and then gave them leave to depart for Kandahar. He gave Seestan to Ameer Sultan Ali, the brother of Meer Zoonoon.

In short, Meer Zoonoon and Shah Beg, raising the banner of government, arrived at Kandahar.

AN ACCOUNT OF IBN-I-HOOSAIN MEERZA GOING TO SEESTAN; OF THE MARCH OF MEER ZOONOOON TO THE ASSISTANCE OF HIS BROTHER; AND OF THE BATTLE BETWEEN THE PARTIES.

In the year 908 (A. D. 1502), Hajun Boordee, and Khoda Kolee, Kotwal of the fort of Lush, became rebellious to Meer Sultan Ali Urghoon; and wishing the happiness of the king, they sent a petition to his highness, to the effect that if one of the princes threw the preponderance of his shadow over that country, as a matter of course Seestan would be conquered without difficulty. The king then sent Ibn-i-Hoosain with 10,000 horse, and he arriving at, looted the borders, raising the standard of his residence at Oog. When this news reached Meer Zoonoon, he, on hearing it, marched with his son Shah Beg against him, and he got over the road very quickly. One morning, when Ibn-i-Hoosain was asleep, and his troops here and there, Meer Zoonoon drew near Oog. The Meerza, hearing of this, with 300 horsemen who were ready, went to meet him. Meer Fazil Kookooltash, and his uncle Magil Atkuh, were the leaders of the advance of the Urghoons. They formed their line in front of Ibn-i-Hoosain. The men of both sides quickly took in their hands their swords, bows and arrows, and
 appears. Things were in this state, when Meer Zoonoon, with many

men of Turkhan and Urghoon, came up on one side, and Shah Beg, with the Yukkuhs, Tukdurees, and Huzarabs, on the other; and in rear of these Bagur Urghoon, and Beg Ali the son of Meer Sultan Ali Urghoon. These quickly came on the field of action; thus Ibn-i-Hoosain became surrounded. In this condition the Meerza fought for one hour, when, receiving a spear wound from Meer Fazil Kookooltash, he turned the bridle of flight towards Herat, and Meer Zoonoon forbade pursuit of him. After this victory, Meer Zoonoon went to Seestan, and met his brother Meer Sultan Ali. In 909 (A. D. 1503) he returned to Kandahar.

AN ACCOUNT OF THE CAPTURE OF KABOOL BY MAHOMED MOKEEM, THE SON OF MEER ZOONOOON, AND OTHER INCIDENTS.

Stability and perpetuity are peculiar to the inscrutable essence of God!—To make migration from this bad world belongs to men, who are the inhabitants of one quarter of it!

In the year 907 (A. D. 1501), Meerza Ulug Beg, the son of Sultan Aboo Suneed Meerza, found the mercy of God in Kabool. His son Meerza Abd-oo-Ruzag became ruler there, and sat on the throne of his father; but on account of the youth of this prince, enmity arose amongst the Ameers, and Shere Ruzm Zukkuh took into his hands all the affairs, large and small. At that time Ameer Yoosob, and Mahomed Kasim Beg, Ameer Yoonoos Ali, and some other nobles, having left the city, were watching a favourable time. In short, on the day of the Eed-i-Koorban, in the morning, when Shere Ruzm was drinking conjee, these entered Kabool with 300 armed men, and drawing their swords of enmity, they cut the roots of his life.

On this account, much destruction came upon the men of Kabool. Intelligence of this reached Mahomed Mokeem, the younger son of Meer Zoonoon, at Gurmere, who, in the last day of 907 (A. D. 1501), collecting the Huzarabs and the Nukdurees, placed the intention of taking Kabool before his mind, and he went in that direction. Meerza Abd-oo-Ruzag, being unable to fight, fled; and Mahomed Mokeem, taking the country, married the daughter of Meerza Ulug Beg. News of this reached Budeen-ooz-Zuman and Zoonoon, when they were on the banks of Ab Umweeyuh. They were pleased at it, but their anxiety exceeded their joy; and Meer Zoonoon from thence wrote a letter to his son to terrify him, saying: "This business of yours is not good; it is not good, because you have done that which you ought not to have done: now it is necessary that you are not careless of yourself, and do not place the Amiera of Kabool near you." Then Mahomed Mokeem dismissed from Kabool many of the people who had always been connected with the state, placing near himself his own people; and he ruled Kabool.

After this, at the commencement of 910 (A. D. 1504), Huzrut Zaheer-ooos-Sultanut Wulkhitaft Mahomed Babur Badshah, returning from Samarkand, took the road to Kabool, and passing very quickly over the intervening space, he shed honour around this city, fortunate by the sacredness of his "blessed feet." Mahomed Mokeem, not having strength to go out to fight the army of Mahomed Babur Badshah, sat down in the fort. After Kabool had been surrounded some time, the men of Ooloos and Eemag were inclined to make their Salaam to the victorious Babur, and the men of the city were also well wishers to the king. Mahomed Mokeem, being unable to remain, wrote to him for quarter, requesting leave to come to him to deliver up the keys of the fort. Huzrut Badshah Mahomed Bahadoor consented to this, and he took oath that when Mokeem opened the gates he would show him such kindness as he might merit.

Then Mahomed Mokeem, being an expectant of the kindness of the king, came forth from Kabool, and found the virtue of kissing the royal carpet; and he made suitable offerings to the king.

Huzrut Babur, agreeably to his promise, showered upon him royal kindness, and then gave him leave to go to his country.

AN ACCOUNT OF THE MARTYRDOM OF MEER ZOONoon URGHoon.

The moon of the month Mohurram 913 (A. D. 1507) had appeared, when Mahomed Khan Shaibanee Oozbuk, with forces out of number, like ants or locusts, crossing the Goorg, turned his intention towards taking Khorasan. At this the royal family of Sultan Hoosain Meerza became greatly alarmed. Budeen-ooz-Zuman sent a courier to Meer Zoonoon, showing the circumstance to him. Meer Zoonoon consulted with those of his family who were near him, all of whom had different opinions. At length, Zoonoon said: "It is necessary that I should go, for my manhood does not give me leave to sit quiet. I do not expect that I shall return, because the army of the Oozbuks is very formidable and strong, and it appears that the rule of the family of Sultan Hoosain turns its face towards declination." In short, Meer Zoonoon, taking with him the troops of Urghoon, departed to join Budeen-ooz-Zuman. He had only gone two or three marches, when he received the news that his daughter Chochuk Begum had given her life to God at Herat. Although deeply distressed at this, he opened the tongue of thanks to God, that on the approach of these troublesome times he had become free from anxiety on that side.

At that time he sent a messenger to Shah Beg, telling him to proceed to the seat of government, Herat, taking with him the innocent ladies of the family, to give to those their food, and to remove their garments with affliction; adding that after this he was to return quickly to Kandahar.

He ordered Mahomed Mokeem to hold Dawur, Ameer Sultan Ali to stay in Seestan, and Ameer Janfur Urghoon, Abdool Ali Turkhan, and others, to remain at Kandahar. He impressed upon all these to place great care and watchfulness before their minds, and not to be careless. Meer Zoonoon then quickly marching on, joined Budeen-ooz-Zuman, whose hand he had the honour to kiss. All the princes and nobles took council with Zoonoon; but they were aware that the deliberations of man could not be a shield to the arrow of the fate of God, when it should be the desire of the perpetual Master of the earth that the kingdom of Khorasan should go into the hands of Mahomed Khan Shaibanee, and that the end of the reign of the family of Sultan Hoosain should arrive; that there would be no avail in assembling the troops of the cities, and that there was no advantage in asking the aid of the deliberations of the nobles. At that time the sepoy of the Oozbeks and Mawuranunhur, had passed the waters of Umweeyuh, when the princes and nobles of Khorasan fell into the sea of care, and again commenced consulting with each other. Meer Zoonoon, from his natural valour, thought it best to fight; Ameer Mahomed Burnodug Burlas deemed it best that they should remain in the fort at Herat. Before the minds of all were united upon one of these two opinions, one morning, the signs of the close approach of the army of Mahomed Khan became as apparent as the misfortunes of heaven, and the royal troops of Mahomed Khan, the Burangurs and the Juwangurs, all prepared, came upon the field of battle.

The princes, turning their attention to drawing up their troops, formed them in a line upon the places for fighting. On both sides the clamour of the brave, the beating Nugarahs, and the shouts of the horsemen, reached above the planet in the seventh heaven. Meer Zoonoon, with the tigers of the jungle of battle, fell upon the enemy, and by the striking of the swords of the design of the crocodile, numbers of the enemy who trod the path of valour were thrown into the waters of mortality. In this manner he several times fell upon them. But the forces of the Oozbeks were double those of Khorasan; they followed each other like the waves of the ocean: therefore the two could not be won in fight. In short, the princes lost all heart in fighting with them, and they turned the bridles of their intention towards the jungles of flight; and all the bodies of their troops, with great dispersion, fled towards Khorasan. Zoonoon fixed his foot on the battle-field, assaulted the enemy on the right and left; from the strokes of his sword the dust on the plain of battle had become red from the blood of the bravest of the enemy. He behaved with the greatest courage, till at length the Oozbeks, coming on all sides of that noble ruler on the field of battle, he, receiving many wounds, fell from his horse. The enemy wished

take him alive, to convey him to Mahomed Khan, but Meer Zoonoon did not give his body up to inactivity, but remained fighting until he died.

AN ACCOUNT OF SOME OF THE CIRCUMSTANCES OF SHAH BEG, AND MAHOMED MOKEEM, URGHOONS.

After the death of Meer Zoonoon, these two brothers united at Kandahar, performing properly all the forms of lamentation. At this assembly Mahomed Mokeem, with all the Sirdars and troops, agreed to accept Shah Beg for the Sirdaree. On that day, in the afternoon, Shah Beg ordered the Nobuts and Nugarabs to be beaten as formerly, and he confirmed in their situations all who held office under Meer Zoonoon. He did not oppose any, therefore all were happy to remain in his service. Shah Beg had given the ornaments of knowledge and respect to the commencement of his manhood. He found a great share of wisdom, always associating with men of learning. When Mahomed Khan had taken Khorasan, he went to Furat. From thence, proposing to take Kandahar, he turned the bridle of his intention that way. When he reached Gurmsere, Shah Beg and Mahomed Mokeem sent ambassadors to him, saying they would obey his orders; the sermon and coinage were altered to the name of Mahomed Khan Shaibanee; and they proposed receiving the honour of making their Salaam to him.

Mahomed Khan, being pleased with them, returned to Khorasan, sending three horses, a handsome Khilat, and a tent, in charge of Aboul Hadee and Khwaja Taimoor Tash. Shah Beg hearing of the approach of these, thought, by two coming, that it would be for two matters: either that they were to make a treaty, or else that they wished to see the extent of the city and his troops. At that time he sent men in all directions to collect his people, and taking many men, he went forth in front to meet them. He remained with them three days outside the city, and having pleased them, gave them their leave.

During 913 (A. D. 1507), Mahomed Babur Badshah, raising on high the standard of departure to take Kandahar and Dawur, left Kabool and Ghuznee with many victorious troops. Shah Beg and Mahomed Mokeem went out to meet, and fought with him on a field of battle. After many men had been slain, the breeze of victory struck the tassels of the banners of Mahomed Babur, and Shah Beg and his brother fled. All the countries of Kandahar and Dawur came into the hands of Babur, who took all the treasure which Zoonoon had collected with so much labour, dividing it amongst his soldiery. Appointing his brother Sultan Nasir-ood-deen Meerza Governor of Kandahar, he himself returned to Kabool, taking with him Mah Begum, the daughter of Mahomed Mokeem. Some months after this, Shah Beg and his brother, with a numerous force, full of bravery, came upon Kandahar, freeing

that country from Nasir-ood-deen, who retreated to Kabool. Shah Beg and Mahomed Mokeem turned their hearts to putting to rights the arrangements of the country.

At that time the angel of death came upon Mahomed Mokeem, who passed from this to that world. Afterwards Mahomed Babur married Mah Begum to Kasim Kokuh, agreeably to the rules and forms of Mahomed. After a space of time, she bore a daughter, to whom was given the name of Naheed Begum. Kasim Kokuh was afterwards killed, fighting against the Oozbuku.

AN ACCOUNT OF SHAH BEG GOING TO TAKE SEEBEE, AND OF THE FLIGHT
OF THE DESCENDANTS OF PEER WULLEE BURDAS.

When Shah Beg came to Shawul from Kandahar (Kunudhar), Meer Fazil Kookooltash and Abdool Ali Turkhan went to meet him, taking and showing to him for service many tribes of the neighbourhood, to the Sirdars of which Shah Beg gave encouragement, and they became expectants of his kindness; but the tribes were afraid of the army, not knowing where it was going. At length, they discovered it was going against Seebee, and by degrees this news reached the descendants of Sultan Peer Wullee, who governed in that country, upon which they sent some of their confidential men with presents to Shah Beg, assuring him that they were his most sincere well-wishers. After some time they were allowed to return, Shah Beg remaining at Shawul, to make arrangements. He spread the carpet of consultation before his nobles, all of whom were of opinion that it was best to go against Seebee; and Shah Beg thought so too, because in the year 915 (A. D. 1509), Shah Ismael had taken Khorasan, and Sultan Babur was at Kabool, and between these the door of warfare was constantly open; and if in this dissension Kandahar should pass from their hands, where should they go to? So Shah Beg sent a body of troops from Shawul towards Seebee, and following these, he by successive marches arrived there, and took the fort. Of the men who were in it, some made their Salaam, others, who had houses there, fled to Futehpoor. After this, Shah Beg sent Meer Fureed Urghoon, and others to Kandahar; he himself went towards Futehpoor, 50 kos from Seebee, in the direction of Sind, now deserted, but the fort and houses still remain. When the descendants of Peer Wullee heard of this, they advanced to give him battle with 1,000 horse and two or three thousand men of the Dowlutshaees, the Burgudaees, the Koozpaees, the Noorghaees, Beloochees, and other castes. In the battle, Shah Beg was victorious. Some of the enemy were slain, the rest fled to Sind. Shah Beg, after making the needful arrangements, returned to Seebee, where he stayed some time, giving orders to build a house and to make gardens. He built another fort, placing in it

some of his veterans, and he himself then returned to Kandahar. After his return, he went to take exercise in Dawur, and towards Gurmseré, giving encouragement to the inhabitants of all the places he visited. On arriving at Dawur, the mother of Mah Begum, named Beebee Zurcefuh, placing a coarse black woollen cloth round her neck, stood before the door of his house, and on Shah Beg's arrival, she placed her hands on the hem of his garment, saying: "Mah Begum is the memorial of your brother; it is necessary that by some means or other you bring her back." On hearing this, a fresh burn of the affliction of separation fell upon the heart of Shah Beg, who, towards the recovery of Mah Begum, consulted secretly with those behind the curtain. Fatima Sultan Begum and Khanuzud Begum, the two wives of Shah Beg, advised that Dowlut Kutuh, who was a slave girl in the Harem of Mahomed Mokcem, should be sent to Kabool, and that by some device she should meet Mah Begum, and bring the news; that after this, a party of their trusty near relations should go, and secretly taking her out of Kabool, and proceeding by the road through the Huzarah country, bring her to Kandahar. Shah Beg, approving of this advice, married Dowlut Kutuh to Dowlut Khan, and sent her to Kabool. By great ingenuity she got into Mah Begum's house, passing herself off as one unknown; but when there was no one else present, she spoke that which was in her heart. But Mah Begum would not agree, fearing for her life, because she had been taken away by Babur Shah, saying: "God forbid!—but after my arrival at Kandahar, my relations, for the sake of their reputations, may destroy me." To remove this dread, Dowlut Kutuh was constantly taking oaths of weight before her, when she at last agreed to escape secretly.

Dowlut Kutuh conveyed this news to Shah Beg, who, on hearing it, was very happy. He sent Baba Meerkai Sarban, Dowlut Khan, and others to Kabool. These, going through Huzarah, took more men from thence, and arriving at Kabool, they put up outside the town: In two or three days, having rested their cattle, and having shod their horses with reversed shoes, they were all ready to depart. One day Mah Begum went to the bath in the afternoon; at sunset she left it, and with Dowlut Kutuh she joined her friends. But she did not bring her daughter Naheed Begum, then a year and a half old. After joining her friends, she remembered her child, and was much afflicted; but these thought it a great blessing that she herself had come, and at once mounted, taking her with them. They marched that entire night, halting in the afternoon of the following day to eat food. After going another night and day, they got over the path of fear, and arrived in the Huzarah country. Here they stopped some days to refresh, and then proceeded to Kandahar. Shah Beg came to the door to meet her, showing great kindness to her, and taking her in his arms, he carried

her into the house. He gave horses and Khilats to those who attended her, making them all happy. One year after the death of Kasim Kokuh, Mah Begum was married to Shah Hoosain.

AN ACCOUNT OF SOME OF THE CIRCUMSTANCES OF SHAH BEG.

When Shah Ismael in 917 (A. D. 1511), took Khorasan, the star of his sovereignty shone forth brightly. He killed Mahomed Khan Shaibanee Oozbuk, after which he attained great strength. Those who were near, and those who were far away, when they heard of his army, they all feared. At that time Dermish Khan, coming towards Furat and Seestan, raised the standard of his authority on high. Shah Beg, on hearing this, was alarmed, and took counsel with his friends, saying: "I am fallen between two kings such as fire and water: on one side is Shah Ismael, on the other Babur Shah." His friends in their wisdom settled that he should go to Shah Ismael, through the introduction of Dermish Khan; and that it was necessary to make friends with Babur Badshah. So he sent Kazee Abool Hoosain with many presents to Kabool, declaring that he was the very great friend of the king, and he himself, through Dermish Khan, went to Shah Ismael, who was very kind to him, excusing him from bowing his head, and ordering him to make his Salaam in the manner of Chughtiyuh, bending the knees.

Shah Beg remained in attendance a long time, the king promising that he should have leave to depart on the first day of spring. Dermish Khan was sent to the fort of Ekhtiyar-ood-deen, when the flatterers turned the temper of the king from Shah Beg by evil words. As the spring drew near, on the plea of some pretended business, Ismael withdrew his face from Shah Beg, and confined him in the fort of Zufur. His attendants, being helpless, some remained secretly there, others went to Kandahar. When Shah Ismael went to remain at Irag, Mehtur Soonbool, a slave of Shah Beg's, went to Zufur, setting up a sweetmeat shop underneath where his master was confined. Through his sweetmeats he became acquainted with all the prisoners, and sometimes he ventured inside, when by signs he understood what Shah Beg wanted, and it was arranged between them, that twelve of his trusty men should come, and taking him from thence, convey him to Kandahar. Mehtur Soonbool told these men to come, and then he cooked some sweetmeat, with which he mixed intoxicating things, which he gave according to custom to the door-keepers, who, after eating it, loosened the bridle of alertness from their hands. After this, the twelve men came to the slave's shop, and he, taking two of them, went to the tower where Shah Beg was kept, and with a rope they lowered him down; but the rope being short, he let go, and fell to the earth, when, on account of the irons on his legs, he fell on his face instead of on his feet, breaking one of

his teeth. He then mounted a horse, and after marching all that night and the next day, he by some means got another horse. In this manner he arrived where there was no fear. The keepers of the prison, on coming to their senses, made great search, but not being successful; with great vexation they returned back again.

AN ACCOUNT OF MAHOMED BABUR BADSHAH GOING AGAINST KANDAHAR.

When Babur Badshah heard of the imprisonment of Shah Beg, he determined to take Kandahar; but from many impediments which existed in the direction of the towns of Mawrauh, Unur, and Budukshan, he could not bring forth that which was on his breast. But when he had put his heart at ease with respect to those, with a very large force, he raised on high the standard of march against Kandahar. Shah Beg collected in the fort all the necessary articles of subsistence that he could find, and making up his mind to hold and fight the city, he repaired the towers and defences, placing men of trust over these. He sent spies into the royal army, to discover and let him know daily fresh news as to their condition, strength, &c. When these arrived there, and saw the army, they sent word that the king, with a large force, and great munitions of war, had turned his face that way. Shah Beg, with much valour, declared it as his opinion that they ought to go out to fight on the plain; and he consulted with his friends on this, all of whom decided that it was necessary for them once to try their strength on the battle-field, where, if God showed the face of victory in the looking-glass of their desire, it would be as they wished; if not, they could return to the fort and fight there. But, as Babur Badshah drew near, he became indisposed, so much so that his sepoy's hearts left their places, and their hands let go their work. Shah Beg, hearing of this, sent a valuable present to the king by influential men of the city, laying the foundation of peace between them. Babur sent a horse and a Khilat to him, and then, turning his face, he took his army back to Kabool.

Shah Beg went to Seebee, remaining in that country some time, telling his nobles that "Babur Badshah had come this time to see the road to Kandahar: it is probable that he will again raise on high the banner of march against it next year; for until he has turned me out of my place, he will not find repose." To confirm this, he advanced two proofs, one of which was, that "Mahomed Mokeem having done that which he ought not to have done, that thorn rankled in his (Babur's) heart. On this account he took away Mokeem's daughter: he also thinks that if he does not take Kandahar, the Urghoons (God forbid!) may again do as Mokeem did. The other proof is, that the king has many princes, who have not strength to fight the Oozbuks and Kuzulbashees, but they are strong enough to war against me: on this account, some

day they will take Kandahar; so it is necessary for me to be alert, and careful on all sides."

In the early days of the cold season, he sent 1,000 horsemen from Seebee towards Sind. These looted the villages of Kahan and Baghbanan in the month Zilkut 921 (A. D. 1515). Mukhdoom Janfur, who was one of the well known men of learning of Sind, says that he heard from Mcerza Eesa Turkhan, that in this expedition 1,000 camels belonging to the wells of the gardens fell into the hands of that force. From this the produce and cultivation of that country may be understood. This force remained a week in the vicinity of those places.

During that year, as Shah Beg had foretold, Babur Badshah came upon, and surrounded Kandahar. He commenced digging mines, on account of a famine that season. This siege caused very great distress to the citizens. In short, peace was made. In the early days of the month Peer, on account of fever attacking his troops, Babur was forced to return to Kabool. During this year, Shah Hoosain, being displeased with his father, left Kandahar, going to Babur Badshah, who received him with the eye of kindness. He stayed two years near the king, during which period Babur was constantly saying that he had not come for service, but to learn the customs of kings from him.

In 922 (A. D. 1516), before the collections of tribute in grain were made, the standard of march of Babur Badshah arrived at Kandahar, when he encircled it. By his coming at that time, Shah Beg became much distressed, so he sent Shaikh Aboo Suneed Poorance to make terms of peace, upon which Khwaja Abdool Uzeen came into the city, when a treaty was written, to the effect that in the following year Shah Beg should deliver up the city to Babur Badshah, who returned to Kabool after this was settled.

Shah Beg then strengthened Shawul, and he remained there and at Seebee. In 923 (A. D. 1517), agreeably to the treaty, he sent the keys of the royal palace and fort of Kandahar to the king, who much approved of this conduct. Shah Beg passed the next two years in Shawul and Seebee, with great difficulty: one season his sepoy had nothing to eat but carrots and turnips. At length, being helpless, he turned his face towards looting Sind, and a second time his troops came to the fort of Machee, and to the country of Chandooka. During that year, Durya Khan, who was called the son of Jam Nindah, the ruler of Tatta, taking a large force, arrived near Seebee. At this time Shah Beg was not present, having gone on an expedition against Seestan. There was much fighting between the Moguls (of Seebee) and the Sindees, in which Aboo Mahomed Meerza drank the sherbet of martyrdom. Rozee Beg, and the few men of the Urghoons and Huzarabs who were there, did very good service, and the Sindees went back to Tatta again.

In that year Jam Nindah, taking the articles of his being, went to the world of everlasting life, and Jam Pheroze sat in his place ; and this I have mentioned before.

During the life-time of Jam Nindah the men of Dowlutshae and Noorghae, coming to Tatta, went into his presence. Rai Beg Urghoon, with some followers, also came there, because he had spilt blood with his hand ; to these the Jam assigned a quarter to live in, called Mogulwara. Meer Kasim Rubkee also came in secret, and stopped some time in Tatta, and having made himself acquainted with all its circumstances, he went back to Shah Beg, to whom he gave temptation to go and take it, and on what he said Shah Beg prepared a force for that purpose, in the latter days of that year. Historians say, that when he began to collect men at Futehpoor, great numbers joined him ; that from thence he sent a large body under Beg Albee Meerza and other Sirdars, to Shawul, to protect his family and the fort ; he left Sultan Mahomed at Seebee, and placed some men in Futehpoor and Gunjabah. He placed under Meer Fazil Kookooltash 40,200 brave men, sending him in advance towards Tatta, he himself following.

When Shah Beg halted at Baghbanan, the head men came and paid their respects to him. It was the wish of Shah Beg that all the people should come of their own accord and obey him, but these would not do so ; then he marched upon Tatta by the way of Goondee, and by successive marches he arrived on the bank of the Khanwah (canal), 3 kos to the north of Tatta, where he halted. Shah Beg remained some days, considering how to cross the canal, where one day a poor man was seen coming over on foot. He was seized by the men on chokee (guard), and through intimidation he agreed to show the way, and Abdoor Rahman Dowlutshae, putting his horse into the water, followed him, and after having crossed over he came back again, and gave the news to Shah Beg. On the 11th Mohurrum, 926 (A. D. 1509), leaving many to take care of his camp, he himself put his horse into the canal, his army following him. In short, the whole crossed over, and arrived near Tatta. Durya Khan, leaving Jam Pheroze in the city, went forth to the fight, with many men. The battle began between the two armies, and they fought to such an extent, that it cannot be described by the pen. At length victory came to Shah Beg, and Jam Pheroze, turning his face in the direction of flight, crossed over the river to the other side. Durya Khan, after being made prisoner, was slain with the men of Summah.

Shah Beg gave Tatta up to plunder till the 20th Mohurrum, his troops throwing the dust of villany on the heads of the inhabitants.

It is true that " when a strong king enters a town it becomes desolate ! " (Koran.)

Shah Beg seized and confined many of the families of the men of

note of the city, for he was angry. His anger ceased through the exertions of Kazeer Kazin, who was the Kazeer of the town, in this manner:—His family was confined, and he, like one out of his senses, went about the streets seeking, as if looking for something he had lost. In this condition he wrote a letter, in which he showed forth the unhappy state of the people. This was given to Shah Beg by Hafiz Mahomed Shureef Emam. On reading it, Shah Beg's heart was affected; he gave orders to have it promulgated by tom-tom, that none of his men were to lay hands on the citizens, and taking an arrow from his quiver, he gave it to Kazeer Kazin, and sending a man with him, directed that such people as he should point out were to be made over to him.

Previous to this, Jam Pheroz, with a small body of followers, went to the village of Perar, where he sat under great affliction, for his family, and that of Nizam-ood-deen, remained in Tatta, and he knew that his affairs could only be improved by his attendance on Shah Beg. So he sent a well-spoken man to him, by whom he conveyed a most humble verbal message: "My degree is so small, that I could not fight with one of your sepoys. This business, which has come to this result, has been brought about by fear for my life, and by the instigation of others: if the water of your kindness and forgiveness washes off the dust of my faults, I will place the ring of submission to your orders in my ear, and, as long as I live, my foot shall not swerve from the pathway of obedience to you; and when your honorable troops shall leave, and encamp outside the city of Tatta, I will come to your presence, and give light to my eyes, which are clear-eyed by the dust of your doorway." Shah Beg, with great kindness, which was in his original nature, at this humility, pitied him greatly: to those who came from him he gave Khilats, sending messages full of kindness. Then Jam Pheroz, with his brethren, came to the water side at Perar, and suspending his sword from his neck, he made humble submission. Shah Beg directed Ula-ood-deen, the son of Moobaruk Khan, to permit the families of Jam Pheroz and his relations to go to him. In the latter end of Sufur, Shah Beg left Tatta. At his first encampment, Jam Pheroz sent him many acceptable presents, and, through the introduction of the nobles, he attained the honour of kissing the hand of Shah Beg, and, in his presence, the Jam much lamented what he had done. Shah Beg gave him a large sum of money in a present, and also the Khilat which Sultan Hoosain had conferred upon Meer Zoonoon; on receiving which, Pheroz became very happy. He also gave to him all the chief buildings in Tatta, desiring him to go there, and take his people to their homes.

Shah Beg then held consultation with his chiefs, proposing—"Sind is a large country; many men will be required to take care of it—a few