miles south of the Vindhya Mountains, and transplanting there by force all the inhabitants of Delhi, high and low. He hoped thereby not only to distract the minds of his dissatisfied subjects, but also to be able to replenish his treasury with loot from Southern India. Deogir now received the name of Daulatábád. The plan was, of course, a failure, and half these unfortunate people perished either on the way thither or on the return journey. Muhammad ibn Tughluq died in A.D. 1351, and although his house continued to reign in Delhi for a further period of sixty years, the kingdom gradually lost all its outlying provinces, notably Bengal and the Dekkan, where independent dynasties arose, while the Rajputs recovered most of the strong places that had been taken from them.

It seemed, however, that the glory of the Delhi Empire was to be revived under Fírúz Sháh, the son and successor, who tried to heal the wounds made by his father, and devoted himself to building canals and bridges, and to restoring the buildings which had been neglected during the previous reign.

But the misfortunes of Delhi were not at an end, for in 1398 the redoubtable Tamerlane made his fateful raid on Northern India and turned that city into a shambles.

The Sayyids, who were Shi'as, superseded the Tughluqids in A.D. 1414 and reigned in Delhi for forty years, but did nothing to increase or revive their decadent kingdom.

The Sayyids were followed by the Afghan house of Lodi; and at last the Afghans had an opportunity of showing their worth, for all the other rulers with the exception of the Shi'a Sayyids had been Turks. Bahlul Lodi, his son Sikandar, and his grandson Ibráhím ruled from 1451 to 1526, when the arrival of the victorious Bábur from Kabul brought about an entire change in the affairs of Muslim India.

Before speaking of the advent of the Mughals, a brief reference should be made to the various king-

doms which had arisen in India before and during the disastrous reign of Muhammad ibn Tughluq.

Bengal holds a unique place in the annals of Muslim India, for from A.D. 1202 down to A.D. 1576 she always had her own rulers, either governors or kings, who, thanks to her remoteness from Delhi, were more often than not totally independent.

In A.D. 1347 a certain Hasan Gangu, presumably an Afghan with a Hindu name, taking advantage of the troubles in the Dekkan which Muhammad ibn Tughluq had brought upon himself, placed himself at the head of a party of insurgents and set himself on the throne at Kulbarga, and founded the dynasty of the Bahmanids, who for nearly two centuries held sway over the greater part of the Dekkan. At the end of the fifteenth century local governors with the Bahmanid kingdom began to throw off their allegiance, and thus out of one state there arose five independent dynasties in Berar, Ahmadnagar, Bidar, Bijapur, and Golkonda.

The most important of the kingdoms which were established south of Hindustan was that of Gujarat. This rich country, with its extensive sea border and its important harbours, though long coveted by the Muslims, was not actually conquered till the end of the thirteenth century. It remained subordinate to the Delhi Sultan until a certain Zafar Khán, the son of a Rajput convert, who had been appointed its Governor in A.D. 1396, assumed independence and founded a dynasty which ruled over that country down to A.D. 1572, when it was invaded by the Emperor Akbar and again became an appanage of Delhi.

During the ascendancy of this dynasty several remarkable men ruled over Gujarat, the most famous of whom were Ahmad (1411-1443), who founded the beautiful city of Ahmadábád, which he made his capital; (1458-1511) Mahmud Begarha, who distinguished himself by his successful campaigns against his Mussulman and Rajput neighbours, and his mari-

time exploits against the Portuguese who first sailed into the northern ports in 1507, when they were defeated in the port of Chiul, but gained a victory over the Indians two years later in Diu. It was reserved for Sultan Bahádur (1526-1536) to give the Portuguese their first foothold in Gujarat, for, being hard pressed by the Emperor Humáyun, who had driven him back to the coast, he gave the Portuguese the right to build a factory in Diu in return for assistance in men and arms, which were, however, never forthcoming. When Humáyun suddenly again withdrew (see below, p. 66), Bahádur regretted his promises to the Portuguese, and it was in the course of an interview which he held with the Portuguese Governor on a Portuguese ship, with a view to arriving at a settlement of their differences, that Bahádur met his death in 1536.

From this time down to the arrival of the Emperor Akbar in 1572, Gujarat had no king worthy of the name: its history during these years offers a strange picture of rival nobles continually at war with one another, and during which the nominal king passed from the custody of one successful noble to that of another.

Such being the state of the country, it was small wonder that the Portuguese were able to establish themselves securely in the ports of Gujarat. Separate kingdoms were also established in Malwa (1401-1530) and in Khandesh (1399-1599), which held out against the Mughals longer than any other Dekkan state.

THE GREAT MUGHALS.—We now come to the greatest and the last of the Muslim dynasties in India—namely, that of the Great Mughal.

The adventurous career of the young Prince Bábur, who was seventh in descent from the great Tamerlane, is one of the most romantic in the pages of Eastern history, and thanks to his personal memoirs which have been preserved to us, his deeds and his thoughts are both alike known to posterity. These

memoirs, which were originally written in Bábur's native language, Turki, have been more than once translated into English, and are readily accessible to the curious.

Bábur, who had succeeded an uncle as ruler of Kabul, had long cherished the ambition of becoming King of Hindustan, and conducted many raids into the Panjab, which served the double purpose of encouraging his troops with loot and of giving him an opportunity of spying out the land. He also made himself master of Candahar and the surrounding country in order to leave open a road of retreat should this prove necessary.

The Lodi Sultan Ibráhím (see p. 63) in 1524 was faced with many dangers, especially from rival claimants to the Lodi throne. Bábur knew how to take full advantage of these family quarrels. Nevertheless, it required almost unexampled courage on his part to lead into this densely populated country an army of not more than thirty thousand men. The decisive battle was fought on the historic plain of Pánipat, ten miles north of Delhi, and on April 21, 1526, Ibráhím, with his hundred thousand men, suffered a crushing and final defeat. Three days later Bábur entered Delhi, and thus established the Mughal Empire of India, which at the time of his death in 1530 only extended from the Indus to the borders of Bengal.

He was succeeded by his son Humáyun who, though only nineteen years of age, had already distinguished himself as a soldier: he did not, however, inherit his father's gifts as an administrator and politician. During his reign of ten years he endeavoured, but without success, to complete his father's work. He came very near to conquering the rich province of Gujarat from Sultan Bahádur, but at the critical moment, alarmed by reports of trouble in Agra, withdrew. When he began his march into Gujarat, Bahádur was engaged in attacking the Hindu fort of Chitor, and as in the case of Tamerlane and

Báyazid (see p. 57), Humáyun was reluctant to interrupt a fellow Muslim in his Holy War against the infidel. The simile may be carried yet further, for it was the acrimonious correspondence between Humáyun and the King of Gujarat that hastened the opening of hostilities.

Meanwhile, the Afghans had found a new leader in Shír Khán, a man of genius who had usurped the throne of Bihar and made himself master of Bengal, and now aspired to recover all Hindustan for the Afghans and himself. Humáyun in vain tried to call him to order, and improvidently entered Bengal where, having spent six months of inaction, he found his retreat cut off and was allowed to retain Bengal. Finally, in 1540, the rebellious Afghan, marching on Agra, totally defeated the opposing forces under Humáyun at Qanauj on the Ganges. Taking the title of Shír Sháh, he quickly made himself master of all Hindustan, while Humáyun fled first to Sind and finally to Persia, where he was kindly and honourably received by the Safavid Sháh Tahmasp (see p. 59).

For fifteen years Shír Sháh and his family ruled over Hindustan—and Shír Sháh's six years' reign was marked by great administrative reforms and good government—only to become disunited by family quarrels as the Lodi Afghans before them. It was this disunion that rendered possible in 1555 the return of Humáyun to Delhi. But he only enjoyed his throne for six months, for at the beginning of the following year, while descending the steps of his observatory, suddenly hearing the Muezzin call to pray, he slipped, and falling, injured himself fatally. As Lane-Poole says: "He tumbled through life and he tumbled out of it."

Akbar.—Of the Emperor Akbar, who succeeded his father Humáyun at the age of thirteen and retained the throne for nearly fifty years, it is impossible to speak here at suitable length. Of all the Muslim rulers mentioned in these pages he was in many

respects the greatest: others have governed wider kingdoms, and many had engaged in greater and more far-flung campaigns, but none had known how to hold and to keep and to leave a united empire to their successors. The whole of Akbar's attention was devoted to Hindustan and the neighbouring lands on the Indian side. World conquest never engaged his thoughts. When he came to the throne his kingdom did not extend beyond Delhi and the Panjab. The Afghans still held Bengal and the Ganges valley, and were not finally conquered till 1567. Gujarat, though conquered in 1572 (see p. 65), had to be retaken in 1584. Only a small portion of the Dekkan was annexed in Akbar's lifetime. As Lane-Poole says: "In spite of wise statesmanship, matured experience, and a clemency and toleration which grew with advancing years, to the day of his death Akbar seldom knew what it was to enjoy a year's freedom from war."

Nothing was more notable in Akbar's reign than his conciliation and assimilation of the Hindu chiefs. In 1562, as a result of his alliance with a Rajput princess, he abolished the *jizia*, or poll-tax, which had never before been remitted by any Muslim ruler. It may be imagined how popular this act made Akbar with the Hindus.

But the Emperor's tolerance towards men of other creeds than his own sprang from an intense sympathy and curiosity in regard to all religions, which culminated in his devising a new one, to which he gave the name of Dín-i-Iláhi, or The Divine Faith—a kind of eclectic pantheism containing elements taken from all the faiths of which he had any knowledge. His acquaintance with Christianity was derived from Portuguese Jesuits whom he invited to reside at his Court. Even after promulgating this new religion, the spirit of toleration did not desert him, and thus we find that the band of the so-called elect was quite a small one, and we hear of nothing in the shape of propaganda or forcible acceptance.

Among the elect was his great friend and counsellor Abul-Fazl, who in 1597 published his famous life of Akbar called the *Akbar Nama.*

Akbar's old age was clouded with many disappointments and sorrows. Two of his sons had become hopeless drunkards, and Prince Salím, who eventually succeeded him, displayed the most flagrant insubordination, and went so far as to cause the murder of the faithful Abul-Fazl in 1602. Akbar never recovered from the blow, and he died in 1605, the greatest Muslim king that ever ruled in India, and one of the most remarkable sovereigns that the world has ever seen.

It is fortunate that of such a man's deeds we have the fullest and most reliable records, thanks to the pen of Abul-Fazl: to his artistic taste and his love of beautiful buildings, the peerless architecture of Fathpur Sikri and many other noble structures bear ample silent witness.

Prince Salím on his accession took the title of Jahángír, "World-Grasper," being the Persian equivalent of the Turkish Il-tutmish, a title held by a king of the Slave Dynasty (see p. 61).

Like his brothers he was given to drink, and even had the effrontery to strike coins depicting himself holding a wine-cup. Though he did not carry on the Dín-i-Iláhi, but reverted to orthodox Islám, he practised the same policy as his father of toleration towards Hindus and Christians.

In 1597 the Dutch had begun to compete with the Portuguese for the trade with the Indies, and on December 31, 1600, was incorporated the first English East India Company; and shortly afterwards the trade of the Portuguese began to decline.

In 1615, Sir Thomas Roe was sent to India as the Ambassador of King James, and by tact and courage won important diplomatic successes and paved the way for the official recognition of the English factory in Surat.

Jahángír's reign, down to the outbreak of the civil war of succession in 1624, was singularly peaceful, thanks mainly to the wise counsels of his wife Núr Jahán, whom he adored. This remarkable woman, with the help of her astute brother Asaf Khán, to all intents and purposes ruled India during the greater part of her husband's reign, and her name appears on his coins side by side with his own, "a conjunction unparalleled in the history of Muhammadan money."

His son Khurram, who succeeded him in 1628 with the title of Sháh-Jahán (or King of the World) was a man of very different stamp to his weak wine-bibbing father. He was temperate in his habits, and though fond of public display was affable and gracious to all who came into contact with him. He owed his ultimate accession to the throne, after suffering utter defeat at the hands of his father in the civil war of 1624, mainly to the fact that he had married the daughter of Asaf Khán, who, after his sister Núr Jahán, was the most influential person in the kingdom. Though an orthodox Sunni, he was on the whole tolerant towards those professing other religions. He employed many Hindu generals, and welcomed the Jesuit missionaries to Agra. It must be remembered that his mother was a Rajput princess, as was also his grandmother, and thus he had more Indian than Turkish blood in his veins.

Only three years after his accession his adored wife died when giving birth to their fourteenth child. To her memory he built the famous mausoleum known as the Táj Mahal, which took eighteen years to complete.

The lady's real name was Arjumand Banu, and she came to be known as "Mumtáz-i-Mahal" ("the elect of the palace"). By some curious confusion the exquisite monument raised in her name at Agra came to be known by her name, and finally as "the Táj," as if one were to speak of the Albert Memorial as "the Albert."

Sháh Jahán's reign of thirty years was on the whole one of peace and prosperity; and the splendour of his Court, both at Agra and after the completion of Shah-jahanábád at Delhi in 1648, is spoken of in the most glowing terms by a number of European eyewitnesses.

Towards the end of his life, however, he began to grow self-indulgent and lazy, and his four sons who had been appointed to various viceroyalties began to usurp the status of independent sovereigns.

In 1657, when Sháh Jáhan was believed to be dying, his four sons prepared to fight for the throne, and a civil war of succession began, which ultimately ended in the victory of Aurangzib.

Sháh Jahán, meanwhile, recovered from his illness, ınd thus Aurangzib found in his own father his only erious rival. By employing a ruse he now entered he fort of Agra and made his father a prisoner in the astle, which he never left again during the seven emaining years of his life. He was, however, pro-ided with every comfort and luxury, and indulged lternately in satisfying his senile appetites and his eligious proclivities. Aurangzib constantly sought his ther's advice, but the two never met again.

To-day visitors are shown the tower where Sháh hán spent so many years accompanied by a devoted aughter, and whence he was wont to gaze on the onderful view of the Táj from the river side.

An Indian historian (Kháfi Khán) says that for rder and arrangement of his territory and finances, ad the good administration of every department of e state, no prince ever reigned in India who could compared to Sháh Jahán.

The whole annals of Islám can show no king more holeheartedly devoted to the religion of the Arabian ophet than Aurangzib, who was descended from a e of kings noted for their religious toleration, and hose grandmother and great-grandmother were ajputs. He intrigued and struggled for the throne, his father had done before him, with a total dis-

regard for his brothers; he was cunning and hypocritical, and had no scruples regarding means to an end; and yet his desire for the throne was not prompted by the usual lust for power and wealth, but was the outcome of a firm conviction that he had a great mission to perform as King of Hindustan in upholding Islám.

He led a life of the strictest austerity, and though he maintained the outward pomp of Court ceremonial, he indulged in none of the extravagancies and luxuries hitherto associated with the private life of the Mughal emperors.

During the first twenty years of his reign there was neither serious persecution nor religious disabilities although he ordered the destruction of one or tw Hindu temples. He did, however, reimpose the *jizi* which had been abolished by Akbar, which raised storm of popular feeling against him, especially amon the Rajput princes. There were risings which wer put down by punitive expeditions. But now a nev enemy appeared, in the shape of the Marathas, wh dwelt between the Indian Ocean and the River Ward. Their strength lay in the inaccessible fastnesses of th Western Ghats. We never hear of them before th reign of Sháh Jahán, and it was the kings of Bijapu and Golkonda who first made use of them in the armies. The actual founder of their power was a ma named Sivaji, whose father had been Governor Poona. He became the inveterate enemy of Aurangzi and it was the Maratha Wars, which continued aft the death of Sivaji in 1680, which finally brought abo the ruin of the aged Aurangzib and led to the collaps of the Mughal Empire.

Aurangzib died in 1707, at the age of eighty-nin after a reign of fifty years.

I must now pass rapidly over the remaining perio of Mughal rule in India. In 1738, Nádir Sháh, and i 1748, Ahmad Sháh Durrani, invaded Hindustan. I 1757 was fought the Battle of Plassey, as a result

which Bengal came under the rule of the East India Company. Exactly one hundred years later the Indian Mutiny brought the nominal rule of the Mughals to an end in India.

Of the six great Mughals who ruled from 1526 to 1707, four were certainly men of remarkable personality and gifts, and even Humáyun and Jahángír, though less eminent than the others as rulers, possessed qualities which entitle them to our admiration.

CHAPTER X

THE ATÁBEGS—THE MAMLÚKS—THE OTTOMAN TURKS—AFGHANISTAN

During the twelfth century, when the power of the Seljuqs was beginning to weaken, it became the practice of their princes in Syria and Mesopotamia to appoint Atábegs, or Guardians, to train their youthful heirs, and to fight their battles for them. Of the many Atábegs who, taking advantage of their position, themselves assumed sovereign rights, only the Zangids of Mesopotamia and Syria need be mentioned here. Their founder, Zangí (1127-1146), especially distinguished himself as champion of the Muslims against the Crusaders, as did also his son Núr ud-Dín (1046-1073), who made himself King of Syria. It was in the service of this prince that the Great Saladin first won his spurs.

The Mamlúks.—From 1260 to 1517 Egypt was ruled over by two separate dynasties of Mamlúks (or Slaves): the Bahrís (1260-1382) and the Burjís (1382-1517). The real founder of the Bahrí Mamlúks was Baybars, who, in 1260, two years after the sack of Baghdad by the Mongols (see p. 52), established himself on the throne in Cairo.

The last of the Mamlúks of Egypt, Qansauh Ghaurí,

was sixty years of age when he came to the throne in 1501. Like almost all his predecessors, he had been a slave. It was his reign that saw the Red Sea trade with India, so valuable to the Egyptian Exchequer, suddenly ruined by the discovery of the Cape route to the East. Hitherto the Indian spices sold in Europe had to be brought across Egypt, and high *ad valorem* duties were demanded, first in Jedda, then in Cairo, and, finally, in Alexandria. The carrying as far as Suez was done entirely by Muslim sailors. The direct trade with India, which at once followed on Vasco da Gama's first journey round the Cape in 1498, was disastrous both for the Egyptian Government and for the Arab merchantmen. Qansauh, noticing this, actually appealed to the Pope to put a stop to these Portuguese interlopers, threatening in case of refusal to destroy the sacred places of the Christians in Palestine and on Mount Sinai. The threat was idle, and the Pope, of course, did nothing, but Qansauh at length, in 1507, fitted out a fleet in Suez and sent it to the aid of the Muslims of Gujarat: but it was too late now to recover the lost Red Sea trade.

When Sultan Salím had disposed of Sháh Isma'il on the Persian frontier, he marched on Egypt, and Qansauh, though an old man of seventy-five, bravely set out to meet the enemy halfway. On August 24, 1516, the opposing forces met near Aleppo, and, owing partly to treachery and partly to the superior artillery of the Ottomans, Qansauh's troops were defeated, and he himself was slain on the field. His son Tuman, who had been left in charge of Cairo, was unable to offer resistance to the victorious forces, and, with the entry of Salím into Cairo in January, 1517, the Mamlúks of Egypt came to an end, after ruling over that country for nearly two hundred and fifty years.

THE OTTOMANS.—The Ottoman Turks (so called after their eponymous founder 'Othman, the Turkish adjective being 'Othmanlí) do not seem to have been Seljuqs, but probably belonged to another branch of

the Ghuzz, who were driven out of Khurásán by the pressure of the Mongols, and arrived in Asia Minor in the thirteenth century, where in return for military services the Seljuqs allowed them to pasture their flocks. 'Othman was born, according to tradition, in 1258, and exactly one hundred years later the 'Othmanlis crossed the Hellespont and established a garrison in Gallipoli. This was the first step in the conquest of the Byzantine Empire in Europe: by the end of the fourteenth century these Turks were in possession of the whole Balkan peninsula except Constantinople and its neighbourhood. That the capture of the capital of Rúm was postponed for a further fifty years was solely due to the arrival on the scenes of Tamerlane, for, as we have seen (p. 66), Sultan Bayázid was actually blockading Constantinople when he was called away to meet Tamerlane and defeat on the fateful field of Angora (1402).

Had the Arabs been inspired to effect a foothold on the peninsula before attacking the city itself, it is quite possible that the Byzantine Empire might have fallen prey to them in the days of the Caliph Sulayman. It was Muhammad I. (1402-1413) who recovered in Asia Minor all that the Ottomans had lost in the Tímúrid Convulsion. He also transferred the capital from Brusa on the Asiatic coast of the Marmora to Adrianople in Europe.

During the reign of his son Murad II. (1421-1451) a terrible foe made his appearance in the person of Hunyady, the Hungarian national hero who inflicted grievous losses on the Ottomans, especially at the battle of Hermannstadt in 1442.

The attacks of Europeans on Turkey in Europe were brought to an end by Murad's victory at Varna in 1444, against Frankish crusaders under Cardinal Julian.

It was Murad's son, Muhammad II., who, in 1453, at last brought Constantinople within the Muslim fold. But the greatest expansion was given to the

Ottoman Empire by Salím I., who took Kurdistan and Diyar-Bákr from the Safavid King Isma'il of Persia by the battle of Chaldaran in 1514, and captured Egypt, Syria, and Arabia by his defeat of the last Mamlúk in 1517.

There has long been a popular belief—due to the Swedish historian of the Mongols, d'Ohsson—that Sultan Salím, after the capture of Cairo, received from the hands of the last Abbásid " Caliph " the dignity of Caliph by a formal act of transfer. It has been clearly shown by Sir Thomas Arnold that although Salím eventually carried the Caliph with him to Constantinople, no steps to assume the Caliphate were taken either by him or by his successor Sulayman the Great, and that not till the nineteenth century did Ottoman Sultans begin to lay stress on their claims to be regarded as the inheritors of the Abbásids.

Sulayman I., the Magnificent, succeeded his father, the conqueror of Egypt, in 1520, and his reign of forty-six years forms the most glorious period of Ottoman history. As a soldier and as a ruler he yielded to no prince in Europe, even in an age which produced Charles V., Francis I., Elizabeth, and Leo X. None of these could boast a more resplendent Court or a more efficient army. By the Turks he is known as *Kánúní,* or the founder of the canon of domestic law.

In 1522 he turned the Knights of St. John out of Rhodes. The attack on Malta in 1565, however, was successfully resisted by the Knights. In 1521 he took Belgrade, then a Hungarian frontier port, and in 1526 he utterly defeated the Hungarians on the famous field of Mohacs, slaying their king, Louis II., and twenty thousand of his followers, as a result of which Hungary became a province of Turkey for one hundred and fifty years. In 1529 he laid siege to Vienna, which made such gallant defence that he abandoned the enterprise after eighteen days. To his other exploits by sea, reference has been made above (see p. 37).

From the death of Sulayman II. in 1566, the power and prestige of the Turks in Europe began to decline.

Afghanistan.—From the foundation of the Slave Dynasty in India in 1206 down to the beginning of the eighteenth century, Afghanistan had no dynasty of its own—with the exception of the local dynasty of Kurts in Herat (1245-1389). It was a province of Persia, under the Il-Khánids and the Tímúrids. During the rule of the Delhi Mughals, Kabul and Candahar were generally included in their empire, while Herat belonged to Persia.

After the death of Aurangzib (1707), Kabul and Candahar again passed into the hands of Persia, and an organised revolt of the Afghans in 1713 laid the foundations of Afghan power, and Afghanistan as a distinct kingdom first came into being. In 1720 the Afghans, crossing the deserts of Seistan, attacked Kerman.

Two years later they marched against Isfahan, and on March 8, 1722, they gained a decisive victory over the Persians at Gulnabad, which decided the fate of the Safavi Dynasty as surely as did the battle of Qádisiya in 635 that of the Sásánians, or the battle outside Baghdad in 1258 that of the Abbásids. The actual domination of the Afghans over Persia endured less than ten years, although their invasion led to seventy-three years of anarchy (1722-1795), illuminated by the meteoric career of that Napoleon of Persia, Nádir Sháh, and ending in the establishment of the Qajar Dynasty.

At the end of 1722 Sháh Husayn, the Safavid king, abdicated, and his son Tahmasp Mirza, who now caused himself to be proclaimed king, was reduced to the miserable expedient of invoking the help of Russia and Turkey. In September, 1723, a treaty was signed whereby in return for the expulsion of the Afghans and the restoration of his authority, Tahmasp undertook to cede to Russia the South Caspian Provinces, including the town of Baku. In the following year

Russia and Turkey signed an agreement for the partition of Persia!

The Ottoman Turks meanwhile were pressing forward against the Afghans, and in 1725 captured Tabriz —but in 1727 the Afghans concluded a treaty of peace with Ottoman Sultan. It was at this juncture that there appeared upon the scene the last great conqueror in Islámic history, in the person of Nádir Sháh. We know little of this military genius prior to 1727, when he was about forty years of age. Having set himself the task of expelling the Afghans, he began by capturing Nishapur, and then, taking Tahmasp under his care, he proceeded to occupy other important towns, and in 1730 had finally dispersed the Afghan armies.

I cannot here follow the amazing career of this adventurer, who controlled the destinies of Persia for nearly twenty years, and not merely won back almost all that had been lost to Turkey and Russia by battle or by treaty, but in 1737, after taking Candahar, Kabul, and Peshawar, crossed the Indus and entered Delhi without striking a blow. His visit to Delhi bears a fatal resemblance to that of Tamerlane in 1398. For on account of a riot, in which some of his soldiers were killed, he ordered a general massacre of the inhabitants from 8 a.m. to 3 p.m., in which one hundred and ten thousand persons perished. Like Tamerlane, Nádir Sháh had only come for loot, and had no intention of holding India. Nádir's loot included the famous jewelled Peacock Throne, which was valued by a French traveller at six millions sterling. Nádir Sháh, during his reign of eleven years—he only assumed the royal title in 1736—had made himself thoroughly detested by the Persians, mainly on account of his attempt to impose on them the Sunni doctrine. He was, moreover, cruel, avaricious, and extortionate. The Persians, as a whole, were probably not aware of the fact that Nádir had saved their country from being split up between the Russians and the Turks!

From 1750 to 1794 most of Persia was ruled over by

an undistinguished dynasty known as the Zand. In 1779 Aga Muhammad the Qajar gained supreme control over all Persia, and founded a dynasty which lasted till after the Great European War.

On the assassination of Nádir Sháh in 1747, the Afghans selected as their head a certain Ahmad Khán Durrani, and ever since Afghanistan has remained an independent kingdom. The Durranis ruled till 1842, when their last king was routed by Dost Muhammad, who founded the reigning dynasty of Barakzais.

NOTE

In the course of this brief survey of Islámic history, I have been compelled to omit even the names of many dynasties. The most notable of such omissions are:

1. The various lines established by the sons of Chingiz Khán and their descendants, of which I have only mentioned the Il-Khánids and the line of Chaghatay. These seemed to belong rather to the history of the Mongols than to the history of Islám.

2. The various dynasties which ruled over the Yaman either in Zabíd, Sana'a, or Aden.

3. The local dynasties in North Persia during the tenth, eleventh, and twelfth centuries.

4. The local dynasties in the Malay Peninsula and Archipelago, whose conversion to Islám under the influence of Arab and Persian traders, began towards the close of the thirteenth century.

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