

V.B. Mubarak Sháh, the son of Kará Hulákú, Khan of the Chaghtáy *ulús* = tribes, and Búrac, the great grandson of Chaghtáy as his Wazir.

P. In Mubarak Sháh we find the first Musalmán name amongst the Moghol rulers. The invasion of Changíz had given a decided check to the advance of that Islám, which had made such rapid progress in the conversion of this country to its doctrine in the two preceding centuries; for under his policy, which was followed by his immediate successors, of an impartial toleration of all creeds, the Muhammadan divines, deprived of their convincing argument with the sword, were brought down to the level of equality with the other religious propagandists of the time. And we find accordingly that for many years after the death of Changíz the diverse doctrines of Budha, Christ, and Muhammad flourished side by side, not, however, without emulous jealousy and rivalry. Yarkand itself, when Marco Polo visited the country in the reign of Cubláy Cáán, was a Bishop's see, as was Almáligh.

In the anarchy that soon divided the Changíz descendants, the professors of Islám gradually acquired the political ascendancy, and with it the advance of their religion gained a fresh impetus accompanied by all the enthusiasm and fanaticism that marked its earlier career here under the guidance of saintly teachers and miracle mongers, who claimed descent from their Prophet. Their success amongst the settled population in the cities and towns, and in the rural districts generally, was rapid and enduring, and led in the end, as will be seen in the sequel, to the government of the country passing into the hands of the priesthood.

This was more especially the case in the Western States of Káshghar up to Kúchá, which were nearer to Bukhárá, the centre of the Islam polity in Central Asia. Whilst beyond it, to the east, owing to the more immediate influence of the Buddhism of China, the religion of the Prophet has never taken so firm a hold of the people, and even amongst the nomad tribes, who are more or less in direct contact with or dependent on the Musalmán population of the settled country, is more nominal than real unto the present day.

In the struggle for supremacy between these two religions here, Buddhism and Muhammadanism, the Christianity, which in the early centuries of their rivalry held such a prominent and prior position in all the vast region of Central Asia, has left not a trace by which its former existence here can now be recognized. This is not to be wondered at if we consider the jealous intolerance of the Musalmán rulers, and the vigilant hostility that has even up to the present day enabled them to exclude all professors of the rival and superior doctrine from the pale of their subjects, and too often to prevent their even living in their countries as mere sojourners for a period. Let us hope, however, that brighter days are in store for the Christian in Central Asia, and that the enlightened toleration of the west may yet ere long extend its blessings of religious liberty to this region of blind bigotry and ignorant fanaticism.

V.B. Mubarak Sháh, the first Musalmán on the throne at Almáligh, was soon ousted by his Wazir, Búrac, the next heir to the Chaghtáy *Khání*, who then, as a partizan of Cubláy, renewed the war with Kaidú, till ultimately, in 667 H. = 1269 A.D., they swore mutual peace and friendship in a cup of mingled gold and blood on the plain north of the Jaxartes, and became *anda* = allies (a term of relationship applied to men who are married to sisters), and shared the country between them. Bukhárá and Samarcand were held by Búrac, and Káshghar and Yarkand up to Kará Khoja, with the Talas river valley, and the country from Lake Balkash to Chagán Nor, that is Zungharia and Káshgharia, were held by Kaidú.

After this Búrac warred with Abaka, son and successor of Huláku, as King of Persia, but was defeated near Herat, and returning to Bukhárá, died there in the spring of 669 H. = 1270 A.D. And Kaidú then became master of the whole territory of Máwaránahar and Turkistán. He appointed Nekbay, the son of Sarban, to the *Khání* of the Chaghtáy *ulús*.

On this the sons of Búrac and Algú united in revolt. Nekbay too revolted and was killed, and Toctymúr was appointed to govern the Chaghtáy *ulús*. He was