

and his family, and sent them to Karákoram. On the fall of that city, his sons went and settled at Lob and Katak, large cities between Turfán and Khutan. Here they left large families. The last representative of these was Shekh Jamáluddín. He resided in Katak, and fled from it when the place was buried by a hurricane of sand, which fell from the sky as does rain. T.R.

The wind sometimes blows away this sand, and exposes to view domes and minarets, which again become buried by fresh drifts of sand. At times houses, too, are thus exposed, and wandering shepherds relate that their furniture is discovered intact, and the occupants are seen standing as bleached skeletons, or lying prostrate as desiccated bodies just in the attitudes in which they were overwhelmed; and all uninjured by decay.

The Shekh foresaw the impending calamity, and warned the citizens of it a week beforehand, and taking leave of his congregation at the Friday prayers, quitted the city and escaped the approaching destruction. He came to Aksú by way of Ay Kol two years after the arrival there of Toghlúc Tymúr, and met the young Chief on a hunting excursion in the vicinity as he approached the city. He was seized, and taken before Toghlúc for infringing the rule to fall in with the *jirga*—"hunting circle" on meeting it, and in excuse pleaded ignorance as a stranger coming from Katak. Toghlúc was at the time feeding one of his hounds on boar's flesh, and turning scornfully towards the Musalmán thus addressed him—"Ho! Tájik! Art thou the better or this dog?" The Shekh promptly replied—"Since I have the faith I am the better. Without it the dog is better than me." This bold answer made an impression on Toghlúc, and on his return home he sent for the Tájik, and enquired of him what the faith was that made him better than a dog. The Shekh explained the *imán*—"Faith," and set before him the tenets of Islám. Toghlúc was struck by the merits of the doctrine, and promised to accept the "Faith" on becoming King, as he now feared the hostility of his people.

The Shekh soon after died, and committed the charge of converting the Moghol Prince to his son, Arshaduddín. Following this Toghlúc went to Mogholistan to receive the allegiance of the Kirghíz, Jattah, &c., and was there proclaimed King. Arshaduddín, in obedience to his father's behest, set out for the royal camp, and at daylight after arrival there chaunted the Muhammadan call to prayer near the King's tent. He was seized and taken before the Khán for making such an untimely noise and disturbing his slumber. Toghlúc asked him who he was, and what he meant. "I am," replied the Musalmán priest with characteristic fervour and independence, "the son of him to whom you gave your word to accept Islám on becoming King, and, by his dying injunction, I have come for its fulfilment. Toghlúc, true to his promise, welcomed him cordially, treated him with marked deference, and accepting Islám at his hands, summoned his nobles one by one and invited them to follow his example.

Amír Tolak, the brother of Bolájí, who at that time held the rank of Doghlát, and had three years before, when Governor of Káshghar, secretly become a Musalmán, was now the first to make a public profession of the Faith; and others following the example, they went from tent to tent and speedily converted most of the Chiefs. The Jarás nobles, however, refused to follow suit, unless their champion, one Sanghoy Bocá, was first thrown in wrestling with the Tájik. The new converts opposed the demand on the grounds of the manifest inequality of the combatants; but the Shekh, interposing, accepted the challenge, saying that his trust was in God for the victory. The Jarás champion scornfully, in the pride of his strength, seized the puny Tájik to throw him, but the priest of Islám solemnly planted the palm of his hands on his adversary's breast, and repeated an appropriate text from the Kurán touching the repulsion and overthrow of the unbeliever, and the pagan champion fell senseless to the ground. On his recovery he acknowledged his discomfiture as a divine warning and without hesitation accepted the Faith; and one hundred and sixty