

Langāh abdicated in favour of his son Firūz, a dissolute and worthless youth, who was poisoned by the prime minister 'Imād al-Mulk to avenge the death of his son Bilāl whom Firūz had executed. Husayn resumed the reins of power and in his turn avenged the death of his son by executing 'Imād al-Mulk. On the death of Buhlōl Lōdī in 895/1489 he sent his condolences to his son and successor Sikandar Lōdī and concluded a treaty of peace with him, thus putting an end to the designs of Shaykh Yūsuf, the pretender to the throne of Multān.

A cultured and accomplished man, Husayn Langāh promoted education and learning by erecting colleges staffed by such eminent scholars as the brothers 'Abd Allāh and 'Aziz Allāh of Ṭulanba, a small village near Multān. A contemporary of Djām Nizām al-Dīn *alias* Ninda, the ruler of Thaffā, he was on very good terms with him and both the rulers often exchanged gifts and presents. He died in 908/1502 after a rule of 36 years.

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HUSAYN SHĀH LANGĀH II, son of MAḤMŪD LANGĀH (reg. 904/1498-9—931/1524-5), the ruler of Multān, was still a minor when he succeeded to the throne on the death of his father in 931/1524-25. Taking advantage of the ruler's minority and prompted by Bābur [q.v.], Husayn Shāh Arghūn [q.v.], the ruler of Sind, set out against Multān. Maḥmūd Langāh marched out to defend his kingdom, but while he was only one or two stages away from his capital he suddenly died, poisoned, it was believed, by Langāf Khān Langāh, the commander of his army, who later deserted to Husayn Shāh Arghūn. Husayn Langāh, a boy of only three who had been proclaimed king, was protected by the regent and prime minister, Shudjā' al-Mulk Bukhārī, a son-in-law of Maḥmūd Langāh, who decided to resist Husayn Shāh Arghūn, and against the advice of his commanders, decided to stand a siege which dragged on for more than a year. The city, after suffering a terrible famine and untold misery, vividly described by both Nizām al-Dīn and Firishṭa, fell to the invader in 932/1526. The young ruler was taken prisoner, his uncle Shudjā' al-Mulk Bukhārī was insulted and tortured to death, the famished inhabitants were ruthlessly massacred and those who escaped the sword were indiscriminately taken prisoner. These included the well-known scholar of the day Shaykh Sa'd Allāh Lāhori and his aged father, both eyewitnesses of the great siege. Multān was annexed to Sind and one Kh'ādja Shams al-Dīn Māhūnī was appointed governor, who was shortly afterwards removed by the traitor Langāf Khān, who in his turn was replaced by Mirzā Kāmran, the second son of Bābur. The independence of Multān was lost for ever and it became, shortly afterwards, a dependency of the Mughal empire.

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Husayn al-*Ali* (A. S. BAZMEE ANSARI)

HUSAYN WĀ'IZ KĀSHIFĪ [see KĀSHIFĪ].

HUSAYNĀBĀD, called Husaynābād the Great (*buzurg*), is to be distinguished from two other Husaynābāds, one of which existed in the modern Murshidabad district and the other in the 24 Parganas. Husaynābād the Great was a town, now in the Malda district of West Bengal, which flourished during the times of the Bengal sultans Husayn Shāh, Naṣrat Shāh, Firūz Shāh and Maḥmūd Shāh III. The name appears on the coins and inscriptions of Husayn Shāh, but only on the coins of the other three sultans. It is not certain if it was identical with Gaur, in which case it was named after Husayn Shāh, or if it was a suburb of the city actually built by the Sultan himself. The latter opinion, however, appears to be more probable. According to Ghulām Husayn Salim, Husayn Shāh transferred his seat of government to Ekdālā adjoining the city of Gaur. This Ekdālā was situated near the village of Ramkeli on the western outskirts of the city. It is possible that this Ekdālā was later re-named by Husayn Shāh as Husaynābād the Great. Besides being the metropolis during Husayn Shāh's reign, Husaynābād the Great also appears to have been the capital of the western region (*iklim*) of the kingdom. The capital of the eastern region was probably Mu'azzamābād (near Mymensingh).

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HUSAYNĪ DĀLĀN, a Shi'i shrine in the old city of Dacca, seems to have been originally built in 1052/1642 by one Sayyid Murād during Prince Shudjā's governorship of Bengal. Prince Shudjā, although himself a Sunni, was eager to preserve and patronize Shi'a institutions. The tradition is that Sayyid Murād, having seen al-Husayn in a vision erecting a *ta'ziya-khāna* (house of mourning); was inspired to raise the building, which he named