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**Kautilyan Analysis of
Pashtun Shahi Ruler
Raja Jaypal (960 CE- 1002 CE):
Bulwark against Turkic Ghaznavid
Attacks on North-West India in 10th
Century of Common Era (CE)**

Karan Khajuria

CENTRE FOR LAND WARFARE STUDIES

Field Marshal Sam Hormusji Framji Jamshedji Manekshaw, better known as Sam “Bahadur”, was the 8th Chief of the Army Staff (COAS). It was under his command that the Indian forces achieved a spectacular victory in the Indo-Pakistan War of 1971. Starting from 1932, when he joined the first batch at the Indian Military Academy (IMA), his distinguished military career spanned over four decades and five wars, including World War II. He was the first of only two Field Marshals in the Indian Army. Sam Manekshaw’s contributions to the Indian Army are legendary. He was a soldier’s soldier and a General’s General. He was outspoken and stood by his convictions. He was immensely popular within the Services and among civilians of all ages. Boyish charm, wit and humour were other notable qualities of independent India’s best known soldier. Apart from hardcore military affairs, the Field Marshal took immense interest in strategic studies and national security issues. Owing to this unique blend of qualities, a grateful nation honoured him with the Padma Bhushan and Padma Vibhushan in 1968 and 1972 respectively.



Field Marshal SHFJ Manekshaw, MC
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New Delhi



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१९२	राजतरङ्गिणी
शाहिसैन्ये गतेऽप्यासीजयसिंहः स्फुरन्नणे । श्रीवर्धनश्च सांग्रामिविभ्रमार्कश्च डामरः ॥५८॥	
चोरे तुरंगतुमुले प्रहरद्विस्त्रिभिर्मटैः । वोरक्षेत्रे निजे देशे रक्षितस्तैर्गणैःक्षयः ॥५९॥	
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शृगालायेव तुंगाय लब्धमंगाय भूपतिः । न तत्रागसि चुक्रोच स चैर्यसदृशाश्रयः ॥७१॥	
किं तु खेदाय समभूतुंगायत्तत्वमीशितुः । परायत्तया चित्तं पक्षोरप्युपतप्यते ॥७२॥	

“.....That Shahi kingdom with it's kings, ministers and it's courts-now one asks oneself whether it ever was or was not”.

Rajtarangini, VII,69 (writer 1149-50 CE)

Abstract

Turkic Ghaznavid invaders from modern day Ghazni in Central Afghanistan attacked North-West and North India incessantly from the second half of 10th Century CE to first quarter of 11th Century CE in their twin objectives to destroy Indic civilisation and carry out large scale loot and plunder. The Pashtun Shahi rulers of present-day Kabul-Peshawar-Salt

Range belt defended against the attacks by the Turkic Ghaznavid invaders for almost five decades. The gravity of this deadly struggle can be gauged from the fact that in a short span of 25 years, the last four generations of Pashtun Shahi dynasty died fighting till the House of Pashtun Shahis was annihilated in 1026 CE. The irony is that today, Pashtun rulers of this brave dynasty are totally forgotten, both in their Pashtun lands of birth as well in the lands where the Indic civilisation still survives.

This monograph covers Pashtun Shahi ruler; Raja Jaypal's valiant struggles against the Ghaznavids and analysis it, using Kautilyan art of Warfare and Warfighting framework to bring out relevant military lessons applicable in the present times.

Introduction

India is one of the oldest continuous civilisation states in the world. The recorded history itself dates back to more than two millennia. When the dating of ancient archeological sites like Dholavira (one of the largest Harappan/ Indus Valley civilisation sites in present day Gujrat), Sinauli (Ganga-Yamuna Doab in Western Uttar Pradesh) and Bet-Dwarka, to name a few is taken into consideration, the recorded history shifts back to more than five thousand years back. Unfortunately, the focus of our history; including Indian military history has been on the last 300 to 500 years only. Rest of the history, especially military history and heroes from earlier eras appear to have been forgotten.

One such forgotten chapter of the Indian military history is the five decades of struggle between the Pashtuns of modern-day Afghanistan and North-West Pakistan against Turkic Ghaznavid

attacks aimed at destroying the very foundational moorings of the Indic civilisation. History of Pashtun Shahi rulers; Raja Jaypal and his three subsequent generations is the history of long drawn struggle with the Turkic Ghaznavids kingdom founded by Turkic slave general Alptigin and his successors Sabuktigin and Mahmud of Ghazni, Afghanistan.

Arabs and Turkic tribes of Central Asia had been followers of Indic faiths from the ancient times. As such, they looked towards India with reverence due to their spiritual connect with the Indic lands. There was no threat to Indic lands from them. However, post their conversion, Arabs and Central Asian tribes started attacking Indic civilisational lands incessantly from beginning of the 8th Century and 10th Century respectively. Arabs attacked along the Makran coast into Sindh while the Ghaznavids attacked across the Hindu Kush Mountains (so named due to the large-scale massacres of people of Indic faiths carried out in those areas) into Pashtun lands. The Sindhis and Pashtuns acted as bulwark against these attacks. However, sacrifices of Raja Dahir of Sindh and Pashtun Shahi rulers of modern-day Afghanistan-Peshawar region are missing from the annals of our military history.

This monograph covers Pashtun Shahi ruler Raja Jaypal's valiant struggles against the Ghaznavids and analysis it against the framework of Kautilyan art of Warfare and Warfighting as enunciated in Arthshastra so as to bring out relevant military lessons for the present generation of military history scholars.

When we think of Pashtuns or Pathans, the images that get invoked are of Taliban of Afghanistan or Pakistani Tehreek-e-Taliban (TTP), images of women denied all freedom, of constant killings and suicide attacks. If we look back in history, Muhammad Ghori's attack in 1192 against Prithviraj Chauhan and Ahmad Shah Abdali's constant attacks in the middle of 18th Century are other

such images of infamous Pashtun invaders. In effect, when we talk of Pashtuns, terror and threat to India appears to be the constant theme. However, things were very different 1200 years back, in the 9-10th Centuries. At that time, large parts of the Pashtun region were still part of Indic civilisational landscape and Pashtuns were still followers of Indic culture and acted as the bulwark against foreign invasions into Indic heartlands from the North-West. Pashtun lands, spread across modern day Pakistan and Afghanistan were world famous centers of art, culture, and knowledge. Statues of Lord Buddha in Bamiyan (destroyed in March 2001 by *Pashtun Taliban!*), large number of Viharas, Temples and Monasteries (again destroyed systematically), ancient University of Takshashila, Sanskrit grammarian Panini; who codified the grammar of this ancient language into a mathematical rule based extremely concise and precise language, Gandhara art etc. (the list is endless!), all came from Pashtuns or Pathans of Pashtun lands.

The Pashtun Shahis defended against the attacks by the Turkic Ghaznavid invaders for almost five decades, from the second half of 10th century till first quarter of 11th Century CE. The gravity of this deadly struggle can be gauged from the fact that in a short span of 25 years, the last four generations of Pashtun Shahi dynasty died fighting till the House of Pashtun Shahis was annihilated in 1026 CE. The irony is that today, Pashtun rulers of this brave dynasty are totally forgotten, both in their Pashtun lands of birth as well in the lands where the Indic civilisation still survives.

Reasons for Incessant Attacks

Ghaznavids attacked Indic lands incessantly for almost five decades. During these attacks, they carried out large scale death, destruction and religious conversions. Destruction of temple towns of Thanesar (near present day Kurukshetra), Kannauj and Mathura

as also Somnath temple was done by the Ghaznavids. There were two reasons for these persistent attacks and large-scale destruction by the Ghaznavids: -

- **Religious Duty or War (Jihad).** Post conversion, Turkic tribes considered Indic faiths and by corollary Indic lands as prime target for destruction as they met all the three conditions for destruction of being non-believers, Idol worshippers and Polytheists (worshiping more than one God).
- **Concept of 'Maal-e-Ghanimat'- Financial Incentive Through Loot and Plunder.** In addition, there was financial incentive of loot and plunder since during this period, Indic lands were the richest lands in the world. The property and women of a non-believer killed in Jihad belonged to the believer who had killed the non-believer (after giving one-fifth share of the loot to the leader). This loot of women and property was legally sanctified as '*Maal-e-Ghanimat*.' Hence, every attack on Indic lands drew a large number of volunteers, who joined the bandwagons of these religious campaigns for undertaking killing of non-believers and looting their property and women. In the bargain, these volunteers also got the title of '*Ghazi*.'

Political Situation in North-West India during the Second Half of 10th Century

House of Ghaznavids of Ghazna (or Ghazni) in Modern Day Afghanistan. The House of Ghaznavids was established by Alptigin in 963 CE. Three important rulers of Ghaznavids were Alptigin, Sabuktigin and Mahmud.

Abu Ishak ibn Alptigin (Alptigin) was the commander of the troops in Khurasan. He was sent to capture Zabulistan (located in South-Central Afghanistan in general area of Ghazni) from Abu Bakr Lawik in 962-963 CE. Ghazna was the capital of Zabulistan.

Incidentally, the Lawik Dynasty was a Hindu Pashtun Dynasty having blood relations with the Pashtun Shahi Dynasty of Kabul-Peshawar. However, the Lawiks had been forced by the circumstances to convert to Islam. Nevertheless, they maintained friendly relations with the Pashtun-Shahis. After capturing Zabulistan, Alptigin became the de-facto ruler. Shortly after coming to Ghazna, Alptigin died on 13 Sep 963 CE (Utbi. Kitab-i-Yamini. pp 22-23).

Nasir-uddin wa Addoulah Sabuktigin (Sabuktigin), the slave general and son-in-law of Alptigin was made the ruler by consensus of all the nobles on 20 Apr 977. Sabuktigin, a Turk, was the first Muslim invader to attack India from the North-West direction. Sabuktigin died in Aug 997 CE (Utbi. Kitab-i-Yamini. pp 197-200. *Utbi was the Court Historian of Sabuktigin as also for large part of Mahmud's period*). Sabuktigin and his son Mahmud resolved to destroy Idol worship from Indic lands. Under Sabuktigin, Ghazna become the launch pad for repeated attacks on rich infidel Indic lands, attracting prospective Ghazis from all over Central Asia and Arabia.

On his deathbed, Sabuktigin nominate his younger son to succeed him. However, his elder son Mahmud refused to accept this decision and war of accession started between Mahmud and his younger brother Ismail. After much bloodshed, Mahmud won the throne in March 998 CE. Mahmud, in his incessant raids from 1001 CE to 1026 CE destroyed not only Pashtun civilisation but also large parts of North-West and Central India in his twin quests of converting Indians to Islam by destroying the Indian civilisation and looting Indian kingdoms of their vast wealth. He ruled till his death in 1030 CE.

Utbi states, "*Then he turned unto the sacred warfare with the infidels and the humiliation of the enemies of the faith, and began to make war*

upon the country of Hindustan, whose inhabitants are universally enemies of Islam, and worshippers of images and idols. He turned then upon these regions and provinces, and extinguished, by the water of his sword-wounds, the sparks of idolatry struck from their fire-alters, and gave to the winds the temples and the meeting places of those base ones, and in their room placed fabrics of mosques and shrines...and caught the idolaters in the net of destruction (Utbi. Kitab-i-Yamini. pp 23-24)." Another Islamic historian, Farishta states that, "...Sabuktigin resolved to wage war on the idolaters of India, and having taken certain forts caused mosques to be built and returned with considerable spoils to Ghazni (Farishta, MK. Vol I, p 6)."

House of Pashtun Shahis

Pashtuns Shahis were the original masters of **Kabul**, with their territory extended from Kabul to the Chenab River in the East. In 870-71 CE, Kabul was captured by Arabs under Yakub ibn Layth (Saffarid Dynasty), thereby pushing Shahis Eastwards. As the Pashtun Shahis were forced to evacuate Kabul, they then made **Udabhandapura** (town of waterpots or Udabhand, modern village **Hund** or Waihand or Waihind) on Western bank of River Indus in Swabi district in present day Khyber Pakhtunkhwa (KPK)/NWFP as their new capital (**Second Capital!**).

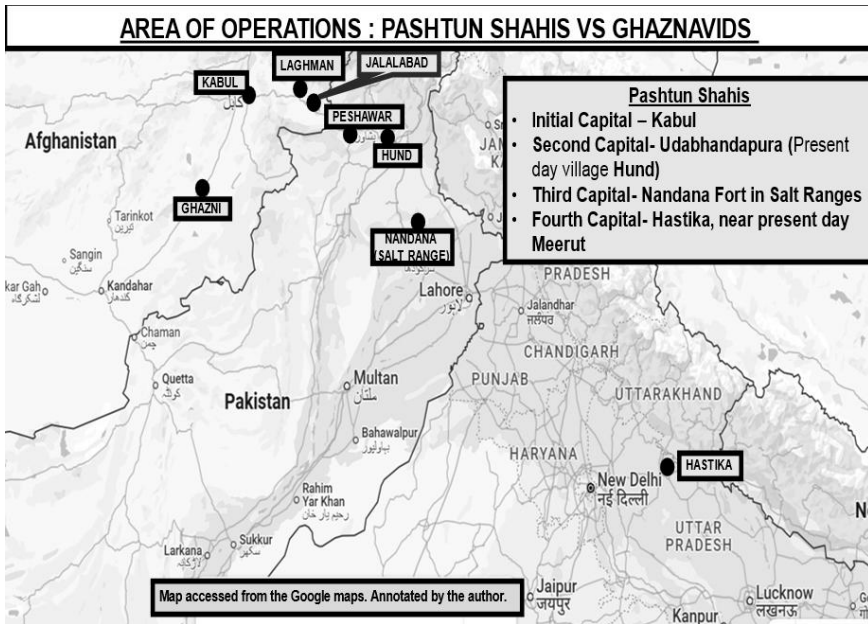
Raja Jaypal Dev succeeded to the throne in 960 CE. At that time, the Pashtuns were under incessant attacks by the Islamic kingdoms on their frontiers. Mahmud, after his accession in 998 CE, commenced attacks with far greater vigour and religious fervour. After their defeat to Ghaznavids in the '*Battle of Peshawar*' in 1001 CE, Pashtuns lost their second capital to Mahmud Ghaznavi. Consequently, they were forced to retreat further East to **Nandana** (**Third Capitals of Shahis!**) in the Salt Range near the Jhelum River in 1013-14 CE. After their loss to Mahmud in the '*Battle of Nandana*' in 1014 CE, Raja Trilochanpal Shahi was forced to move further East to the fourth **and last capital** of the Shahis; at **Hastika** (or Hastina

or Hastinapur) on River Ganga or Ram-Ganga River in modern day Western Uttar Pradesh.

The approximate reign of the Pashtun Shahi rulers in their chronological order were: -

- Raja Lalliya or Kallar (865 - 895 CE)
- Raja Samand or Samanta (895 - 902 CE)
- Raja Kamalu or Kamaluka (902 - 921 CE)
- Raja Bhima Shahi (921 - 960 CE).
- **Raja Jayapal Shahi (960 - 1002 CE).**
- Raja Anandpal Shahi (1002 -1013 CE).
- Raja Trilochanpal Shahi (1013 - 1021 CE).
- Raja Bhimpal Shahi (1021 - 1026 CE).

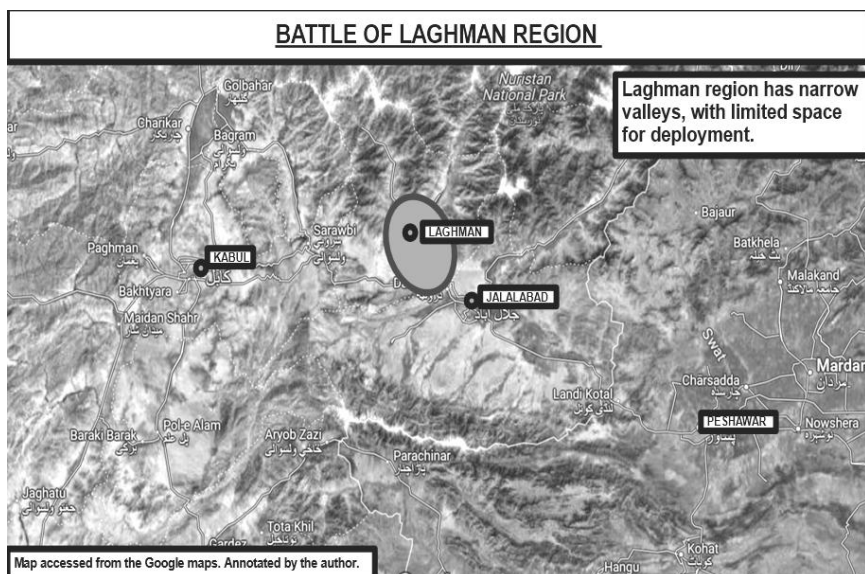
Pashtun Raja Jayapal and subsequent three generations stood in the path of Ghaznavid attacks on our motherland. In a matter of 25 years, last four generations of Pashtun Shahi dynasty died fighting the Turkic Ghaznavid invaders, till the dynasty was wiped-off in 1026 CE.



Raja Jaypal Dev (960 CE – 1002 CE)

Raja Jaypal Dev succeeded his father, Raja Bhima Shahi around 960 CE (Mishra, Yogender. *The Hindu Sahis of Afghanistan and Punjab*. p 89). The Bari Kot inscription of the reign of Jaypal Dev, found on the hill North of Bari Kot in Upper Swat region in present day Pakistan and now preserved in the Lahore Museum (No 119) mentions Raja Jaypal Dev. At that time, the Pashtun Shahi kingdom was spread from modern day Punjab to parts of Afghanistan. During his reign of four decades, Raja Jaypal Dev faced three generations of Ghaznavids viz Alptigin, Sabuktigin and Mahmud. The Ghaznavids were constantly waging war on the Pashtun territories, as they viewed Pashtun territories as Infidel lands which had to be brought under the flag of Islam. Tired of the constant attacks and destruction by the Ghaznavids, Raja Jaypal decided to launch his own attack in 986-987 CE. At this time, Sabuktigin was the Ghaznavid ruler with his son Mahmud; fighting under him.

Campaign by Raja Jaypal Against Sabuktigin (November 986-987 CE) in the Province of Lamghan (modern Laghman) in Present Day Afghanistan



Reasons for the Battle. At that time, the territories of Lamghan (modern Laghman, in Afghanistan) were still under Raja Jaipal. Sabuktigin had been waging incessant Jihad against the Pashtun Shahi territories. (Utbi. Kitab-i-Yamini. p 33). Utbi states, "*Mahmud having completed the conquest of Kasdar, directed his thoughts towards the conquest of infidels. He turned his face towards India and meditated striking a blow at those accursed, and coming on the rear of the land of unbelievers.*" Raja Jaypal realised that fired by religious frenzy, Sabuktigin would not live in peace. He saw no remedy, except to take up arms and strike back at the Ghaznavids. Utbi states, "*Jaipal, King of Hindustan observed these things and saw the line of his frontiers continually diminishing, and immeasurable fractures and losses every moment caused in his states, that grievances rendered him disturbed and inconsolable... He saw no remedy, except in beginning to act and to take up arms.*" (Utbi. Kitab-i-Yamini. p 34).

So, Raja Jaipal assembled his forces and advanced towards Ghazni. Mahmud too moved out of Ghazni to meet the Pashtuns. The battle was fought near a hill called Ghuzak, between Ghazni and Lamghan in 986-87 CE (376 AH). The battle between the two armies continued for several days. Hundreds of troops from both sides were killed. Utbi states, *"They came together upon the frontiers of each state. Each army mutually attacked the other, fought and resisted in every way, until the face of the earth was stained red with the blood of the slain, and the lions and warriors of both the armies and nations were worn out and reduced to despair."*

The base of operations of the Pashtuns was secure in a fort in the mountains. Utbi states that the Pashtun army was rapidly gaining ground and Turks realised that they were not in a position to defeat the Pashtuns (Utbi. Kitab-i-Yamini. p 35.) At this juncture, two events happened, which resulted in Pashtuns being forced to sue for peace treaty. First, the water source for the Pashtun garrison was a clear stream coming from the mountains. Pashtuns probably failed to keep it secure. Turks used chemical materials to make the stream unfit for consumption (Example of conduct of Chemical/Biological Warfare!). Secondly, a near simultaneous spell of extremely bad weather resulted in large number of cattle and pack animals accompanying the Pashtuns to perish due to the extreme cold (Mishra, Yogender. The Hindu Sahis of Afghanistan and Punjab. p104). Turks had also suffered heavy losses. Pashtuns and Turks agreed to sue for peace. Pashtuns paid indemnity including 50 elephants, some forts, and towns on the frontier as part of the peace deal.

Sabuktigin's Expedition for Capture of Lamghan in 987-90 CE. Sabuktigin violated the Peace-Treaty and launched expedition into Lamghan province. He captured many towns including the city of Lamghan, which was famous for its immense wealth and strong fortifications. Sabuktigin plundered and sacked the country,

destroyed temples, and built mosques in their place (Mishra, Yogender. *The Hindu Sahis of Afghanistan and Punjab*. p106). Utbi states, *"He proceeded to the country of the infidel and wherever he came he plundered and sacked the country until it was annihilated. He dug up and burnt down all it's buildings, and killed those deceivers and infidels, carrying away their children and cattle as booty. He made the territory of Lamghan, which had been the most populous and flourishing of all that country, entirely bare.....destroying their temples, their sacred buildings;.....built mosques in their stead, making the light of Islam visible (Utbi. Kitab-i-Yamini. pp 39-40)."*

Pashtun Raja Jaypal's Counter-Offensive in 990-991 CE

Seeing the loss and plunder of his province of Lamghan, Raja Jaypal decided to launch a counter-offensive to reclaim his territories. Utbi claims that several Indian rulers joined the expedition against the emerging threat (Utbi. *Kitab-i-Yamini*. p 40). The Confederacy army consisted of Infantry, Cavalry and Elephant force.

Battle for Lamghan Region. On receiving news of advance of Pashtun army, Sabuktigin stationed his troops in a strategic position on a hill near Lamghan (Mishra, Yogender. *The Hindu Sahis of Afghanistan and Punjab*. p 108.). As the battle was joined, Sabuktigin divided his soldiers into batches of five-hundred men, and sent them in succession; to attack on a narrow front, against a tactically vulnerable point of Pashtun army. Due to these repeated attacks, the Pashtun army started giving way till disorderly retreat started (Utbi. *Kitab-i-Yamini*. Pp 41-42.). Jayapal was defeated and Sabuktigin acquired both fame and wealth. Besides rich plunder of the Indian camp, Sabuktigin also levied heavy contributions on the territories he had acquired as a result of this battle.

Result of Battle - Final Loss of Kabul-Jalalabad Region (Lamghan Province). The result was Sabuktigin annexing whole of

Lamghan and extended his frontiers further Eastwards. He incorporated the conquered territories of present-day Jalalabad and Kabul by forcible conversion of the local inhabitants to Islam (Vaidya, CV. History of Medieval Hindu India, Vol III). Alberuni narrates the story of forced conversion of Hindu Governor of Kabul to Islam (Alberuni. Alberuni's India. Trans by Dr Edward C Sachau. Vol II, p 157). Alberuni states, *"Thus, when Kabul was conquered by the Muslims and the Ispahbad (Governor) of Kabul adopted Islam, he stipulated that he should not be bound to eat cows' meat nor commit sodomy."* The Afghans and Khiljis who resided amongst the mountains, submitted to Sabuktigin (in effect, were forced to convert to Islam) and were recruited in the Ghaznavid army.

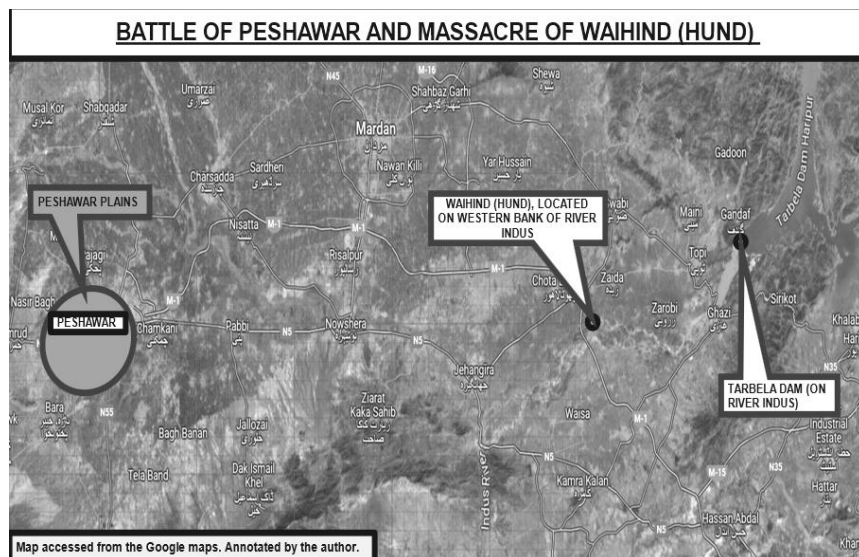
Mahmud's Invasion for Capture of Frontier Forts in Bannu and Waziristan Region of Present-Day Khyber Pakhtunkhwa (KPK) in Sep 1000 CE (390 AH)



Having captured the Pashtun regions of Lamghan, Mahmud commenced further offensive to capture the Pashtun Shahi territories located East of Ghazni, in the present-day Khyber Pakhtunkhwa (KPK) region of Pakistan. Mahmud's initial invasion

of KPK region took place in Sep 1000 CE (390 AH). During this invasion, Mahmud captured a few forts and towns, specifically areas of southern part of the trans-Indus region belonging to Pashtun Shahis, consisting of **Bannu** (valley of Kurram or ancient Sanskrit name - *Kramu*) and **Waziristan** (ancient name-*Sri Vajrasthana*) in the present-day KPK. The people of this region were followers of Hinduism and were forcibly converted by the Turks (Vaidya, CV. History of Medieval Hindu India, Vol III). Mahmud appointed his own governors and went back. The extensive mounds near town of Bannu in KPK contain large quantity of coins of the Pashtun Shahi Kings but none of any Muslim kings, which leads to the conclusion that Swat region was part of the Pashtun Shahi empire (Bari Kot (Upper Swat) inscription refers) and the city of Bannu was destroyed by Mahmud. (Vaidya, CV. History of Medieval Hindu India, Vol III).

Mahmud's Second invasion of Khyber Pakhtunkhwa Region: 'Battles of Peshawar and Massacre of Waihind', leading to Loss of Peshawar, Udabhandra (Hund or Waihind) and Swat Regions (Sep 1001 to Apr 1002)



In Sep 1001 CE (391 AH, month of Shawwal), Mahmud, without any provocation from the Pashtun Shahis, marched from Ghazni at the head of 15,000 horse cavalry, war elephants and around 10,000 religious volunteers called *Ghazis*. (Bosworth, Clifford Edmund. “The Ghaznavids: their Empire in Afghanistan and Eastern Iran, 940-1040”. p114). Raja Jaipal met him with 12,000 horse troops, 30,000-foot soldiers and 300 elephants. (Utbi, *Kitab-i-Yamini*. pp 280-281).

Absence of Large Standing Army with Pashtuns. It appears that Pashtuns did not have adequate standing army and the troops were still building-up; when Turks arrived at their borders. Hence, Raja Jaipal deployed his standing army in a defensive manner, so as to delay commencement of battle till the time his troops could build up.

Mahmud realised this military criticality of the Pashtuns (Utbi, *Kitab-i-Yamini*. p 281). Even as Pashtun army was building up and getting into battle formation, Mahmud launched his attack. A fierce *battle was fought on the plains of Peshawar on 27 Nov 1001 CE (392 AH)* (Mishra, Yogender. *The Hindu Sahis of Afghanistan and Punjab*. p 120). By late afternoon, the Pashtun army was defeated after having suffered heavy battlefield losses. Utbi writes, “.... Thus, at the time of mid-day, nearly five-thousand carcasses of the infidels cut in half by the sword lay upon the field of battle, as food for dogs.... And fifty elephants were cut down by the stroke arrows and of swords. Utbi places the date of the battle to be on Thursday, the eighth day of the month of Muharram, in the year 392 (AH). (Utbi, *Kitab-i-Yamini*. p 282).

Raja Jaypal along with 15 of his sons and grandsons, besides several officers were taken prisoner. The booty captured was incalculable, including large number of gold necklaces set with pearls and valuable rubies found on the necks of princely prisoners.

Utbi states that the appraisers valued them at Two hundred thousand Dinars of gold. *The spoils of war also included hundred thousand children, young people and girls as slaves.* (Utbi, *Kitab-i-Yamini*. p 282) *Large scale forced and brutal conversions of these regions commenced.*

In order to humiliate Raja Jaypal, Mahmud Ghaznavi ordered Raja Jaypal and his relatives to be bound like common thieves. He paraded Raja Jaypal in front of his sons and chieftains so that they may see him in such condition of shame, bond and disgrace. Having thus humiliated him; Mahmud sent him along with thousands of other Hindu captives to the slave market of Khurasan for sale as slaves.

Large Scale Massacres by Ghaznavids. After this victory in the battlefield of Peshawar, the Pashtun capital city **Waihind** (or Bithand/ Bithand/ Udabhand/ Udabhanda - *present village of Hund* in KPK) lay defenceless. Mahmud ransacked and plundered the city, destroyed numerous temples and carried out large scale massacre and rapes of the defenceless people. He also put to death many of the Afghan chiefs who had opposed him.

After this battle, Mahmud annexed trans-Indus region belonging to the Pashtun Shahis consisting of Peshawar (including Hund) and Swat. Capture of Hund opened the routes to Northern Punjab. Mahmud followed his policy of forced and brutal conversion to Islam. *Utbi records, "... all the soldiers of India in the hills and the castles of the frontiers who stirred up violence and wickedness ... he made them all the food of swords... and he broke the back of these innovators (Islam declares that Idolatry is an innovation upon original Monotheism) and idolaters with the sword of vengeance.* (Utbi, *Kitab-i-Yamini*. p 284)" The forced conversion of the frontier tribes and people to the West of River Indus commenced from this period. Mahmud was called Ghazi after this victory (Mustawli,

Hamdullah-Al. The Tarikh-i-Guzida. p 396). He returned to Ghazni in April 1002.

Death of Raja Jaypal Dev - Nov 1002 CE (Mishra, Yogender. The Hindu Sahis of Afghanistan and Punjab. p 129)

Raja Jaypal was released after paying a large ransom of 2,50,000 Dinars and 50 elephants (Utbi. *Kitab-i-Yamini*. p 283). He was forced to leave one son and one grandson as hostage till payment of ransom by his son; Anandpal. When Raja Jaypal returned to his own kingdom, he could not endure his humiliation due to the defeat at the hands of Mahmud, loss of trans-Indus territory, destruction of his imperial capital, capture and being treated as a common slave in the Slave markets of Khorasan. *Raja Jaypal decided to commit suicide rather than endure the ignominy of captivity under the Ghaznavids*. Utbi records that, “In India, it had been a long time established as a rule that if any king fell as a prisoner into the hands of the Muslims, he should no longer hold his kingdom.” (Utbi, *Kitab-i-Yamini*. p 283).

Raja Jaipal shaved his head and ordered his funeral pyre to be laid. Raja Jaypal Shahi *sat on his funeral pyre and kindled the fire with his own hands around Nov 1002 CE*. During our training in National Defence Academy, ‘Death before Dishonour’ was a guiding motto. Raja Jaypal is testimony to a warrior living and dying by this warrior code.

Analysis of Raja Jaypal’s Military Struggles, in light of Military Teachings of Arthshastra to derive Military Lessons; Relevant in Present Times

“.....The Hindu Shahi Dynasty is now extinct, and of the whole house there is no longer the slightest remnant in existence. We must say that, in all their grandeur, they never slackened in the

ardent desire of doing that which is good and right, that they were men of noble sentiment and noble bearing."

Alberuni, who was in the Court of Mahmud Gaznavi
(Albaruni's India, Part II, p13)

Organisation of Military Society vs Peaceful Society. *The organisation of the society was a major factor in the Arab and Turkic invaders winning battles and campaigns against Indic rulers.* The Islamic societies of this period were bound by twin objectives of planting the flag of Islam and loot (*Maal-e-Ghanimat*). Right from the initial days, when the Arabs were divided into Medina (city of the Believers) and Mecca (who were still clinging-on to their pre-Islamic idol-worshipping multi-god society), Medina won the **Battles of Badr** and **Khandak (Trench)** against larger, hastily raised army of the Quraysh tribe of Mecca because Islamic society of Medina was organised for war. Their source of riches and prosperity was by attacking and looting trading caravans of neighbouring tribes who were more prosperous. This allowed Medina's small but well-trained army to constantly hone their skills while raiding trade caravans as also fighting with Jews and other non-Muslim Arab tribes. In contrast, Mecca was the richest and most influential town of the Arab world. However, their riches were on account of their trade and the annual pilgrimage of the various Arab tribes to the Temple of Mecca. Meccans were peaceful society, with no standing army. However, in modern times, when peaceful societies have created well-trained professional armies (who are in effect, a *Military Society* within the larger peaceful civil society), the result of battles have been very different viz European armies defeating Turks during World War-I, Israeli forces defeating Arab armies repeatedly in 1948, 1956, 1967 and 1973 and Indian Army soundly defeating the Pakistani Army, which considers itself as an Islamic Army, in 1971.

Concept of Maal-e-Ghanimat. Maal-e-Ghanimat was probably the greatest incentive for both, killing non-Muslims and for saving own life by converting to Islam. As per the Islamic jurisprudence, if a Muslim killed a non-Muslim, the property (including women) of the non-Muslims legally belonged to the person who had killed the non-Muslim (Muslim, Imam. Sahi Muslim. Book 32, The Book of Jihad and Expeditions, Hadis 47 and 49), the only caveat being that one-fifth of the spoils were to be handed over to the leader (Muslim, Imam. Sahi Muslim. Book 32, The Book of Jihad and Expeditions, Hadis 46). So, this concept swelled the ranks of Muslims (Ghazis) embarking on military expedition or *Ghazwa into Indic lands*; as part of the obligation of going out for Jihad (Bukhari, Md Al. Sahi Al Bukhari, Book 56, Fighting for the Cause of Allah (Jihaad). Hadith 41), their incentive being the loot and plunder of the rich Indic lands. On the other hand, many non-Muslims considered it prudent to readily convert to Islam and thereby save their life and property.

Employment of Ghazis. Ghazis were Muslims taking part in the *Ghazwa* or Expedition against the non-Believers. The concept of Maal-e-Ghanimat and Ghazis worked in tandem. During the annual campaigns by Ghaznavids against the Pashtuns and other *Kafir* (Non-Believers) kingdoms of India, large number of Muslim volunteers would join-in, in anticipation of twin benefits of earning the religious honorific Ghazi and looting wealth from the extremely rich Indic lands. (Mishra, Yogender. The Hindu Sahis of Afghanistan and Punjab. p 119).

Lack of Large and Strong Standing Army. Out of the Seven constituents of Kautilyan State (Rangarajan, LN. Kautilya-The Arthshastra. Part II, section ii.), two were directly linked to military aspects viz Durg (Forts and Fortified cities) and Dand (Military Capability). Kautilya covers both these aspects in great details in Arthshastra. Kautilya advocated a large, well-disciplined, and

well-trained regular army. He preferred hereditary soldiers, to be recruited from those families which were traditionally associated with military. The soldiers were to be paid well and their families taken care of; based on the concept that well-fed and well-trained soldiers can win any battle. The covenant was for the King (or State) to take care of the soldiers and the soldiers should be ready to sacrifice even their life for the King (State). Probably the rich Indic rulers and their peaceful societies, focussed on economic prosperity and spiritual well-being, failed to appreciate the importance of Kautilya's advice on National Security. They considered creating and maintaining a large and strong standing army as a drain of men and material resources which could be utilised instead on economic prosperity. Absence of large and well-trained standing army was a major contributing factor in the defeat of the Pashtuns, especially during the critical Battle of Peshawar in 1002 CE, when Pashtuns could not get their complete Army mobilised in time and lost the battle. In modern times, Indian loss to China in Sino-Indian war of 1962 was due to similar Indian mind-set which considered investment in national security and specifically Armed forces, as a drain on the national resources.

Importance of Forts/ Fortifications. Kautilya regarded fortification as essential for the defence and protection of the state from foreign invasions. He wanted the state to fortify the territories from all sides since it is in the forts that the treasury and army are safely kept (Shamasastri, Dr Rudrapatna. Kautilya's Arthashastra. pp 350-351). Kautilya divided these fortifications into four types, based on terrain i.e. mountain protected, water protected, desert protected and forest protected. This importance given to fortifications may have come down in the 10th-11th centuries when, during various invasions of the Ghaznavids, Indian forts could not resist for long periods of time and were breached by the

Ghaznavids. This was a significant factor in the defeat of the Pashtuns and other Indian rulers.

Indian Warrior Code of Honour vs Deceit and Lack of Morality of the Ghaznavids. The Pashtun Shahi kings were men of honour. Even Alberuni, who was in the court of Mahmud praised their high character (Alberuni. Alberuni's India. Trans by Dr Edward C Sachau. 1888). In contrast, Ghaznavids had no moral scruples and used all means including unmatched brutality to win the numerous battles during the almost five decades long struggle. It appears that Pashtuns did not learn from their adversaries.

Importance of Intelligence and Counter-Intelligence. Kautilya in Arthshastra covers various aspects of Intelligence, counter-intelligence, including types of spies, their training and how they can be incorporated in the Statecraft for defending own kingdom and attacking the enemy (Shamasastri, Dr Rudrapatna. Kautilya's Arthasastra). Mahmud Ghazni had superior Intelligence architecture, borne by the fact that he appears to have had updated intelligence for his raids into India. Every year, Mahmud kept undertaking deeper and deeper raids against specific targets due to availability of credible intelligence including terrain and opposing forces. Mahmud's deepest raids were for the destruction of the temple towns of Mathura (approximately 1800 Km), Kannauj (approximately 2000 Km) and Somnath (approximately 2500 Km) from Ghazni. Such long-distance military expeditions, traversing through the territories of a large number of Indian rulers would not have been possible without a vast network of spies and guides. Their inputs would have been a pre-requisite for both planning the next campaign as also during actual moving-in, attack on the intended objective and moving-back to Ghazni. This also brings out the extremely low importance given to intelligence and counter-intelligence by the Indian rulers. Strong intelligence and counter-intelligence focus of Indian rulers would have been an effective

deterrent on Ghaznavid spies and guides from moving with impunity over large distances through so many different Indian ruled states.

Absence of 'Study of Enemy War Fighting Tools and Methods'. Almost three centuries before the Ghaznavid attacks, the Arabs, while attacking Sindh province had used Naphtha based fire-balls to neutralise Sindhi Raja Dahir's war elephants (Ferishta, Mahomed Kasim. Rise of the Mahomedan Power in India, Volume-4. Translated by John Briggs. pp 257-258). Sindhis had been facing Arab attacks for more than Seven decades before the final battles of 711-12 CE. Yet, it appears that they did not have knowledge or devised counter-measures against Arab Naphtha fire balls and catapult based war-machine for breaching forts. Situation does not appear to have changed for the better even after three centuries. Ghaznavids used explosive mines to breach Pashtun forts. In the battle of Lamghan, Ghaznavids may have used explosives as part of psychological operations to create panic in the minds of Pashtuns (Mishra, Yogender. 1972. p 104). There appeared to have been no efforts by the Indian rulers to acquire this new and highly potent war fighting technology, based on explosives.

Lack of Security of Indian Technical and Tactical Warfighting Knowledge. *Utbi* speaks about the superior quality of steel of Indian swords (*Utbi*. Kitab-i-Yamini. p 96). These swords were easily available and in large numbers; with the Ghaznavids, who were mortal enemies of the Indians. Similarly, Indian war elephants, whose capture and training for becoming a war-elephant was a highly specialised skill (available with the Indians) were available with the Ghaznavids. These examples amply bring out the total lack of security measures in ensuring that the niche war fighting technologies and products of that time do not fall into the hands of enemies.

Conclusion

Raja Jaypal and his successors could have saved their lives, Throne, and riches by agreeing to submit to Mahmud and convert to Islam. However, Raja Jaypal chose to fight rather than submit. In 25 years, four generations of the Pashtun Shahis died fighting Ghaznavids, till the dynasty was wiped out, rather than submit! Far easier would have been for them to agree to convert. Then, they would have retained their titles and their lands!

Mahmud Gaznavi, in his incessant raids from 1001 CE to 1226 CE destroyed not only Pashtun civilisation but also large parts of North-Western and Central India in his twin quests of converting the Indians to Islam by destroying the Indian civilisation and looting Indian kingdoms of their vast wealth. Pashtun lands, which were world famous centers of art, culture and knowledge were turned barren. Ghaznavids carried out brutal policy for conversion of Ghoris, Khiljis and Pashtuns to Islam. In times to come, Mohammad Ghori would attack Prithviraj Chauhan, Bakhtiyar Khilji would destroy Nalanda University and Pashtun Ahmad Shah Abdali would destroy much of Punjab. All of them (Ghoris, Khiljis and Pashtuns) displayed same levels of religious hatred and brutality that the Ghaznavids had displayed on their ancestors.

Today, Pashtun regions and Pashtuns conjure up pictures of terrorism, illiteracy, and gross atrocities against women. All Pashtuns who tried to cling to their ancient Indic faiths have been wiped out. While the Pashtuns of present-day Afghanistan and Pakistan; post conversion, have erased their pre-Islamic history, it is ironical that no serious study of this important period of Indian history has been done in India. This has resulted in many war heroes and heroines being obliterated from the annals of Indian history. This monograph is an attempt towards correcting this lacuna in our Military history.

Notes

Role of Ghazis in Ghaznavid Invasions into India. *Ghazis* were plunder seeking believers who were especially utilised for all the Indian campaigns; against the Infidel Hindus. They had twin incentives of obtaining religious merit by killing non-believers as also gaining loot (including women and girls) from non-believers. Wealth and women so obtained was legal and could be retained after paying-up 1/5th of the loot, under the concept of '**Maal e Ghanimat**'. Bosworth states, "Ten thousand Ghazis accompanied Mahmud in 1001 to Peshawar and Waihind (Hund) against Raja Jaipal and 20,000 from Transoxiana for the Kannauj campaign of 1018 (391 AH)". (Bosworth, Clifford Edmund. "The Ghaznavids: Their Empire in Afghanistan and Eastern Iran, 940-1040". p114.). Similarly, large number of Ghazis took part in the Somnath raid in 1025-26 CE. They were allotted money from the state treasury for weapons and equipment." (Mishra, Yogender. *The Hindu Sahis of Afghanistan and Punjab*. 1972 edition. p 119).

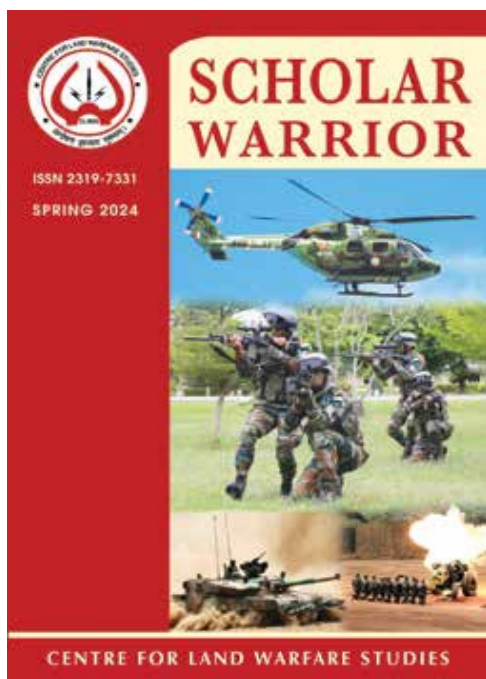
Alberuni was in the court of Mahmud Ghaznavi. **He held very high opinion of the Pashtun Shahis**, who were enemies of his king, Mahmud Ghaznavi. Alberuni writes, "*The Hindu Shahi Dynasty is now extinct, and of the whole house there is no longer the slightest remnant in existence. We must say that, in all their grandeur, they never slackened in the ardent desire of doing that which is good and right, that they were men of noble sentiment and noble bearing...*" (Alberuni. *Alberuni's India*. Trans by Dr Edward C Sachau. Vol II, p 13.)

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India is one of the oldest continuous civilisation states in the world with recorded history itself dating back to more than two millennia. Unfortunately, the focus of our military history has been on the last 300 to 500 years only. Military history of the earlier periods appears to have been forgotten. One such forgotten chapter of the Indian military history is the five decades of struggle between the Pashtuns of present-day Khyber-Pakhtunkhwa (KPK) in Pakistan and Afghanistan against Turkic Ghaznavid invaders.

Turkic Ghaznavid invaders from modern day Ghazni in Central Afghanistan attacked North-West and North India incessantly from the second half of 10th Century CE to first quarter of 11th Century CE in their twin objectives to destroy Indic civilisation and carry out large scale loot and plunder. History of Pashtun Shahi rulers of present-day Kabul-Peshawar-Salt Range belt; of Raja Jaypal and his three subsequent generations is the history of long drawn struggle with the Turkic Ghaznavids kingdom founded by Turkic slave general Alptigin and his successors Sabuktigin and Mahmud. The gravity of this deadly struggle can be gauged from the fact that in a short span of 25 years, the last four generations of Pashtun Shahi dynasty died fighting till the House of Pashtun Shahis was annihilated in 1026 CE. Ironically, valiant deeds of Pashtun Shahi dynasty have been forgotten, both in their Pashtun lands of birth as well in the lands where the Indic civilisation still survives.

This monograph covers Pashtun Shahi ruler Raja Jaypal's valiant struggles against the Ghaznavids and analysis it, using Kautilyan art of Warfare and Warfighting framework so as to bring out relevant military lessons for the present generation of military history scholars.

...



Brigadier Karan Khajuria is a third-generation army officer. The officer has the privilege of being commissioned into and commanding the Armoured Regiment which his father had commanded. In his service career spanning three decades, the officer has had varied command, staff and instructional tenures including command of an Armoured Regiment and an Independent Armoured Brigade and instructor tenures in NDA and DSSC, Wellington. A keen student of military history, the officer has written numerous articles on present and past military battles. The officer is presently pursuing PhD, his topic of

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