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**Pashtun (Pathan) Hindu Shahi
Dynasty Ruler; Raja Anandpal's
(1002-1013 CE) Military
Struggles Against Mahmud
Ghaznavi: Kautilyan Analysis to
Derive Lessons for Application
in The Present Times**

Karan Khajuria

CENTRE FOR LAND WARFARE STUDIES

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Contents

• Abstract.....	5
• Introduction	6
• Reasons for Incessant Attacks by the Ghaznavids	9
• Overview of the Ghaznavid and Pashtun Hindu Shahi Dynasties.....	10
• House of Pashtun Hindu Shahis	12
• King Anandpal Shahi (1002-1013 CE)	15
• Mahmud's Third Invasion: Attack and Destruction of Bhatiah (Bheral <i>Bhatia</i> / <i>Bhatiya</i>) in 1004-5 CE.....	16
• Conduct of Battle and Aftermath	17
• Fourth Invasion: Mahmud's Attack on Ismaili Shia Rulers of Multan (March-April 1006 CE).	20
• History of Destruction of Ancient Sun Temple of Multan (ancient Sanskrit name of Multan was <i>Moolsthan</i> meaning 'Place of Origin/Source').	24
• Mahmud's Military Operation against Turkish Chief Ilak Khan.....	28
• Mahmud's Fifth Invasion: Attack on Multan on Sukhpal (Nwasa Shah) (January 1008 CE).....	30
• Mahmud's Sixth Invasion: Battle of Chhachh Plains (Near Hazro in Pakistan) and Destruction of Nagarkot (Bhimnagar) Temple Fort (1009 CE). This Battle is also called 'Battle of Waihind' or 'Confederacy Battle'	31
• Mahmud's Attack on Ghor (Summer of 1011 CE).....	43
• Seventh Attack: Mahmud's Attack and Destruction of Temple Town of Thanesar (1011-12 CE (AH 402))	48

• Raja Anandpal's Contribution towards Art and Culture.....	53
Political-Family Alliance with Kashmir	53
Death of Anandpal	54
• Analysis of Raja Jaypal's Military Struggles, in light of Military Teachings of Arthshastra to derive Military Lessons; Relevant in Present Times	54
Overview of Kautilya's Concepts related to Nation's Strength and Military Capability.	54
• Analysis of Raja Jaypal's Military Struggles, in light of Military Teachings of Arthshastra to derive Relevant Military Lessons.....	56
• Aspects of Ghaznavid Threat not Addressed by Kautilya's Arthshastra, but are Relevant in the Present Times.....	60
• Conclusion	63
• References.....	65

Pashtun (Pathan) Hindu Shahi Dynasty Ruler; Raja Anandpal's (1002-1013 CE) Military Struggles Against Mahmud Ghaznavi: Kautilyan Analysis to Derive Lessons for Application in The Present Times

Abstract

Political Islam under the Arabs and later, under Turkic and Persian converts, burst forth from 632 CE and spread rapidly. Ancient Byzantine and Persian empires collapsed quickly and converted. Middle East, North Africa, the Iberian Peninsula (Spain and Portugal), and parts of Central Asia were brought under the flag of Islam in a matter of decades. *In contrast, Islamic expansion into Indian lands faced heroic resistance on the frontiers, which were held strongly by the Sindhis and Pashtuns (Pathans), who acted as the Bulwarks for the Indian Civilisation. There was no collapse like the Persian and Byzantine empires.* It took the Arabs 70 long years, from 634-644 CE to 712 CE, before they could defeat the Sindhis and occupy Sindh. In the case of the Pashtuns, the Pashtun Hindu Shahi Dynasty fought for 150 long years, till the dynasty was annihilated fighting in 1026 CE! The intensity of attacks increased manifold once the Turkic Ghaznavids captured power in modern-day Ghazni (in Central-East Afghanistan) in 963 CE. Turkic Ghaznavids attacked North-West and North India incessantly from the second

half of the 10th Century CE till the first quarter of the 11th Century CE in their twin objectives to destroy Indic civilisation and carry out large-scale loot and plunder. The Pashtun Hindu Shahi rulers of the 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 the Pashtun Hindu 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 as in the lands where the Indic civilisation still survives. This monograph covers the Pashtun Hindu Shahi ruler, Raja Anandpal Shahi's valiant struggles from 1002-1013 CE against the Ghaznavids and analyses it, using Kautilyan art of Warfare and Warfighting framework to bring out relevant military lessons applicable in the 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 (Alberuni's India, Part II, p13)

That Sahi kingdom with its kings, ministers and it's courts- now one asks oneself whether it ever was or was not!

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

Introduction

Political Islam, under the Arabs (and later under the Turkic and Persian converts), spread rapidly from 632 CE onwards. Arabs commenced military campaigns against the neighbouring Byzantine

and Persian Sasanian (Persian Sasanians had Zoroastrianism as their state religion) empires. Within the first decade (634-644 CE), Arabs had captured Syria, Palestine, and Egypt from the Byzantine Empire and Iraq and Western Persia from the Sasanians. Between 642-651 CE, Arabs achieved the final collapse of the Persian Empire (Iran) and captured parts of Libya and Eastern Tunisia (North Africa). Between 670-698 CE, complete North Africa, including interior regions of North Africa, had been subjugated. Eastern expansion into Central Asia (parts of Uzbekistan, Turkmenistan) took place between 705-715 CE. By 711, Arabs had conquered Morocco (in North Africa) and the Iberian Peninsula (Spain and Portugal), renaming the Iberian Peninsula as Al-Andalus.

In contrast, Islamic expansion into Indic lands faced heroic resistance on the frontiers, which were held strongly by the Sindhis and Pashtuns (Pathans), who had acted as a bulwark against foreign invasions into the Indian civilisation nation¹². There was no collapse like the Persian and Byzantine empires. Sindhis defeated repeated attacks by the Arabs for almost 70 years, commencing from approximately 634-644 CE onwards, till finally losing in 711-12 CE, when Raja Dahir was the ruler of Sindh. Raja Dahir, his wife, sons, and daughters died fighting the Arabs. Unfortunately, the sacrifices of Raja Dahir and the Sindhis remain forgotten. However, in spite of the military defeat, the Arabs

-
- 1 **Vishnu Purana, Book 2 (Ansh II), Chapter 3, Verse 1-2. Verse-1:** “उत्तरं यत् समुद्रस्य हिमाद्रेश्चैव दक्षिणम्। वर्षं तद् भारतं नाम भारती यत्र सन्ततिः. English translation,” The country that lies North of the Ocean and South of the Himalaya is called Bhārata, and there dwell the descendants of Bharata”. **Verse-2:** नवयोजनसाहस्रो विस्तारोऽस्य महामुने। कर्मभूमिरियं स्वर्गमपवर्गं च गच्छताम् (It's spread is Nine thousand Yojan (measure of distance) O'great sage!).
 - 2 Kautilya. *Arthashastra* 9.1.17,18. Part-1 of three book series compiled by RP Kangle. देशः पृथिवी । तस्यां हिमवत्समुद्रान्तरम् उदिचीनं योजनसहस्रपरिमाणं तिर्यक् चक्रवर्तीक्षेत्रम् । English translation, “The territory /country is the earth. In it, the region lying between the Himalaya and the sea, extending a thousand yojanas across, is the domain of a Chakravartin (universal ruler)”. Arthshastra was compiled approximately around 2400 years back.

were checked in Sindh and remained confined to the line along the River Indus and Northwards till Multan (ancient name *Moolsthan*). The next set of invasions came from the North-West frontier; across the Hindu Kush mountains (the mountain range is so named on account of the large-scale massacre of Hindus across this mountain range). *Pashtun (Pathan) Hindu Shahi rulers, whose vast dominion extended from the region of Kabul to Peshawar and further East up to the Chenab River, fought against the Islamic Invasions for more than 150 years!* The irony is that while the invaders like Mahmud Ghaznavi are remembered, the heroism and dogged resistance of the Pashtuns has been forgotten. *This article is part of a series on the Pashtun Hindu Shahi rulers who acted as the bulwark against foreign invasions till the very end. While it is a homage to these intrepid warriors, it also aims to correct the historical injustice of forgetting the Pashtun Hindu Shahi dynasty.*

The problem has been accentuated because Pashtuns, post their forced conversion, are loath to talk about their Hindu past. Instead, a fairy tale of Pashtuns having Jewish ancestry and being one of the first people to have converted to Islam and that too willingly! has been fabricated. As per this narrative, the conversions commenced from the Ghor region and started as early as 622 CE. This narrative is an article of faith amongst the present-day Pashtuns. “*They believe in the purity of the descent of their religion, believing that they have no infidel past, nor do they carry in their history the blemish of defeat and forcible conversion*³.” (**Author Note.** The actual conversion of people of Ghor, which was both forcible and brutal, has been covered ahead in this paper). Due to this façade, no scholarship on the pre-Islamic Pashtun valour and struggles has been undertaken. This situation is very similar to Sindh, where the Sindhis have conveniently forgotten Raja Dahir, while eulogising the Arab

3 Devasher, Tilak. The Pashtuns-A Contested History. Pp 10-13. Published by HarperCollins Publishers. First Edition 2022.

invader, Md Bin Qassim, and the Arabs who killed, raped and abducted their Sindhi ancestors. Post-partition, Indians also appear to have erased memories of these ancient lands which were part of the Indian nation for millennia, from our collective conscience!

One such forgotten chapter of the Indian military history is the *five decades of struggle between the last four rulers of the Pashtun Hindu Shahi Dynasty of modern-day Afghanistan and North-West Pakistan against Turkic Ghaznavid attacks* aimed at destroying the very foundational moorings of the Indic civilisation. This struggle continued from the second half of the 10th century till the first quarter of the 11th Century CE. The irony is that today, Pashtun rulers of this brave dynasty are totally forgotten, both in their Pashtun lands of birth as well as in the lands where the Indic civilisation still survives.

Reasons for Incessant Attacks by the Ghaznavids

Ghaznavids attacked Indic lands incessantly for almost five decades. During these attacks, they carried out large-scale death, destruction and religious conversions. Destruction of famous temple towns of Thanesar (near present-day Kurukshetra), Kannauj and Mathura, as well as the 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 targets for destruction as they met all three conditions for hate on account of being Disbelievers/ Non-believers⁴, Polytheists⁵ (worshiping more than one God)

4 Quran 8:12, 8:13, 8:14, 8:36, 8:37, 8:39, 9:5, 17:8, 17:10, 17:105, 18:2, 18:29, 18:102, 22:72, 33:64, 33:73, 34:33, 35:7, 40:52, 42:45, 43:25, 43:74-75, 44:3, 47:4, 47:8.

5 Quran 4:48, 4:115, 4:116, 6:151, 7:5, 7:44, 7:47, 8:37, 8:39, 9:5, 18:29, 18:53, 33:73, 34:42, 40:43, 40:52, 42:45

and Idol worshippers⁶. Hence, their Destruction was justified⁷.

- **Concept of ‘Maal-e-Ghanimat’- Financial Incentive Through Loot and Plunder.** There was an additional 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 the killing of non-believers and looting their property and women. As a bonus, these volunteers also got the title of ‘*Ghazi*.’

Overview of the Ghaznavid and Pashtun Hindu Shahi Dynasties

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 the 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 the 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

6 Quran 9:5, 21:57, 21:58, 21:99, 22:30, 33:73.

7 Quran 21:11, 21:15, 21:95

the Pashtun Hindu 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. However, 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 a large part of Mahmud's period.* Sabuktigin and his son Mahmud resolved to destroy Idol worship from Indic lands. Under Sabuktigin, Ghazna became the launch pad for repeated attacks on rich infidel Indic lands, attracting prospective Ghazis from all over Central Asia and Arabia.
- **Mahmud Ghaznavi.** On his deathbed, Sabuktigin nominated his younger son to succeed him. However, his elder son Mahmud refused to accept this decision and a 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-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.* 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-altars, 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 idolators 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 Hindu Shahis

Pashtun Shahis were the original masters of Kabul, with their vast dominion extending from the region of Kabul to Gandhar (modern-day Kandahar) in the South, to the East it extended up to the Chenab River and included Peshawar, Potohar Plateau, parts of present-day Pakistani Punjab and, to the North it included the upper Indus regions. Pashtuns controlled the strategic Salang⁸ Pass and Kyber⁹ Pass on the Hindu Kush mountains. These were the gateways to Northern India. The attacks by the Arabs commenced from 664-674 CE onwards but were beaten back. After almost 200 years, Pashtun Hindu Shahis lost Kabul in 870 CE to Yakub ibn Layth of the Saffarid Dynasty. Yet Pashtuns continued their military struggles against Islamic invaders for another 150 years till the dynasty was annihilated

8 **Salang Pass** is located in the Hindu Kush mountains, North of Kabul and connects Northern Afghanistan with the capital region of Kabul.

9 **Khyber Pass** is located in the Hindu Kush mountains, South-East of Kabul and connects Kabul region to Peshawar plains, thereby being the gate way to North-West India.

fighting in 1026 CE! After the fall of Kabul, the Pashtun Shahi made *Udabhandapura* (town of waterpots or Udabhand. Present name is village **Hund** or Waihand or Waihind) on the western bank of the River Indus in present-day Khyber Pakhtunkhwa (KPK) / NWFP as their new capital (**Second Capital!**).

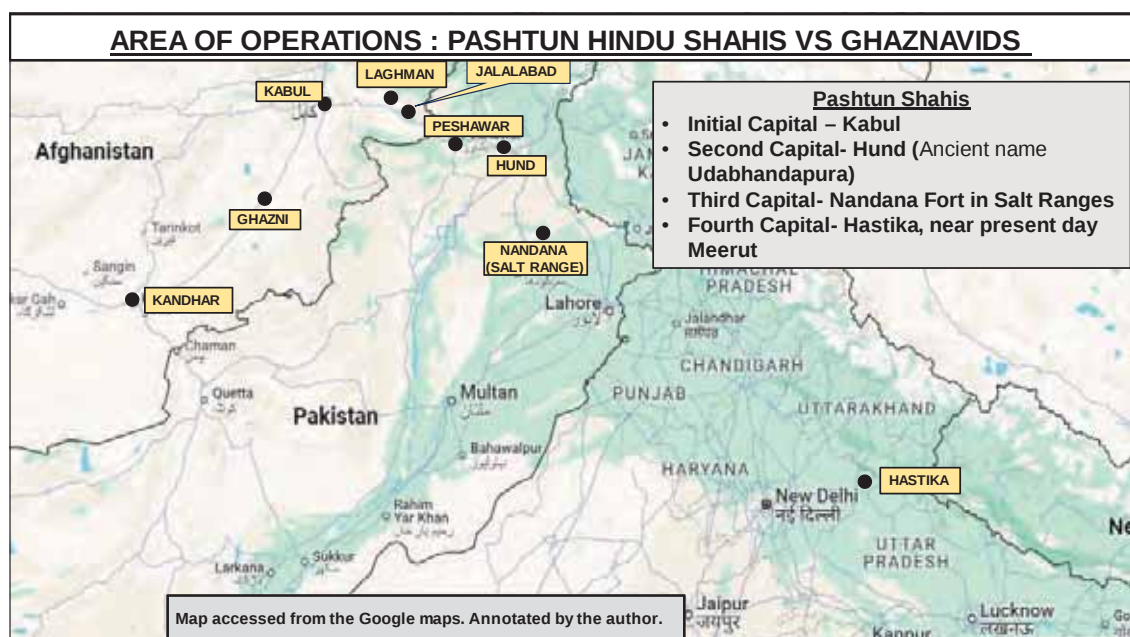
The approximate reigns of the Pashtun Shahi rulers in their chronological order were: -

- 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).

Raja Jaypal Dev Shahi succeeded to the throne in 960 CE. At that time, the Pashtuns were under incessant attacks by the Islamic kingdoms on their frontiers. The intensity of attacks increased manifold once the Ghaznavids captured power in modern-day Ghazni (in Central-East Afghanistan) in 963 CE. Mahmud, after his accession in 998 CE, commenced attacks with far greater vigour and religious fervour. After their defeat to the 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. 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 the River Ganga or Ram-Ganga River in modern-day Western Uttar Pradesh.

Pashtun Raja Jayapal and the subsequent three generations stood in the path of Ghaznavid attacks on our motherland. 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 the Pashtun Hindu Shahi dynasty died fighting the Turkic Ghaznavid invaders, till the House of Pashtun Hindu Shahis was annihilated in 1026 CE.



- This *monograph* covers Pashtun Hindu Shahi ruler Raja Anandpal's valiant struggles against the Ghaznavids for the period 1002-1013 CE and analyses it against the framework of Kautilyan art of Warfare and Warfighting as enunciated in Arthshastra to bring out relevant military lessons for the present generation of military history scholars.
- **Author Note.** I have covered the Pashtun Hindu Shahi ruler, Raja Jaypal Shahi, in my paper 'Kautilyan Analysis of Pashtun Shahi Ruler Raja Jaypal (960 CE-1002 CE): Bulwark

against Turkic Ghaznavid Attacks on North-West India in 10th Century CE'. This paper has been published by CLAWS as Manekshaw Paper No 113 in 2025. The instant paper covers the reign of his son, Raja Anangpal.

King Anandpal Shahi¹⁰ (1002-1013 CE)

General. Anandpal succeeded his father, Raja Jaypal, as the ruler of the Pashtun throne around Nov 1002 CE. Anandpal died in 1013 CE (AH 404).

Renewal of Alliance between Pashtuns and Shia Rulers of Multan. One of the first important actions by Anandpal was the renewal of the military alliance between Pashtuns and Shia rulers of Multan. At that time, *Abul Fath Daud*, son of Nasr, succeeded his grandfather *Sheikh Hamid Lawi* on the throne of Multan. Hamid Lawi tried to maintain friendly relations with Sabuktigin, based on the common religion of Islam. However, Sabuktigin's son Mahmud was even greater zealot than Sabuktigin. For a Sunni Mahmud, Shia rulers of Multan were also a fair target. This reality forced Abul Fath Daud to renew an alliance with Pashtuns. So, Shia rulers of Multan and Hindu Pashtun Shahis entered into a military alliance, bound by the clause of helping each other when invaded by a third party¹¹. The clause also provided for refusal of passage of an aggressor or enemy nation's army through each other's territories. The trigger for this alliance appears to be Mahmud's passing through Multan during his return after his attack on Bhatiah or

10 Mishra, Yogender. 'The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)'. First Edition, 1972. Chapter VI, p131.

11 Mishra, Yogender. 'The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)'. First Edition, 1972. Chapter VI, p 132.

Bhera in 1004-1005 CE. It appears that Daud resented the passage of Mahmud's army through his kingdom¹².

Mahmud's Third Invasion: Attack and Destruction of Bhatiah (Bhera/ Bhatia/ Bhatiya) in 1004-5 CE¹³

After Mahmud had subdued the province of Sistan, he again turned his attention towards India. He decided to capture the place which Utbi referred to as *Bhatiah*¹⁴. Bhatiah was ruled by a powerful independent ruler, whom Utbi names 'Bijaya' (likely to be Vijaya).

Location of Bhatiah. Utbi writes that to reach *Bhatiah*, Mahmud had to cross the River Indus and the province of Multan. He further states that the fort was located high in the mountains and the kingdom was inhabited by brave and proud people who were not willing to submit to the Turks. *There are three schools of thought with respect to the location of Bhatiah.*

- **First view** is that Bhatiah is the present-day **Behra**, on the Eastern Bank of the River Jhelum, in Pakistan. This was an important junction point on the traditional trade route linking Peshawar, Multan and Patliputra (near modern Patna, in Bihar).
- **Second view**, put forth by Yogender Mishra and CV Vaidya, identifies it with a mountainous region, somewhere

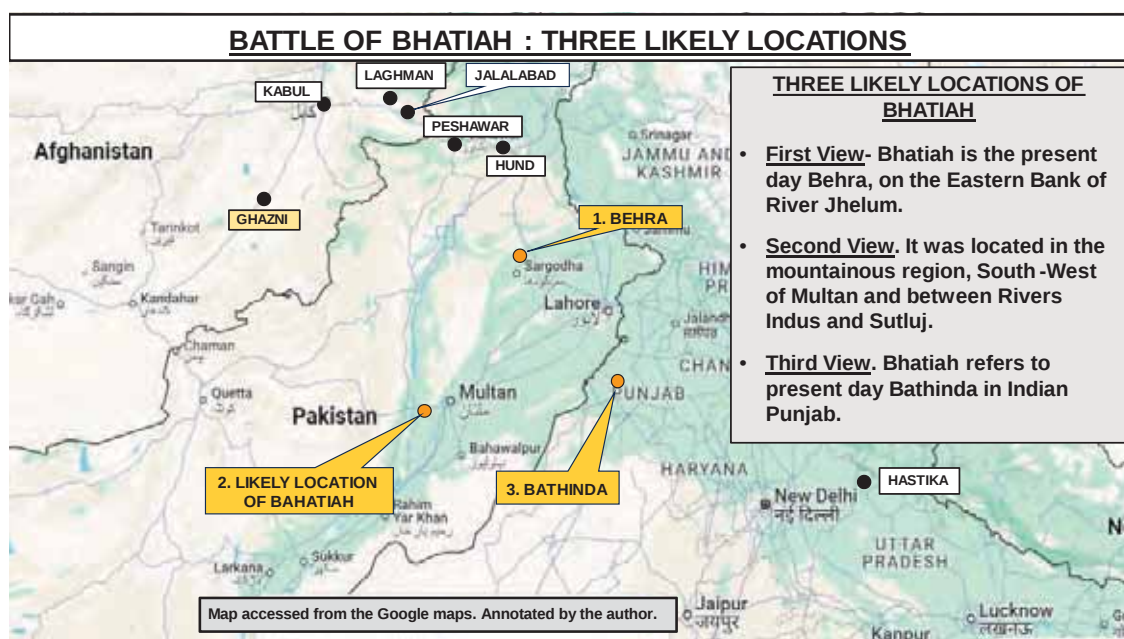
12 Nazim, Muhammad. 'Life and Times of Sultan Mahmud of Gazna.' Published by Cambridge University Press in 1931. p 96.

13 Mishra, Yogender. 'The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)'. First Edition, 1972. Chapter VI, pp 131-132. *Mishra states the period of Mahmud's attack between October 1004 to March-June 1005.*

14 Utbi. 'Kitab-i-Yamini.' Persian version translated by M Kasimirski. p 322.

to the South-West of Multan and between Indus and Sutluj rivers^{15 16}.

- **Third view** is proposed by Mohammed Nazim, who argues that Bhatiah actually refers to the present-day Bhatinda,¹⁷ in Indian Punjab.



Conduct of Battle and Aftermath

Bravery of the People of Bhatiah. The dogged resistance of the people of Bhatiah is best encapsulated in the words of **Utbi** himself, who writes, “.....*This city had a wall whose height could be reached only by eagles... Its top was equal in loftiness to Heaven’s height. It had a moat like the girdling sea, with a deep and wide abyss....., and they were*

15 Mishra, Yogender. ‘The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)’. First Edition, 1972. Chapter VI, p131.

16 Vaidya, CV. History of Mediaeval Hindu India- Vol III. Published by Chintaman Vinayak Vaidya, Poona, 1926. pp 35,37.

17 Nazim, Muhammad. ‘Life and Times of Sultan Mahmud of Gazna.’ Published by Cambridge University Press, 1931. Appx J, pp 197- 202.

*supported by men of energy and war elephants for the defence of its territory and country. And the Prince of these accursed ones, according to the well-known course of rebellious obstinacy¹⁸, relying on his lofty hill and drunk with the pride of his numerous followers, came out of the city and, trusting in the might of his heroes and the majesty of his fortune, stood to the engagement¹⁹.” (Author Note. Utbi was court historian of Mahmud Ghanavi. Utbi rarely praised Indian rulers/people against whom he was highly disdainful, as they were non-believers or infidels/ *Kafirs*. Hence, Utbi’s historical account points to the bravery of Prince Vijaya and the people of Bhatiah.)*

A pitched battle was fought for three days. Mahmud’s troops were taking part in Jihad, fighting with a zealous resolve to win victory for their religion and to destroy the infidels. By the afternoon of the fourth day, the Indians had suffered a large number of casualties and had lost the battle. Several of the elephants, which were the bodyguard of the Indian prince, were lost to the Turkic soldiers. As they lost the battle in the field, the remnants retreated into the fort.

Battle for Capture of Bhatiah Fort and Suicide by Prince Vijaya. The final phase of the battle involved the Turkic troops filling the moat, breaching the fort walls, and entering the fort. The heavily outnumbered remnants died fighting. Sensing that the end was near, Prince Bijaya scaled the wall of the fort using a rope ladder with a view to avoiding falling into the hands of the Turkic troops. However, the Turkic troops were soon able to close in with the prince. Rather than allowing himself to be captured by the

18 **Author’s Comments.** The use of such Adjectives by Utbi points to the perseverance and dogged defence by the Indians, in face of the Ghaznavid attacks.

19 Utbi. ‘Kitab-i-Yamini.’ Persian version Tr by Rev James Reynold. p 322.

Turks who would force the prisoners to convert to Islam, *Prince Vijaya committed suicide by killing himself with his own dagger. Utbi writes*²⁰, “*The Sultan sent a star of the stars of his army to track his (Prince Vijaya) footsteps, that they might environ him like a collar, and fix a scimitar in him. But he (Prince Vijaya) ...drew his piercing Khanjar (dagger) and, falling, resigned his fearless life and impure soul, and went to receive the retribution of denying ones and the portion of inhuman infidels for all eternity, and amidst the ranks of hell and was punished with the scalding water and miserable pain of the verse. ‘This is the portion of the infidels.’ As for the rest of the army, the greater part passed through the sword.*” (Author Note. During this period, Indian rulers considered it great ignominy to be captured by the Muslims. They willingly killed themselves rather than be caught by the Muslim invaders whom they termed as *Mleccha* or *impure*. In addition to *Prince Vijaya*, *Pashtun Raja Jaypal Shahi (father of Anandpal Shahi) also committed suicide by lighting his own funeral pyre after he was defeated in the ‘Battle of Peshawar’ in 1001 CE and captured by Mahmud. Similarly, when Mahmud Ghaznavi defeated the King of Ghor province, the Ghurid King of Ghor committed suicide by consuming poison rather than live the life of captivity under the Muslim Ghaznavids*²¹. Even *Utbi wrote, “In mid-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, and that no more allegiance or duty should effectually appertain to him*²².’

20 Utbi. ‘Kitab-i-Yamini.’ Persian version Tr by Rev James Reynold. p 324.

21 Nazim, Muhammad. ‘Life and Times of Sultan Mahmud of Gazna.’ Published in 1931. pp 71-72.

22 Utbi. ‘Kitab-i-Yamini.’ Persian version tr by M Kasimirski. p 283.

Massacre and loot. Mahmud looted the kingdom and killed the inhabitants mercilessly. 160 elephants were captured from the royal stables, along with enormous booty in money and weapons.

Forcible Conversion of the People of Bhatiah to Islam. With their Prince killed and army massacred, the population of Bhatiah lay vulnerable and defenceless in front of the Turks. **Utbi** writes, *“Sultan made that place (Bhatiah) a station, that the country might be cleansed from the odiousness of that idolatrous people, and spread the carpet of the Muhammadan religion and law, and drew the people of those provinces into the bond of Islam, and arranged the construction of mosques and pulpits, and appointed imams, for the purpose of instructing them in the precepts of religion and the laws of Islam, and in the method of distinguishing and seeing what is lawful and forbidden²³”*.

After his victory, Mahmud returned to Ghazni through the territories of Abu Fath Daud, the ruler of Multan. Daud resented the move of Mahmud through his territories²⁴. This resentment would culminate in a defence treaty between the Ismaili Shia rulers of Multan and the Pashtuns and lead to open war with Mahmud Ghaznavi in 1006 CE.

Fourth Invasion: Mahmud’s Attack on Ismaili Shia Rulers of Multan (March-April 1006 CE).

In the spring of 1006 (March-April 1006, 396 AH), Mahmud marched against Abul Fateh Daud of Multan, as he was an Ismaili Shia ruler and thus considered a heretic by the Sunni Ghaznavids.

23 Utbi. *Kitab-i-Yamini*. Persian version Translated by Rev James Reynold. pp 324-325.

24 Nazim, Muhammad. ‘Life and Times of Sultan Mahmud of Gazna.’ Published by Cambridge University Press in 1931. p 96.

Also, Abul Fateh had stopped payment of tribute to Mahmud²⁵. Abul Fateh Daud probably got intelligence of the impending attack by the Ghaznavids, and as per the mutual security treaty, Daud asked his ally, Raja Anandpal Shahi, to send military help to Daud. Anandpal sent the greater part of his Army to Multan²⁶.

Mahmud Ghaznavi First Attacks Raja Anandpal Shahi (April 1006 CE). Mahmud did not take the shortest route from Ghazni to Multan since it was not safe to cross the River Indus lower down. Instead, Mahmud planned to cross the River Indus in the general Area of Peshawar. This crossing site would likely have been at *Hund*, the traditional crossing point over the Indus River. (**Note.** *Hund* was the erstwhile summer capital of the Pashtuns. After the Turks defeated the Pashtuns in the ‘Battle of Peshawar’ in 1001 CE, Pashtuns had lost all territories to the West of the River Indus. Pashtuns then moved their capital further East to Nandana, located in the Salt Range in present-day Pakistani Punjab). Mahmud sent a message to Raja Jaypal that he would be crossing the River Indus on his way to attack Multan. Bound by the mutual defence treaty with the rulers of Multan, Anandpal refused permission to the Turks.²⁷ So, Mahmud first decided to attack Anandpal. **Utbi** writes, “*He (Mahmud Ghaznavi) sent to Anandpal, who was King of India, a request of him that he would permit a passage through the midst of his Kingdom that the army of Islam might pass. He (Anandpal), however, placed the hand of repulse upon the face of the Sultan’s request, and took*

25 Mishra, Yogender. ‘The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)’. First Edition, 1972. Chapter VI, pp 132-133.

26 Ferishta, Md Kasim. ‘History of the Rise of the Mahomedan Power in India - Vol I.’ Translated by John Briggs. First Edition 1829. Reprint 1966. p 23.

27 **Author’s Notes.** Even after the crushing defeat in ‘*Battle of Peshawar*,’ Pashtuns had established their control over the regions to the East of River Indus. In effect, Raja Anandpal was maintaining his status as an independent ruler and not a vassal of Mahmud. Otherwise, Mahmud would not have requested Anandpal for passage through Anandpal’s kingdom.

the road of stubbornness and obstinacy. For this cause the Sultan was enraged, and conceived the design of a double conquest²⁸."

- **Battle and Defeat of Pashtuns.** It appears that Raja Anandpal Shahi did not appreciate Mahmud routing his move through Pashtun territories on his way to attack Multan. It was probably for this reason that he had sent a larger part of his Army towards Multan, in support of Shia ruler Abul Fateh Daud. *This was a major military blunder.* This also indicates the naivety of the Pashtuns in helping others before helping themselves. Since Turks are likely to have crossed the River Indus at *Waihind* (present-day *Hund*), this battle was likely to have been fought on the plains of Chhachh, in the Attock District. This area is directly to the East of Waihind (to the East of the River Indus). Having dispatched a larger part of his Army to Multan, Anandpal suffered a crushing defeat!
- **Massacre of Pashtuns.** After defeating Anandpal, Mahmud unleashed widespread massacres, loot and plunder in the Pashtun territories. Mahmud's historian **Utbi** says. "*Sultan stretched upon him (Raja Anandpal) the hand of slaughter, imprisonment, pillage, depopulation, and fire and hunted him from ambush to ambush, into which he was followed by his subjects... The Sultan pursued the Ray (Rai, Raja Anandpal) over the hill and dale, over the soft and hard ground of his territory, and his followers either became feast to the rapacious wild beasts of the passes and plains, or fled in distraction to the neighbourhood of Kashmir²⁹."*

28 Utbi. 'Kitab-i-Yamini.' Persian version Tr by Rev James Reynold. pp 327-328.

29 Utbi, Translated by H M Elliot in 'History of India by Own Historians, Vol-II. p 31. First Published in 1869.

Mahmud then stopped his pursuit and massacre of the Pashtuns and marched across Punjab towards Multan.

Battle of Multan- Massacre of Shias and Destruction of Shia Mosque of Multan. Raja Anandpal Shahi was far more powerful than Daud, the Shia ruler of Multan. When Daud learnt that Mahmud, after defeating Raja Anandpal, was heading towards Multan, Daud abandoned his people, picked up his treasures and fled to an island (Sarandib) located on the River Indus. **Utbi** writes, “*And when Daud Abul Futah, Prince of Multan, witnessed that with Anandpal, who was his high mountain and blocking pass, he (Daud) learnt that he had entered a well.... He therefore packed up his treasures and his hoards, and transported them on the back of camels to Sarandeb, and relinquished Multan³⁰.*” The garrison of Multan shut the fort gate in the face of Turks, who invested the fort and, after a siege of seven days, stormed the fort. *After the capture of the fort, Mahmud, displaying no mercy, ordered the specific massacre of the Ismaili Shias Qarmatians of Multan, whom the Sunni Turks considered non-believers and thus legitimate targets for massacre. Mohammad Nazim* writes³¹, “*Sultan Mahmud put so many Qarmatians to the sword that “a stream of blood flowed from the Lahori gate, which was on the Western side of the town. The hand of the Sultan was stuck fast to the hilt of the sword on account of congealed blood, and had to be immersed in a bath of hot water before it could be loosened.*” Mahmud destroyed the Shia Mosque and converted the ruins into a barn for storage of Henna leaves³². Also, Mahmud resurrected the old Sunni Mosque from the times of Mahmud bin Qasim, which the Shias had closed. Incidentally, *the*

30 Utbi. ‘Kitab-i-Yamini.’ Persian version Tr by Rev James Reynold. pp 328-329.

31 Nazim, Muhammad. ‘Life and Times of Sultan Mahmud of Gazna.’ Published by Cambridge University Press, 1931. p 95.

32 Alberuni. ‘Albaruni’s India.’ Translated by Dr Edward C Sachau. Part I, pp 116-117.

Ismaili Shia Mosque itself had been constructed by the Shia rulers of Multan after destroying the ancient and extremely famous Sun (Aditya) temple of Multan.

History of Destruction of Ancient Sun Temple of Multan (ancient Sanskrit name of Multan was *Moolsthan* meaning 'Place of Origin/Source').

At the beginning of the 8th Century, Sindh was under the rule of Raja Dahir. At that time, Multan housed the famous **Aditya (Sun) Temple**. At that time, Multan was called *Moolsthan* on account of the Aditya (Sun) Temple, which had been built in Multan. People from far and wide came to pay their obeisance at this temple, thereby making it one of the wealthiest temples of this region. In 711 CE, Arabs, under Md Bin Qassim, attacked Sindh, in their twin objectives of destroying idol worship (to convert the Sindhis to Islam) and carrying out loot and plunder from the rich Indian lands. Temples were specifically targeted, since they were centres of both Indic religion and wealth. Raja Dahir, his wife, and sons died fighting the Arabs. The first known *Jauhar* (women committing mass suicide by jumping into a funeral pyre to safeguard their honour) by women to save themselves from Arabs predators took place in Arror³³; in the Sindh province of present-day Pakistan. After a campaign spread over almost two years (711-713 CE), the Arabs were able to take control over most of the present-day Sindh province. Thereafter, Md bin Qassim proceeded to capture Multan, which was also under the authority of Raja Dahir. Since Raja Dahir had already died, the Arabs were able to subdue Multan province easily. *Arabs destroyed the temples and erected mosques on the sites of the destroyed Hindu and Buddhist*

33 **Author Note.** Arror was famous city of 7-8 Century CE and the Capital of the Sindhi rulers. It is located near the present city of Rohri, South of River Indus, across the city of Sukkur, in Pakistan.

temples/Vihars. However, Arabs did not destroy the famous Sun Temple of Multan, for two reasons: to ward off local armies by threatening to destroy the revered idol in case of invasion and, secondly, to accrue revenue. Multan's Sun Temple was noted to have accrued the Arab rulers large tax revenues from Hindu pilgrims. By some accounts, the temple accrued 30% of the state's revenues. However, to humiliate the Hindus, Qassim ordered the hanging of a piece of cow's flesh on the neck of the idol³⁴. In addition, the Arabs established a Sunni Mosque close to the Temple, as a means of establishing religious superiority over the Hindus. *The Sun Temple was destroyed by later Ismaili Qarmatian ruler Jalam ibn Shaiban, who captured Multan in the late 10th century. He broke the ancient idol into pieces, killed the priests,³⁵ and built an Ismaili Mosque atop the temple site after closing the city's old Sunni congregational mosque, which had been built during Md bin Qassim's time. **It was this Ismaili Mosque which in turn was destroyed in the early 11th century by Mahmud Ghazni, who considered Shia Ismailis to be heretics.***

Extract from Alberuni's (who was in the Court of Mahmud Ghaznavi) book; "Alberuni's India" is illuminating. Alberuni writes³⁶, "A famous idol of theirs was that of Multan, dedicated to the Sun, and therefore called Aditya. It was of wood and covered with red leather; in its two eyes were two red rubies. It is said to have been made in the last Treta yug (hundreds of years back) When Md bin Qasim found that this idol was the cause of Multan town becoming so flourishing and so many treasures had been accumulated, he thought it best to have the Idol where it was. But he hung a piece of cow's flesh on its neck by way

34 Alberuni. *Albaruni's India*- translated by Dr Edward C Sachau. First published-1888. Part I, Chapter 11, p 116.

35 Alberuni. **Albaruni's India**- translated by Dr Edward C Sachau. First published-1888. Part I, Chapter 11, pp 116-117.

36 Alberuni.**Albaruni's India**- translated by Dr Edward C Sachau. First published in 1888. Part I, Chapter 11, pp 116-117.

of mockery. In the same place, a mosque was built when the Qarmatians occupied Multan. Jalam Ibn Shaiban, the usurper, broke the idol into pieces and killed its priests... When afterwards, the blessed Prince Mahmud swept away their rule, he made the old (Sunni) mosque the place of Friday worship, and the second one (Shia Qarmatian Mosque) was left to decay. At present, it is only a barn floor, where bunches of Henna leaves are bound together.”

Three Famous Sun Temples of Ancient India. The three famous ancient sun temples of India were in Multan, the Martand Sun Temple in Srinagar (built in the 8th Century by King Lalitaditya Muktapida), and the Konark Sun Temple in Odisha. The Islamic invaders destroyed the two Sun temples at Multan and Srinagar (destroyed by Sikandar Shah Butshikan³⁷ in the 15th Century) as they destroyed thousands of Hindu/Jain temples and Buddhist Viharas in present-day Afghanistan, Pakistan, Bangladesh and India. Even the Konark Sun Temple of Odisha with its magnificent Sun idol which hung in the air due to the use of magnets, was attacked by the Islamic invaders in the 16th Century (around 1568 CE). The temple was desecrated and the idol broken. The ruins of Martand and the reconstructed Konark temple still exist, testimony to Indian Architectural prowess and the Islamic trail of destruction of places of worship in the Indian subcontinent.

Aditya (Sun) Temple of Multan: Story of Resilience. The story of the Aditya (Sun) temple of Multan will give some idea of Indian resilience. **Multan has great antiquity.** *John Murray*, who was a British bureaucrat posted in the second half of the 19th Century, wrote in 1883 that, “*It (Multan) is a place of great antiquity and supposed to be the capital of Malli mentioned in Alexander’s times. The city is said to have been founded by*

37 **Author Note.** Sikandar Shah Miri was the ruler of Kashmir in 15th Century. He earned the sobriquet ‘*Butshikan*’ on account of large-scale destruction of Hindu and Buddhist idols a part of his forced Islamisation of Kashmir valley.

Kashyap, the father of Hiranya-kashyap, and Cunningham wrote that it was the Kaspeira of Ptolemy (Vol V, p 129). The local tradition is that the manifestation of Vishnu in the Narsimha Avtar took place at Multan when Hiranya-Kashyap was reigning. Cunningham supports this opinion that Multan was the capital of Malli by the discovery of a deposit of ashes and burnt earth at a depth of 30 to 32 feet, which he thinks is the remains of a conflagration and the wholesale massacre which took place in Alexander's time, owing to the exasperation of his soldiers at his (Alexander) having received a dangerous wound at the capture of the place. The first mention of Multan by name is by Hwen-Tsang, who visited 'Mew-lo-sanpu-lo' or Moolasthanpura in 641 AD³⁸". The capture of Multan by Md bin Qassim has already been described. Istakhri, writing in 950 CE, described the temple of Multan and the idol. The idol was of human shape, with eyes of jewels and a head covered with a crown of gold. Around 976 CE, Multan was captured by Ismailis (Qarmatians) Muslims under Jalam ibn Shaiban. He killed the priests and broke the idol into pieces. By 1188 CE, the idol had been restored. So, after the destruction caused by Mahmud Ghazni in the early 11th century, the locals had reconstructed the temple and re-installed the idol. This reconstructed temple stood for more than 600 years. In 1666 CE, Jean de Thevenot (a French traveller to India in the 17th Century) described the temple of the Sun-God as still standing, and the idol clothed in a red dress and having two pearls for eyes. Aurangzeb ordered the destruction of the temple and idol of the Sun God, and no trace of it was to be found in 1818 CE when the Sikhs took Multan. In revenge, they turned the tomb of the Muslim saint, Shams-i-Tabrfz, into a hall for reading the Guru

38 Murray, John. '**Handbook of Punjab, Western Rajputana, Kashmir & Upper Sindh.**' Section II, Route 22, Pp 219-220. Published in 1883. The parts in italics have been taken from the ibid reference.

*Granth Sahib*³⁹. So ended the story of the ancient and famous Sun (Aditya) Temple of Multan!

Mahmud's Military Operation against Turkish Chief Ilak Khan

- **Mahmud's Halting of Operations and Returning to Ghazni.** As Mahmud was destroying the outlying parts of the kingdom of Multan, he got the news that *Ilak Khan*, Turkic ruler of vast dominions from the banks of the River Oxus to the border of China, had invaded Mahmud's territories in Khurasan. Ilak Khan's generals were able to capture Balkh and Herat,⁴⁰ in effect, capturing the whole of Khurasan.
- **Mahmud Handed-over Rein of Multan to Nwasa Shah (Earlier called Sukhpal, Grandson of Raja Jaipal) and returned to Ghazni.** Mahmud halted his operations in Multan, gave charge of Multan to *Nwasa Shah alias Sukhpal, a Shahi prince and son of Raja Anandpal, who had been captured earlier and forcibly converted to Islam*⁴¹, and hurried back to Ghazni. (Author's Note. Mahmud Ghaznavi's primary aim of attacking Pashtun and Indic lands was conversion of the inhabitants to Islam. In addition to the brutal use of the sword to convert, it appears Mahmud also attempted to incentivise

39 Murray, John. '**Handbook of Punjab, Western Rajputana, Kashmir & Upper Sindh.**' Section II, Route 22, p 220.

40 Mishra, Yogender. 'The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)'. pp 135-136. Published in 1972.

41 Nwasa is term for Grandchild. **Nwasa Shah** was grandson of Raja Jaypal, son of Raja Anandpal and brother of Prince Trilochanpal. He had been captured earlier by Mahmud and forcibly converted to Islam. **Utbi** refers to him as 'Nwasa Shah,' meaning "Grandson of Shah." (The Hindu Sahis of Afghanistan & Punjab (AD 865-1026) by Yogender Mishra. 1972. p 135 and Utbi in Elliot, II, pp 32-33).

conversion by giving positions of power to the neo-converts to Islam. Nomination of Nwasa Shah as Governor of Multan vis-à-vis nominating one of his own Ghaznavid Turks as Governor of Multan appeared to be part of this strategy!)

- At Ghazni, Mahmud's army was considerably increased by contingents of Khaljis, Afghans/Pashtuns, Kurds, Ghuzz Turkoman and Indians⁴². Mahmud marched across the Hindu Kush into Balkh. The main encounter took place around Jul-Aug 1006 (396 AH) and by Sep-Oct 1006 (397 AH), Khurasan had been cleared of the Turks.
- This move of Mahmud to Khurasan was a golden opportunity for the Pashtuns to recover their lost territories in the Peshawar region as also secure the gates of India against future attacks from Ghazni. However, at this stage two disjointed actions happened.
 - **Raja Anandpal's Offer of Assistance to Mahmud against Turkish Chief Ilak Khan.** Alberuni, who was full of admiration for the Pashtun Shahis, quotes Anandpal's letter to Mahmud in his book 'Alberuni's India,' "I have learnt that the Turks have rebelled against you and are spreading in Khurasan. If you wish, I shall come to you with 5000 Horsemen, 10,000 foot-soldiers and 100 elephants or, if you wish, I shall send you my son with double the number. In acting thus, I do not speculate on the impression which this will make on you. I have been conquered by you, and therefore I do not wish that another man should conquer you⁴³." While we can admire Anandpal's noble sentiments and

42 Mishra, Yogender. 'The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)'. p 137.

43 Alberuni. 'Alberuni's India' translated by Sachau, Vol II, pp13-14.

noble bearing, it was deplorable that he lost the only chance of defeating his foe Mahmud, who displayed no such morals and scruples. **This dangerous combination of misplaced morality and lack of opportunism against foreign invaders plagued Indians throughout our history with terrible adverse consequences for the Indic civilisation.**

- o **Multan's Governor; Nawasa Shah (Sukhpal or Sevakpal) Returned to Hindu Fold and Raised the Banner of Revolt (December 1007 CE/ 398 AH).** Taking advantage of the prolonged struggle between Mahmud and Ilak Khan, Sukhpal (also referred to as Nawasa Shah and Sevakpal) returned to the Hindu fold and raised the banner of revolt in the winter of 1007⁴⁴ (December 1007, 398 AH) and declared independence. He threw off his allegiance to Turkic ruler Mahmud and expelled all his Ghaznavid officers. **Unfortunately, his father Anandpal did not or could not support him militarily.**

Mahmud's Fifth Invasion: Attack on Multan on Sukhpal (Nwasa Shah) (January 1008 CE)

When the news of Sukhpal's rebellion reached Mahmud, he hastened to India and attacked Sukhpal (Nwasa Shah). Sukhpal fought valiantly but, being unaided, was defeated and forced to seek refuge in the hills of *Khewra* (common name of 'Salt Range' in present-day Pakistani Punjab). His father Anandpal, who at that time was ruling over the Salt Range, did not / or could not help his son. Sukhpal was captured, forced to pay 400,000 Dirhams, and was

44 Mishra, Yogender. 'The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)'. p 138.

imprisoned for the rest of his life⁴⁵. However, Sukhpal continued to display indomitable courage. He managed to escape and, in 1043-44 CE (AH 435) formed a confederacy of the Rajas of South Kashmir hill states and attacked Lahore, but was defeated and killed. Salute to this brave son of the soil who remains forgotten and unsung!

Mahmud's Sixth Invasion: Battle of Chhachh⁴⁶ Plains (Near Hazro in Pakistan) and Destruction of Nagarkot (Bhimnagar) Temple Fort (1009 CE). This Battle is also called 'Battle of Waihind' or 'Confederacy Battle'

- The noble sentiments of Raja Anandpal in his readiness to help Mahmud against the attack by the Turks under Illak Khan and in not helping his son Sukhpal (Nwasa Shah) in his fight against Mahmud proved to be of no avail! Mahmud attacked Anandpal again, the very next year; in 1008 CE, to destroy the famous temples of Nagarkot (Bhimnagar) and loot **their immense wealth**. These temples were located to the East of the River Indus, in the territories under the control of the Shahis. **Utbi** writes, "*He determined upon another conquest, whereby the colours of Islam might be exalted, and the flags of idolatry and denial of religion might be subverted and upset*⁴⁷."
- **Author Comments.** Chhachh lies around 7 km north of Modern Hazro town. The ancient name of Chhachh was 'Chuksha', and it was part of the Kingdom of Taxila⁴⁸.

45 Nazim, Muhammad. 'Life and Times of Sultan Mahmud of Gazna.' Published in 1931. pp 98-99.

46 Mishra, Yogender. 'The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)'. p147.

47 Utbi. 'Kitab-i-Yamini.' History of Ghaznavids by their Court Historian Utbi. English translation by Rev James Reynolds. p 340.

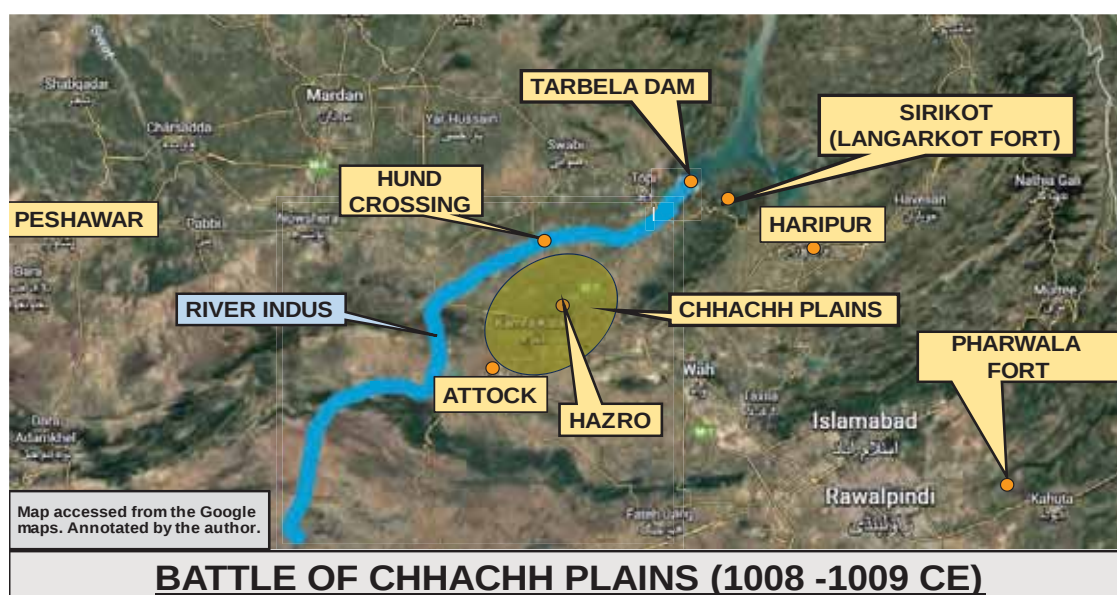
48 Attock District Gazette-1930. p 35.

'Battle of Chhachh Plains' is one of the most critical battles in the history of our country. Its strategic impact is equivalent to the Second Battle of Tarain (1192) and the Third Battle of Panipat (1761). For almost five decades, from 960 CE and up to the Battle of Chhachh in 1009 CE, Pashtuns had acted as the bulwark for Indic lands, restricting the Ghaznavids to the west of the River Indus in the region between Kabul and Peshawar. However, this great battle broke the back of the Pashtuns and rendered them militarily incapable of stopping Mahmud Ghaznavi hereafter from taking deep raids into Indic lands in Mahmud's twin objectives of wiping out Indic religions (and converting the Indians to Islam) as well as carrying out loot and plunder. After this victory at Chhachh, Mahmud would undertake the terrible raids for the destruction of Temple towns of Thanesar (near Kurukshetra) in 1011-12 CE, Mathura in 1018 CE, Kannauj in 1018-19 CE and Somnath in 1026 CE. Unfortunately, this important battle lies forgotten in our Nation's collective memory! However, it is to the great credit of the Pashtuns that even after this catastrophic defeat, they continued to resist Mahmud Ghaznavi till 1026 CE, when the last Pashtun Shahi ruler, Raja Bhimpal (Grandson of Raja Anandpal) died fighting. In effect, four generations of Pashtun Shahis died fighting between 1001 CE and 1026 CE, till the Pashtun Shahi dynasty was obliterated! They could have easily converted to Islam and thus retained both their lives and throne!

- **Location of Chhachh Plains⁴⁹.** Chhachh Plains are triangular in shape and bounded to the West (Left) by the River Indus, the Gandhara Mountain range to the East

49 Attock District Gazette-1930. p 3.

(Right); running down almost due South from Hazara and bounded in the South by Attock highlands. They cover an approximate area of 520 Square Kilometres and are on the border of Khyber Pakhtunkhwa and Pakistani Punjab. Administratively, they are part of the Hazro Tehsil of Attock District. Chhachh⁵⁰ is reputed to be one of the most fertile and richest portions of the district. Hazro town is the Capital of the Tehsil and falls in the Chhachh plains. According to the Attock District Gazetteer, in 1930, Hazro was a little town of 8000-9000 inhabitants, half Muslim Pathans (or Pashtuns) and half Hindu Pashtuns. This area has a large number of Hindu and Buddhist archaeological sites and monuments alluding to its antiquity.



- **Preparatory Phase of Battle.** Appreciating the criticality of the situation, Anandpal asked his vassals in present-day Punjab and other rulers⁵¹ of Central and North India to

50 **Chach (Present day Name) -Author Note.** On accessing the Google maps on 28 Sep 2025, two locations of Chach Interchange and Chach Toll Plaza are shown on the Google map.

51 **Farishta** states that Anandpal invited the assistance of other princes of Hindustan and accordingly, Rajas of Ujjain, Gwalior, Kalanjar, Kannauj, Delhi

assist him. This included the *warlike Gakkhar tribe* of Punjab, who inhabited these territories and made up a large part of his Army. To make up his strength, Anandpal combed through his dominions to draft all available men for the coming battle. This included drafting the greater part of the garrisons meant for the defence of the forts and Fort-Temples in the Shahi dominions. The Army was placed under the command of his son, *Prince Trilochanpal*.

- **Conduct of the Battle.** *Utbi* states that the battle took place on the banks of the River 'Waihind.' This river is actually the River Indus, on whose banks Waihind (present-day *Hund*) is located⁵². The battleground was the plains of Chhachh, East of the River Indus, and included Hazro and the areas between Hazro and Attock⁵³. These plains are wide and would have permitted deployment of large armies. The plains were being used for military manoeuvres by the British army in the pre-independence period.
 - o Mahmud left Ghazni on 31 Dec 1008. Mahmud, it appears, advanced from the West via Peshawar and proceeded towards Waihind (Hund) on the Western banks of the River Indus. The Pashtuns and Muslim armies arrived in sight of each other in the general area of Hund and the plains of Chhachh, in present-day Peshawar province, in January 1009 CE, where they remained encamped for around 40 days without coming

and Ajmer entered into a confederacy to fight against the Ghaznavids. (**'History of the Rise of Mahomedan Power in India.'** Translated by Briggs, Vol-I, p 26)

52 Mishra, Yogender. 'The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)'. Pub 1972. p142.

53 Mishra, Yogender. 'The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)'. Pub 1972. pp144-145.

into action⁵⁴. It appears that the Pashtuns were able to prevent the Ghaznavids from crossing the River Indus in this period.

- o **Crossing of River Indus.** Even as the two armies faced each other for about 40 days, Mahmud managed to send a large part of his force along the Northern banks of River Indus and crossed the Indus about 30 miles upstream in the general area of Darband near Tarbela (General area of present-day Tarbela Dam), where the River Indus enters the plains for the first time. At that time, there was no Tarbela Dam, and in the month of January of 1009 CE, when the river was at its lowest ebb, several small islands were created due to the reduced flow of water. This allowed the Turkic Cavalry, Elephants, and Infantry to cross the River Indus without the need to use boats or rafts⁵⁵. It appears that the Turks could achieve this river crossing operation without the Pashtuns coming to know of it. If this scenario is correct, it gives credit to the Turkic army with respect to reconnaissance capabilities while putting a question mark on the Pashtun reconnaissance and surveillance capability. This lack of Battlefield situational awareness has been our Achilles heel from the time when Alexander could cross Hydaspes (River Jhelum) unopposed about 1300 years earlier to 800 years later when Ahmad Shah Abadali's forces managed to cross River Yamuna (without Marathas coming to know of

54 Mishra, Yogender. 'The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)'. Pub. 1972. p 146.

55 Mishra, Yogender. 'The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)'. Pub 1972. pp 143-144.

the crossing) and block the routes of Marathas before the Third Battle of Panipat in Jan 1761.

- o **Author Comments.** There is also another possibility that the Turks had already crossed the River Indus before the Pashtun army could advance to meet them. This scenario is based on the fact that the main battle was fought on the plains of Chhachh (Chach), near Hazro, approximately 15-20 km east of the River Indus.
- o **Battle.** Gakkhars, a warlike tribe, inhabited these regions and were part of the Pashtun Army in large numbers. The battle was hard fought. The battle commenced with 6000 of Mahmud's archers attacking the flank of the Pashtun army held by the Gakkhars. The Gakkhars not only repulsed the Turkic attack but closely followed the retreating Turks and penetrated the Muslim line. A dreadful carnage ensued, and in a short time, 5000 Turkic troops lay dead. It appeared that the Turks would flee the Battlefield. It was with great difficulty that Mahmud could blunt the Pashtun attack and restore his line. The criticality of the military situation is indicated by *Utbi* himself, who states that, "... **from morning to evening** (*from the time that the falcon of morning took his flight from the nest of the horizon, until the crow of darkness closed her wings*) **the fire of battle burnt, and the pieces of men's bodies, hacked by the swords coloured the earth... the army of the Sultan was worsted and the infidels had obtained the high hand... victory to words of Islam were fulfilled, the Sultan with his own guards made a charge, under which the feet of the infidels were unable to stand. They were therefore routed, and sixty heads of elephants, which were the guard of that**

mountain-like temple (Temple of Bhimnagar), by the river passage of those infidels, fell into the Sultan's hands⁵⁶." It appears that Mahmud was able to retrieve the situation by sending his personal guard to move around and attack from the rear. This brings out the importance of retaining a well-trained reserve, to be employed during the critical stages of battle.

- o This attack from the rear during the critical phase of the battle confused the Pashtun ranks. In addition to arrows, the Turks also had naptha fireballs. These fireballs and a shower of arrows from the rear caused the elephant upon whom the commander of the coalition army, Prince Trilochanpal, was mounted to turn around and flee the battlefield. This in turn caused panic amongst the Indian troops, who gave way and fled. Centuries later, when Aurangzeb was fighting with his brothers for the Mughal throne, he wisely had the rear legs of his elephant chained lest the elephant turns around and flee from the battlefield.
- o **Massacre of Pashtuns and Likely Casualties.** After the defeat in the battle, Turks carried out a general massacre of Pashtuns and Punjabis. *They* were slain wherever they were found in jungles, passes, plains and hills. The Sultan himself joined in the pursuit, and went after them as far as the fort called Bhimnagar. *Utbi* writes⁵⁷, "*They (Turks) drove them amongst the black hills and deep passes. And the Sultan moved his soul in seeking those*

56 Utbi. 'Kitab-i-Yamini'. History of Ghaznavids by their Court Historian Utbi. English translation by Rev James Reynolds. p 340.

57 Utbi. 'Kitab-i-Yamini'. History of Ghaznavids by their Court Historian Utbi. English translation by Rev James Reynolds. p 341.

vile wretched ones, and cast to the ground many of those false felons, and then he arrived at the base of the Fort of Bahin Bara or Bagra or Naghra (Bhimnagar fort)." Differing accounts of between 8000 to 20,000 Indian troops being killed in this brutal massacre during the pursuit are given by the Islamic historians. However, they all agree that the main battle was a very close call. It appears that the Turks were able to snatch victory from the jaws of defeat. Valuable spoils included 30 large elephants, who fell into the hands of the Turks.

- Capture and Plunder of Nagarkot (Bhimnagar) Fort Temple (1009 CE).
 - o **Fame of the Nagarkot (Bhimnagar) Fort Temple.** After defeating the Pashtun forces, Mahmud moved to loot and destroy the famous temple located inside Nagarkot Fort (also mentioned as Bhimnagar Fort or Fort of Bhima) located on a lofty hill, in the midst of rivers. *It had a large idol which was held in great veneration by the Pashtuns and was famous for its wealth.* In addition, there were many temples in the surrounding areas around Nagarkot. **Utbi** writes, "*This is a castle in the midst of the water, very moist, high as a mountain, and an inaccessible pit constructed there. And the people of India made it a treasury for their great idols, and load upon load of precious goods and jewels had been transported there, for the purpose of obtaining salvation*⁵⁸."

58 Utbi. 'Kitab-i-Yamini'. History of Ghaznavids by their Court Historian Utbi. English translation by Rev James Reynolds. p 341.

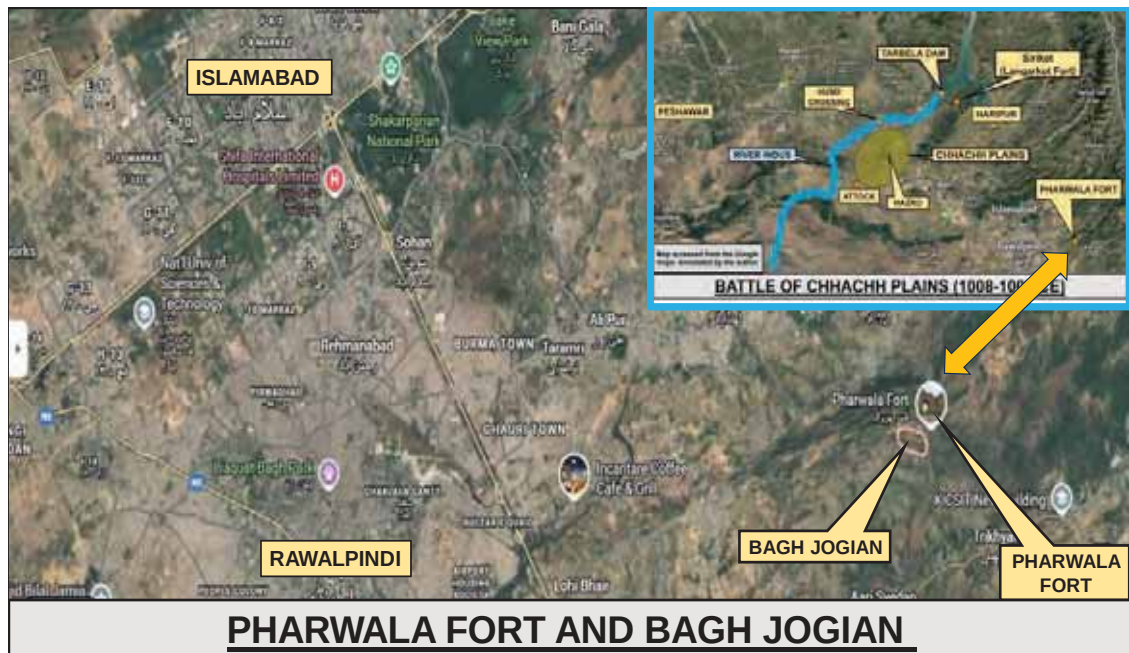
- o Mahmud first razed the temples in the countryside, broke down the idols ⁵⁹ and laid waste the country around the Nagarkot (Bhimnagar) fort. Thereafter, he invested the Nagarkot fort. The greater part of the Pashtun garrison had fought in the Battle of Chhachh and only priests were left to secure the fort. After three days of battle, the small garrison was annihilated. This is corroborated by *Farishta*⁶⁰; who writes that, “*The king, in his zeal to propagate the faith, now marched against the Hindus of Nagarkot, breaking down their idols and razing their temples.*”
- o **Location.** There are two views with respect to the location of Nagarkot Temple.
 - **Nagarkot Temple fort was part of a two-fort complex.** The two forts of Nagarkot and Langarkot are likely to have been situated near Tarbela, in the Attock district. The old name of **Langarkot**, as mentioned by the District Gazetteer of Attock as *Srikot*, and today it is called ‘*Baoti Pind (or Bhoti Pind or Bohti Pind)*⁶¹.’ Nagarkot Fort is located at the termination of the Gandgarh mountains towards Tarbela, on the River Indus, the fort being situated on a high hill. However, the location of Nagarkot needs further research.
 - **Pharwala Fort.** Pharwala fort is located next to River Sawan (also called River Swan or Soan) and is

59 The Hindu Sahis of Afghanistan & Punjab (AD 865-1026) by Yogender Mishra. 1972. p 149.

60 Ferishta, Md Kasim. ‘History of the Rise of the Mahomedan Power in India - Vol I.’ Translated by John Briggs. First Edition 1829. Reprint 1966. pp 27-28.

61 **Attock District Gazettee**-1930. p 317.

a fort of the Gakkhar tribe. Pakistani tourist sites date this fort to the 11th Century. (**Author Comments.** Since Gakkhars inhabited these lands during the times of Pashtun Shahis and fought in large numbers against Mahmud Ghaznavi, this fort could already have been in existence a century before i.e., 1000 CE, and could be one of the locations of the Nagarkot (Bhimnagar) temple fort). This also matches with Utbi's description of the famous temple being located inside Nagarkot Fort (also mentioned as Bhimnagar Fort or Fort of Bhima); situated on a lofty hill, in the midst of river. Also, '*Bagh Jogian*,' the ancient religious site of Gakkhars, is located adjacent to the Pharwala Fort. Pharwala Fort is around 100 km to the South-East of the Chhachh battleground.





- Spoils of War. Spoils; ‘Beyond the limits of calculation’ were captured by Mahmud Ghazni.** It included 7 Lac Pashtun Shahi Dirhams or coined money. 700,700 *Mann* (*Indian measure of weight. One Mann is approximately 37.32 Kg*) of gold and silver ingots, costly apparel, a folding house (likely a temple) made of silver measuring 30 yards by 15 yards, a canopy of linen measuring 40 yards by 20 yards, *and a richly decorated throne reputed to be that of Raja Bhim of the Pandava dynasty*⁶². Mahmud appointed his officials to take charge of the fort and the property in it. Arrangements were made to take the treasures and slaves to Ghazni. Mahmud returned to Ghazni around June 1009 (AH 399). **Utbi** writes, “*He found such an amount of exquisite gems, brilliant jewels, precious stones and rare treasures, that the fingers of the scribe, and the account books of the calculators, would be unequal to the task of cataloguing and numbering them. And as far as it could be*

62 Mishra, Yogender. ‘The Hindu Sahis of Afghanistan & Punjab (AD 865-1026)’- 1972. p 150.

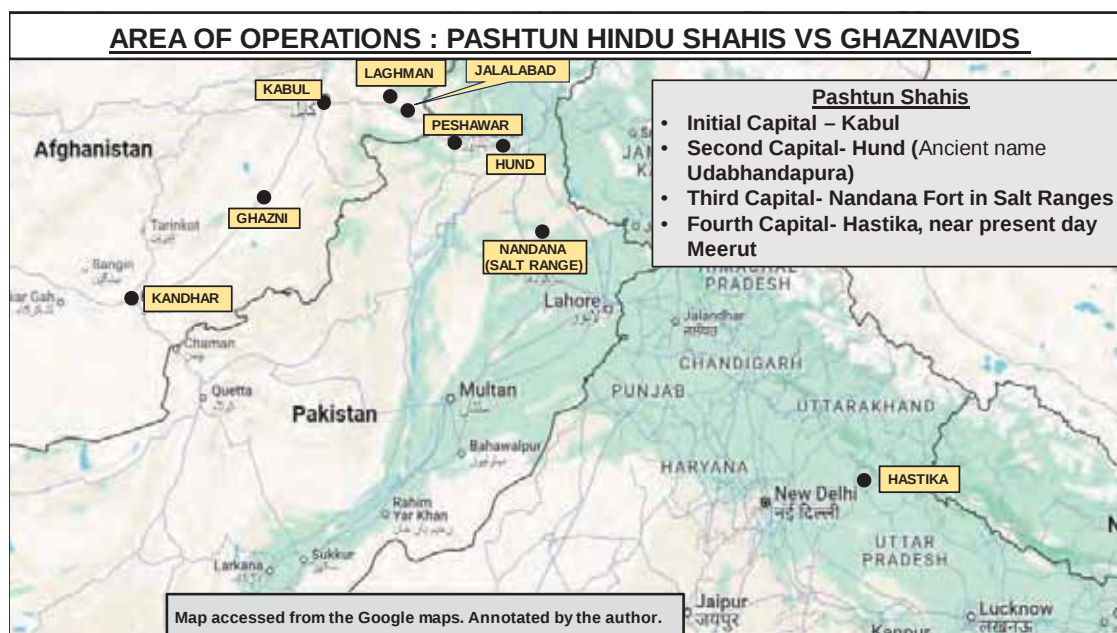
brought to the computation and accounts, the treasure consisted of 1070 packets of royal Dirhams, and 700,700 Mann (measure of weight in the Indian subcontinent) of gold and silver bullion. And as to the robes, and cups, silk and cloth, they were so many, that the seniors of the empire and clerks of state were quite unable to arrange them, and acknowledged that they had never beheld such robes, both as regarded the beauty of the workmanship, and its delicate excellence. And amongst other discoveries they found a large house made of Silver, sixty cubits long, and fifty wide, with broad flooring, so arranged, and so contrived with ropes, that the whole could be thrown together, or could be separated into divisions, that it could be folded up or expanded...And two golden statues (idols) and two silver statues (idols)⁶³." Utbi further states that, "And when safely settled in his glorious abode (Ghazna) and expanded Court, he (Mahmud Ghaznavi) ordered that a carpet should be spread in the middle of serai, and that they should pour upon it, those pearls bright as stars, those jacinths coloured like flames, those fresh emeralds, and those packets of perfect crystal stones...and the envoys of Togha Khan, King of the Turks, were present, and all confessed that a sight of this kind could not be contained within the compass of thought."

- **Territorial Losses.** Even after this catastrophic defeat, Pashtuns, under Raja Anandpal, were able to re-establish their power in the Indus-Jhelum Doab, including the Salt Range, with their Capital located at Nandana⁶⁴ in the Salt Range (in the present-day Pakistani Punjab). By the end of

63 Utbi. 'Kitab-i-Yamini'. History of Ghaznavids by their Court Historian Utbi. English translation by Rev James Reynolds. p 342.

64 The Hindu Sahis of Afghanistan & Punjab (AD 865-1026) by Yogender Mishra. 1972. p 154.

1009 CE, Mahmud also attacked and destroyed Narayana or Narayanpura, a vassal state under Raja Anandpal.



- **Signing of Peace Treaty.**⁶⁵ Raja Anandpal was forced to sign a peace treaty with Mahmud Ghazni. The treaty was likely to have been signed at the beginning of 1010 CE. Pashtuns agreed to pay annual tribute, 50 elephants laden with products and rarities of the Pashtun Empire, and also send a contingent of 2000 soldiers to serve under the Turks.

Mahmud's Attack on Ghor (Summer of 1011 CE)

- **Ghor Province (Ancient name 'Mandesh').** Ghor is one of the 34 provinces of present-day Afghanistan. It is located approximately 230 Km to the West of Ghazni (Aerial distance). However, on account of the rugged mountainous region, the road distance is approximately 500 Km. The ancient name of the Ghor region was 'Mandesh' and its capital was 'Ahangaran'. It continues to be the capital of the

⁶⁵ The Hindu Sahis of Afghanistan & Punjab (AD 865-1026) by Yogender Mishra. 1972. p 162.

present-day Ghor province, though the name has changed from Ahangaran to Chaghcharan (Today the District is called 'Chaghcharan') and finally Firozkoh ('Koh' means mountain in Pashto and Persian). The city is located on the Southern side of River Hari (Also called River Hari Rud).



- The hilly country of Ghor (Ghur) or Ghoristan had been resisting subjugation from the Ghaznavids, taking advantage of its mountainous region and inaccessible terrain. The outlying parts of this region had submitted to the Muslim conquerors and had been forced to convert to Islam, but the interiors had remained independent on account of their inaccessibility⁶⁶, thereby continuing to follow the Indic faiths. Having subdued the Pashtun Shahis to a large extent, Mahmud decided to launch a military campaign in 1011 CE to subjugate the population of Ghor province and convert them to Islam.

66 Nazim, Muhammad. Life and Times of Sultan Mahmud of Ghazna. Published by Cambridge University Press, 1931. p 70.

- Ghaznavid Attack on Ghor.** Ghor at that time was ruled by a ruler who has been named by the Islamic chroniclers as 'Son of Suri' (He has been referred to as 'Ibn Suri', *ibn* standing for 'son of' in Arabic). Mahmud led this campaign. He nominated the Governors of Herat and Tus (in present-day Iran) province to move ahead as the Advance guard. As the news of the Ghaznavid attack spread, the people of Ghor began to pour out of their villages to defend their mountain home. Ghoris defeated the Ghaznavid Advance Guard, which was led by the Muslim governor of Herat. However, the Ghaznavid main body, under Mahmud, arrived and defeated the outnumbered Ghoris in a series of heavily contested battles. This cleared the way into Ghor, and the Ghaznavids reached Ahangaran, the Capital of the Ghoris. **Utbi writes**, "*The Sultan (Mahmud Ghaznavi) began to reflect and to be disgusted with the districts of Ghor, with the insolence of the inhabitants.... For he (Mahmud) saw it not fitting that a people destitute of Faith's decoration and marked with the brand of infidelity (as the Ghoris were still Hindus!), should through the prestige of their munitions of mountains and repelling cliffs display such arrogance and pretensions. He (Mahmud) resolved to correct and punish them, and drew a considerable army of infantry and cavalry to those confines...Great battles took place between the two divisions (Ghoris and Ghaznavids), and they obtained not a hand's breadth of footing, except by the scimitar, and no other weapons were of service, and the swords took nothing, except to wait the opportunity of cutting to pieces, and daggers only fought with throats. And the Sultan...with a body of his own special slaves, came to their (Ghaznavid Advance Guard) aid, and step by step drove those wretches...until he had scattered them all and opened a way for his infantry, and made a road to arrive close to the stronghold nest of the Ghor King and Chief whose name was Ibn*"

Suri (Arabic for 'Son of Suri') by a village Ahingiran⁶⁷ (Ahangaran) ”.

- **Battle of Ahangaran.** Ghoris, fighting under their ruler, 'Son of Suri' (Named 'Ibn Suri' by Islamic Chroniclers), opposed Ghaznavids with an army of 10,000 warriors. Ghoris entrenched themselves in inaccessible hills and ravines, and the battle raged fiercely till noon. Ghaznavids, even with their large army, could not dislodge the Ghoris. At this time, Mahmud took recourse to a ruse. He feigned flight, and the simple mountaineers rushed out of their strong positions in the mountains to pursue the apparently defeated Ghaznavids⁶⁸. When the Ghoris reached the plains, the Ghaznavids turned back and charged on the disorderly ranks of Ghoris and defeated them decisively. **Utbi records** of the battle, “*He (Ghori ruler) then issued out with 10,000 men, and drew up in line of battle against the Sultan (Mahmud), and by his opportunities of entrenching himself behind his.... strong places of retreat and deep ditches, resisted half the day... But the Sultan ordered that they should turn their backs, as though his army was yielding. These doomed ones were deluded with this deception, and the Hindus no longer held firm to his ground, but came into the open plain. Upon this the Sultan wheeled around and laid them all on the couch of sweet sleep, with death as their bedfellows. Thus, the ensigns of Islam were displayed in those regions and coasts⁶⁹”.*

67 Kitab-i-Yamini. History of Ghaznavids by their Court Historian Utbi. English translation by Rev James Reynolds. Pp 362-364.

68 Nazim, Muhammad. Life and Times of Sultan Mahmud of Ghazna. Published by Cambridge University Press, 1931. p 71.

69 Kitab-i-Yamini. History of Ghaznavids by their Court Historian Utbi. English translation by Rev James Reynolds. p 364.

- **Aftermath.** The Ghor King was caught by the Ghaznavids. Rather than convert to Islam and save his life, the Ghor King committed suicide by sucking on poison hidden in his ring. **Utbi writes**, “As to the ‘son of Suri’, when he saw himself disgracefully caught in the snare of imprisonment and the halter of ruin, and when he saw the people of Islam lords of all the deposited wealth of his castle, he sucked a poisoned ring that was on his finger and resigned his soul to the supreme⁷⁰”.
- **Author Comments.** Ghoris, who were also Pashtuns, were still following their ancient faith, i.e., Hinduism, when Mahmud Ghaznavi attacked them in 1011 CE, specifically to convert them forcibly to Islam. Ghaznavids employed great brutality to convert the Ghoris to Islam. The irony is that in the times to come, **Mohammad Ghor** would attack Prithviraj Chauhan in 1192 CE, displaying the same levels of religious hatred and brutality that the Ghaznavids had displayed on his Ghor ancestors. Another Afghan ruler, **Sher Shah Suri** (1540 -1545 CE) was so named, as his tribe traced their ancestry to the Ghor province. So, the name of Hindu ruler Suri of Ghor was still carried forward by his Pashtun descendants, more than five centuries after their brutal conversion by Mahmud Ghaznavi.

70 Kitab-i-Yamini. History of Ghaznavids by their Court Historian Utbi. English translation by Rev James Reynolds. pp 364-265.

Seventh Attack: Mahmud's Attack and Destruction of Temple Town of Thanesar^{71 72} (1011-12 CE (AH 402))

- Thanesar (Sthaneeshvara, literal translation: 'Place of God'),** located near present-day Kurukshetra town, was a prominent Hindu pilgrimage center, closely associated with the epic Mahabharat. **In 1011-12 CE (AH 402), Mahmud proceeded to destroy Thanesar, famous for its idol of Lord Vishnu named Chakraswamin** (*Literal translation: Master of Disc, a circular-disc shaped weapon carried by Lord Vishnu*). Al-Beruini, who was in the court of Mahmud, says, *"The city of Thanesar⁷³ is highly venerated by the Hindus. The idol of that place is called Chakraswamin, i.e. the owner of the Chakra... It is of bronze, and is nearly the size of a man. It is now lying in the hippodrome (stadium for racing, especially Horse and chariot racing) in Ghazna, together with the Lord of Somnath, which is represented in the form of Linga) ...This Chakraswamin is said to have been made in the time of Bharata (of Pandav lineage), as a memorial of wars connected with his name."*
- Reason for the Attack on Thanesar.** Utbi writes, *"The prince of this country (Thanesar) was high amongst the ungrateful deceivers (Utbi uses such insulting terms for the Hindus or Idol Worshipers) and of exalted relations amongst the rebellious and the sinful. Therefore, he was one who*

71 The Hindu Sahis of Afghanistan & Punjab (AD 865-1026) by Yogender Mishra. 1972. Pp 163-165.

72 The Hindu Sahis of Afghanistan & Punjab (AD 865-1026) by Yogender Mishra. 1972. Pp 163.

73 Alberuni's India translated by Sachau, Vol I, p 117. **Author's Note.** The fact that Alberuni mentions a *Hippodrome* in Ghazna points to the advanced Indian/Pashtun civilisation, before it was brutally destroyed by the Islamic invaders. Today, the only mention of Hippodromes is in the Roman and Greek civilisations and not in relation to the Indic civilisation.

merited that they (Ghaznavids) should give him to drink a cup of the wine (of death...) of the strokes of Islam's sword. ... Sultan thought good then to design this conquest, that thus the standard of Islam might be exalted by victory, and the figures of idols might be inverted by success of war⁷⁴."

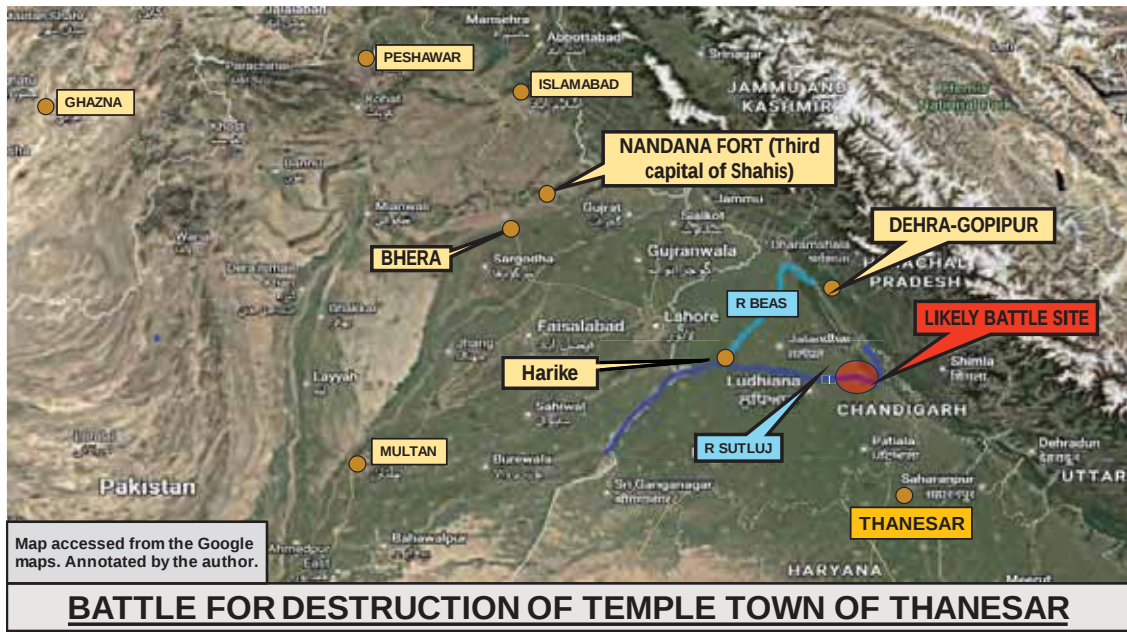
- When Raja Anandpal learnt about Mahmud Gaznavi's plans for attacking and destroying the famous Temple of Thanesar, he offered to deliver fifty elephants if Mahmud spared Thanesar, which was held in great veneration by the Indians. But Mahmud refused, *saying that he stood for rooting out the worship of idols from the face of India⁷⁵. After the Pashtuns' catastrophic defeat in the 'Battle of Chhachh' in 1008-09 CE, Pashtuns were in no position to fight the Turks. Hence, with no threat to his lines of communications, Mahmud planned his first deep raid into the very heart of North India, with the singular aim of destroying major Hindu Temples/religious centers and converting Indians to Islam.*
- **Likely Location of the Battleground.** *Utbi* writes, ".... and arrived at (the enemy's land). And before them they found a great river, a running stream full of water, lofty mountains, and the ground; impracticable (impenetrable?) stone⁷⁶." **Author Comments.** *Utbi* did not mention the name of the river. The major river to the West of Thanesar is the River Sutluj and is likely to be the river being referred to by *Utbi*. *Utbi* further writes of lofty mountains and crossing sites based on fords.

74 Kitab-i-Yamini. History of Ghaznavids by their Court Historian *Utbi*. English translation by Rev James Reynolds. Pp 393-394.

75 The Hindu Sahis of Afghanistan & Punjab (AD 865-1026) by Yogender Mishra, 1972. p168.

76 Kitab-i-Yamini. History of Ghaznavids by their Court Historian *Utbi*. English translation by Rev James Reynolds. p 394.

This alludes to a location where the river was just flowing out from the mountains / near the place where it debouches into the plains. The ancient traditional crossing site on River Sutluj, as it flowed out of mountains was located near the present town of Ropar, near Chandigarh. Hence, *Ropar is likely to be the location of the battle of Thanesar.*



- **Battle of Thanesar.**

- o Indians took up defences along the banks of the River Sutluj, with their rear resting on a hill and front protected by a line of elephants. Indians held their line and fought bravely. A pitched battle was fought throughout the day. However, the Ghaznavids far outnumbered the Indian troops. While a part of the Ghaznavids fought the Indians, Ghaznavid detached troops who managed to cross the river from two fords and attacked the Indians from both flanks. The outnumbered Indians were defeated. **Muhammad Nazim** writes, “*The Hindus fought bravely and held their ground firmly. In the evening the Sultan delivered an irresistible attack on the Hindus.... The Sultan won the*

day, but his losses on the field of battle were much heavier than those of the vanquished enemy.⁷⁷ After the defeat, the Ghaznavids carried out a terrible massacre.

- o **Utbi's Description of the Battle.** Utbi writes, "*Now the Infidels sought his aid in those mountains, and became inspired by their encircling assistance. The army of the Sultan passed that water by two fords, and engaged the idolatrous force on two sides...the day having matured, the men of Islam made a charge, and scattered them (Indians) all about the skirt of the rocks, and they took the path of flight and preservation from the heat of that battle and onset. And as for those stamping elephants and serried monsters, which constituted the point of their confidence, and their remaining force, they left them on the spot...The army split so much blood that the water of that river was so full, and that stream so abundantly strained with gore, that it could not be used for purification and was forbidden to drinkers, and if the darkness of the night had not prevented it, not one of these wretches would have escaped with life*"⁷⁸.
- **Destruction of the Temple Town of Thanesar.** Mahmud then continued his march towards Thanesar. The temple town now lay defenceless. Mahmud captured the town and destroyed the famous temple. The idol of *Chakraswamin* was torn from the place where it had received homage for ages and was transported to Ghazni for further public humiliation. The destruction of this famous temple town was so brutal and thorough that the name itself has been

77 Life and Times of Sultan Mahmud of Gazna by Muhammad Nazim, 1931. Published by Cambridge University Press pp 103-14

78 Kitab-i-Yamini. History of Ghaznavids by their Court Historian Utbi. English translation by Rev James Reynolds. pp 394-395.

obliterated from India's collective consciousness. *I am sure that the majority of my countrymen would not have heard of the Temple town of Thanesar with its temple whose idol of Lord Vishnu (idol of Chakraswamin) was supposed to have been installed from the times of ancient Raja Bharat of the Mahabharat era. This just gives a glimpse of the cultural and historical destruction suffered by our Country!*

- **Likely Ruler who Fought at Thanesar - Raja Ram, Ruler of Dera (Dehra).**⁷⁹ Utbi does not mention the Indian ruler who fought against the Ghaznavids in the Battle of Thanesar. However, Muhammad Nazim suggests that he was Raja Ram, the ruler of Dera⁸⁰ (likely to be the modern-day Dehra-Gopipur of Kangra District, located on the banks of the Sutlej River). On hearing of Mahmud's advance to destroy the temple of Thanesar, Raja Ram advanced with his army to contest the advance of the Turks on the banks of the River Sutlej.
- Mahmud's raid and rapacious destruction of the temple town of Thanesar was the tipping point in Shahi rulers' relations with Mahmud. Till then, Anandpal was trying to use a peace treaty to ward off Mahmud's attacks into India. Shahi rulers now realised that Mahmud would not stop till he had destroyed the Indic civilisation and converted the inhabitants of these lands to Islam.

79 Dera may probably be identified with Dera Gopipur, District Kangra or with Deohra, capital of Jubbal State, Punjab. Muhammad Nazim, p 103

80 Dehra was part of the erstwhile Jubbal princely kingdom.

Raja Anandpal's Contribution towards Art and Culture

53

MANEKSHAW PAPER NO. 143, 2026

In addition to his life and death struggle against the Ghaznavids, Raja Anandpal was also a great patron of Sanskrit learning and inclined towards academic pursuits. His guru was Ugrabhuti, whose book *Sishyahitavritti* has been mentioned by Alberuni⁸¹ while listing the Grammatical and Metrical literature of the Hindus. Alberuni writes, “After having completed the book, he (Ugrabhuti) sent it to Kashmir, but the people there did not adopt it, being in such things haughtily conservative. Now he (Ugrabhuti) complained of this to the Shah (Raja Anadpal), and Shah, in accordance with the duty of a pupil toward his master, promised him to make him attain his wish. So, he (Raja Anandpal) gave orders to send 200,000 Dirhams and presents of a similar value to Kashmir, to be distributed among those who studied the book of his master. The consequence was that they all rushed upon the book... The book became the fashion and highly prized.”

This incident throws light on Raja Anandpal's nature, academic taste, patronage of Sanskrit learning and high sense of duty towards his teachers and Instructors.

Political-Family Alliance with Kashmir

Towards the end of the reign of Raja Anandpal (or at the very beginning of the reign of his son, Trilochanpal), the Shahis entered into a matrimonial alliance with Tunga, the Prime Minister of Kashmir⁸². The marriage was between Bimba, the daughter of Trilochanpal Shahi, and Kandarpasimha, the only son of Tunga. This also resulted in a military alliance between the Pashtun Shahis and Kashmiri rulers.

81 Alberuni. 'Alberuni's India', English Translation. Ch 13, Vol-I. pp135-136.

82 The Hindu Sahis of Afghanistan & Punjab (AD 865-1026) by Yogender Mishra, 1972. p165.

Death of Anandpal

Raja Anandpal died in the middle of 1013⁸³ CE, a few months before Mahmud Ghaznavi's campaigning season of 1013-14 started.

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

Overview of Kautilya's Concepts related to Nation's Strength and Military Capability.

Saptanga Theory of State. According to Kautilya, a strong state is composed of seven essential elements: **Swami (King/Ruler)**, **Amatya (Ministers/Officials)**, **Janapada (Territory and Population)**, **Durga (Fortified Capital/Forts)**, **Kosha (Treasury)**, **Danda (Army/Force)** and **Mitra (Allies)**. Kautilya viewed these seven elements as interdependent. Weakness in one could endanger the entire state.

Power or Strength of the State (Shakti). Kautilya identified three main constituents of power: -

- **Mantra Shakti (Power of Counsel/ Intellectual Power).** The power of knowledge, strategy, diplomacy, and wise counsel. It includes intelligence gathering, planning, policy-making, and the quality of advisors. Kautilya considered this as the highest form of power because good strategy can overcome material weakness.
- **Prabhu Shakti (Power of Authority/ Material Power).** The tangible resources of the state, including the king's

83 The Hindu Sahis of Afghanistan & Punjab (AD 865-1026) by Yogender Mishra, 1972. p167.

authority, army, treasury, territory, forts, and administrative machinery. This is the practical and institutional strength required to govern and wage war.

- **Utsaha Shakti (Power of Energy/ enthusiasm).** The ruler's enthusiasm, courage, determination, discipline, and leadership qualities. It reflects morale, initiative, and the will to act decisively.
- Kautilya argues that effective statecraft depends on the balanced use of all three, though he often places Mantra Shakti above the others because intelligent policy and diplomacy guide the use of material and personal strength. This concept of Shakti also connects with the broader Saptanga Theory of the State.

Types of Warfare. Kautilya classified wars into three broad categories, which show his very pragmatic and realistic view of war. It combined open war, strategic deception, and covert actions, all aimed at ensuring the security and safety of the state.

- **Prakash Yuddha (Open Warfare).** Direct, declared war between two armies. Prakash Yuddh was fought on the battlefield with full deployment of forces like infantry, cavalry, elephants, and chariots. It followed more conventional rules of engagement.
- **Kutayuddha (Concealed / Deceptive Warfare).** War based on strategy, deceit, ambushes, espionage, and psychological tactics. It included sabotage, spreading misinformation, and targeting enemy weaknesses indirectly.
- **Tusnim Yuddha (Silent / Secret Warfare).** Covert operations carried out without open confrontation. It included assassinations, poisoning, secret infiltration, and

covert disruption of the enemy state. It focused on weakening the enemy from within, without formal battle.

- o **Ideal Army Constituents. The Chaturanga (Four Limbs or parts)** army of Arthashastra refers to an army composed of four primary branches; **of Patti (Infantry), Ashva (Cavalry), Ratha (Chariots) and Gaja (Elephants)**. Kautilya emphasized that a well-organized state must maintain a balanced *Chaturanga bala* (fourfold force). Each component had a specific battlefield role and their coordinated use ensured tactical superiority.
- o **Importance of Intelligence.** In the Arthashastra, Kautilya gives great importance to intelligence, counter-intelligence and spies. Intelligence was treated as a core pillar of statecraft and warfare. As part of Statecraft, intelligence and spies were essential as part of Mantra Shakti (intellectual power or power of counsel) as they supported decision-making, diplomacy, and war strategy. In **Warfighting**, they were central to **Kutayuddha (Deceptive Warfare)**, where spies were used to mislead, destabilize, and weaken the enemy by spreading misinformation, creating divisions in enemy ranks, encouraging defections and rebellion, and identifying vulnerabilities. As part of **Tushnim Yuddha (Secret Warfare)**, spies were expected to carry out covert operations such as infiltration of enemy courts, sabotage, and assassinations.

Analysis of Raja Jaypal's Military Struggles, in light of Military Teachings of Arthshastra to derive Relevant Military Lessons

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 detail 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 the 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 lives for the King (State). Probably the rich Indic rulers and their peaceful societies, focused on economic prosperity and spiritual well-being, failed to appreciate the importance of Kautilya's advice on National Security. They probably 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 a 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 and Battle of Chhachh plains in 1009 CE. In modern times, India's loss to China in the Sino-Indian War of 1962 was also due to a similar mindset, which considered investment in national security and specifically Armed Forces as a drain on 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.

Importance of Intelligence and Counter-Intelligence.

Kautilya in Arthashastra covers various aspects of intelligence and counter-intelligence, including types of spies, their training, and how they can be incorporated in Statecraft for defending one's 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 the availability of credible intelligence, including terrain and opposing forces. Mahmud's deepest raids were for the destruction of the temple towns of Thanesar (Approximately 1500 Km), 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. A strong intelligence and counter-intelligence focus of Indian rulers would have been an effective deterrent to 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 know of or devise counter measures against Arab naphtha fireballs and catapult-based war machines for breaching forts. The 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.

Indian Warrior Code of Honour vs Deceit and Lack of Morality of the Ghaznavids. The Pashtun Shahi kings of Kabul 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, the Ghaznavids had no moral scruples and used all means, including unmatched brutality, to win the numerous battles during the almost five decades-long struggles. It appears that Pashtuns did not learn from their adversaries.

Aspects of Ghaznavid Threat not Addressed by Kautilya's Arthshastra, but are Relevant in the Present Times.

'Islamic Jihad' Ideology's Core Objective - Destruction of Indic Civilisation. Post-conversion to Islam, Turkic tribes considered Indic faiths and, by corollary, Indic lands as prime targets for destruction as they met all three conditions for hate on account of being Disbelievers/Non-believers⁸⁴, Polytheists⁸⁵ (worshiping more than one God) and Idol-worshippers⁸⁶. Hence, their Destruction was justified⁸⁷.

However, the Arthshastra was written in a world where the Abrahamic religious teachings were not present. Hence, *Arthshastra does not address the religion-based ideology for destruction of the other, who is deemed an enemy based on religion alone.*

Large Scale Massacres of Pashtuns and other Indian People by the Ghaznavids on Account of Their Religious Beliefs. In the vast belt of Pashtun lands, from Ghor in the West to River Jhelum in the East, Ghaznavids carried out large scale massacre of the Pashtuns and undertook forced conversions, on account of their religious ideology. Destruction of Lamghan Province (Present

84 Quran 8:12, 8:13, 8:14, 8:36, 8:37, 8:39, 9:5, 17:8, 17:10, 17:105, 18:2, 18:29, 18:102, 22:72, 33:64, 33:73, 34:33, 35:7, 40:52, 42:45, 43:25, 43:74-75, 44:3, 47:4, 47:8.

85 Quran 4:48, 4:115, 4:116, 6:151, 7:5, 7:44, 7:47, 8:37, 8:39, 9:5, 18:29, 18:53, 33:73, 34:42, 40:43, 40:52, 42:45

86 Quran 9:5, 21:57, 21:58, 21:99, 22:30, 33:73.

87 Quran 21:11, 21:15, 21:95

name Laghman, West of Jalalabad in Afghanistan) in 987-90 CE by the Ghaznavids will give some idea of the destruction faced by the Pashtun-Indic civilisation. Ghaznavids captured many towns, including the city of Lamghan, which was famous for its immense wealth and strong fortifications. Sabuktigin (Father of Mahmud Ghaznavi) plundered and sacked the country, destroyed temples, and built mosques in their place⁸⁸. **Utbi**, the court historian of the Ghaznavids, states, “*He (Sabuktigin) 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 its 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*⁸⁹”.

This Islamic Jihad-based threat to the Indian civilisation, nation and state has been continuing for over 1300 years; from Md bin Qassim in 712 CE to Ghaznavids in the 10th-11th Centuries. Later, Ghoris (whose brutal conversion from Hinduism to Islam has already been covered) in 12th Century, Khiljis in 13th Century, Lodis in 15th-16th Century, Mughals from 16th-17th Century, Ahmad Shah Abdali in the 18th Century etc. etc. to the current Pakistan backed terror in Jammu and Kashmir is manifestation of this Islamic Jihad unleashed with the sole purpose of destroying the Indic civilisation and converting everyone to Islam. While the threat has continued for 1300 years, neither the then Pashtuns, nor the Indians rulers over the centuries identified the threat correctly.

88 The Hindu Sahis of Afghanistan & Punjab (AD 865-1026) by Yogender Mishra, 1972. p106.

89 Kitab-i-Yamini. History of Ghaznavids by their Court Historian Utbi. pp 39-40.

Identification and classification of the threat is the first step towards its mitigation. Unfortunately, the situation has not changed!

Organisation of Military Society vs Peaceful Society. The Turkic Ghaznavids had role-modelled on the Arabic Islamic societies. *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 (624 CE)* and *Khandak (Trench) in 627 CE* 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 and 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 a 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 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 one's 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 expeditions 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, a 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).

Conclusion

Raja Jaypal and his three successors, viz Raja Anadpal, Raja Trilochanpal and Raja Bhimpal could have saved their lives, Throne, and riches by agreeing to submit to Mahmud and convert to Islam. However, they chose to fight rather than submit. In 25 years, four generations of the Pashtun Hindu Shahis died fighting the 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!

Mehmood Gaznavi, in his incessant raids from 1001 CE to 1205 CE destroyed not only Pashtun Hindu civilization but also large parts of North-Western and Central India in his twin quests of converting the Indians to Islam by destroying the Indian civilization 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 a 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 the 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 ironic 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 part of the series, aimed towards correcting this lacuna in our Military history.

Notes

Role of Ghazis in Ghaznavid Invasions on 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 were 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 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, a 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).

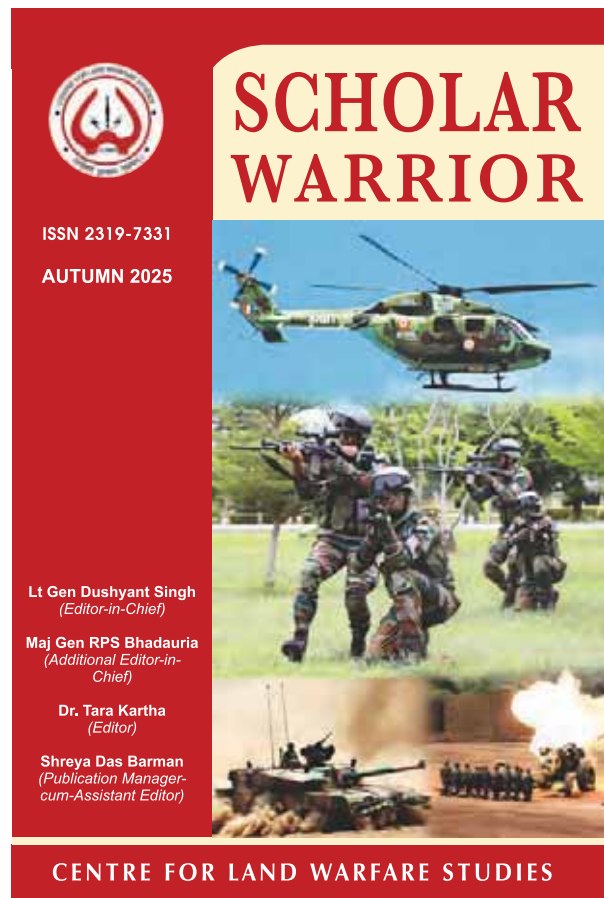
Alberuni was in the court of Md Ghaznavi. **He held very high opinion of the Pashtun Hindu Shahis**, who were enemies of his king, Mahmud Ghaznavi. Alberuni writes, "*The Hindu Shahi Dynasty is now extinct, and of the whole house there is no longer the slightest remnant in existence. We must say that, 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 Afghanistan and Khyber-Pakhtunkhwa (KPK) in Pakistan 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 the 10th Century CE till the first quarter of the 11th Century CE in their twin objectives to destroy Indic civilisation and carry out large-scale loot and plunder. History of the last four generations of the Pashtun Hindu Shahi rulers of the present-day Kabul-Peshawar-Salt Range belt; of Raja Jaypal Shahi and his three subsequent descendants; Raja Anandpal Shahi, Raja Trilochanpal Shahi and Raja Bhimpal Shahi is the history of Pashtun's long drawn struggle with the Turkic Ghaznavid 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 the Pashtun Hindu Shahi dynasty died fighting till the House of Pashtun Hindu Shahis was annihilated in 1026 CE. Ironically, the valiant deeds of the Pashtun Hindu Shahi dynasty have been forgotten, both in their Pashtun lands of birth as well as in the lands where the Indic civilisation still survives.

This monograph covers Pashtun Hindu Shahi ruler Raja Anandpal's valiant struggles from 1002 CE to 1013 CE against Mahmud Ghaznavi and analyses them, using Kautilyan art of Warfare and Warfighting framework so as to bring out relevant military lessons for the present generation of scholars-warriors.

...



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 more than three decades, the officer has held varied command, staff, and instructional tenures, including command of an Armoured Regiment and an Independent Armoured Brigade, and instructor tenures at the National Defence Academy (NDA), the Defence Services Staff College (DSSC), and the Army War College (AWC). A keen student of geopolitics and military history, the officer has written numerous

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