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Q1: Discuss, Mahmud Ghazni was a “great conqueror,” in the light of his 17 expeditions.

Introduction:

Mahmood Ghaznavi was born in 971 AD, in Khurasan. Mahmood Ghazni was the son of Abu Mansur Sabuktigin, who was a Turkish slave soldier of the Samanid ruler. In 994 Mahmood joined his father in the conquest of Ghazni for Samanid ruler, it was the time of instability for Samanid Empire. In 998AD Mahmood took control of the Ghazni and also conquered Qandahar.

Mahmood of Ghazna became the sign of respect and bravery for South Asian Muslim and is considered as their Hero. Mahmood weakened the power of the neighboring rulers as they could not attack over the newly established Muslim state. The booty of war was used to consolidate the power of the state. After the conquest of Multan and Lahore, Mahmood made Punjab a part of his empire in 1021. He also established his provincial headquarters at Lahore. Ghazni and Lahore became the center of learning and culture. Thus Mahmood established a strong Muslim empire, which lasted for hundreds of years. He also exposed the weakness of Hindu rulers, which enabled the Muslim leaders to conquer India in the future. These all made him the Hero for the Muslims of South Asia.

Mahmud was also a deeply religious man. He himself wrote a book on Fiqh. He had respect for other religions. A large number of Hindus lived in Ghazni, and they enjoyed religious freedom. One of his commanders named Tilak was a Hindu. A number of soldiers in his army were also Hindus. Mahmud attacked the Hindu Temples in India because of political and not religious reasons.

Mahmud began a series of seventeen raids into northwestern India at the end of the 10th century. Nonetheless, he did not attempt to rule Indian territory except for the Punjab, which was his gateway to India, as Ghazni lay in present-day Afghanistan.

Jaipal Peshawar 1001-03 AD

Jaipal was the king of the Hindu Shahi Kingdom. Mahmud had already fought against him, when Subuktigin was the king of Ghazni. When Mahmud became the king, he decided to attack the Hindu Shahi Kingdom, as its king, Jaipal, was his old enemy.

In 1001, Mahmud attacked the Hindushahi Kingdom. 15,000 Hindu soldiers were killed. Jaipal was defeated and captured. He was presented before Mahmud with his 15 other relatives; 500,000 enslaved persons were also brought along.

Mahmud looted all his wealth. He received 250,000 Dinars to free Jaipal. About 5,00,000 Indians were taken to Ghazni as slaves. Though Jaipal was freed, but he refused to survive his disgrace. He cast himself upon a funeral pyre and died.

Anandpal 1008 AD

Anandpal was the son of Jaipal, and now became the king of the Hindushahi Kingdom. In 1008, Mahmud attacked on Anandpal. Anandpal called other Hindu kings to help him. The kings of Ujjain, Gwalior, Kalinjar, Kannauj, Delhi, Ajmer etc. came to help him with their armies. In the battlefield of Peshawar, both the armies remained standing before each other, but no one attacked. Meanwhile the Khokhars (a race) also came there to help Hindus. Mahmud deployed 6,000 archers to attack. Khokhars attacked the Muslims and killed approximately 5,000 Muslims.

Unfortunately, Jaipal's elephant became infuriated and ran from the battlefield. As soon as Jaipal left the battlefield, the Hindu army got confused and ran away. Muslims chased them and killed 20,000 Hindus. Thus, the best organized national efforts ever made by medieval Hindu India against the foreigners ended.

Invasion of Nagarkot (Kangra) 1009 AD

Nagarkot was very famous for its wealth kept in its temples. So, Mahmud decided to invade Nagarkot. Like a swarm of locusts, his army destroyed everything in its path.

Paralyzed with fear, the defenders opened the city's gate and fell on the ground in submission. Mahmud got so much jewelry, gold and silver, that when he returned to his capital, his people gathered to see the incredible wealth of India.

Thanesar 1014 AD

Mahmud came to know of the riches of Thanesar's temples. In 1014, he invaded Thanesar. The Hindus wanted to reach a compromise, but Mahmud refused. His army destroyed the city, massacred the inhabitants, and plundered the sacred temples.

Mathura and Kannauj 1018-19 AD

When Mahmud invaded Mathura, he was amazed to see so many huge and beautiful Hindu temples. No one would resist him, and he entered the city unopposed, leaving with untold wealth.

Then, he attacked Kannauj in January of 1019. The King of Kannauj, Rajpal Pratihar did not dare to stop him and ran away. The invaders looted the sacred temples. Many innocent people were killed.

The king of Kannauj, Rajpal Pratihar accepted the superiority of Mahmud Ghaznavi and then Mahmud turned back for Ghazni.

Kalinjar 1021 AD

Rajpal Pratihar, the king of Kannauj, had accepted the superiority of Mahmud. This made other Rajput kings angry. The Rajput kings of Kalinjar, Gandda Chandel, with the king of Gwalior and others attacked on Kannauj and killed the king Rajpal Pratihar.

Mahmud was unhappy with this. To punish the culprits, he attacked Kalinjar. The king, Gandda Chandel accepted the superiority of Mahmud. Mahmud was satisfied with the money the King gave him and he returned.

Somnath 16 Invasion 1025 AD

The most famous and terrible invasion launched by Mahmud was his sixteenth, against the Somnath Temple in Gujrat, western India. This was an immense distance from Ghazni, but one supposes by now he was so feared that he had easy passage.

The Somnath temple was very famous for its treasures. There were one thousand priests to serve the temple. Hundreds of dancers and singers played before its gate. There was the famous Linga, a rude pillar stone, adorned with gems embroidered with precious like stars, which decorated the shrine.

The brave Hindu Rajputs came forward to defend the temple. Shouting 'Allah hu Akbar', the enemy tried to enter into the temple. The Hindus fought very bravely and the invaders could not damage the temple. The battle lasted for three days.

After three days, the invaders succeeded and entered into the Somnath temple.

Mahmud ordered his men to destroy the sacred idol, Linga. He looted the treasures of the temple. It is said that he got wealth worth 20-million dinars, eighty times the already huge sum he had gained on his first invasion.

The 17th and the last Invasion 1026 AD

After conquer the Somnath temple, when Mahmud was going back to Ghazni, the Jats had attacked his army. So, to punish the Jats, he returned and defeated them in 1026.

Death of Great Mahmud ghaznavi

On April 2, 3, Mohammad Deed in Ghazni, he was ahead of Waf Yars. The limit is contracted malaria parasites. Tuberculosis if injured.

Q2: Indian historian opinion is that in the history of religious philosophical thought “King Ashoka” “Loved by the God” and given way of right life. Explain briefly.

Abstract

3rd century BCE India saw in Ashoka a legendary emperor, widely admired for his political achievements but even more so for his unprecedented humanitarian approach to governance, which was deeply shaped by the Buddhist faith he adopted. His outstanding historical example invites a closer investigation into his character and behaviour patterns in the search for a new role model of cross-cultural leadership excellence. In this work[†] I will contrast the leadership approaches of today which are strongly influenced by the Western academic world with the holistic, human-centred way we can extract from Buddhist teachings

King Ashoka as a Leader

Ashoka Maurya 304–232 BCE;

Third in a line of emperors of the Mauryan Dynasty (322-185 BCE) which was founded by his grandfather Chandragupta and brought, under him, to its vastest extent until the British Raj, covering almost the entire Indian subcontinent and parts of modern day Pakistan, Nepal, Bhutan and Bangladesh. What we know about Ashoka is largely founded on legendary works of predominately Sramanic origin, none of which are contemporary, as well as secondary accounts, viz. *Indica* of the Greek Megasthenes and Caṅkya's *Arthashastra*, giving us a glimpse of the socio-political environment Ashoka lived in. Archeological evidence has been brought to light by the orient lists of the 19th and 20th century in the form of numerous epigraphs found on rock slabs and pillars from which, thanks to the decipherment of James Prinsep in 1837 Ashoka can directly speak to us today.

Ashoka's biography

Historians have produced a large corpus of literature in which Ashoka's biography was pieced together and, due to the limited space, I mainly leave it to them for a general introduction; an overview of these life events is given in Appendix 1. It may suffice to note that the young Ashoka, born around 304 BCE to king Bindusara and his chief queen Subhadra, grew up, according to the *Asokavadana*, at the royal court in Pataliputra among many siblings. While he outsmarted them all by his mightiness, he is also presented as a cruel, impetuous fellow with harsh skin being so physically ugly that he was shunned by his father and mocked by his harem. Several episodes of immense cruelty accompany his advent to power which earned him the title Ashoka-the-Fierce (*Chandaśoka*) by his subjects. Against his father's wish, he finally succeeded him, but it took another four years until his coronation around 269 BCE. Still, his wrathful and barbaric character did not seem to have changed much until the Kalinga conquest eight years later, which is often seen by scholars as his turning point from *Chandaśoka* to the zealous and ardent *Dharmaśoka* we come to know about later.

We have very little information to form a conjecture of Ashoka's character. The legend of his physical blemish weighs very heavily for a group of scholars who claim evidence in a rare depiction in a bas-relief found at Sanchi showing the king pumpkin-faced with belly and supported by women. Several accounts mention the emperor had fainted at official events. Based on such evidence, Wig and Scharma have even suggested that Ashoka probably suffered from Neurofibromatosis Type 1 or Morbus Recklinghausen which commonly causes episodes of epilepsy. Following this hypothesis a little further, one might even assume a tendency to symptoms associated with Attention Deficit Hyperactivity Disorder as well as a predisposition to compulsiveness and aggressiveness. On the other hand, the fact that some scholars have rendered his epithet *Piyadassi* as "pleasant-to-look-upon" or "pleasant- to-the-eye" seems rather contradicting. If we agree that the prince was unwanted by his father due to his unappealing look, it would not surprise that his entire environment was biased upon him, maybe even seen him cursed with bad karma, which in return took its toll on Ashoka's personality. Allen observes in all, Prince Ashoka appears to have been physically afflicted to a degree that disqualified him as a potential heir to the throne.

Ashoka's Vision and Mission

With the annexation of Kalinga, Ashoka acted in the boundaries of his heritage and had taken the expansion policy of his father and grandfather to the next logical level. "The king was an absolute ruler within the *Arthashastra* tradition of statecraft and Ashoka assumed his authority over his empire to be total. However, the king was also reminded of tradition that his authority was itself not limitless, observe Alexander and Buckingham who continue: "It was subject to the laws of *rajadhamma* (*duties of the king*). As such, the king's responsibilities for the well-being of his people functioned within an ethical and legal framework which was far more powerful than the king himself. What makes the *Dharmasoka* so outstanding is that he extended this responsibility for the common good of the *Arthashastra* to all people. Ashoka broadcasted his vision by rock epigraph which he extended to anyone in and beyond his domain, thus: All men are my children. Now (therefore) I desire, what? All should live here happily and be benefited. I also desire for all men that they should obtain it (happiness. In a later inscription he added that his orders may last long as (my) sons and great-grandsons (shall reign and) as long as the moon and the sun (shall shine).

What Makes Ashoka Prominent As A Role Model?

The role model is distinct from the more comprehensive reference individual in so far as it is a partial identification in terms of the role(s) selected. Parents are our early role models in many ways so that we are predisposed to inherit many, but not all of their values and behavior patterns. However, since our brain's neural circuitry is malleable and can be rewired through neuro plasticity, we can adopt new role models and change course.

So it might have happened to Ashoka. His legend, as so far described, seems to provide a perfect example of turn-around from Saul us to Paul us, and, despite some little variety, is repeated in literature in unison, even though, as mentioned earlier, literary evidence is very hollow. While scholars generally agree that Ashoka was, as Basham puts it, “the greatest and noblest ruler India has known, and indeed one of the greatest kings of the world, only a few have stepped forward and cast a critical eye on his legend

It is peculiar that the two main Buddhist sources, the *Asokavadana* and the *Mahavamsa* show little agreements about Ashoka’s life events. Even more so, they do not mention the so important Kalinga war, Earlier we have compared Ashoka’s vision and mission with similar passages from the Jatakas but since it is believed that the tales, at least in some parts, are of later origin, we cannot safely rule out a chicken-or-egg dilemma. Even if academics concluded that Ashoka’s influence on the saṅgha, which he quite certainly had, was so strong to materialize in the Pali canon at sutta level, we would find it fit very harmoniously and non-contradicting within the Buddha’s teaching. The emperor seemed not very concerned with deep philosophy but with the tangible practices as an *upasaka*, values which were widely agreeable among other religions, too.