Chapter II

SIND UNDER THE GHAZNAVIDS

In the beginning of the 10th century A.D. a new political power emerged on the north-western borders of the region of Sind. Subuktigin (977-997 A.D.) who had occupied the throne of Ghaznin was pressing hard the Hindu Shahiya Kingdom under Jaipal (962-1002 A.D.) whose domain apparently extended up to Multan. In the face of relentless pressure from across the border, Jaipal was unable to keep his territories together. To ease the direct pressure on himself, he appointed Shaikh Hamid Lodi to look after Multan and Lamghan.

Opinions differ regarding the origin of Shaikh Hamid Lodi. According to Farishta he was an Afghan chieftain and belonged to the Lodi family. But some modern historians assert that the word Lodhi or Lodi is a corruption of Luvi, the Arab ruling tribe of Multan, who were still ruling there when Sultan Muhmud marched against it. It may, however, be pointed out that the ruler of Multan at the time of Mahmud's invasion had evidently no connection with the Arab Samab b. 'Luwayy.

Saiyid Sulaiman Nadavi suggests that Shaikh Hamid might have been a member of the Ismailis sect, or perhaps his ancestors had developed matrimonial relations with the local Afghans. But the Lodis do not seem to have ever appended 'Shaikh' to their names. He concludes that Shaikh Hamid had no connection with the Afghans and was most probably descendant of Jalam bin Shaiban.

This discussion has further been pursued by Abdul Hai Habibi, who claims that the family belonged to Lodi Afghans and that they were Sunnis. According to Habibi, some later authorities confirmed that Shaikh Hamid was a Lodi Afghan. Habibi also claims that the earlier rulers were Ismailis. The claim is based on Muhammad Hotak's book *Patta Khazana*, this is an anthology of the biographies of Pashto poets wherein the author says: 'Kamran Khan b. Saddo Khan, wrote a book in 1628 A.D. at Safar and named it *Kalid-i-Kamrani*. The author records that Shaikh Razi Lodi was the nephew of Shaikh Hamid Lodi. When the later became the ruler of Multan, he sent his nephew towards 'Pashtun Khwah' to preach Islam among the people. In consequent of his missionary activities a number of people were

1. *Islamic Culture*, 1934, pp. 616-17.

converted to Islam. Shaikh Hamid's son Nasr was converted to Ismaili faith under the influence of local dāris. Shaikh Razi Lodi was concerned about the religious belief of his cousin and sent him a versified message to which Nasr replied, refuting the charge and asserted that he was still a staunch Sunni Muslim and that it was only a propaganda raised against him by the Ghaznavid Sultans. On the basis of this poem it can be said that the political conflict between the Lodis and the Ghaznavids had begun well before the military expeditions by Subuktigin, who planned to extend his territories further east. As the armed conflict could not produce any result and the result of the battle remained undecided they concluded a mutual agreement. The agreement remained in force till the death of Subuktigin.

SULTAN MAHMUD'S INVASION OF MULTAN:

At the time of Mahmud's accession in 998 A.D., the ruler of Multan was Abul Fath Daud b. Nasr. Cordial relations which existed between them could not remain for long. Sultan

2. Ferishta, I,p.24, Jaipal appointed Shaikh Hamid as a ruler of Multan to check the activities of Subuktigin. Shaikh Hamid established cordial relations with Subuktigin and he confirmed the territory of Multan to Shaikh after the victory over Jaipal.
Mahnud marched against Shatiya, a stronghold in the neighbourhood of Multan which was ruled by a local Rajput chieftain. Seeing the victory of Mahmud over Raja Biji Rai, Abul Fath was alarmed and he decided to check the way of Mahmud's victorious army on their return to Ghaznln. This was a sudden attack and the Sultan's army was not ready for it, and suffered considerable loss. He then decided to meet the enemy in the battlefield in the next year.

In the month of March 1006 A.D. Sultan Mahmud marched from Ghaznln to Multan. Sultan Mahmud wanted to catch Abul Fath unaware, so it was not safe to cross the Indus in Sind. Mahmud then decided to cross it near Peshawar and asked Anandpal to let him cross through his territory but he refused to oblige the Sultan. Sultan then attacked on Anandpal and defeated him, Raja fled away towards Kashmir. Mahmud then penetrated the territory of Abul Fath. Hearing this, Abul Fath collected his

1. For identification of this place, see Muhammad Nazim, pp.197-203.
2. Ibn Asir IX, pp.184-85; 'Utbi., p.211, Perishta I, p.25. Prof. Habib says "He (Abul Fath) made an ineffectual attempt to come to Biji Rai's assistance, Muhammad Habib, Sultan Mahmud of Ghazna, Reprint, Delhi, 1967, p.25; M.Nazim, (p.110) says,"The sufferings of the soldiers were augmented by the attitude of the ruler of Multan who most probably resented the Sultan's passage through his territories.
3. 'Utbi , p.211; See also Ibn Asir IX, p.186.
treasury and fled to Sarandip, leaving the fort at the command of a garrison with instructions to fight to the last. Abul Fath's men shut themselves in the fort. After a stay of seven days, the fort was carried by assault. The inhabitants of Multan craved for protection and offered a ransom of 20000 gold dirhams. Mahmud accepted the offer and spared the inhabitants except the Ismailis, who were put to death thousand in number. It is stated that Sultan himself put so many Ismailis to sword that the hand of the Sultan was stuck to the hilt of his sword on account of congealed blood. It was to be washed in hot water before it could be treated. The Jama Mosque of the Ismailis was also raised to ground.

1. Many hypothesis have been offered for the identification of this place. Raverty thinks that the place may stand for Kachh Bhuj (Raverty p. 325, fn. 316), while Nazim, locates it as an island in the Indus, p.97; Hodivala suggests "Debal Sind", Hodivala, p.141.

2. 'Utbi, (p.212) gives 25,000,000, while Gardezi, (p.68) gives 20,000, Ibn Asir (IX,p.186) and Ferishta follow him.

3. 'Utbi., p.212. It is stated that Sultan Mahmud put so many Ismailis into the Sword.

4. Al-Beruni, I,p.117. The reason for the extreme action taken by Mahmud against the Ismailis has been discussed by modern historians like, Nazim, Habib, Haig, Bosworth and others. They agree that the action was political rather than religious. Mahmud wanted to please the Abbasid Caliph for obvious reasons and, therefore, had decided to annihilate the Ismailis where he could lay his hand on them. C.E. Bosworth, The Ghaznavids - Their Empire in Afghanistan and Eastern Iran (994-1040), Edinburgh, 1963, p.52.

Meanwhile, Sultan Mahmud had to turn for attention to Afghanistan because of the Ilak Khans incursion. Before leaving he entrusted the administration of the government of Multan to Sukhpal alais Nawasa Shah, who was a grandson of Jaipal and was, most probably, among the hostages left by Jaipal with Subuktigin in 986-7 A.D. He had embraced Islam during his stay at Mahmud's court, and exercised much influence there. When Mahmud was busy in the struggle with Ilak Khan, Sukhpal apostatized and raised the standard of revolt in the winter of 1007 A.D. It was a calculated move as Mahmud was busy in suppressing Ilak Khan and the winter season had its own problems. It was not expected that in such a situation the Sultan would be able to come to Multan. He was, however, grossly mistaken because Sultan Mahmud immediately rushed to Multan and reached there in the month of January 1008 A.D. Sukhpal resisted the Sultan as best as he could but he was defeated and fled from the battlefield. He took refuge with his cousin, Anandpal, but was soon captured and brought before the Sultan who exacted a sum of 40,000 dirhams from him and placed him in confinement.

After the departure of Mahmud, the situation became favourable to Abul Fath Daud who managed to come back and

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2. Utbi, p.223, Gardezi, p.69.
3. Gardezi (p.69) says that Sukhpal fled to the hill of 'Kashnur', which is probably a mistake of the copyist for 'Khewara' the name by which the salt range is commonly known.
occupy some portions of Multan. Mahmud again marched to Multan in the beginning of October 1010 A.D. and completed the subjugation of the province. He captured the fort and started general massacre of Ismailis and plunder of the city. As a result, the city was deserted and the population fled to the neighbouring regions. Abul Fath was captured and taken to Ghaznin. He was imprisoned in the fort of Ghurak where he died.

The Jats had harassed the army of Sultan Mahmud while he was on his way back to Ghaznin from Somnath. He set out for Multan to punish these Jats in March 1027 A.D. He decided to give them a lesson on the river and ordered the construction of 1400 boats. Each boat carried the sufficient load for the war provision. This flotilla was launched on the Indus river.

The Jats also had made great preparations for the war. As a part of their strategy they had sent their families to a distant island in the river. It is said that they arranged 4000 boats equipped with the arms. The Sultan blocked the

1. Ibid., p.70, Nizamuddin Ahmad, Tabagat-i-Akbari, I, Calcutta 1927, p.10; Ghurak is situated about fifty miles north west of Qandhar.
2. Al-Beruni, II, p.104, The Jats were the worshippers of Linga.
3. Gardezi, p.88; Baihiqi, I, pp.275-76.
river course with his fleets and cavalry and elephant, guarded the banks of the river. After a fierce battle, the Jats were defeated. In this way another centre of resistance for the Ghaznavid power in the region was wiped out and the road was open for the consolidation of their authority in Sind.

THE LATER GHAZNAVIDS:

After the death of the Sultan Mahmud his successors could not prove themselves equal to the task of keeping together the vast empire bequeathed by him. They failed to control the far flung Indian provinces effectively. Multan and Sind had their own peculiar problems. In the year 1033 A.D. Sultan Masud appointed Nahir, a Hindu military commander, to suppress his rebellious treasurer, Ahmad Niyal Tigin, who happened to be in Sind at that time. After an encounter Ahmad fled towards Mansura and was drowned in the river Indus. Nahir cut the head of the rebellious noble and sent it to the court of Ghaznin. In December 1039 A.D. Sultan Masud appointed his son Majdud to administer Multan with a force of 2000 men. In early 1040 A.D., when Sultan Masud started his march towards Lahore and reached Marghala, he was made captive in the Giri fort and later on was killed there. During these chaotic

1. Ibid., p.89. Farrukhi,Diwan-i-Farrukhi, I.O.MS.1841,f.36a has a passing reference to this expedition. See also M.Nazim, p. 122.
3. Ibid., I,p.284. The author records Muhammad, but as corrected by Nafisi it should be read Majdud.
conditions Ismailis got another opportunity to re-establish themselves at Multan. The grandson of Abul Fath, named Abdullah, who was then a prisoner at Ghaznin managed to escape and took upon himself to organise the Ismailis. Maudud then sent Fiqih Saliti to oust them. After capturing the fort, Muhammad Kailmi was appointed the new Governor of Multan. During the reign of Bahram Shah, Muhammad Bahlim revolted. Muhammad Bahlim was appointed by Arslan Shah earlier to the governorship of Indian provinces. In the month of September 1128 A.D. Bahram Shah marched towards Multan. Muhammad Bahlim fled to Multan and was later killed in an encounter.

Gradually the Ghaznavid power declined and disintegrated. The region of Multan has been the main centre of the Ismailis whose influence could not be routed out completely from there and pockets of their influence still existed there even after the prolonged and systematic military operation relentlessly carried on by the Ghaznavids. This process was to be completed by the Ghorids. Sultan Muizzuddin Muhammad bin Sam started his raids on Multan and finally routed the Ismailis

in 1175 A.D. After these operations, he appointed 'Ali Karmakh Governor of Multan and Sind and himself returned to Ghaznin. The governor ruled these regions until 1186 A.D. After the defeat and overthrow of the last Ghaznavid Sultan Khusrau Malik, he was transferred to Lahore, and Multan was placed under the charge of Amir Dad Hasan. He ruled for about twenty years and was assassinated and replaced by Aibak Bak some time after 1204 A.D. Aibak Bak was one of the most trusted servants of Muhammad b. Sam. It is related that when in 1204 A.D., Muhammad b. Sam was defeated in a battle with Qara Khitai Turks at Andkhud, Aibak Bak fled to Multan and after killing treacherously Amir Dad Hasan proclaimed himself Governor of Multan.

2. Ibid., p. 298.
3. Ibid., p.244; Sirhindi, pp. 6-7.