



**SELINUS UNIVERSITY**  
OF SCIENCES AND LITERATURE

**DISTORTED HISTORICAL FACT: FAKE VICTORY  
OF ALEXANDER THE GREAT IN SUB-CONTINENT  
OF INDO-PAK**

By Nighat Farooq

**A DISSERTATION**

Presented to the Department of  
Ancient History  
program at Selinus University

Faculty of Arts & Humanities  
in fulfilment of the requirements  
for the degree of Doctor of Philosophy  
in Ancient History

2024

**Authenticity statement**

'I do hereby attest that I am the sole author of the thesis and that the contents are only the result of the readings and research I have done.'

Nighat Farooq

UNISE2556IT

## **ACKNOWLEDGEMENTS**

I would like to express my sincere gratitude to my thesis Supervisor Dr. Salvatore Fava, for his meaningful guidance, support and understanding. Without his valuable comments my PhD thesis would not have been possible.

I would also like to thank all my colleagues who participated in the peer observations and made me feel motivated for my writing project. Furthermore, my gratitude also goes to the national library Islamabad, Islamabad club's library and history department of Allama Iqbal Open University

Finally, my deep appreciation goes to my Father sheikh Ghulam Farooq who always my strength and inspiration. I am highly thankful to my family for giving me care and encouragement. Without their presence, the writing of My Ph.D thesis would have been much harder.

## **ABSTRACT**

Every mistake is disguised and shows its repercussions from afar distance. Alexander The Great carried forward the order of executing his officer, Cleitus on a minor mistake. Cleitus only suggested to forgo the tradition of kissing the ruler's hand, and the punishment he got for this was brutal. Both of Cleitus hands were chained to a horse's tail, and then he was dragged on the ground until his last breath; this incident was set as an example for those who wanted to suggest anything to Alexander The Great. After this incident, Alexander got the child of one of his guards massacred because the child sat on his throne in his absence. The tales of his brutality are continued as he got his deputy commander killed because he told Alexander some harsh truths when he was intoxicated; later, after his death, Alexander himself mourned his deputy, who was also a dear friend to him. Alexander was utterly oblivious to the concepts of forgiveness and compassion.

**Key words:** Tribes, Gandhara civilisation, King Porus, Educational Milestones, Alexander The Great, Battle of Hydaspes, Khokar Zer, reincarnation

## TABLE OF CONTENTS

<b>ACKNOWLEDGEMENTS.....</b>	<b>2</b>
ABSTRACT .....	3
1. THE TRIBES FROM THE 4TH CENTURY, BEFORE CHRIST, SITUATED IN THE NORTH-WEST HINDUSTAN .....	6
1.1: Khokhar Tribe .....	8
1.2: Ambhsara Tribe .....	10
1.3: Mumfi Tribe .....	10
1.4: <i>Poro tribe</i> .....	15
2. THE EDUCATIONAL INSTITUTIONS BEFORE CHRIST .....	18
2.1: Juliyan University .....	18
2.2: Shraddha University.....	20
2.3: Somapura Institute.....	22
3. PHILOSOPHERS OF 4TH BC IN SUB-CONTINENT OF INDO-PAK .....	24
3.1: <i>Milano</i> .....	24
Primary Educational Background .....	25
Educational Milestones.....	25
The Death of Milano .....	28
3.2: Kautilya Chanakya .....	28
4. GREECE IN THE 4TH CENTURY BEFORE CHRIST .....	36
4.1: History.....	36
5. THE PHILOSOPHERS OF GREECE IN THE 4TH CENTURY .....	41
5.1: Socrates 399 BC - 470 BC.....	41
5.2: Plato.....	42
5.3: <i>Aristotle</i> .....	43
6. THE WEAPONS USED IN THE BATTLE OF HYDASPES .....	45
Stone .....	45
Combat Helmets / Khod .....	46
Shield .....	46
6.1: Battle of Hydaspes Fiction vs Reality .....	47
King Porus wrote in response to this letter to Alexander: .....	57
6.2: <i>Details of the Battle</i> .....	62
6.3: Comparison Between Trojan & Hydaspes War .....	69
7. THE COMPARISON BETWEEN ALEXANDER'S AND KING PORUS'S BATTLE STRATEGIES .....	82
7.1: The impacts of Alexander coming to Hindustan .....	92
7.2: Why is Alexander the Great, the hero of Europe?.....	93

8. RESEARCH WORKS.....	97
8.1: <i>Research work (Kautilya Chanakya: Esteemed Advisor of Hindustan) By Ghulam Sheikh Farooq</i> .....	97
8.2: The Vow of Sultan Shahab-ud-din Ghouri .....	101
8.3: The arrival of Shahab-ud-din Ghouri in Hindustan and time at Chakwal....	103
8.4: The tomb of Khokhar Zer .....	108
8.5: Who constructed the fort of Samarqandi Mountain? .....	111
<b>9. CONCLUSION</b> .....	<b>115</b>
BIBLIOGRAPHY.....	117

## **1. THE TRIBES FROM THE 4TH CENTURY, BEFORE CHRIST, SITUATED IN THE NORTH-WEST HINDUSTAN**

In the 4th century, before Christ in western Hindustan, the time of Prostitute Al-Malook was at a peak; all the tribes were free, the law was of the free man, and the population was mild, and the land was uncultivated primarily and abandoned, there were thick jungles and wild animals all around. Each tribe had its own parliament and laws that they implemented; the chief of the tribe mostly made the rules and did what they preferred. There were no armies, and when needed, the tribes took over the weaker tribes with the help of their own people.

Before the attack of Alexander, the Great, there were around six to seven strong tribes that were thriving in the north-western Hindustan. Which included Andar, Barsham, Namochi, Aria, and possessed other Waziri Tribes. All of these tribes were fighting each other, which led to their power weakening in front of Alexander's army. Still, this weak point later lightened the spirit of unity and working together against a single enemy. In the beginning, these tribes were involved in leading a life in the wilderness, and some writers believe that these tribes stemmed from northern Ethiopia. Their ways of living and traditions are mentioned and well-written in prestigious books like "Upanishad, Puranas, and Vedoon." These books record stories, traditions, and living styles from 7000 BC; these books were written in 1000 BC in the language Prakrit.

These books have mentioned incidents that include these tribes killing the members of each other's tribes; they would slaughter the head and present them around their

tribe as a trophy to prove their bravery. After this, the slaughtered heads were kept as a souvenir in their caves. In the initial battles of these tribes, the chief of the tribe, Bar Sham, was killed, but after the arrival of the tribe aria, these battles stopped, and then all the tribe bid farewell to the life of wilderness and took over a civilized life to move forward. These books were written in these times of peace and tranquillity, including religious ones such as Rigveda, Puranas, and Upanishad. These books were written in the language of Prakrit and carried word-to-word incidents, stories, and religious traditions. These traditions are the foundation of a well-organized Human civilization; these traditions were already in progress and peached by the Indian caste of bards or entertainers, and later on, these books took on the findings that complied them in a book. Writings play a significant role in shaping the culture, traditions, and teachings of these tribes. According to the Hindu belief, their gods and goddesses have the right to Nobel prestige, and they have control over all the elements of the world, such as air, water, earth, and fire; they believe that the rain was poured with the commend, the fields were green because of their command and to keep their livelihood alive, they were involved in praying to their gods and goddesses.

The wise leaders of the Brahman class divided their population into three groups to keep their success standards intact. They further divided these groups into four sub-categories according to the expertise and skills of people. The writer Nazar Afaqi, in his book "History of Punjab," mentions these four groups in chapter number four, page 59, that Hinduism divided these groups to build a foundation for their kingdom between 2000 and 1500 BC.



- First, Brahman, the leading chief class, the religious scholars and leaders.
- Second: Kshatriya, the armed forces and soldiers
- Third: Welsh, the farmers, traders, and agricultural people
- Fourth: Sudras or Achhut (people from other religions were considered to be part of this group)

To simplify this categorization, they gave a human form to their divine entity, Brahma, who had two heads and four hands. Brahman's wise people came into being because of Brahma; their primary responsibilities included getting an education, educating people, and preaching and practicing their religion correctly. The second class, Kshatriya, was known to be born from the arm of Brahma; their role in society was to protect their tribe and kingdom and to provide food and other supplies for their people. The third class, Welsh, was born from the stomach of Brahma and was responsible for trading and agriculture. The fourth class, sudras, was born from the feet of Brahma and was responsible for serving the three classes above them. They were highly disliked in society; they were known to be impure, and touching them was considered a sin.

### **1.1: Khokhar Tribe**

The Khokhar tribe was a well-known Kshatriya tribe, and the Asa Kaya tribe was a significant branch of the Khokhar tribe. They were located in the mountains of Koh e Juda. Khokhar Tribe played an influential role in the battle against the army of Alexander the Great; compared to the Asa Kaya tribe, the majority of the people from

the Khokhar tribe fought their wars on foot. The people of the Khokhar tribe were sword-fighting experts; they could all use and finesse the art of double sword fighting; the people of this tribe were always ready to kill or be killed for the sake of their tribe and people. The women of this tribe were also treated as equal soldiers in battle; they were known for their fighting skills. The women of this tribe were held in higher prestige than the men of this tribe. Khokhar tribe was a tribe that had no religion in specific; according to the tradition of this tribe, a woman was allowed to keep two husbands. However, most people of this tribe preferred to keep only one husband or wife; they did not have any means of documents or perform any rituals to get married.

Polygamy and polyandry were generally practiced in this tribe. The present city, Khushab, located in Punjab, was the breeding ground for the battle between the Khokhar tribe and Shahabuddin Ghorī; the army of Shahabuddin Ghorī was on the verge of losing the battle when the forces of Qutub Uddin Aibak came to their aid and destroyed the forces of Khokhar tribe. Taj al-din Yildiz, a soldier of Shahabuddin Ghorī, killed around 12,000 soldiers of the Khokhar tribe. After the loss faced by the tribe in this battle, they resorted to attacking in the night without any notice or warnings; they wanted to take revenge for the bloodshed of their brothers by Shahabuddin and were staking out any chance to attack him. Coincidentally, they found a chance to assassinate Shahabuddin Ghorī between Dumail and Jhelum; however, they failed to murder him. Later on, in Dhamekh, they were able to kill the security troops of Shahab Uddin Ghorī. They then entered his camp, and two of the soldiers attacked him while he was offering the prayer. Shahabuddin lost his life because of this attack after a few days in Khokhar zer.

### **1.2: Ambhsara Tribe**

There's no research or history based on the past of the Ambhsara tribe; no in-depth information is given about its superiors, the chiefs, kings, land, or population. However, the evidence of this tribe's existence is found in the letters that were exchanged between Ambhi Sara, Waziryoon, and King Porus; Ambhi Sara was asked to send their forces to help the armies of Waziryoon and King Porus. The letters show the strong bond of brotherhood and unity against their common enemies. Ambhi Sara sent their soldiers to help the Waziryoon's army; apart from this, Ambhi Sara took a significant part in the war against Alexander. Ambhi Sara sent the same number of soldiers that were already present in King Porus's army and doubled their fighting force against Alexander. These incidents prove that this tribe was known for their fighting skills, their fighting rained elephants, war horses, and the strength of their army; they were a respected and noble tribe. They took a chance by sending their army to help another tribe. Another example of their potency is that Alexander never attacked this tribe because of their strong army.

### **1.3: Mumfi Tribe**

Taxila came into being around 1000 BC; its ancient name was Takshashila. This word stems from the origin of the Greek language, but later on, it was treated as a word of the Chinese language after Hyun Sung discovered it. This word translates to "Slaughtered Head." This name was given after an actual incident that took place with Gautama Buddha at this place; during his worshipping time here, he met with a ravenous lion who had not eaten anything for the last few days, and to feed the lion,

Gautama Buddha slaughtered his own head and presented it to the lion. Hence, this place was named "Takshashila and Sirkap." At the time when the Mumfi tribe came into Takshashila, there was an evident grip of the Gandhara civilization over this region, and the Mumfi tribe itself was a tribe in endorsement of educational and civil advancements. During this time period, because of Buddhism, the Gandhara civilization became exceedingly prosperous, and the statues of the Buddha were made in every size and shape. People of the Mumfi tribe were keen followers of Buddhism, Jainism, and Hinduism. Buddhism opened doors to brotherhood and encouraged people and tribes to help one another; they also came under one umbrella when forces from outside threatened their land. For educational advancements, the Mumfi tribe constructed a university that preached and taught their religions, Buddhism, Jainism, and Hinduism, in-depth. There were teachers and students here in this university from all around their tribe and other tribes.

Kautilya Chanakya and Monroe were both associated with this university and used to teach there. Kautilya Chanakya was a teacher of diplomacy and politics. He wrote the book "The Arthashastra." It is one of the most critical works on economy and statecraft. This book is known to be analogous to the *Botica* by Aristotle.

The Juliyan University, located in Taxila, was home to numerous teachings like astrology, logical education, and teachings on different religions. The king of State Jhelum, Porus, and the king of Hindustan, Chandragupta Maurya, were students of this university. Moreover, students from all over the world used to come to Julian University to get an education. After finishing their theoretical education at this university, students were sent to Kataska for practical learning. Heoung Sung was a

student at this university, and later on, he went to learn underneath the pedagogy of Sinha Polo near Kataska. After completing his education at these respective institutions, Heoung Sung then travelled to Shardha University, which was located in Kashmir, for a further two years of education. On his way back to China, Heoung Sung took specific souvenirs from Gautam Buddha's collection, and he also took back the roots of the 'Banyan tree' and planted them near a sacred pagoda tree. The king of Taxila, Mumfi, got his education from Behyasi Institute; he was known for his army diplomacy and was a renowned army general. Mumfi took over a piece of land that was under the jurisdiction of King Porus, and this led to impacting their friendly relations, creating a rift between the two; however, they sorted to discussing to sort out the dispute instead of fighting a war.

Alexander the Great, before crossing the river of Sindh, sent written letters to all the lords and kings of Hindustan, stating that they all should meet and greet Alexander with presents when he arrives at the border of their state. To this, Mumfi and Ambhi came up with a plan to counter Alexander; they replied to his message and assured him that they would greet him, but in reality, without asking for help from any other kingdoms or tribes, they started to gather their army near attack and prepared to attack alexander by catching in off guard. As Alexander and his army crossed the river of Sindh, they were not prepared to fight a war; however, as they approached Taxila, calendar noticed that Mumfi army was well prepared and equipped to fight a war, and he realized that he had been tricked by Mumfi. Alexander himself was a reputable general, so he immediately ordered his army to prepare for a war right before them. Seeing the entire situation unfold and realizing that their plan to trick Alexander was

burning down to ashes, Ambhi went straight to Alexander to explain the entire situation and to assure him that everything was nothing but a mere misunderstanding. For the betterment of his state and people, King Ambhi accepted submission towards Alexander the Great. Alexander then stayed in Taxila for around three months, and during this time frame, he interacted with a lot of experienced philosophers and teachers from Juliyani University and gained knowledge from their teachings and findings. Alexander himself was a well-known philosopher and an expert in geography. In the three-month time period, Alexander sent in many troops of his army to make his way through the borders of King Porus's state. To earn the victory, Alexander was known to sign treaties only to back down on his words later on; he was known to cheat and betray in order to win through obstacles. His army was on the verge of defeat in Waziristan. But he sent a proposal of peace to the widowed wife of the chief of that tribe. The proposal was accepted, and so did the war; it ended. But Alexander had other plans; he cleverly asked the widowed chief to appoint 300 exceptional Waziri soldiers to escort him and his army outside the border, and he portrayed that his army had gotten weak. The widowed chief agreed, and then she was left in shock from the outcome because as soon as the Waziri soldiers helped them cross the border, Alexander and his army murdered all of them without any remorse. On questions and concerns raised by Alexander's army and general, Alexander revealed that if they had to return from this way, these soldiers would have been an obstacle; there were chances that the Waziri army would attack them again on their way back, so he justified his actions. Alexander had also decided to return to Greece after this war with the Waziris. Alexander the Great was a well-known philosopher and, as a general,

always keenly prepared for the steps he had to take in the future. He was always two steps ahead of his enemy. When he reached Taxila, he took advantage of Monroe and Kautilya's presence. Alexander often invited them into his luxurious tent to have conversations, debates, and exchange knowledge and learnings. During these conversation sessions, he blatantly insisted and convinced Monroe to accompany him and his army throughout the journey; Alexander thought Monroe's knowledge would benefit his army. However, Monroe revealed that his health conditions did not allow him to travel as much and would risk his life, which Alexander assured that he would be given all sorts of assistance and comfort to live in.

On the same days, Chandragupta Moriya was at the institute as a student, and there is no evidence to state if Kautilya was a student or a teacher. Kautilya further advised and insisted Alexander the Great attack on the state of 'Magdh'. Still, Milano advised against this step because 'Magdh' was a strong state, and they had all the resources to not only defend themselves but also attack in return. Later on, it is said that Alexander ordered the arrest of Kautilya and wanted him in prison; however, Kautilya fled, and then he was not caught by Alexandra's army.

#### **1.4: Poro tribe**

This was a Khstriya tribe located in the north-western of Hindustan. The people of this tribe were great fighters and experts in army diplomacy. They were always prepared for war and ready to defend themselves. The history of their tribe or territories is not accounted for in religious or ancient books. However, their existence is proven by the

letters Alexander's people wrote when this tribe was fighting a deadly war with Alexander's army.

The territory of King Porus was from the River of Sutlej to the River of Soan. King Porus was known for making fair choices, being soft-hearted, and thinking realistically on his feet. Professor Anwar Baig Awan in his book "Dhan Maloki" has mentioned Porus as Poro Paal, son of Bachan Paal, in comparison to information available on the internet, Wikipedia, and Quera, his name is mentioned as Poru Shatnam after his death of Porus's father him and his brother worked really hard for the betterment of their people instead of fighting for land with each other, they worked together. They encouraged education and civilization among their people and led them to the road to success. However, after the death of Poropaal's elder brother, his sons started to ask for their share in property from their uncle, King Porus. Porus complied with these demands and gave them land from Chenab to Beas. Taking advantage of this conflict, Ambhi took over the area of the Soan River to Jhelum. However, this step taken by Ambhi was seen with hatred and disgust by the chiefs of the Ambhsara and Porava tribes. This was a significant reason why these tribes did not send their armies to aid King Ambhi when Alexander attacked his territory. As per the traditions of Arya, each tribe was given a name that was followed and adopted as a sir name by all its people, and this tradition is still followed by people of Hindustan today. Chief and his sons of the Porava tribe were known as Porus. Greek musicians and historians have revealed that it was Porus and his sons that stopped Alexander and his army, defended and attacked Alexander; however, three sons of Porus were martyred in this war; they were remembered by their surname, 'Porus'.



One of the sons of King Porus stopped Alexander at river Jhelum, which was known to be Greek headquarters at that time. Alexander and Porus's son had a robust head-to-head Battle in which Alexander was injured; there was a mark of Porus's son's sword on the shoulder of Alexander, the horse. Alexander was also injured, but later on in the counter-attack, Alexander targeted and killed the son of Porus.

Aryan stated that war carried on the entire day without any productive outcomes. Alexander had an eagle's eye on the movements and decisions taken by King Porus. Throughout their Battle, Alexander was expecting that King Porus to either bring in and surrender or he would flee, just like King Ambhi and the Iranians, but to his King Porus stood his group firm; he fought, and he didn't surrender or flee the battle. As time passed, Alexander started to realize that defeat was knocking on his door; his soldiers were dying or were severely injured, and their morals to fight were going down. On the other hand, the army of Porus was still strong. To take control of the situation, Alexander sent in people for talks of peace accompanied by Ambhi and Monroe. They took in the proposal of peace to King Porus, and after some thinking, Porus decided to have a discussion over an agreement with Alexander because he didn't want to shed more blood of his own army. King Porus then accompanied Monroe on an elephant to meet Alexander. Alexander came himself to welcome King Porus, and after having a serious discussion on the circumstances, they signed a treaty, and then the battle ended. To keep his word, Alexander gave the land around river Chenab back to Porus after defeating his cousin's brother and giving the entire control back to King Porus. This proved that the Porus name was used by a tribe and was later seen as a statement of pride.

## **2. THE EDUCATIONAL INSTITUTIONS BEFORE CHRIST**

### **2.1: Juliyan University**

Away from the hustle and bustle of the city of Taxila, it was located at the University of Juliyan. The name Taxila is also associated with a real-life event related to Buddhism. It is said that once, Gautam Buddha was meditating when a hungry lion came across him, and to feed this lion, Buddha slaughtered his own head and presented it to the lion. This is why this city is called Takshashila (Sirkap which means without head) "severed head."

Juliyān University was inaugurated in the 5th or 6th century before Christ. Gautam Buddha started a religion from this place in 483 to 523 before Christ, which was based on eight significant rules that are stated below.

- Correct view
- Correct exchange of words
- Correct virtue
- Correct meditation
- Correct effort
- Correct mindfulness
- Correct livelihood
- Correct action

All these rules were the first step in creating a pathway for a civilized future. Buddha believed that this was the way everyone could live in peace, equality, and tranquillity. This university was built on the outskirts of Taxila; in the university, there were separate rooms for each rule so that a person could sit alone with his thinking and his own mind to ponder over and understand the rule better. This would aid them to reach Arhatship in an efficient manner. The university was divided into three different parts.

- In the front yard of the university, there is a main stupa that has the remains of Buddha; apart from this, there are 21 more stupas.

- In the second half of university, there is a place made explicitly for praying and meditation.
- The third part of the university has 21 small sections and rooms that were made for the students to reside, study and meditate.

In the middle of the university, there is a sacrificial area where a tall statue of Buddha stands, and a stupa accompanies it. The main stupa of this university is located on a mountain. Julian University was located in a considerable area; however, this university was destroyed in the 2nd century.

In the city of Siri up, a stupa called Dharma ajika was made in the 2nd century before Christ. However, the rest of the stupas were made in the 3rd century before Christ. Dharma ajika was known to be the centre's main attraction of the Julian University. The practitioners of Buddhism still, to date, visit the stupa of Dharma ajika as a part of their meditation and expedition.

## **2.2: Shraddha University**

There is a board of 6X4 outside Shraddha University that states that in the period before Christ, people of Hindustan used to pilgrimage here on the occasion of Baisakhi and celebrate. There are three paragraphs on the board that explain the history of Shardha University. Al Biruni mentions in his book that Shardha University was located in the southwest of Srinagar, now known as Azad Kashmir. The old name of Shardha University was Shardha Path, which is a word from ancient Sanskrit; it means a place blessed with religious aura and holy superiority.

In the time period of King Awal of Nepal, this university was known to be the most prominent institute in Asia, where there were various subjects being taught, like geography, logical studies, history, and philosophy. All subjects were taught in a language and writing style that was invented at the university. This style of writing and language was similar to the Nagiri writing style and was called the "Shardha Writing style." The village "Shardha" was also named after a word from this language and writing style. The building structure of this university was ordered to be made by King Awal in 2724 Before Christ. The shape and structure of the university were made in a specific rectangular architecture. This structure is different from all the ancient buildings in the world.

There is a raised platform in the middle of this university with a height of 100ft; there are carvings all around the walls surrounding it. The university has a prestigious door; however, the remains of this university have no evidence of a roof floor. There are 23 steps in the staircase that enter the university from the west; the number 23 has great significance in the religious beliefs of ancient Asian history; they still worship elephants after crowing them with a crown that has 23 jewels. There are detailed carvings on the wall related to Buddhism; the university also has a pond that is known for providing cures; people with diseases would come, take a dip, and get cured. Below the university in the slope mountains, there is a statue of Shardha Devi; it is known that whoever touches the feet of this statue starts to sweat on their forehead.

As per the reference and beliefs of Abu Al Fazal Akbari, it is said that in the middle of a sacred night, some objects in the university move on their own with the help of an imaginary spirit or power. 'kathan Ghati' is 3km away from the main university area;

this particular place is known to be sacred. This university holds great importance in both Hinduism and Buddhism.

The board of the Sharda University states that according to the exceptional writer Zon Raj in 1088, there was a well-known religious scholar named Hema Chandra. His popularity attracted the attention of the king of Gujrat Jiya Sehna, and later on, the king associated the scholar with his kingdom. The scholar requested that he wanted to build an encyclopaedia that included properly researched material on different religions. For his task, he needed grammar books that knew around eight different languages. The scholar requested and informed the king that these rare books could only be found in the library of Sharda University. To get these books, the king sent in a delegation to the University of Sharda located in Rajdhani district, Srinagar. When the delegation reached the Sharda University, they paid their respects to the Sharda Devi, and then, after acquiring the books, they were sent with care to Gujrat. With the help of these books, a book was written called "Sudha Hema Chandra." At that time, there were around 5,000 students studying at the university.

### **2.3: Somapura Institute**

In the district of Chakwal, Punjab, at a sacred place of Hinduism, 3 km northeast of Katas, was located at a university where students from Shraddha, Julian, and Nalanda University came for practical training.

All the students of this university would choose one of the eight rules that their teacher, Gautam Buddha, made. Then, they would spend 21 days in a cave to ponder and think over the topic of their choice. They would take food with them and stay in the cave to

leave after 21 days, returning straight to the university. These 21 caves are still located in the mountains near the village of ChaoSaidan Shah, this village is known for these caves. After completing education at Somapura University, teachers would send their students to different places to preach Buddhism. Many students from this university went to Sri Lanka to preach in 300 BC, where they used their university references to settle. "Sinhala" was what the graduate students of this university called themselves. All the students and people associated with this university proudly used this name to build a stature in society. Even in today's society, people do use their university name to give an idea to others about their background. Sinhala, who still reside in Sri Lanka, are keen followers of Buddhism. Apart from this, another university called Somapura Mahavihara is located in Paharpur, India. Sinhala came to this place and built a university; later on, they enrolled students and provided them with an education. This university is located right next to the neighbourhood of Nalanda.

The Sinhalese made their own town called Sanghapura because of their association with the university, and they later inspired people to join Buddhism. The Sanghapura University is surrounded by the serenity of green mountains. It is located 1200ft above sea level, and the land around it is cultivated and meets all agricultural needs of villages around. The population around has the majority of people belong to Hinduism, Buddhism, or no religion. When Heong Sung went to visit this university, there were around 200 students studying.

### **3. PHILOSOPHERS OF 4<sup>TH</sup> BC IN SUB-CONTINENT OF INDO-PAK**

#### **3.1: *Milano***

The real name of Malino is a discovery not unearthed till time; he's not named in any of the books from his original name. The companions of Alexander used to address him as "Monroe," while others addressed him as "Takshula." Malino used to stutter while he talked and was unable to pronounce a few words correctly, and this made his accent difficult to understand among some people. He used to teach Buddhism at the Julian University. Aryan mentions that Alexander used to invite Malino to his campsite and have meaningful conversations for hours; Alexander used to find Milano's ideologies and knowledge commendable and stimulating. Therefore, when Alexander had to return to Greece, he insisted that Malino accompany him, but Malino refused to go because of his financial and physical condition. To which Alexander assured that all his needs and wants would be met; he even ordered his men to make a comfortable carriage for Malino. To this, Malino refused and instead asked Alexander's men to arrange dry stacks of wood for Malino and promised they would meet in another lifetime. After this, Malino passed away. According to Aryan, Malino's promise to meet



in the next lifetime was fulfilled because right after a month, Alexander also passed away on his way to Babul. Malino was only named in history because of his affiliation with Alexander the Great. There is no background information on his family, caste, or tribe. Julian University existed even in 500 BC; only Brahmans were allowed in the university, for all the teachers and students were Brahmas. Most of the teachers here taught philosophy students of Hinduism and Buddhism.

### ***Primary Educational Background***

In the era of BC, there was only a means of travelling, which made travelling harder, and there were no mediums for news or information to flow. That indicates that Malino was a city resident and would have gotten his education from Julian University. People around him considered him a part of the Darawar tribe because of his physical appearance; he was tall, rugged, and dark. Altogether, people think that Malino didn't bring any new methods, ideologies, or teachings into the world. Still, he had memorised two books, Raghavendra and Puran, and he would give references from these books every time he was in a conversation. Once, in a debate with Alexander, Milano stated the problems with the Hindu ideology of reincarnation; Malino convinced Alexander, an intelligent student of Aristotle, that spirits wandered around in the world until they had been thoroughly punished for their worldly sins.

### ***Educational Milestones***

Malino had complete knowledge of all aspects of Buddhism; he knew that a soul needed to have good deeds for their spirit to be reincarnated fully. During any debates

with Malino, Alexander would be left speechless and would often invite Malino back to debate on the same topics after a pause and thoughtful thinking of two days. This information is taken from the book "Anabasis of Alexander the Great" by Arrian. At the University of Taxila, military training, political education, and civilisation were also taught along with Hinduism, Buddhism, and philosophy. After the invitation from Alexander to Greece, Malino mentioned his physical health, to which Alexander assured him that all his needs would be met with comfort. After stressed insistence by Alexander, Malino had to accept the invitation because apart from getting a carriage made for Malino, Alexander said they'd take care of any of Malino's needs.

Since Malino was also an expert in military training, on his advice, Alexander started to make efforts to stop the Battle of Hydaspes. Malino stated that military soldiers of Alexander were not strong enough to fight the trained elephants of Porus's army and another Lethal army was about to join had a with Porus making it impossible for Alexander's army to win the Battle. In the books of Kautilya Chanakya, such brave moves have been highly disliked because they ended in bending down knees in front of the enemy. Kautilya has given many examples of several tribes that had lost a winning war and had to suffer impeccable losses. These examples led to Malino advising Alexander to stop the Battle of Hydaspes as soon as he could, to refrain from further loss. Alexander himself was an exceptional military expert, and he had seen the dawn of a loss ahead of him. Alexander found his hands tied with no option but to stop the war. Before his soldiers would start giving up and jumping into the river of Jhelum, he moved forward to stop the Battle of Hydaspes from escalating further. Half of his army was already on the other side of Jhelum, and it would take at least two

days to give them the message of help and to get them on the other side of the river. On the other hand, the arrows of Porus's army injured his army on the ground, and the trained war elephants were highly injured in the second half. Although his soldiers were still fighting in the group with commendable bravery, Alexander knew they were fighting a losing war, so he sent a message of surrender in hidden words to King Ambhi of Taxila.

Some of the books state that the message to surrender was sent to King Porus by the younger brother of King Ambhi; however, King Porus took this as a sign of trigger and instead launched an arrow toward the messenger. The messenger realized this and started to ride his horse faster, but the arrow passed as it touched his back and then touched the ground. Aryan states that Alexander sent at least nine messengers towards King Porus, but all of them were attacked and sent back. After these efforts, Monroe went to King Porus to stop the Battle even when his physical health was in a cataclysm. Monroe and unarmed Hindustan men went on horses to meet King Porus.

Porous was a student of Monroe, and he ordered the elephants to stop while respectfully asking why he, the elderly Monroe, came. What the Greek soldiers stated in Greece was mentioned by Firdausi in his book of history. Alexander said, "Your soldiers are as brave as my soldiers. Why should we get them killed in this war? I am asking for a pathway to go to the other end of Hindustan to get the sacred griffon Buddha's statue and carry it back to Greece. I want to invite you so that we can have a civil conversation and conclude on this matter." King Porus was the student of Monroe, and because of his respect for Monroe, he gave the command of his army to his leading soldier and accompanied Monroe to meet Alexander. When Alexander

learned about the arrival of King Porus, he, alongside some of his soldiers, went on horses to welcome King Porus. According to Monroe and his companions, Alexander and Porus held talks for a few hours and then concluded to stop the Battle and make peace. The army of Alexander blew the sirens of the war, stopping, while King Porus ordered drums to play all around, announcing that both kings had backed down.

### ***The Death of Milano***

The Aryan book "Anabasis of Alexander" mentions that one day, while walking in a desert, Milano fell and after this incident, he mentioned to Alexander that his death was inevitable now and he needed Alexander's permission to die; Milano further mentioned that he was no help to Alexander anymore. In this exchange, Alexander tried to give solace and comfort to Milano by saying that he accidentally fell and there was no need to think about death at the moment. Still, Milano protested and requested Alexander to start preparing for his last rituals, and he assured them that according to the rules of reincarnation, they would meet again. On Malino's insistence, Alexander ordered his men to make a cementation station for Milano. Malino laid on the wood pile and asked Alexander to light the fire. Alexander hesitantly fired it up, and Milano passed away as he wished. After a month passed away, Malino's promise came true as Alexander passed away after fighting malaria.

### **3.2: Kautilya Chanakya**

Professor Salim Akhtar writes in his book Arthashastra Introduction that a Brahman child was born in a small village called Chanakya; this statement by Professor Salim seems to be authentic and accurate because there are several villages present in the

area to this date whose names start with "ch" like Chawa, Chakriya, Chakwal, Chauntra, Chauliya, etc. Kautilya Chanakya was an esteemed philosopher, and because of this, judging from his appearance, people state that he is from the tribe of Darawar tribe; they state that his facial outline and physical appearance resemble the people from the Dakan state. With these findings, Kautilya Chanakya is considered to belong to southern Hindustan, who immigrated to Julian University and became a resident of the city in pursuit of education. He was found to get a higher education and found an escape from his appearance and poverty through books, education, and his teachers. He became an expert in strategic planning, political education, and military training and became one of the best-recognized teachers of his time. The complete background of his primary education or other childhood aspects is written outside the books of history. However, there are findings about his expertise in different topics and teaching practices. There were no other topics that sled from the eyes of Kautilya; he was an expert in all fields. He is the son of the soil of Hinduism; he is the one mentioned in the book Arthashastra; however, history speaks of him, and he is in no need of compliments by anyone. Arthashastra mentions that the practices and exceptional teachings of Kautilya Chanakya have stayed and left a mark in Asia for the last 2000 years and will be present for the upcoming years. The rulers of the Nanda family were defeated by Chandra Gupta maurya, with the influence of Kautilya Chanakya; in this dispute, his teachings were practiced and implemented, which led to the harrowing defeat of the Nanda family.

The practices, teachings, and research mentioned in Arthashastra, done by Kautilya Chanakya, can still be implemented today and are considered highly commendable.

Kautilya Chanakya has successfully researched multiple topics of civil and political aspects of life. The scholars of political education consider Kautilya Chanakya to be one of the greatest intellectuals ever to live; he is considered the Socrates of Hindustan. He's been credited with making a new political era with efficient practices; he's also been compared to Niccolò Machiavelli.

Kautilya Chanakya is an honourable son of the soil of Potohar; he belonged to a Brahman family of Potohar. According to some people, Chanakya was born in a small village, Chanakya, located near Taxila. According to the testimony of Ismail Zabih in the book of Buddhism, Chanakya was born in Taxila in the first half of the 4th century Before Christ. Kautilya Chanakya got his education from Taxila and stayed in the city till his youth. In childhood, he gained a firm grip and understanding of the three Vedroon and four mantras.

His father, whose name is in most books, is written as Chanka. However, it is crucial to understand that in some books, the village is named Chanka. To explain this further, this can also be understood by the fact that there were several villages and areas in that time that started with "ch" for explaining Chuntra, Chikyaan, Chitaliyan, Chakwal, Chakwal, Charklala, etc, so there is a possibility that the area he lived in was named chanka. The population before Christ was damp; however, these places were known for their traditions and religious practices. According to some experts, a province of Dakan, "karala," could also be where Kautilya was born.

Kautilya Chanakya was also associated with the family of Shoudar; however, his presence in Taxila and Patli Patra is considered a mere coincidence, which is not

believable. The Shoudar tribe is associated with the Darawar tribe, considered to be the pure, authentic citizens of the soil of Hindustan. As per the appearance, the people of this tribe shared sheer resemblance with negro people; they had thick curly hair, flat nose, and long teeth. However, the stature of Kautilya Chanakya made him seem like he was from the Aryans. For a man coming from poverty, managing the means of travelling to Taxila and getting an education there seems like an impossible event. Therefore, is it safe to consider that Chanakya was from a Brahman family? The upbringing of Kautilya Chanakya from his childhood by his father is considered commendable and praised. When he was born, Kautilya had a set of complete teeth in his mouth, which was rare, and this led to some scholars predicting that one day he would become a king, which his father didn't prefer, and this resulted in making his father taking out all of this teeth in the early years of his birth. Kautilya couldn't become the king; however, he was behind the people who became kings. He was the one who helped them become rulers of their state. In his time, he was considered to reach the level of Socrates scholar, who was the teacher of Plato, who was a mentor of Aristotle. Before Christ, the flames of education were only lightened up in Asia and Europe; in Europe, only in Greece, Aristotle, Plato, and Socrates were the foremost scholars and teachers. Kautilya Chanakya was taught by some local teachers and great scholars like Monroe, who can be considered to be equal to Plato. Monroe was an exceptional teacher at the University of Julian who was an expert in several fields of study. King Porus and Ambhi were students of Monroe. When Alexander came to Taxila, he invited Kautilya Chanakya and Monroe separately to meet him. The teachings and thinking of Monroe were very similar to the teachings of Aristotle, the mentor of Alexander, and

often, Monroe and Alexander collided in the debate over several topics, and the result would always leave Alexander impressed.

This was why Alexander invited Monroe to accompany him on the journey to Greece, to which Monroe stated that he would be unable to bear the burdens of the journey because of his age and physical health. To which Alexander promised all aspects of comfort, and then Monroe agreed. This incident is also mentioned in the book *Anabasis of Alexander* by Arian. Alexander didn't agree with some of the ideologies of Kautilya Chanakya, but as an advisor to the king, Kautilya only advised the king. Kautilya Chanakya advised Alexander to invade and conquer the state of Maghad. To convince Alexander further, he told tales of the king of Maghad's Nanda's loose hand on the state. But, Alexander refused to attack the state of maghad after knowing about their strong army and elephants. But, Kautilya kept insisting on attacking the state, and because of his persistent peals, Alexander became agitated and ordered an arrest for Kautilya Chanakya. However, Kautilya was already aware of this and fled from Taxila and went to Chandragupta maurya small state. Here, Kautilya convinced the king to attack the state of Maghad, and Gupta maurya successfully conquered and extended the name of his state. Over the *Arthashastra*, Kautilya has shown the right ways to live like a prophet; he showed and lived some rules to thrive in social life that are still relevant and applicable today; these are listed in detail below.

- Consider a snake to be poisonous even when it's not.
- Learn from the mistakes of others; life doesn't run in infinity for you to make the same mistakes.



- A person should not always be completely sincere and honest. A tree without branches is always cut first, and an honest person is always manipulated first.
- Every friendship has a personal vendetta; every friendship is made after seeing a benefit that can be gained. It's a bitter pill to swallow, but it's the truth.
- The ground is stable on the pillars of truth, the sun shines with the light of truth, and the wind flows with truth. Everything in this world is associated with the truth.
- If The country cannot give you respect or a means of earning, you should not live in that country.
- A person should not live with his children and family in a country where success or livelihood is impossible.
- Spiritual beliefs should always increase as the days go by.
- Everyone always respects an educated person; youth and beauty are temporary; therefore, education is compulsory for everyone.
- The fear of failure should not stop you from taking risks or steps forward in life. People who try with all their hearts never have regrets in life.
- There are two ways to stay away from pricks
  - To stamp them with your feet
  - Stay away from them

- Whenever you're faced with failure because of your mistake, Start speaking loudly in your mother tongue; things might go right with this or completely wrong.

These rules and their practices have been mentioned in the self-written untold biography of Lieutenant General B.M Cole. He writes that in Moscow, he was on the Indian diplomatic staff and was given the order to present a report on the army conference held in Moscow. This conference was related to Scandinavian countries, and no Indians were involved; therefore, the government of Hindustan was not even informed about this. Even without being invited to this conference, the general went to attend his conference to make a report; however, he was stopped right in front of the gate and was escorted to sit in another separate room; the general writes that he thought himself to try again because he didn't come all the way to sit in a room by himself. He came outside the room and introduced himself again; he was again escorted towards the same room. He further writes, at this moment, he remembers the rules of Kautilya Chanakya; in such times, talk in your mother tongue in a loud tone; things might work in your favour and go entirely south. He thought things were already not in his favour because he had tried to enter the conference twice and was escorted out. He stormed outside angrily and started to speak loudly in his mother tongue; to his surprise, all the protocol officers came to attend him, and after a while of discussion, he was allowed to join the conference. B.M. Cole successfully implemented this rule twice in his life; once in Athens, he was allowed to enter Athens without having a visa, and the second time in Paris, where things did not go in his favour when he used this rule, he was deported.



## **4. GREECE IN THE 4TH CENTURY BEFORE CHRIST**

### **4.1: History**

According to historians, dividing the history of Greece into different parts is very difficult. Most of the significant events in the history of Greece are entirely draped in darkness, and everything that's known about its history is passed on from people to people, generation to generation. The information was especially passed on by musicians who went street to street to perform and earn money; however, there's evidence that they have moulded the stories and facts to their liking, wisdom, and the entertainment of their audiences. To win Alexander's heart, they would change the stories by claiming that the Battles that were lost were won and the killers were the actual victims. These storytellers are said to have taken support from satanic rituals to meet their goals of false storytelling. From 7000 to 3000 BC, a tribe called Plasgenes began the course of human life. These tribal people entered Greece in a fork of a robust, united group; 34,000 years ago, researchers found a mummified corpse buried in a snow-covered mountain of Peri in France, and the post-mortem showed that the mummy had chunks of raw meat and even feathers of birds in its stomach. In Greece, Midway civilization was established 40,000 years ago in the form of the Plasgenes tribe; however, 7000 years before Christ, they had established living in a civilized society. Over the culture, tradition, and evolution of human beings, numerous historians and writers have written pieces and research books. Recently, professor Wahab Ashrafi wrote in his book "Tareekh-e-adbiyati Alam" and explained the misery of the tribal people of Greece in the following words "All the information available

related to Ancient Greece is not enough to form detailed aspects of history" Furthermore, Mister Murtaza Ahmed Khan writes in his article that Greece city Scion in history established the tribe Plasgenes, it is said that it was a civilized and educated tribe. The people of this tribe were mid-heightened and had a dark skin tone. They were skilled in agriculture; they used to grow their wheat, vegetables, and grains with hard work. Plasgenes brought life and developed the old city of Troy near the seacoast of Turkey. This city, "HasarLakh" of Troy, was founded after digging into a muddy area. From the city of HasarLakh to the 400 Iron, many cities of the Roman Empire were discovered from this place. The weapons of this tribe were mostly made up of steel and iron; their old small village came to be known as Troy. According to historians, this small village was destroyed by an unknown attacker, ruining the esteem of the small village.

In the same era, a Greek tribe came into being called the crate; they were known to be great traders. They used to make ships by hand and took voyages to other countries with the intention of trading. In the west, Sicily was also under the influence of their trading. Their work was extraordinarily skilled and crafted with finesse; they also had small tribes in Greece. Religiously, they worshipped stone idols. They believed in life and death, and they used to bury their deceased with the things the person used and owned in their life. They believed that the dead were reincarnated on every new moon. Therefore, they used to visit the graves of their loved ones on every new moon to welcome them into their new life. They believed that the dead are reincarnated to spend a life of eternity. Their tribal leaders used to cover their owned buildings in gold and wore masks on their faces to showcase their wealth and

ownership. The masks only had two holes for the eyes, and apart from the mask, they wore a cloth made of gold that fell from the shoulders to their chest and a second gold cloth draped from the shoulder that covered their back in a manner that showed their physical shape of the body. A similar clothing item is showcased in the Greek museum; the item had over 1000 marks of hammer drill on it. The piece resembled the pieces from Greece and Egypt; this indicated that these pieces were either made in the following countries or the person who made the item travelled to cart from Egypt or Greece to showcase their skills. There, they made crowns, shoes, protective gear, and gold coverings for the bodies of the kings. These things were carved in a way that flaunted the physical fitness of the kings. A similar body covering item was found in a museum showcase in Athens with other jewellery. In the same book, a paragraph written by Professor Wahab Ashrafi states the financial position of Greece, that the most significant state in Greece was found in Argolis, situated in the eastern part of the now-called Peloponnese peninsula.

In the 13th century, this state of Greece was in its highest rank and golden era. It was located on the island of Balkan; in this state, the traditions, rituals, ideologies, and civilization were at the highest point of perfection. From 500 BC to 1000 BC, all the states in Greece were independent in terms of political, educational, and civil aspects, but when it came to the military, they were all fragile. Till the 4th century, Before Christ, there were at least nine independent states located in Greece, including Sparta, Greece, Daishein, Thraishein, Elerein, Saltus, Olyhynas, and Polypolis. These were the times of the prostitute Al-Malooki in Greece; the tribe's ruler was also the chief justice. He used to make all the rules and decisions, and there was no proper law

enforcement. All the states had no political structure, but they were civilized and economically stable. These states were never forced or suggested to become one singular state. Moreover, these states did not have a proper army or military. The king of Iran, Xerxes, started to attack these states one after another and initiated brutal killings along with robberies on a bigger scale. However, the king didn't include these states in his kingdom; he only sent them messages through messengers about their health and wellness. In one message, he mentioned that his foot fingers have started to swell, and the poison is spreading in his body slowly and will eventually kill him, carrying away his soul and body from this world. The bravery and belief of Socrates made the kings question their gods; they started to believe that the gods they worshipped and believed in were weak. In the last moments of Socrates' life, his companions Aflatoon and other well-wishers were by his side, and even in his last few breaths, Socrates managed to give his companions a firm grip on their beliefs—context taken from the book "Adbiyadh e Alam" by Professor Wahab Ashrafi.

The progress of Greece in education and research was highly commendable. According to the Greek historian Herodotus, the Greeks were the first to bring in the concept of alphabets and gave them a permanent basis. Furthermore, as per Herodotus, the people of Phoenicians introduced many aspects of early education and practices related to learning. Phoenicians, alongside the help of Aryans, made reading and writing books the new normal. These books gave the upcoming generations a guide to getting an Education. These books became why Europe excelled in research, learning, and education. Philosophy, art, and comedy were also introduced and excelled by the Greeks. This included dramatic actors Skylace, Sophocles, Urpedas,

Asclepius, Aroclase, and philosophers like Theiunous, and romantic poetry like Pendaw and Herodotus; these people acted as the first step towards and became art, comedy, poetry, and philosophical historians. With the help of the alphabet, they introduced different subjects like logic, mathematics, sociological, and political studies. These subjects were introduced to the people of Greece by five famous scholars: Socrates, Aristotle, Aflatoon, Aeschylus, and Pythagoras. Professor Muhammad Fazil Khan has written in his book, "Kutab Khano," that in the classic historical era of Greece, there were around 1100 commendable writers; in the 4th century before Christ, the poem "epic" written by the Iliad of Homeric was written and saved in physical form. This poem reached heights of success and was sung by street musicians and recited by poets on occasion. Socrates and Plato took the initial start of learning art and philosophy, and this was the golden era when institutes were built and opened for people to learn. Freedom to get an education was given to women and enslaved people; in this era, small books were in demand and read by the majority of people in Greece, which made these books accessible in all parts of Greece. At this point, at the seaports of "Bahira e aswad," books were considered part of a household. However, Socrates didn't get his research and learning written on the piece of leather; when asked, he proudly replied that he prefers to pass on his knowledge to people who are alive and living instead of writing pieces of dead animals. (Referenced from the history of Khano by Professor Muhammad Fazil Khan).



## 5. THE PHILOSOPHERS OF GREECE IN THE 4TH CENTURY

### 5.1: Socrates 399 BC - 470 BC

Socrates was born in 399 BC in a tribal area, Athens, Alopece dene. And, around 470bc according to a punishment given by the tribal jury, Socrates drank a whole bowl of poison and died. Socrates belonged to the classical and superior background of philosophers. A lot of the knowledge he had came from closely studying and learning, understanding the beliefs of Archimedes and Anaxagoras. Their teachings and research were known to the world as the teachings and concepts of Socrates. The European Philosophers that came after Socrates were his followers, i.e., Plato and Xenophone. The written dialogues by Plato introduced the world to the teachings of Socrates. The rules made by Socrates still act as a beam of light for today's modern philosophers. Even in modern society, the rules of Socrates are held highly and followed when it comes to logic, art, and philosophy. These rules played a massive role in providing Western society success in their beliefs and values. Socrates didn't note down his teachings in any book, but his followers keenly wrote down every word he said to him and all the teachings he taught in great depth of detail. The Greece jury sentenced Socrates to death over two reasons.

- The disrespect he showed towards the scared gods.
- Advocating democracy among the people.

Two of his students, Alcibiades and Critias, committed suicide to stop Greece's jury. Socrates never said a word against the religious beliefs of the Greeks; however, he

didn't himself believe in the teachings of the religion. He preached and believed that there was only one god and not several gods. He firmly believed that through debate and conversation, the truth about religion could be explored. The jury called Socrates and presented two options: 1) he was to step down from all his beliefs. 2) was to drink a bowl of poison to prove his truth. The jury granted him two days to ponder over his options. Socrates chose the latter. His companions suggested he either step down from his beliefs or leave the island and shift to another; Socrates replied that stepping down from his beliefs while feeling to another island was also not an option. He accepted his fate and drank the poison.

## **5.2: Plato**

Plato is considered to be a great scholar in the Latin and Greek languages of ancient Greece. He started his academy, where he provided his student's education about mental and physical health. He was a firm believer in the fact that a strong body and mental stability were the keys to have a prosperous nation. Plato was highly influenced and impressed by the character and ideologies of Socrates. Plato saw and was impressed by the will of Socrates when he refused to step back from his beliefs and drank the bowl of poison without showing any fear or hesitation. Therefore, Plato wrote all of his ideologies and beliefs with confidence in his book. Most of the rules and ideologies of Plato were not understood by people and were considered a challenge when it came to their practical implementation. Most of his rules are considered to be entirely fictional. In simple words, anything that is considered to be impractical or burdensome to achieve is considered to be a "platonic idea." whoever speaks in such a manner is considered to be a spiritual theorist. Plato was the student

of Socrates and the teacher of Aristotle. He wrote around 25 books, and his university was considered one of the leading institutes. Plato indulged in learning through educational reading and avoided politics, just like Socrates.

### **5.3: Aristotle**

Aristotle was considered to be one of the most famous, esteemed philosophers, natural physicians, and respected politicians of Greece. According to Wikipedia, the lyceum and peripatic institutes were formed, and they taught the ideologies and rules of Aristotle. Aristotle was known to be the father of philosophy. The father of Alexander appointed Aristotle as the teacher and professor of Allendale the Great. Alexander learned politics, logic, math, debate, geometry, psychology, astrology, and traditions from Aristotle. Alexander is also considered to be one of the Bright students of Aristotle. Aristotle taught Alexander his entire life. Aristotle was not only the teacher of Professor Alexander, but he also advised Alexandra on different matters. Once, Alexander hardly defeated a tiny tribe. Alexander wanted to kill all of the members of this tribe because he was so furious about them fighting back. Still, Aristotle suggested he act calmly and told Alexander to win the hearts of the people and to take advantage of their service. To do so, Alexandar ordered all the Waziri prisoners from this Battle to be freed and forgiven. After this, he asked the Waziri ruler to appoint his strongest soldiers for the security of Alexander so that he could safely travel through the rigorous mountains of the Himalayas. After crossing the mountain, Alexander ordered all 300 soldiers to be killed even after Aristotle told him not to. A major of Alexander's army objected to this, to which Alexander replied that these 300 soldiers were going to become a problem when Alexander and his army would have to return from the same

route. Therefore, killing them was assuring protection for his army. Aristotle died in 322 BC in Chalice, Greece.

## **6. THE WEAPONS USED IN THE BATTLE OF HYDASPES**

The weapons used in the period before Christ were straightforward. The weapons included arrows made from stones and steel, swords, curved daggers, arbalest, and ladders made from rope were included.

### ***Stone***

The stones weighed from half kg to a maximum of 2 kg. These stones were rounded off first and were thrown at the enemies from above the elephants. These stones were also used to destroy walls, loaded in arbalest to be thrown with force. The impact would weaken the highest of walls that surrounded a castle. Sometimes, these stones were thrown at the soldiers standing at the borders or guarding the Castles; this would injure them and make them unable to participate in the Battle. Moreover, soldiers would throw stones from the elephants, injure the enemies, and destroy their weapons of mass distraction. King Porus attacked King Ambhi with a heavy stone, which missed King Ambhi but injured his horse, which made the horse lose its calm, and it started to gallop out of control. In the Battle of Hydaspes, King Porus injured half of the soldiers by throwing half of the stones at the Greek soldiers. The army of Alexander loaded the arbalest with stones and destroyed many castle walls. Greek soldiers again used such stones to destroy the doors of the Maloae tribe in Multan. Furthermore, the same stones were used by the Maloae tribe to injure the soldiers of the Greek army.

***Combat Helmets / Khod***

For defense, two types of weapons were used: a combat helmet made out of steel and a Hauberk. The helmet of the Hauberk was made up of bronze steel, whereas the inside was made with solid leather to protect the soldiers from getting injured. Moreover, the helmet had a pointed steel crown on its top; they used the ends of it to remove or wear the helmet. The Greek soldiers had their gear in this manner, but the only difference was that their helmet was slightly different and went to the shoulders and neck. A person wearing the protective gear was highly recognizable as a war soldier.

***Shield***

The shield was made up of steel, bronze, and brass. The surface was curved and flat, with handles to hold and firmly grip. These could easily be carried by either the left or right arm. These shields were used to protect the soldiers from the intensive attacks of arrows and swords. The son of King Porus attacked Alexander, who shielded himself from the shield he was wearing on his arm, and instead, the horse got injured and died by sword attack as it deflected. Alexander then took this chance and attacked Porus's son in return with the sword he was holding in the other hand, killing him in the attack.

### **6.1: Battle of Hydaspes Fiction vs Reality**

In history, there have been many wars fought that had begun with the idea of winning but ended up in horrible, unexpected defeats, or their result was different than the rulers expected. Some of these battles are listed below:

- The War of Kalenga
- The Battle between France and England was fought on the grounds of Hastings
- The Battle of River Hydaspes

*The War of Kalenga:* This war was fought between Ashok and King Anand at Kalenga (Arisa at present). Around 1 lac people were killed in this war, and over 1.5 lac were captured. After seeing the aftermath of this war, Instead of becoming an independent king of the entire state, King Ashok started his journey of becoming a Buddhist and preaching for Buddhism. Similarly, Alexander could not defeat King Porus; however, like a conqueror, King Porus's states expanded, and he became more prosperous than he was before.

*The War of Hastings:* The particulars of this war are that Duveq Norimendy of France and the leader of England's national army, Harold the Second, fought this in 1061AD. The French army won the war; however, the impact of this war was clearly shown on England because, after this war, England became a united country. And later on, they defeated the invincible army of Spain in 1587AD.

*The War of River Hydaspes:* This war was fought near the river of Jhelum between King Porus and Alexander the Great in 326 BC. The tales of Alexander's life and the battles were sung in folk songs, and people in the streets of different cities and neighbourhoods heard the word. From these songs and tales, people got to know more about the wars fought, and then they began to write books that were considered to be authentic and historical. From some writers who were not famous to a very well-known writer named Arrian, who had written in great depth about the life of Alexander from childhood to his last days and even after his death, the conditions of his empire are written in detail by Arrian. Moreover, there are even stories written that are a page or two at maximum, and Ktèsias, a critic, also wrote constructive essays on the regime of Alexander. Poets and Intellectuals from Europe to Africa's Al-Makan are also included in the people who wrote about Alexander. Entire Europe considers Alexander to be its proud representative. In the 20th century, Ariyal Focus wrote that Asia refused to acknowledge, but they had become servants of the European empire in the times of Alexander the Great. In Europe, this war was seen as a triumph for Alexander and was celebrated as a win; however, if you study this battle in detail, you understand that Alexander did not win; it was a losing battle.

According to the Ethiopian Chronicles, which an anonymous Ethiopian writer writes in his book "The Life and Exploit of Alexander the Great," the writer writes about the most crucial main event of Alexander's life, the battle of Hydaspas, where both King Porus and Alexander kept on fighting for twenty days, and none of the soldiers or armies gave up or got tired, they fought every day like it was the first day. However, this war



was halted after the two rulers came to an agreement. Both of the rulers abided by the points in agreement with great directness.

These points were agreed upon and implemented as follows.

- Alexander gave a few staters that were gold coins to King Porus.
- Alexander also gave King Porus land, which led to expanding the territories of King Porus. Moreover, Alexander promised to capture more land to gift King Porus.
- Alexander's army was given two days to celebrate, play games, and pray to and sacrifice for their sacred god in the area that was the battlefield.
- King Porus added the word "Strap" to his name after this battle.

European historians have exaggerated the impact and occurrence of this war. R.L Fox has written in his book "Anabasis of Alexander the Great" that Alexander felt during the war that King Porus might try to flee from the battle and might get killed in the attempt to do so to spare his life. Alexander had sent the messages to a ceasefire and find a resolution to the matter. The first messenger was King Ambhi, and instead of listening to his message, King Porus attacked him with an arrow that touched his shoulder and landed on the ground. After several attempts, in the end, the last message was sent in by a professor at the University of Taxila Malino; according to Firdausi, Malino said to King Porus that Alexander said that his army is also resilient, just like my army, and What was the point of making them fight each other? It will only end in bloodshed. We are only asked for a safe space to cross this path and go to the

last end of Hindustan. He wanted to have a glance at the idol and bring it to Greece, which had the face of a lion and wings of an eagle that was around a mountain of gold. Doctor RL Fox writes in his books that Hindustan have not acknowledged that they had become the servants of Europeans before Christ. All Indians accepted that they were now subjects of the (Butt Indian Historian Westerner, who have been unable to believe this intelligent generosity and skill full that if Porus received such owner, Indian alleged defeat at Jhelum could only be a western fall).

Published from the hood London, the editor of the ancient war magazine wrote that the young prince ordered half of his army to stay on the other side of the river without any solid reason. Nevertheless, none of the European historians have agreed that Alexander did not defeat King Porus or his army. All the writers, including RL Fox, agreed that Alexander saved King Porus from getting killed and showed him generosity by giving him land and gold coins. However, historians from Asia include Kautilya Chanakya, and Professor Buddha Prakash claim that Alexander was unable to defeat King Porus in the battle of Hydaspes. Kautilyan Chanakya wrote in his book "The Arthashastra" all the reasons why Alexander the Great could not defeat King Porus; he has written an entire chapter on why Alexander failed.

Some of the reasons are listed below:

- The high number of soldiers that were injured or unwell
- The army, which is tired from all the travel
- Faced with stringent weather

- low self-esteem, doubts, and hopelessness
- Men who eagerly want to return in their wife's arms
- It has a limited number of experienced soldiers.
- An army that is involved in a battle on a foreign land without any significant reason
- An Army, which has low food storage, low finance, and unavailability of fresh weapons and enthusiastic soldiers
- Army, which has lost contact with its headquarters
- Army that has lost the majority of its experienced and strong soldiers and is now less in number than the army before them.
- Army that has started to show signs of defeat and misery
- Many such reasons have been listed in detail in the book Arthasahstra.

Buddha Prakash has mentioned in his book "Ancient India" that there is no definition of "Winning" in any book in this world that explains or resembles the "victory" of Alexander in this battle, where the triumph in which the winner has to endure some damage and the loser, on the other hand, becomes more affluent and expands its territories. Europeans labelled King Porus as the one who lost the battle, but how can someone lose a battle when, in return, they got more prosperous and their states developed?

In this war, to believe that King Porus had faced defeat is only a mere myth because the facts and the events that unfolded after the war disagree. Why did Alexander the Great assume that King Porus was about to flee when, in reality, King Porus attacked every messenger that Alexander the Great sent towards him, primarily when the messengers in the war were held in high regard? Their messages were heard with attention to detail. In war or peace, delegations were always respected and protected. All of these points bring out the question of how Alexander could assume that King Porus was about to flee the war and that, in the process of fleeing, he would be killed. How and why did Alexander the Excellent show mercy towards a resilient and robust soldier like King Porus? And why did he keep on sending messages for a ceasefire and peace? Why was he considering King Porus as cowardly as Dara the Second, that Porus was considered fleeing a winning war? According to the Ethiopian writer, this war continued for twenty days without any outcome, and during this time, the Hindustani army was butchering Greek soldiers of Alexandra like tiny vegetables, Porus continued to fight for twenty days, and many of Alexander's equestrians were slain, and because of this, there was such great sorrow among them that they wept and howled like dogs and they wished to throw down the arms, and for the sake, Alexander the great went over to the enemy army (The life and exploits of alexander the great page 1 - 3 by E.A.W Budge)

If King Porus were planning to flee or give up in this war, he would have welcomed the first messenger King Ambhi sent by Alexandra the Great. Both of the armies were fighting with each other with great strength and resilience. There were no signs of stress, doubts, or fear in the army of King Porus; all of them were defending their own

country from a foreign thief and attacker. E.A.W Budge writes in his book "The Life and Exploits of Alexander the Great" on page number 221 that in the transient war of twenty days, many horsemen were killed, and soldiers were drenched in sorrow on the death of their fellow army men. They were on the verge of giving up in this war.

Alexander the Great had a misunderstanding that it was a divine entity, a god that could not be defeated or injured by anyone, and he truly believed that victory would always be at his feet. In Egypt and micro Asia, the people welcomed Alexander and his army because the Iranian army of Xerxes tortured them; the people believed their god "RA" had sent Alexander to help them.

After defeating Dara the Second, Alexander's misunderstanding that he was god was now becoming a reality for him; Alexander indeed thought he was invincible, and with this, he started to dream that soon he would conquer the entire world. Alexander was informed that Dara the Second had asked King Porus for help in this war. In return for King Porus's help, Dara would give him everything that they won through this war: land, jewels, or coins. King Porus and Dara even said that if his horse Beuka Felas survived, it would also be given to King Porus. After hearing this, Alexander gathered his army and declared King Porus to be an enemy and then ordered his fleet of army to change their direction and march towards Hindustan for a war. According to Arrian, Alexander first fought the Waziri tribe near River Jhelum after the ruler of this tribe died; Alexander thought the war was over, but to his surprise, the people of the tribe considered the wife of the ruler as their new chief, and then they all took her order to fight in the war and not only the men but the women also fought equally against the army of alexander to protect their homeland. Alexander was quite impressed after

seeing the events unfold in front of his eyes. During this war, an arrow came flying and went into Alexander's hip; the pain and blood that came from the wound made him realize that not only was he, not the god, but he could also feel immense pain and was invincible. After fighting a few small tribes, he came to war with a prominent tribe; this war ended up killing the majority of his soldiers and leaving the rest with crumbled strength. After this war, the majors of Alexander's army refused to fight any wars. However, even after this defeat, instead of accepting it, the people of Alexander started telling their own stories of victories, and their folk singers went from village to village, telling tales of exaggerated stories. E.A.W. Budge wrote in his book about the battle between King Porus and Alexander in a hysterical way. Before the battle, when both armies stood in front of each other, Alexander came and loudly spoke in front of the forces, challenging King Porus for a one-on-one fight. In response, King Porus got down from his elephant and came into the battlefield to fight Alexander. They started to fight, from hand to hand. The fight drew to weapons, and on the first attack by Alexander, King Porus got injured and lost his life, and the entire became prisoners of Alexander.

Moreover, Arrian writes that after crossing the river of Sindh, the king of Taxila Ambhi tried to inundate the Greek army by keeping the soldiers in a delusion; however, King Ambhi failed to carry out a successful attack, and in his defence, he claimed that he had brought his entire army merely to welcome Alexander and his troops in Taxila's territory. Alexander then spent around three months in Taxila, and during his time of stay, he met exceptional intellectuals like Monroe and Kautilya Chanakya. Kautilya Chanakya could not impress or fold Alexander in his words; however, Alexander was

highly impressed by Monroe and his intellectuality. It is said that Alexander often invited Monroe to his camp and would have debates and conversations over several topics of his interest. It is believed that Alexander had found Monroe to be better than his teachers, Aspasia, Socrates, Plato, and Aristotle. Moller mentioned in his book on page 91 that King Porus wrote a letter to Alexander the Great, and to reply, Alexander wrote a reply: "In the name of god, the merciful and gracious from Alexander the servant of god, the son of Philip, the king of the kings of the world, to Porus, the king of India {greeting}. God the "Highest hath exalted me and hath cast thee down, "and he hath holpen me and hath abased thee. "and He hath set wisdom and knowledge in my "heart, and hath made me to know - \* His might" and dominion,. I myself have made a resurrection, and I will not turn back" [therefrom], for god, the highest hath holpen" me, and I have vanquished your enemies. Who-" soever, then, among you desireth to return to "Macedonia let him return, and make yourselves. "Brave soldiers if ye are able so to do, and I- "if god the highest pleaseth - will not leave be - "Hind you any enemy who shall make you to be" afraid. ^ And as for myself, I will not go back" to Macedonia, but I will march on according to "the command of god; whosoever is with me is "with me and whosoever rejecteth me re-"rejecteth me."

Alexander had a firm and blind belief in the powers of his idols. He would always go to get their blessings before any voyages or battles; he would always visit the temple of god RA, located in Cairo. During this visit, he requested the great preacher of this temple that the idols may grant the power of Alexander to become "Achilles," the invincible hero mentioned in Homer's poetry Rhapsodes. After performing some rituals, the high preacher of the temple assured Alexander that now he had become

invincible. No power on earth could destroy Alexander or even injure him, and Alexander believed without any questions. Alexander started to believe that he had become a god himself. With this belief, he stepped foot in India; before his arrival, he wrote letters to all kings of India to accept Alexander as their ruler and to welcome him at the territories of their states, with presents and their presence. To this letter, King Porus replied: "You are a robber who has no other aim but to kill, spread blood, and destroy lives. If you step your foot in our territory, the only thing that is going to return is going to be you dead. body." The letters that were exchanged are stated below:

Alexander, to King Porous, greetings: you have made us even more eager to be spurred on to battle against you by saying that Greece has nothing worth the regard of a king but that you Indians have everything - lands and cities. And I know that every man desires to seize what is better rather than to keep what is worse. Since then, we Greeks do not have these things, and you barbarians possess them; we desire what is better and wish to have them from you. You write to me that you are the king of gods and all men, even having more power than the god. But I am engaging in war with a loudmouthed man and an absolute barbarian, not with a god. The whole world could not stand up to a god in full armour - the rumble of thunder, the flash of lightning, or the anger of the bolt. So the nations I have defeated in war cause you no astonishment, and neither do boastful words on your part make me a coward.

***King Porus wrote in response to this letter to Alexander:***

King Porus of India, to Alexander, who plunders cities: I instruct you to withdraw. What can you, a mere man, achieve against a god? Is it because you have destroyed the



good fortune of others by meeting weaker men in battle that you think yourself mightier than me? But I am invincible: not only am I the king of men, but even of gods- when Dionysus (who they say is a god) came here, the Indians used their power to drive him away. So, not only do I advise you. But also, I instruct you to set off for Greece with all speed. I am not going to be frightened by your battle with Darius or by all the good fortune you had in the face of the weakness of the other nations, but you think you are mightier. So, set off for Greece. Because if we had needed Greece, we Indians would have subjected it long before Xerxes. Still, as it is, we have paid no attention to it- because it is a useless nation, and there is nothing among them worth the regard of a king - everyone desires what is better.

To record the events that occurred during the traveling journeys of Alexander, he had appointed the nephew of Aristotle Callisthenes to write and record everything that happened. However, Alexander sentenced him to death over a small remark of criticism after the death of Callisthenes. Aristo ulus took the responsibility of recording the events that occurred in the life of Alexander; however, Aristo ulus only wrote about the events that happened till 328 BC without mentioning the hydaspes battle, even though Aristo ulus took part in this war himself. Moreover, when Egyptians, Iranians, and sudanians returned to their homelands, they told and wrote about the ground realities, but some of them told exaggerated stories to feed their egos. An anonymous writer in Abhopen Chronicles states about those incidents that are not mentioned by any of the historians. For instance, in a letter King Porus addressed to Alexander by writing that: Alexander's sole purpose was to spread bloodshed; it was for his betterment to return to his own country; his country was an empty mine that had

nothing mention worthy, and if it had anything valuable, I would have already reached there before Xerxes and would have defeated you and your army. My army is highly skilled and more significant than yours, including having weapons and deadly animals like lions and elephants that will surely crush every bone in your body and eat your flesh. After receiving this letter, Alexander narrated this letter to his soldiers and assured them not to worry because victory had been written in their name by their gods, and no one had the power to defeat them. However, this was not enough for the majors and soldiers of his army; they protested and advised him not to go forward with this battle. Instead of entering India, they suggested Alexander retrieve his steps back to their own country. Alexander then gathered his entire army and addressed them; he reminded them of their past and how the Irani army destroyed the cities of Macedonia and took taxes, but we still stayed intact and firm. Alexander stressed the fact that they won against the Iranian army, and all the victories they were achieving were because of his guidance and implementation. He gave a free way to anyone who wanted to leave and flee from pursuing the battle, but he assured them that they would move on and take what they wanted back to Macedonia. (Arrian writes that Alexander wanted to take the idol of the griffin from the golden mountains of India to his country. Griffin is a legendary creature with the body, tail, and back legs of a lion and the head and wings of an eagle)

The facts written by historians related to the army of Alexander are as follows. The number of soldiers Alexander had amounted from 40 to 42,000. Some historians have said they were 1LAC soldiers, while some stated they were 50,000 soldiers. However, Arrian, who is considered to be an authentic historian of the life of Alexander, states

that the number of soldiers that were in the Alexander's army was around 40 to 42,000. Arrian states that these days, the flow of river Jhelum is exceptionally high, and its water is spread 14 miles; people cannot see the end or other corners from where they stand. The rains were also Abundant this year than usual. King Porus stood on the other side of river Jhelum with his entire army to stop Alexander from crossing or moving towards India. Alexander decided to cross the river using the rains and flooded river to his advantage. Arrian states that Alexander was overconfident and believed that King Porus would be impressed by Alexander's bravery and would not consider fighting even half of Alexander's army and would flee away instead of opposing. On this belief, he divided his army into three parts. He ordered one part to protect the western side of the river; he ordered the second half of the troops to stay on this side of the river under the command of General Crocus and said that they would cross the river only on two conditions.

- When you see that King Porus has placed all his horses and elephants across the river corner, or when the fleet of equestrians is having difficulty crossing the river.
- When you see that King Porus is being defeated and his army is fleeing the battleground, then order your army to cross the river and reach the battleground.

Alexander had not given any orders or backup plans for a situation where he would have lost the battle because he was confident that they would win at all costs and not lose. Just like he wrote in the letter he sent to King Porus

*"God the highest hath exalted me and hath cast thee down," and he hath holpen me and hath abased thee," and He hath set wisdom and knowledge in my heart,"*

After this decision, Alexander took the third half of his army and started to cross the river; after crossing the river, the first opponent of Alexander was the son of King Porus; in a fight with him, Alexander got injured, his horse Bucephalus died on the spot after getting hit. The son of Porus also died, while Alexander the Great, during this battle. Then, the other half of the army crossed the river and reached the other side.

An unknown writer from Ethiopia, similar to Callisthenes, wrote about the life of Alexander. E.A.W quotes that budge in their book "The Life and Exploits of Alexander the Great:" When Alexander saw Dara drenched in Blood on the Ground, somehow humanity enlightened his soul, he carefully placed Dara's head in his lap and started to weep, to make daras injured wound better, he arranged and poured medicine to make it better. Alexander addressed Dara and asked, "Which of your companions have betrayed you?" I will undoubtedly take revenge for your death." After Alexander returned to his army, one of his spies informed Alexander that Dara had asked King Porus for help against the battle, and King Porus had accepted. King Porus was on his way with his army and weapons to aid Dara when he heard about the betrayal and Dara's death and decided to take his army back. (page number 97)

After conquering Iran, Alexander started to march towards India with his army, where they first met with the tribe of Waziri and fought a battle. The women of this tribe also fought equally with the men. In this battle with the waziris, an arrow crossed the hip of Alexander. Some historians claim that the arrow had gone through the hip, breaking

the bone entirely; however, in reality, when a bone in someone's foot or leg is broken, a person cannot fight wars or ride horses. Therefore, Alexander spent a year in the Waziri tribe after this battle to recover.

After reading the letter written and sent by King Porus, Alexander replied, the things that are present in your country and not available in mine, I prefer them and like them; therefore, I will try my very best to conquer them and take them to my homeland with me (page 811)

Arrian has also mentioned the letters written and sent to King Porus. Ethiopian writer Sodo Callisthenes writes on page 911 that. Alexander disguised himself as a messenger and went to deliver a letter to King Porus in his kingdom; when King Porus saw the messenger, he instantly recognized him and welcomed Alexander. To the letter, King Porus replied that his young, hungry lion, trained to kill elephants, was ready to attack and kill all of Alexander's army.

### ***6.2: Details of the Battle***

Before Christ, wars were fought in a particular manner, and one rule: both armies would stand in front of each other and then verbally challenge one another. While some troops would go forward and engage in fighting, by the evening time, the war would be called off so that injured soldiers could be treated, while the ones who were dead could be buried with respect. If the soldiers were not ready for war, drums and trumpets would be played, and both of the armies would engage in brutal combat; this would, too, be called off when the sunset. The next day, the armies would face each other and engage in battle.

This war has not been written or mentioned by any historians; we know of its occurrence in history because of the letters that were written by Alexander the Great to his mother or the verbal stories that were told by the expectations and witnesses of the 24,000 soldiers that returned from the war. Arrian further writes that Alexander was informed after crossing the river that Ambhi Sara's army, with its elephants and horses, was also joining to help King Porus in this war. After learning about this, Alexander decided to defeat King Porus before the army of Ambhi Sara would come to help King Porus. Therefore, Alexander lined up his army and ordered the drums to be played, while according to Arrian, Alexander's army had just crossed the by swimming across; they were tired and had just reached the other side of the river. According to the rules of every war, the soldiers of Alexander's army needed at least one day of rest. However, after the war trumpets were blown, the army got ready in haste to fight for the war. On the other hand, King Porus had already prepared his army for the war; they were well-rested and ready to combat. King Porus had placed an elephant at every square foot and, to protect the elephant, had horse troops and soldiers surrounding it so that if a soldier survived the attacks of the elephants, they were attacked by the soldiers with arrows and crossbows. The placement of his army was in a manner that seemed like a castle from afar; the elephants were placed as pillars while the horseback riders and soldiers were standing like a strong wall.

Alexander at first ordered his archers to stand on the right side of the battleground and then later changed their positions and ordered them to stand on the left side. On the other hand, King Porus had all of his archers standing on his right side. Alexander the Great ordered his army to stand in a straight line, giving an illusion of a wall from afar,

leaving space for movement in the middle. He stood on this side of the army with his close companions, whereas King Porus had established the headquarters right in the middle so that he could give clear orders to his army. How many days the war lasted is not mentioned by any historians, but it is a healthy fact that Alexander had decided to finish the war as soon as he could. During this time, King Porus changed his action plan and gathered 40 elephants and troops, under his own command and started to march toward Alexander's army.

David Waris writes that a single attack by the elephant would scare the Greek soldiers to run off to the side and would wound the elephant with their sword in the process; in the same way, horse riders would come from afar in speed and would attack the elephant with their sword. In the advent, elephants would not care about these miniature attacks and would mostly attack back the soldiers by capturing them with their trunks or stamping on their bodies with their feet. A fleet of 40 elephants was hard to fight, and fleeing from them was also not an option. According to European historians, Alexander saw that King Porus was fighting with excellent means of bravery; however, in a situation of defeat, he would be killed without any mercy. Therefore, to save King Porus's life, Alexander started to send messengers to King Porus to call a ceasefire and hold talks to solve the dispute. According to Arrian, Alexander sent a lot of messengers who were attacked and who returned without any response. The first calls for a ceasefire were sent through King Ambhi with a delegation; however, at first glance of King Ambhi. King Porus attacked him, launching his arrow toward him; the arrow almost went through king Ambhi's chest but crossed through his shoulder. Seeing King Porus's response, King Ambhi fled from the scene

on his horse and brought his delegation back. King Ambhi informed and narrated the situation to Alexander, after which he sent around ten messengers with a delegation hoping to start talks, but all failed. In the end, Alexander caved and sent the elderly Professor Milano with a delegation. King Porus was a student of Milano at Julian University and respected Milano immensely; after seeing his old professor approaching, King Porus ordered his elephant to stop, and then he got off the elephant, walked towards Milano to welcome him, keeping his attention from the battle aside and inquired why Milano had come in this state. Malino told King Porus that the Greeks could not understand him, Irani, and Hindustani soldiers heard him and this conversation. An Arabi Historian, Abu Masoor bin Abdul Razaq, talks about this conversation in his book, and Firdausi, too, wrote about this. Both wrote that Milano passed on the message of Alexander: "Your army is equally brave as mine, so why are we causing so much bloodshed by making them fight each other? And killing our brave soldiers and their horses. I am only asking for a way forward from here, nothing else. All I want is to reach the other end of Hindustan, see and collect the statue of Griffin from the golden mountains. I don't want anything else, and I am inviting you to my camp; please accept the invitation so we can discuss the situation and come to a conclusion."

According to Arrian, to get down from his elephant, King Porus ordered the mahout to aid him; the elephant lifted his trunk, and then King Porus passed his weapon to the mahout; the elephant then lifted his foot on which King Porus stepped and sat on his horse then he started his journey to meet alexander alongside some of his soldiers and companions. (some pictures from this war include King Porus sitting on his



elephant in front of Alexander) Alexander went to welcome King Porus himself after knowing about his arrival. Alexander travelled 100 meters alongside his companions to give King Porus an overwhelming welcome; after this, the battle was called off by both sides. After welcoming him, Alexander invited King Porus to his camp, and then they held a talk to call the battle off; they also formed treaties that were not written on paper or held in any records because their meeting was held between the two of them in isolation. But the things they did after the battle ended are written below.

- Alexander the Great invited and ordered King Ambhi to ally peace with King Porus, suggested he stay as good neighbours, and ordered him to return to his land with all his troops and soldiers.
- King Porus asked that all the territories of King Ambhi should be given under his rule, but Alexander did not accept this. However, Alexander gave King Porus his land from the area of Kashmir. Furthermore, Alexander took over the area from River Chenab to Sutlej and gave it under the rule of king Porus, dissolving their existing borders.
- King Porus permitted Alexander and his army to hold sacrifices in the name of their gods in the battleground and to hold a series of gaming competitions among his army.
- On the death of Alexander's horse, Bucephalus, Alexander constructed a tomb on the site where he had passed away.
- King Porus implemented the clauses of the treaty by

- King Porus added the name "Starp" to his existing name.
- He gave Alexander's army a free and safe passage way to cross the river Jhelum.

Talking about this war seems like mentioning an ancient fairy-tale written in imagination, but it is reality; these are not tales but lives lived by actual human beings. The truth is the fact that the territory of King Porus was from River Chenab to River Jhelum. Therefore, it was not even equal to any of the districts of the present Punjab. To gather a colossal army of 24000 soldiers from such a diminutive area seems far-fetched and reads impossible, but it was a reality for Porus; he made the impossible possible. King Ambhi had around 7000 soldiers in his army. The father of Alexander the Great, Philip, could only gather around 20,000 soldiers in ten years. In competition and comparison to this, a small state could not be financially thriving enough that they would be able to construct 1200 horse carts, arrange 5000 horses to move them, gather 4000 horse rider's soldiers, somehow manage the food for around 9000 horses, and to keep them all prepared in case of a war seems like an impossible task. King Porus's army would have around 13 elephants and 800 horses, while the folk artists and singers might have exaggerated the numbers, changing 130 to 1300 and 800 to 8000. Reality states that a diminutive state can't gather around 20,000 soldiers for war; however, the only thing that seems reliable is that King Porus had 8000 soldiers, 13 elephants, 20 carts, and 800 horses. In the 4th century BC, according to the theory of Malthus, the population of the state of King Porus was not even around 24,000; in reality, the population of the Khokar tribe in the 3rd century BC from Peshawar to River

Sutluj, on the other side from Peshawar to the border areas of Punjab Khokharpar, was around 2 Lac. In such circumstances, how can we claim that a king named Porus could gather an army of 1200 carts, 300 elephants, 24000 soldiers, and army horses near the river of Jhelum? Such claims seem to be exaggerated made-up stories. Today, in the 21st century, historians look at these numbers in doubt of accuracy; they question and think that the battle of Hydaspes and the betrayal of Alexander's army seems like a made-up tale. It seems like there was no ground reality of King Porus and no betrayal or rebellion in Alexander's army because an army's rebellion can never be peaceful; in the case of a rebellion, the general, soldiers and their companions are always imprisoned or killed.

The story of rebellion only makes sense in circumstances where Alexander's army wanted to return to the other side of the river as soon as possible without any visible damage. A strict, stone-hearted ruler like Alexander could never have forgiven rebellion; he would always punish people with dreadful punishments for the most minor things. Once, he murdered a little child because he sat on his throne in his absence. He also killed his servant, who had sown his clothes a little tighter. Alexander also killed his commander Kurtis, son of Legas, for presumptuousness that was shown in his gathering, and later on cried in regret, confined himself for seven days in his room because he had decided to kill the commander in haste. Alexander also killed his commander Parmenion on suspicion that the commander would try to take revenge for his son's death. How could Alexander forgive his army for any rebellious activity? he would have never forgiven anyone who had refused to cross the river of Jhelum; therefore, this seems like an excuse that Alexander himself made up to go back. Critics

also claim that Alexander took the route back because he was afraid of a defeat by the strong army of Magdh.

Abud Shakir ibn Al Rahib writes in his book "The History of Alexander" that this war lasted 28 days. Alexander started to sense that his army was tired, and if the battle escalated a little more, his army would surrender in front of King Porus's army and join them. After seeing these circumstances, Alexander started to send King Porus's messengers to the ceasefire, but King Porus would send messengers away by throwing stones at them and attacking them. After several attempts, Alexander sent Milano, King Porus's professor, alongside some soldiers and companions. King Porus respected Malino and, after seeing him approach. King Porus ordered his elephant to stop, and then he got off the elephant, walked towards Milano to welcome him, keeping his attention from the battle aside, and inquired why Milano had come to this state. Firdausi writes that Milano passed on the message of Alexander: "Your army is equally brave as mine, so why are we causing so much bloodshed by making them fight each other? And killing our brave soldiers and their horses. I am only asking for a way forward from here, nothing else. All I want is to reach the other end of Hindustan, see and collect the statue of Griffin from the golden mountains. I don't want anything else, and I am inviting you to my camp; please accept the invitation so we can discuss the situation and come to a conclusion."

Abud Shakir ibn Al Rahib writes in his book "The History of Alexander" that Alexander came in disguise in front of the army of King Porus and said, "Alexander is a young ruler, and he has no experience or technique of fighting a war, he is short in height, and in comparison to your king, alexander is inexperienced and an incompetent

soldier. Let's have a one-on-one battle where your king fights Alexander, and whoever loses must accept defeat and surrender. The fellow shall (and who so ever shall overcome his take his kingdom and you and we may rest from this fighting) (page390)

### **6.3: Comparison Between Trojan & Hydaspes War**

Every esteemed person always has a role model in their mind, the person they look up to and follow. Changez Khan was the role model of Zahir uddin Babar. Similarly, Alexander's role model leader was the undefeatable hero Achilles: The Iliad; Alexander studied in detail and analysed the life of Achilles, especially the Trojan War. The day and month when Achilles died was the same day and month Alexander the Great was born after a year. Alexander misunderstood and believed that he was born with the soul of the hero Achilles. He firmly considered that he was the only person who had inherited the bravery of Achilles and was an idol god-like Achilles who could not be defeated or injured. Therefore, with the same misunderstanding during his stay at the Waziri tribe, Alexander had sent messages to all Indian tribes and rulers to accept him as a sole leader and welcome him at their states' borders with presents. After reading the letter sent by Alexander, rulers of small tribes came to visit Alexander with presents. Still, when Alexander travelled to Taxila, he sent another letter to King Porus asking him to accept Alexander as the ruler, informing King Porus of his arrival with his companions and to welcome him with presents at the border of King Porus's state. To this letter, King Porus replied: "You are simply a thief, a robber, whose only goal is to spread bloodshed, rob other people, and burn household on this earth. I will come to the border to meet you, but instead of presents, I will hold a sword to stop you

from moving forward. It's best to return from here because if you don't, you will not be walking back alive."

Alexander the Great then recruited around 5000 Indian soldiers in his army and then started to march towards the river of Jhelum. They started to camp on the side of the river; it was around March or April in summer, the river was highly flooded, and the water roared in a deadly manner, overflowing on all corners. After Alexander crossed the river, he came across the son of King Porus and got injured on his shoulder in a small fight with him. However, he could still bring his entire army across the river; after reaching the other side, Alexander was informed that in the next three days, a massive army of ambit Sara was approaching to aid the army of King Porus in this battle. After getting this news from the spy, Alexander started the war one day before they had planned; he believed that after some bloodshed and seeing the bravery of Alexander the Great, the Indians would give up, surrender, or flee the war, but to his surprise none of this happened. The spirits and bravery of King Porus's army were commendable. It was not easy to fight the elephants of King Porus's army; the soldiers of Alexander's army would attack the trunks of the elephants, cut them off with their swords, and leave minor cuts on their feet that would injure the elephants or the horses of king Porus's army that would come running and suddenly attack the Greek army. Alexander did not consider this war any more complex or important than the War of Trojans. All the techniques and measures that Achilles took to win any war were adopted and implemented by Alexander the Great in this war; Alexander only wondered. When the weak, inexperienced war of his opponents would surrender and flee from the battleground. Alexander misunderstood that he would defeat the

incompetent army of King Porus in one day, but the soldiers of King Porus's army didn't give up; neither were they scared of the Greek soldiers and their tactics, and they fought till the end with impeccable bravery. According to Al-Maskan, the war was fought for around 28 days. King Porus didn't flee; his army was less fearsome than the Greek soldiers. Instead, King Porus gathered a fleet of 40 elephants and attacked the Greek army. This scene reminded him of the war of the Trojans when Hector brutally attacked the Greek army led by Ajax and killed the majority of the Greek soldiers by literally chopping them into small bits and pieces. Many brave soldiers and generals were now feeling hopeless in front of the Indian elephants; many of them were brutally killed by the elephants, they were stomped by their feet, or their bones were cracked as they held the soldiers in their trunks. To save their lives from the deadly elephants, the Greek soldiers started to move away from the elephants, stating the obvious that their morals to fight back had gone down.

Just like in the war of Hector and Ajax, King Porus could not burn Alexander's army's ships because they were on the other side of the river. However, the elephants started to stomp and kill most of the bravest generals and soldiers of Alexander's army, which had the same impact as burning ships. Alexander proffered the Iliad and the scenes from the war they had fought against Hector. The soldier of the Greek army, Patroclus, sent two messengers towards Achilles to call for help, but these messengers were sent back without any positive outcome. The third delegation was led by an esteemed professor, Phoenix, who insisted on taking Achilles back with his delegation to help the Greek soldiers; Phoenix refused to leave, and because of his pleas, the next day, Achilles invited Patroclus, and then Achilles instructed Patroclus to disguise himself

as Achilles and enter the war. Achilles gave all of the armour swords, dressed Patroclus in the way he dressed, and sent him into the battleground with his brave soldiers and carts. Achilles's head was slightly distorted; he always tilted towards one side and instructed Patroclus to do the same so that his army and the enemy army believed that Achilles had arrived. Achilles also told Patroclus to tightly hold the inside rein of the horse on the left of the cart and have a firm grip on the horse's rein on the right side of all four horses. To attack someone from the right hand if they were attacking from the left side and further told him to knot all the reins to a steel handle so that he could attack and kill from his hands. Patroclus going in disguise as Achilles was very motivating for the Greek soldiers; they started to chant for Achilles and fought with great strength and bravery, while the other army started to have their spirits down. This did not work in their favour because Hector recognized at first glance that the person in the battleground was not Achilles and killed him at the first shot by attacking with an arrow. As soon as this flashed in the eyes of Alexander the Great, he understood that going into the battleground would indeed be motivating for his army. Still, if he got killed in the battleground, that would destroy the Greek army. Half his army was still hopelessly standing on the other side of the river; they had been instructed only to cross the river in two circumstances: 1) When they saw that the army of Porus was fleeing and 2) if Porus's had brought all of his elephants near the river, but both of these situations did not occur. Porus did not flee from the battleground, and his army fought like brave soldiers, and neither did he appoint his elephants to stand on the corners of river Jhelum to scare the Greek soldiers. Now was the time and test for Alexander to devise a plan to win this losing war and turn the tables.



Alexander, again, tried to consult from the Iliad in spirit, and with his learnings, he sent King Ambhi with a letter to King Porus to surrender. But, instead of reading or receiving the letter, King Porus roared in wrath and attacked King Ambhi. The arrow had gone closely from the side of King Ambhi, contacting the ground, and after seeing his reaction, he fled back to Alexander and narrated the entire incident. Instead of giving up, Alexander kept sending messengers with delegations to King Porus, just like Achilles, but all of his delegations were either attacked or returned. After several attempts, Alexander sent Milano, just like Phoenix had gone to Achilles. Malino was the professor of King Porus and was highly respected by him. When King Porus saw a delegation approaching, he recognized Milano and his respect; he told his mahout to stop the elephant, and then King Porus got off it to talk to Milano. Malino passed on the message loudly of Alexander to King Porus; this is mentioned in the books written by Firdausi and Abu Mansoor bin Abdul Razaaq. Firdausi writes that Milano passed on the message of Alexander: "Your army is equally brave as mine, so why are we causing so much bloodshed by making them fight each other? And killing our brave soldiers and their horses. I am only asking for a way forward from here, nothing else. We will have a conversation to bring peace. I will listen to what you say and tell you what I think." King Porus paused at the moment and took some time to think, but then he agreed to visit Alexander, and before leaving to talk about peace, he drank a glass of water to calm his nerves down.

Alexander went to welcome King Porus himself after knowing about his arrival. Alexander travelled 100 meters alongside his companions to give King Porus an overwhelming welcome, following in the footsteps of Achilles. After welcoming him,

Alexander asked King Porus, which was the same question that Achilles asked Hector: "Now, how should we treat you, King Porus?" to which King Porus confidently responded, "Treat me how a king treats another king." and then Alexander asked the second question "I need a way through this area and towards the end of this region. What would be your demands in against this?" None of the European historians mentioned the response of King Porus to this question, and Iran or Hindustani historians mentioned neither. There is no record of this conversation in detail, no evidence written on paper or held in any records because their meeting was held between them in isolation. Malino was the translator between the two kings.

- Alexander the Great ordered King Ambhi to ally peace with King Porus, suggested he stay as good neighbours, and ordered him to return to his Taxila with all his troops and soldiers. King Porus asked that all the territories of King Ambhi should be given under his rule as a token of war, but Alexander did not accept this. Every point was based on give and take; they both gained something.
- Instead of taking anything against the blood of his soldiers, King Porus permitted Alexander and his army to hold sacrifices in the name of their gods on the battleground and to hold a series of gaming competitions among his army to boost the Greek army spirit.
- Alexander took the permission to cross the river and move forward without any hurdles and guaranteed safety.

Both rulers abided by the points of their treaty and did not step back from anything they had promised. Alexander took over the area from River Chenab to Sutlej, killed King Porus's cousin, and gave it under the rule of king Porus, dissolving their existing borders. After unity, King Porus State continued to conquer more areas, but the Greek army refused to cross the river bias and take part in any more battles. Refusing to cross the river of Sutlej was a rebellion shown by the army or an excuse to return to their homeland.

Malino was the translator between the two kings, and they abided by everything Milano said because they both had immense respect for their professor. Alexander and Malino both died on their journey. Therefore, historians have written anything they heard and understood without an authentic source supporting their narrative. An arrow hit Alexander in his hip in the Waziri tribe, but some historians write that he was hit on his feet, and some say that it was the ankle. There are stories about horses as well; some say that Bucephalus was old and died because of their age, some say that an arrow hit him on his neck, while others write that he got injured in the war, Alexander got off him, and then the horse died on the spot. The more people get involved, the more stories are made.

All the stories seemed far-fetched from reality, without having any authentic sources; they started to become more of a myth, a folklore tale, and instead of researching and establishing stable grounds of reality, Hindustani historians also started to believe that these were only tales. They also started to believe that his army accidentally launched the arrow that hit the feet of the elephant of King Porus. Because of that, he started to face difficulty walking, and instead of attacking the opponent, he started stamping on

his army soldiers. Tales similar to this were born without having any sources to back them up. At the same time, no one tried to dig deeper to know the reality, the impact that the attack of 40 elephants had on the army of Alexander, and how he saw his general and soldiers being stomped to death by the elephants. In the eyes of the angry elephants, every soldier was the same, brave or weak, on horse or foot; they attacked everyone and killed them. To kill, and stamp people was not hard for an elephant. If the war had escalated, it would have turned out to be a massacre of Alexander's army because the army of Ambhi Sara was also going to aid King Porus in the war. Their addition would make Alexander's army weaker, killing and injuring almost around 12000 of his soldiers. With most of Alexander's soldiers injured, they would not have gotten the chance to participate on the second day of the war. While sending the delegation, Alexander sensed that his army's spirit to fight and win the war had dropped drastically. At that moment, the scene from the Trojan War flashed in front of his eyes when Hector brutally attacked the Greek army and launched deadly fireballs at them. Alexander did not have a warship, but what was in front of them was a 32-mile-long roaring river Jhelum in front of him; he feared that if the war escalated, he would not be able to stop his soldiers from jumping into the river to save their lives. Therefore, to estimate the strength of king Porus, Alexander first sent his mortal enemy, King Ambhi, as the messenger, and the response proved that King Porus would not flee or surrender.

Alexander had come to understand that King Porus was not going to flee or surrender and that King Porus was planning to keep the war going even if he had only one soldier standing, and this resulted in demotivating and shaming the strength of Alexander

himself. He then sent two to three messengers one after another, and these prove that his hope of winning the battle had immensely fallen. To increase his army's morale and stop the war from escalating further, Alexander decided to send Milano, the professor of King Porus whom he highly respected. Milano went with the message alongside a delegation of Irani and Hindustani soldiers; this measure taken by Alexander turned out to be fruitful. After seeing his old professor approaching, King Porus ordered his elephant to stop. Then he got off the elephant, walked towards Milano to welcome him, keeping his attention from the battle aside, and inquired why Milano had come. Irani and Hindustani soldiers heard the conversation between Milano and King Porus. An Arabi Historian, Abu Masoor bin Abdul Razaq, talks about this conversation in his book, and Firdausi, too, wrote about this. Both wrote about this incident.

Alexander came in front of his army and sent one of his messengers to meet King Porus and to pass on the message that Alexander wanted to meet King Porus and only wanted a safe passageway through the area; he would listen to what King Porus had to say and tell you what he thinks. He added, "Your army is equally brave as mine, so why are we causing so much bloodshed by making them fight each other? We are killing our brave soldiers and their horses without any specific reason. Let's talk and come to a conclusion." King Porus stopped for a bit, giving himself time to reflect, but eventually, he consented to see Alexander. He drank a glass of water to calm himself down before departing to discuss peace.

After seeing King Porus's approach, the morale of the Greek army increased rapidly. Hearing of King Porus's arrival, Alexander proceeded to greet him personally. Like

Achilles, Alexander marched 100 meters with his allies to greet King Porus. "Now, how should we treat you, King Porus?" Alexander asked King Porus after extending a warm greeting to him; this was translated by Milano. Achilles had asked Hector the same question. "Treat me like a king treats another king," King Porus boldly replied. Alexander saw a very tall man with a firm stature standing before him, talking confidently, while Alexander was clouded with dread. Alexander told King Pours that his land was handed over to him, then posed the second query, saying, "I need a way through this area and towards the end of this region. What do you want in exchange?"

The answer to this question could only be answered by two people, Alexander and Milano, and both of them had died on the journey. The historian of Alexander Callisthenes, who used to write down everything that happened, was killed by Alexander. However, the folklore storyteller of Greece has told their own stories by going from one village to another. They had claimed Alexander to be a god and as brave of a soldier as Achilles. After 500 years of Alexander's death, after 15 generations had passed, Arrian researched and wrote the first authentic pieces on the life of Alexander in AD300. European historians had no reason for what caused the battle of Hydaspes to stop; the reality stated that King Ambhi now had to stay peaceful and thorough with King Porus, while King Porus had now been given land in Kashmir and areas near the river Suttlej. European historians also know that there was no defeat in the battle of Hydaspes because the gains of the claimed defeat of the war were more than what the conqueror had gained. Historians question the basis on which Alexander had sent calls for a respite; how could someone who thinks they will conquer send messengers to a truce? The eight

historians, Kurtis, Plutarch, David Waris, and Diodorus Siculus, wrote about this topic according to their perspectives and liking; not only their versions of the story are uproarious but are also factually incorrect. One claimed that Alexander had gathered around 500 archers and told them to target King Porus; all the archers complained and hit the target, resulting in King Porus's death. After this, the Greek soldiers carried the body and presented it before Alexander. Another historian wrote that Alexander had taken his archers from left to right after a long round of the 22-mile-long battleground; they reached behind the army of King Porus and then attacked. One of the arrows attacked the hindlimbs of an elephant, causing the elephant to be manic, which led to him attacking his soldiers by moving forward and injuring many of their soldiers. An injured elephant attacking their army somehow seems believable, but whenever you hit a horse on its forelimbs, it moves backward, while if you hit the hindlimbs, it moves forward. How can an elephant move backward and attack their army if it is attacked on its hindlimbs instead of going manic and attacking forward? Why did all of the elephants move backward instead of moving forward? Someone states that 1200 of Porus's carts were stuck in the mud on the battlefield; therefore, they were deemed useless; a horse could easily drag six soldiers on a chariot; how is it possible that they could not drag a cart from the mud? However, they claimed that the Greek soldiers could easily travel on a horse in the same mud, attack the elephants, and safely return. They also claim that the elephants did not kill the Greek soldiers with their trunks, and the Greek horses were steady and steadfast no matter the circumstances. Such tales and stories started to gain attraction; the lies were spread and believed so much that the elephant of King Porus started to be used as an example of a "companion who

betrayed." However, the truth came to the eyes of the public in the 20th century when Buddha Prakash, a professor at Punjabi University Jalinder, wrote in his book "The History of Punjab" that the gains of the claimed defeated army of the war were more than what the conqueror had gained. No one knew such definitions of victory or loss. After this statement, all the European historians started criticizing the Hindustani writer. A German historian, Leopold von Ranke, claimed that the people of Hindustan believed this or not, but they became the slaves of Europe in the period before Christ. Ancient War magazine writes in their piece on the battle of Hydaspes that Alexander the Great could not defeat King Porus because of his pride, ego, and considering King Porus's army to be inexperienced and lesser than his army.

*"The young prince was overconfident because of his success in Iran that he underrated the Indian army, and he left two-thirds of his army on the other bank of the river. Instead of commanding and grinding the army, he was looking at the raja when he will run away from the war front."*

A well-known philosopher and historian, Kautilya Chanakya, dedicated an entire chapter in his book "ArthShastra" and listed the reasons for defeat in this war without mentioning the Greek army's name. There is no doubt that the army of King Porus defeated Alexander; however, Alexander was able to sign a treaty that saved him and his army from collapse. If the war had not stopped, the soldiers would have given up their lives by jumping into the river Jhelum, or they would have been killed during their return to Greece, and there was even a possibility that they would have killed Alexander by going against him and choosing rebellion. And then, Alexander would have been known as an infamous bandit and nothing more. If we bring all of these



incidents under one light and study all the wars that Alexander fought, we will start seeing him as a person who did nothing but steal from innocent people, spread bloodshed, and start wars that had no grounds for explanation.

## ***7. THE COMPARISON BETWEEN ALEXANDER'S AND KING PORUS'S BATTLE STRATEGIES***

Alexander and King Porus were battling each other with what they had understood and learned from the different reputable teachers of their own respective countries. The father of Alexander the Great, Philip, was a well-known brave and reputable soldier. After taking over the throne, his father defeated all the tribes of Greece that had been fighting each other for decades and united them as one state called Macedonia. On the insistence of his people, he also gathered and trained a considerable army to take revenge for all the vicious things Iran had executed towards the people of Greece. Philip would always act formally and arrange his gatherings in a particular manner, i.e., burning the sandalwood to spread a decent fragrance in the air and arranging special wine and alcohol for his attendees. He was known to be very stringent, and he never forgave people for their mistakes. In those days, the only punishment for any oversight was death; he would take out his sword without thinking twice and kill anyone who had made a blunder or disrespected him. One time, his son Alexander disrespected someone at one of his gatherings, and Philip did not forgive this; he stood up to attack his son, but the consumption of alcohol made him weary, and instead, he fell on the floor. In a similar gathering, a guest had disrespected Philip, and when Philip took out his sword to kill the person, he was too late because the person in front of him had already taken out his sword and attacked him; this attack turned out to be deadly and killed Philip. Philips had spent most of his time in political affairs and didn't have much time to give attention to his son Alexander's upbringing.

The mother of Alexander Olympias was responsible for the upbringing of Alexander. She had arranged several tutors for Alexander, who would come throughout the day; some would teach Alexander physical training, while some taught him the art of sword combat, reading, and writing. Aristotle, who was known as an impeccable teacher and a jack of all trades, was his tutor who used to teach philosophy, Logic, and astronomy. Aristotle was an expert in poetry, dramatics, Logic, and criticism and a student of Plato. Under the supervision of his esteemed teachers, Alexander became an expert in every field he learned.

Alexander had to take responsibility for his entire kingdom at a very young age; he inherited a small state with around 20,000 soldiers. Even though he was young, he took all obligations of the kingdom into his hands, and on the suggestion of his professor Aristotle, the first thing Alexander did was to gather all the scattered tribes and bring them under one state; this is how the state of Greece became a reality. After his father's death, Alexander started to implement all of what he had learned from his professors. Initially, Alexander had freed Egypt, Syria, Iraq, Yemen, and a few small states that Iran had occupied. Alexander was familiar with and firmly believed in the gods' power. Alexander had requested the most prominent god in Egypt, "RA," to make him a deity. The people of Greece were tired of all the brutality that Iran showed; from time to time, the army of Iran would travel by ship and attack bordering areas of Greece, robbing the people and burning their houses. After these attacks, the people who lived in these tribes started to migrate towards the other end of Greece to avoid being robbed and attacked by the Iranian army, while others would flee whenever they heard the ships approaching. The Iranian army then started to construct a bridge

between their land on the point of Hellespont, and then they started to attack the Greeks without setting any alarms off; the unexpected attacks would give no chance for the people to flee, and they would end up getting robbed. The Iranian government would take taxes from the Greek government and still allow their army to attack small tribes and rob them. These series of attacks had lightened up the spirit of revenge, and the people of these tribes started to ask their government to attack the Iranian army back, for what they had been doing was unprovoked, vicious, and brutal. The ask to attack the Iranian army started gaining attention among the people of Greece; it became a topic of discussion in their daily lives.

Once, King Philip had tried to attack his son, Alexander, in a gathering but he had stumbled on the ground after taking two steps. After seeing Philip on the ground, Alexander remarked, "You can't even stand straight on your own two feet, and you claim to take revenge from Iran?"

This spirit of revenge was found in every Greek army soldier; after this, every war they fought against Iran was a victory; Iran was defeated every time. With years of suppression and unprovoked brutality, the Greek soldiers took their revenge by digging out the grave of Xerxes, taking out his bones, and stepping on them, the Greek soldiers also invaded the castle of Xerxes and they lighted all the valuables and curtains on fire in hopes of calming down the fire of revenge they had in their hearts for years. The same essence of revenge was shared by Alexander the Great; he captured a general of the Irani army, stripped him naked, and made him wear a dog collar; the general was then walked in that state in front of the Greek army and later was brutally killed. After invading Iran, Egypt, Syria, and Midst, Alexander had now

started to believe that he was an invincible god that could not be killed or injured, and just like the idols made of stone, he would not feel any pain. With this credulity and this dream of ruling all over the world, Alexander started to march towards Hindustan like a raven storm, hoping to conquer it and test their armies. Alexander learned a lot from Hindustan's people and professors; the journey made him realize that he was not a god. Alexander made many mistakes in the shadow of misunderstanding that he was an invincible god; Alexander came to terms with the reality that he could be injured, killed, and defeated. He believed that he was made of stone and could not feel any pain; with this belief, he jumped in front of the Waziri tribe, who were showering arrows to protect a fort. After dodging a few arrows, one hit him in the hip, injuring him brutally. The arrow had gone through the bone of his hip, and he had to come inside his camp to get it terminated; the arrow had to be cut in half to be removed. This was Alexander's first time facing reality; he realized he could be injured like any other human, and he was not a god made up of steel like anyone from the Trojan War. He was a human, and this incident was enough to shatter his belief that he was invincible.

Similarly, King Porus belonged to the Kashtiri tribe and was responsible for keeping peace in Hindustan and protecting the country from internal or external threats. The Kashtiris always carried a sword and a crossbow with them anywhere they went and were always ready to kill or be killed. As time passed, this tribe started to become powerful, and they added on protecting other tribes, managing civilization and diplomatic ties, and protecting from dangers and feral animals. According to Buddha Prakash, Punjabi University Jalinder, the north-western tribes of Hindustan sat had mutually decided after getting tired of outside attacks that they would fight anyone who

attacked Hindustan by aligning their forces. According to this treaty, when Alexander came with his army to attack, all seven tribes sent their armies in support of Porus, and eight tribes of Ambhi Sara were also on their way to aid Porus, but the battle ended before they arrived. While the ninth tribe of Ambhi, Taxila, extended their support to Alexander instead of fighting for their own. King Porus was a brave, intelligent person who would have had a good sight of the future to make any decisions. Alexander had sent King Porus letters to accept Alexander as a ruler and to welcome him with presents. Alexander had an impression similar to King Ambhi; King Porus would surrender after knowing his bravery and reputation. "You are simply a thief, a robber, whose only goal is to spread bloodshed, rob other people, and burn household on this earth," King Porus said in this letter.

"I will meet you at the border, but I will stop you with a sword instead of gifts. You should return from here as soon as possible since you won't be able to return alive."

King Porus sent his son with an army of troops to stop Alexander from approaching the other side of the river Jhelum. The son of Porus attacked Alexander as he approached them from the river on a horse; Porus's son swayed his sword toward Alexander, but he missed, and the sword injured Alexander's horse; the neck started to bleed, and the horse died on the spot. King Porus himself was a Kashtiri Rajput. However, he studied under the founders of Hinduism, Buddhism, and Jainism. He learned under Kautilya Chanakya and Milano, who had taught the meaning of unity to the Hindustan people and made them understand the benefits of unity. King Porus had also learned the meaning of life and how to overcome life's hurdles from Kautilya Chanakya.

Alexander believed that an army should move steadfastly; he thought that a steadfast army could easily beat their opponent even if they were less in number. He had armed his army with small or lightweight weapons so they were not trying to carry them, which didn't slow their travel. Moving steadfastly, having exceptional weaponry skills and high army morale were considered essential to winning a war, according to Alexander. The soldiers of his army could throw arrows and use weapons easily while riding a horse; these skills were taught to all soldiers of Alexander's army. Even though they were fewer in numbers, they had won the war against the brutal Xerxes of Iran because the army of Alexander had learned exceptional skills. Before Christ, The channel of communication and news was complicated because there were no proper means to pass on urgent messages and news. Because of this, their people believed whatever the Greek army had told their people when they returned from fighting the war because there was no other source of information. The reality is that because of King Porus's bravery and open heart, Alexander could take his army back to his homeland. If Alexander had not stopped this war without any reason, they would not have been able to return with a victory; instead, he would have lost the war and the majority of his army. The question that stands is, how could a well-experienced army with exceptional skills in sword combat not defeat the inexperienced army of King Porus? To answer this question, an Iranian poet, Saadi Shirazi, wrote in simple words, "A cunning fox asked a hunting dog that, how could you not capture a small rabbit? To which the hunting dog replied that it is different to run to hunt and it's different to run to save your life." and this was the reason why, alexander the great had lost the battle of Hydaspes to king Porus. According to an Egyptian historical

writer, Al-mask, in his book "History of Alexander the Great," this war went on for 28 days without any outcome. It is safe to say that there was no victory or defeat in this war. Alexander had become an exceptionally experienced general at a very young age, but his beliefs that he was invincible had compelled him to make considerable mistakes. Alexander had left more than half his soldiers on the other side of the river without specific reasons. He should have brought half his army with him to the other side of Jhelum.

A Greek tribe, Sparta, was very convinced about their fighting abilities. According to Britannica Encyclopaedia, in the Battle of Leuctra, Sparta sent 300 soldiers to fight 30,000 soldiers of the Iranian army, and as a result, all of the Spartan soldiers were killed. 'Will Durant' has aptly written a few words in the name of the brave soldiers in "The Story of Philosophy: The Lives and Opinions of the World"

*"Grow strong, my comrade...that you may stand*

*Unshaken when I fall: that I may know*

*The shattered fragments of my song will come*

*At last to finer melody in you;*

*That I may tell my heart that you begin."*

To Morales to achieve a goal, Alfred Tennyson wrote in a poem, "Charge of the Light Brigade," about the commendable bravery of soldiers.



*“Half a league, Half a league*

*Half a league onward*

*All in the valley of Death*

*Rode the six hundred*

*Forward the Light Brigade!*

*Was there a man dismayed?*

*Charge for the guns: he said*

*In to the valley of death*

*Rode the six hundred*

*Cannon to the right of them,*

*Cannon to the left of them*

*Cannon behind of them*

*Volleyed and thundered*

*Stormed at with shot and shell*

*Boldly they rode and well,*

*into the jaws of death into the mouth of HELL.....*

*while horse and hero fell*

*They that had fought so well.....*

*Back from the mouth of Hell.*

*All that was left of them*

*Left of six hundred.....*

*Honor the charge they made.*

*Honor the Light Brigade.*

*Noble six hundred”*

The strategies of Alexander the Great and King Porus make it evident that, as per Alexander, a healthy body can aid in steadfast movement without getting tired. In comparison, King Porus shows that he and his army could go through a valley of death to protect and safeguard their homeland.

E.A.W Budge writes in their book "The Life and Exploits of Alexander the Great." the Ethiopian version of Sodo Callisthenes translates. On page 801, it says that after traveling for four days without any breaks, the army of Alexander had gotten tiresome and agitated. The morals to fight against King Porus had gone down drastically, and they had started to have conversations against Alexander the Great; the army soldiers claimed that It was fair to go against the claims of Dara, who had shown brutality toward Greeks over the years but King Porus had not done anything to provoke this war, he had not attacked the Greek army or asked for anything, why should we attack king Porus without any justified reason? Alexander was a spoiled, turbulent prince who only wanted warfare and to shed blood; he only wants to expand the borders of his kingdom, and in the process, he made us walk barefoot without any breaks, which would lead to our deaths.

*“And it came to pass that his soldiers were worn out and weary, and their souls were afflicted, and they spake (P.60) among themselves, saying, "the king behaveth ill towards us, and he will wear us out by this thing which he wisheth us to do; he hath*

*already exhausted us by fighting against our enemies. "Almighty hath destroyed darios by our "hands because he wrongfully demanded tribute from us, and therefore our war against him was must and right. But now, we shall only destroy ourselves in the wild waste of this country if we march on to do battle against those who never did any harm unto us and of whom we have never heard of any hospitality or that they ever invaded our territory during the whole course of our days."*

According to Al-Makan, the war went on for 28 days without any of the sides surrendering. The soldiers of both sides had fought with bravery without giving up. After all, Alexander was a fearless and intellectual soldier and had decided to call the war off to save both to save both sides from damage. Alexander assumed that King Porus would have been killed when Alexander and his army won the war, so he thought of calling the war off to save his life. Another thing that was evident in the eyes of Alexander the Great was that his army was getting tired, and there was a chance they would surrender and join Porus's army. So, to avoid these situations, Alexander started sending messengers to call the war off towards King Porus. After listening to Alexander's messengers, Porus thought Alexander was a tempestuous prince who had started a bloodbath only to feed his self-conceit. King Porus thought that instead of getting his soldiers killed for no specific reason, he also saw this as an opportunity to make his voice heard and get what he wanted; it was better to accept the message and call for peace. King Porus accepted the message, saved many of his soldiers from this war, and received a lot of bounty. Buddha Prakash writes in his book "Ancient India" that this is a peculiar war, where the assumed defeated had gained more than the one considered the conqueror. King Porus had received tons of gold and extended

the borders of his kingdom, while Alexander had only gotten a safe passageway to move forward. The writer writes that such definitions of defeat and victory cannot be found anywhere.

### **7.1: The impacts of Alexander coming to Hindustan**

The attack on Iran by Alexander's army was the first step of the Greeks interacting with Hindustan, of which the positive and negative impacts were visible and long-lasting. The negative impacts on the culture and tradition, especially on the religiously established caste and creed. As per the Hindu religion, only Kshatriyas could take part in a war. At the same time, Brahmins were only 1/4th of the total population of Hindustan at that time. Statistically, one person was responsible for the safety of three people; this was not effective or efficient. Even with these religious made-up rules of the caste system, Alexander noticed that when he arrived in Hindustan, every tribe fought against him, even the women. The women were exceptionally trained, and because of the unity, adverse outcomes turned out to be positive. RL Focus, mentioned in his book "The Autobiography of Alexander," claimed that the people of Hindustan believed it or not, had become the slaves of Europe in the period before Christ. However, the positive impacts of this outweighed the negative.

In the library called Shodhganga, Hayth Ghauri says that he accepts that in the 4th century, Macedonia had invaded Iran and considered it as their own by putting in years of formidable work.

*Alexander's Indian invasion in 327 BC accelerated the progress of the aforesaid forces of unity in the Punjab. His most notable encounter with Porus on the Kurri Plain on the*

*eastern bank of Jhelum in the rainy season of 326 BC resulted only in the increase of the power of Porus and the extent of his state. Though the exact details of how this battle ended differ in different sources, it seems patent that its outcome was not as clearly in favour of Alexander as that of Gaugamela and Arbela, where the power of Darius has completely smashed in 331 BC, Plutarch expressly states that the battle with Porus depressed the spirits of the Macedonians (McCrindlem, op. cit. 310) hence, instead of disgracing Porus as a fallen enemy, Alexander honoured him as a trusted friend. Soon after the battle, he brought about a rapprochement between Porus and Ambhi. Then he forced the younger Porus to flee his kingdom.*

## **7.2: Why is Alexander the Great, the hero of Europe?**

One question arises from this statement: Why did the European people, including Egypt, Iraq, and Rome, consider Alexander their hero? Even after 200 years of having possession of any of the things like armour, sword, or archer, Alexander was considered to be an honour. When Julius Caesar came across the idol of Alexander the Great after 300 years, he was left in astonishment and kept on staring at the idol for several minutes and then spoke with tears in his eyes, "What you did in ten years cannot be accomplished by me in 40 years of my life". After 500 years of Alexander's death, the king of Spain published the royal symbol of Alexander on his chest. Why is it held in such high regard? He was from Greece; why did people from Italy, Spain, and other European countries consider him their hero? The answer to this small question lies in the history of Greece. The king of Iran, Cyrus, destroyed Greece, Babul, and Rome, further enslaving the people. Every year, Cyrus took taxes from the people of these countries but would also attack and rob their people. After Cyrus,

Darius destroyed the cities of Athens and Venus of Rome and Greece just for the sake of his entertainment, and then enslaved Romans and Greeks. After the death of Darius, Xerxes crossed a limit of brutality. He made a bridge made out of ships called pontoon bridges that connected Iran and Greece and then summoned his army to attack, rob, and destroy the cities of Greece by attacking them with fire.

Similarly, they robbed Egypt, Spain, and Rome. Therefore, everyone from these countries wanted to take their revenge on Iran. Once, after the father Alexander, Philip tripped on his steps, Alexander taunted him by saying, "You can't even stand on your own two feet. How are you going to take revenge on Iran?" After the death of Xerxes, Darius the Second took the throne. The army led by Alexander defeated him because every soldier of the Greek army only wanted revenge. The fire of revenge was so high that a call for peace by Darius the Second was discarded. The fighting occurred in Gaugamela, a village on the banks of the river Bumodus, north of Arbela, where the Greeks defeated the Irani army and Darius the Second fled to the west. The Greek soldiers destroyed the Iranian city of Persepolis by killing all their residents, robbing them, and lighting up fire everywhere. Xerxes grave was dug up, and the Greek soldiers stomped his bones. The battle between Iran and Greece was only about revenge, not conquering land or expanding the territory. Therefore, the Greek army rejected any calls for peace and truce. When Iran contacted Alexander Iran contacted Alexander to call off war by offering the land of Asia and Africa, Alexander had already conquered as his own, during a discussion with Mino, Alexander refused to accept this offer and stated that if he had been in Mino's place, he would have done the same, but the battle is not about conquering any land, it's about taking revenge. Alexander

continued and revealed that he wanted to destroy the city of Persepolis just like Xerxes had destroyed the city of Athens. The soldiers of Greece destroyed the city and the grave of Xerxes to calm down the fire of revenge; however, the dream to conquer Hindustan, proceed to China, and rule every country of the world was a personal pursuit of Alexander the Great, and not his soldiers desire. This was why the soldiers refused to cross the river of bias and attack the state of Magdh.

The second question is why Alexander only gave so much to King Porus in exchange for a free passageway. The answer is straightforward: Alexander saved most of his army by sacrificing some of his soldiers and giving out a few conquered areas. If the war had not started, Alexander would have lost, and his soldiers would have taken their own lives by jumping into the river of Jhelum, and the ones who would have been left would not have been able to reach Greece. Therefore, the claims of Buddha Prakash are not entirely wrong, and European historians claim that bringing back the dead body of Alexander after his death and the Greek army's safe return to Greece was nothing but a godsend commendable incident. Existing historians should also consider and accept the fact that Alexander was not able to defeat the army of king Porus in the battle of Hydaspes; if the war had been fought till the end, every soldier would have been dead, and the one remaining would have drowned in the river of Jhelum. No soldier would have reached their homeland safely, and Alexander would have been known as a robber, a thief rather than a hero.

## **8. RESEARCH WORKS**

### ***8.1: Research work (Kautilya Chanakya: Esteemed Advisor of Hindustan) By Ghulam Sheikh Farooq***

The real name of Kauutilya was Vishnu Gupt. The public and kings used to address him as Chanakya; therefore, the name Chanakya became prominent. Chanakya was



the advisor and prime minister of Chander Gupt moriya. He was known to be extremely intelligent and was known to be an exceptional advisor and politician. He helped Chander Gupta a lot, and not only did his suggestions help Chander Gupta conquer Punjab, but Chander Gupta also dethroned King Nanda. Chanakya was known to be highly proficient and clever; he had his conniving ways to get what he wanted. Even though Chanakya had every luxury the world offered, he preferred living a slow and simple life. A small hut beside the castle was where he lived. He wrote a book on politics called ArthShastra and covered all the circumstances Chander Gupt had been in detail. The era of Chanakya goes from 400 BC to the 3rd century; he belonged to the esteemed caste of Brahman called Jaid ulma. Therefore, Chanakya was responsible for teaching everything he had learned to the children of the kings of Hindustan. At the time, the institute where Chanakya taught was only open to the children of kings and princes; children from humble backgrounds were not welcomed. One time, Chanakya proposed a political problem in front of his students. The students tried to give solutions for the problems, but Chanakya wanted more than the answers he had gotten. During this, Chanakya's sight went on the enslaved person standing outside the institute, trying to get his attention by waving his hands. Chanakya then invited the person and asked why he was waving his hand. To this, the child replied and gave a solution to the political question that had been asked in the class. After hearing the answer, Chanakya was left in astonishment and then asked who the professor of this child was. The child revealed that he used to sit beside the wall and listen to all the lectures through a tiny hole. There was a possibility that this child would have to lose his life because of this discourtesy, or he would have been imprisoned in

some miniature ebony space. But for the first time and going against the institution's traditions at the request of Chanakya, this child of an enslaved person was permitted to study with the children of kings and princes. The ones who studied with this child are not known to history, but history knows this child as the brave soldier and King Chander Gupt Moriya. Kautilya Chanakya was an honourable philosopher known to be the initiator of ceremonious politics in Hindustan. He wrote the pieces in the first half of the 4th century BC, and they are still practiced and learned by politicians today. The same rules were taught to Chander Gupt Moriya by him; the professor of Chander Gupt was Chanakya, and after growing up, Chander Gupt became chief of the army from just an ordinary soldier and played a huge role in defeating the Greek soldiers of Alexander. He established the foundation of the Moriya kingdom in Hindustan. Chander Gupt Moriya had appointed his professor, Chanakya, as his prime minister. As prime minister, Chanakya wrote and established rules for Chander Gupt Moriya to induct, continue, and keep political relations with neighbouring countries. All of these rules were written in ArthShastra. Chanakya was extraordinarily competent, clever, and highly intelligent; this becomes evident when reading the book ArthShastra.

He firmly believed that relations with neighbours should be kept civil, and friendship with them should be kept while considering the benefits they can gain. Politics should always be done with a clever mind; the urge to achieve more and become better than anyone in front of you should always be burning in your heart. Wars should be stopped if there is a chance of finding a middle ground. Wars should always be fought brutally without considering what the people of your state are going through.

Always keep your enemy. Country busy by making them fight within their sects, creating misunderstanding and breaking their unity; attacks should be done internally by sending spies. Using bribing to pay off people in their government, destroy their economy, and buy all of the people are considered to be traitors of that country. Refrain from bringing the idea of living peacefully even though the entire world insists you do so.

In the era before Christ, Hindustan was moving towards peace after several years of haste and disarray. People were eager to gain knowledge and learn through education; institutes and universities were also constructed. Three universities were constructed in the North of Hindustan, where respected and educated teachers who knew various subjects would spend hours educating the minds of younger people. A Chinese tourist, Han Sung, writes in his travelogue with great detail. There were around 200 students at the University of Sharda, 1200 students at the University of Julian, and Nalanda had around 800 students. Kautliya Chanakya used to give lectures on different topics at these universities. Philosophy, astronomy, astrology, logic, psychology, math, geometry, and swordsmanship were taught at this university. The Greek general Alexander, a student of Aristotle, would often invite Chanakya to his camp to have logical conversations with him for hours and hours at end. According to Malino and Chanakya, there is no space for Kindness or virtue in politics; a person should only care about personal welfare. The rules of rulers should not include ridiculed things such as forgiveness, Kindness, decency, politeness, and Moral virtues. A person should be equipped with trickery, cleverness, and betrayal to succeed. The

enemy of your enemy is your friend. This statement was said and is famous by Chanakya. Do not cut a tree; instead, put boiling water in its roots, and it will dry down.

One day, Chanakya was passing through a pathway, but he got stabbed by a thorn; he took out the thorn and his foot and then proceeded to bring cold, sweet milk and poured it into the roots of the Indian gum Arabic tree. His students asked why he had poured the milk into the tree's roots when the thorn from the tree had injured his foot. Chanakya replied that ants would follow the trail of the milk and start eating the tree's roots; I would not need to remove this tree from my own hands. It would die on its own.

According to the political philosophy of Chanakya, do not show your subsequent actions to your enemy; keep them in the dark, and don't speak to them harshly; talk with gentility in your words. Don't kill him with poison but with sweetness. Don't give your time to the enemy; your enemy should not get the chance to become stable. Make friends with influential people and only pretend to be friends with people who are weak. Always attack on the heart of your enemy; people on your right and left will be silenced by themselves. Do not interact with your neighbours; In case of need, there is no harm in not helping your friend; if you have to kill them, you should go ahead. The urge to always be above everyone, become a ruler and be a ruler should not die down. The neighbouring countries should be treated the same as enemy countries.

## **8.2: The Vow of Sultan Shahab-ud-din Ghouri**

The history of Shahab-ud-din Ghouri starts in the early 13th century. When the era of Salah-ud-din Ghouri ended in the late 12th century. Both of them were highly involved

in preaching the message of Islam. Muslims and Christians also looked up to "Papa-e-azam" for guidance and anything they needed. Europe was distributed in different countries; when Papa e Azam had ordered that Jerusalem, which was under the rule of Turkish Muslims, should be liberated because it also had significance for Christians in their religion. After this order, Every Christian armed themselves, wore a cross around their neck, and started to march towards Jerusalem to free it from the Turkish Muslims. They were successfully able to free Jerusalem from the Turkish Muslims.

This was the time when every Christian had a firm belief, and this was the case for every follower of every religion; they were always ready to preach for their religion. They would always unite to fight in the name of their religion and protect it; the same was valid for scholars and performers of every religion. All books, structures of buildings, and pictures had a glimpse of their religion. Therefore, with the same passion to preach their religion, Muhammad Mahmud Ghaznavi arrived in Hindustan and attacked 17 of their temples; the most prominent one was Somnath temple. However, Mahmud Ghaznavi only attacked and destroyed the idols and preached nothing related to the teachings of Islam. He used to indulge in destroying the temples and then would return to Afghanistan. After Mahmud Ghaznavi, Shahab-ud-din Ghouri, and Salah-ud-din Ghouri began to properly preach the teachings of Islam, for the success of Islam, they started to expand their kingdoms. Shahab-ud-din Ghouri, who was a propagator of Islamic knowledge, attacked Hindustan with his followers and companions. In the battleground of Panipat, under the command of Prithviraj Chauhan, around 2 lac Hindu soldiers came to fight the Muslim army. Muslim army could not withhold or fight against the solid Hindu army. Shahab-ud-din Ghouri was

attacked and several injured by the younger brother of Prithviraj Chauhan, Khande Rao. After getting injured, Shahab-ud-din Ghouri fell from the horse, and a rumor started that he had been killed in the battle. Therefore, the Muslim army fled. However, the Muslim army returned with Shahab-ud-din Ghouri in the same battleground the following year and defeated the Hindu army.

Similarly, all the scholars, sculptures, architects, and innovators in Rome, England, Spain, and Hindustan would go to preach their religion. They would construct places of worship for their religion, like temples, churches, and mosques. These worship places represented religious events; they would sculpt, paint, and use architecture to convey stories mentioned in their holy books. Only poetry that would teach the learnings of Islam or verses from the Holy Quran would be written in mosques. However, in churches, paintings were painted on the walls and roofs that showed the life events of Hazrat Isa. Similarly, in temples, there were idols of their gods and paintings of events that had occurred in the era of their god. Shardha, Julian, and Sehnapura had different idols of their gods that were related to Buddhism or Hinduism, while podogas were made in the university.

### **8.3: The arrival of Shahab-ud-din Ghouri in Hindustan and time at Chakwal**

Shahab-ud-din Ghouri had made a permanent tent near the lake of Chakwal. He would always pass from Bab-e-gomal and Bab-e-bolan instead of Bab-e-Khyber, heading towards Punjab whenever he attacked Hindustan to preach Islam. He always stayed in a small village beside the lake during his voyage. He had an exclusive setup prepared there to make and colour leather for his battle. They would cover the steel

armour with animal pelt to increase its thickness. Thick rope knots were wrapped around the helmet to protect it from deadly attacks by the mace.

Similarly, the helmet was placed with animal leather inside to secure the protection of the head and protect the horses from the arrows; they were also covered with an enormous quilt made from animal leather. They had steel and brass spikes on them, made from melting steel and brass that would shine from afar. There were also arrangements to sharpen their swords; the spikes on the horse would appear to look like stars from a distance, and likewise, the shining sword would send shivers of dread down the enemy's spine.

Major Raverty writes in his book "Tabakat-I-Nasiri" that Hazrat Mu'īn al-Dīn accompanied the army of Shahab-ud-din Ghouri, whose tomb is located in Ajmer, to which King Akbar had many times visited barefooted to get blessings. (reference page: 465 "Tabakat-I-Nasiri") Apart from this, the esteemed Hazrat Atta-ullah Shah had joined Shahab ud din in a battle of Bengal; he was a religious scholar who has his tomb in Dhirkot Bengal even today; the ancient mosque that is located in the area has an inauguration date of 1203. A professional general like Muhammad Bakhtiyar Khalji, a follower and son of Shahab-ud-din Ghouri, credited the guidance and prayers Muhammad Bakhtiyar Khalji had gotten from Shahab-ud-din Ghouri for his success and victories. At the same time, he believed his defeats occurred because Shahab-ud-din Ghouri had not prayed for him. The brave general Muhammad Bakhtiyar Khalji conquered Bengal and Bihar with the help of only 18 equestrians. When this general conquered the area of Kamrup in Assam, he credited the entire victory to the prayers of Shahab-ud-din Ghouri. When he faced defeat in Tibet, In despair, he would repeat

and claim that he had been defeated because of a drought of prayers from Shahab-ud-din Ghouri.

He stated that he thinks his well-wisher had met an accident, and because of that, he's been falling behind and getting defeated. The translators and rewriter of *Tabakat-I-Nasiri* had made several changes to the book itself; the version of *Tabakat-I-Nasiri* that had reached the writer of "Aab-e-Kausar" Sheikh Muhammad Akram, stated that Shahab-ud-din Ghouri was martyred by an individual as Ismail Fidai, near Chakwal at Dhamak. SL Polay gave the same reference to *Tabakat-I-Nasiri* on page number 55. Another piece reached Muhammad Qasim and was helped in alignment by Abdul Ghani Khawaja, which Ghulam Rasool Mehr translated. Ghulam Rasool Mehr said the four writers had similar writing styles and stories. All of them claimed that In Dhamak, close to Chakwal, some Ismail Fidai had martyred Shahab-ud-din Ghouri. However, Mahajan objects that the dead body of Shahab-ud-din Ghouri was taken to Ghazni by his close companions.

Except for the writing piece of Sheikh Muhammad Akram, the rest of the writers have mentioned the date of his death. However, there are many disagreements regarding recognizing the burial and resting place of Shahab-ud-din Ghouri. For instance, Near the river of Jhelum in a village called Perna La, there is a tomb present in the name of Shahab-ud-din Ghouri; there is another tomb in Domeli, another in Dhamak District Jhelum and another in Khoker District Chakwal, and a tomb is also present in Ghazni. Now, the question that arises is, which among the following tombs is the actual resting place of Shahab-ud-din Ghouri? Even with today's advanced technology, there is no possible way to figure out which tomb is actual. Only writing the name on the wall of



the tomb is not enough; before we declare a particular place as the actual resting place tomb of Shahab-ud-din Ghouri, we must discuss the circumstances and stories that surround the murder of Shahab-ud-din Ghouri. The book History of Jammu, written by a Hindu, has mentioned a meaningful and heartfelt story that ignites a heart. He writes that when the river of Sarasvati arrested Prithviraj Chauhan, he was forced to go blind, his eyes were removed, and then he was sent to the court of Ghazni. While a companion of Prithviraj, Chander Rai reached Ghazni, hoping to find Prithviraj. Chander Rai reached the court of Ghazni and then claimed that if Prithviraj were given his bow and arrows, he would still be able to hit a target on point by following the sounds, even when he was blind. It was affirmed to Shahab-ud-din Ghouri that he could see this with his eyes; therefore, in an open ground, arrangements were made where Prithviraj was brought; they made him wear a blind and gave him his bow and arrow. Chander Rai explained to him the direction of the target from afar, and after ringing the bell, Chander Rai told Prithviraj to hit the target, but Prithviraj Chauhan stood there in silence. Chander Rai then told King Shahab-ud-din Ghouri that Prithviraj Chauhan was a king and would only take orders from a king. After this, the bell rang again, and this time, Shahab-ud-din Ghouri passed on an order to Prithviraj Chauhan to hit the target. Taking the directions that were given to Prithviraj Chauhan by Chander Rai and hearing the sound of Shahab-ud-din Ghouri, Prithviraj launched an arrow that went straight toward Shahab-ud-din Ghouri and went through his chest, killing him on the spot. The stories of victim Shahab-ud-din Ghouri, the king of that time, seem like a comical tale, nothing else. Even if this happened in reality, then the one who was killed with the arrow would have been someone related to Shahab-ud-din Ghouri or a

spectator of the incident who had died and was buried at that spot. Hindu troubadours sing this tale with pride and stories of the bravery of Prithviraj Chauhan from village to village; however, this can only be acceptable as a story that is told to win crowds and has no ties to the reality or the events that occur in history. Covering someone's eyes with a blindfold seems like a hilarious measure, especially for someone with empty eyeholes. It's impossible that a king had considerably spare time on their hands to witness a display of sheer claims by someone that a king had imprisoned. And, Shahab-ud-din Ghouri sitting right in front of the target doesn't seem like a move of bravery; it can be judged as fatuousness. Therefore, any of the claims in the tale seem baseless, with no factual groundwork or ties to history.

The second story tells us that at Dhamak, 22 people of the Khokhar tribe entered the tent of Shahab-ud-din Ghouri after killing an innocent watchman. Shahab-ud-din Ghouri was offering the prayer of maghrib and was in prostration. Before the two guards standing by the side of Shahab-ud-din Ghouri could do anything, the men from the Khokhar tribe attacked him and slayed his head. This story also seems baseless. How can a soldier who has an army of around 40,000 soldiers, besides that has scholars, doctors, storekeepers, chiefs, and animal caretakers, be killed in plain sight? Where did all the people and companions go? Major Raverty mentions an incident; even after ten days of arriving at Ghazni, none of his people or soldiers knew where they would attack. Even though announcements were made to attack the West, the movements were made towards the Middle East. Therefore, all the soldiers assembled and requested that General Mu'in al-Din Chishti ask Shahab-ud-din Ghouri about his attack intentions. (reference 478 Major Raverty) How is it possible that 22 soldiers of

the Khokhar tribe entered his tent without any obstacles? It seems like a fairy-tale; besides, Dhamak can be a place to rest, not to stay. Armies always stop and camp at places 40 kilometres away from the road, where there are proper water sources and animals to hunt for food; they ensure that their place of stay is safe in every aspect. How could they have camped at an unsafe mountain without any water or food source? How is it possible that a king with his gold stacked on 1400 camels and with Turk soldiers to guard his safety does not have any protection for their king? Not even a printing press had been invented by then, and there was no way to preserve a dead body, so how could they have carried the dead body on their shoulders from Dhamak to Ghazni on foot?

Abdul Hai writes in his book translated *Tabakat-I-Nasiri* that, near Peshawar, the Turkish soldiers who were carrying the dead body started to doubt that the coffin they were carrying was empty. The Turkish soldiers started a rebellion, which was sorted with tribulation. Mister Hassan Dani mentions in an interview that somewhere in the book, it mentioned that there was an attack that transpired on Shahab-ud-din Ghouri, but he prevailed and was not killed, his injuries were stitched, and they continued their journey. Injuries of a living person are always treated and not of a dead body.

In the district of Jhelum, now known as Barnala, there is a grave with Peer Shahabu written on it. Similarly, there is another grave at Dhamak, Khokhar Zer Devkot; this proves that there is a coalesced grave of the companions of Shahab-ud-din Ghouri. A map states that they reached Karmaan Shah on the 22nd day, and the dead body was moved across the city so that people could glance at the king one last time. The ruler of Karmaan desired to see the dead body of Shahab-ud-din Ghouri before the last

rituals. His first glance had left him speechless, and the king screamed because the body of Shahab-ud-din Ghouri was drenched in blood. A dead body starts to decay from the second day and becomes unrecognizable on the third day, while the men, women, and children bid farewell to the king on the 22nd day. I do not wish to demean any religious practices, beliefs, or traditions; my intent is merely to state reality proven by facts.

#### **8.4: The tomb of Khokhar Zer**

In the village of Chakwal, at Khokhar Zer, there is a tomb famous for being the tomb of Awliya Allah; it is located in a rectangular forest, and there are ponds on both the left and right sides of the forest. Apart from this, around 10 to 12 Khanqahs surround Khokhar Zer and are held in high regard by the people. These Khanqahs are identical in construction and architecture; they are 4ft above the ground and rectangular, and there are two steps beside the feet and a place to hold a lamp on the head side. For example, The Ziziphus Mauritiana Khanqah has a Ziziphus Mauritiana tree planted near the headspace of the grave and a small mosque built nearby. It is said that this khaqah belongs to an Imam of a mosque who was also a soldier. The Babool Khanwah, which is located 100 meters away from the Ziziphus Mauritiana Khanqah, belongs to a practitioner of herbal medicine. People now go to this grave and pray for their medical problems related to the body, ears, and teeth, and they get better after praying at the grave. Three hundred meters from the Babool Khanqah in the south at the corner of River Banu is the Pari Khanqah, where animals are taken for a greeting and recovered. Curry Khanqah is surrounded by Curry trees all around; the fruit of these trees is used to make pickles. Suplaki Khanqah is constructed with a modern

structure with no tree to represent it. Sickles are presented at this Khanqah, and requested for healthy crops are prayed for.

Four contrived lakes are located in the south of Shahab ud din Awliya's tomb; these were used to dye pelts from different animals. Ten miles away from Satah Mustafa, in a village named Chakmalok, there are remains of furnaces that were used to melt steel and brass. The melted steel and brass pieces are still occasionally found around the area. There is an open ground 2500 acres south of Shahab ud din Awliya's tomb, an aerodrome in the era of the British Empire. These 2500 acres are fertile and rich. Alongside the ground was a vast lake for 40 miles that touched the tomb of Shahab ud din Ghouri; because of this, Raverty anoints this area as evergreen and Palmy. This was why Zahir Ud-din Babar's army passed from here and stayed here for three days. When Shahab ud Din attacked India for the second time, there were 1lac, 20 thousand Mujahideen with him, who hunted down animals, collected their meat for food, and moved ahead towards Khokhardeer and Khokhar bala; these villages had been settled in the time of Qutb ud-Din Aibak. Before Khokhar Zer, two small villages were settled in this area; one was named Nandi Mori, and the second was Barmeeek. The geographic circumstances, historical facts, living styles, and religious beliefs of people in this area prove that the traditions and culture were mainly Afghani.

For instance, the pot used to perform Wudu in a mosque is called "Kuza." The shape of the Kuza resembles the ones used in the Afghani areas, Feroz Koh and Ghazni. Kuza is a spherical piece that's easy to grip between fingers thanks to its scooped neck. They were usually composed of brass or copper. This Kuza is only used in Chakwal, except Chakwal is not used anywhere else in Punjab. In this area, the grave

is dug on the side of the gravestone to bury a dead body. The dead body is buried 4 feet down on the right side of the actual grave, and then the side is covered with stones before arranging around the mud. After this, the grave pit is covered with mud and soil. This type of burial and graves are only found in this area; such graves are not found anywhere in Pindi, Faisalabad, or Lahore. Seventy-six years ago, a dead body was carried from the residence to a graveyard, and on the way, the mourners would follow a person who was leading while reciting a naat and holding high a black cloth wrapped on a wooden stand. This tradition is followed by many in Afghanistan, according to researchers. However, the custom of reciting a naat at a funeral is also found in many Arabic books. People would recite "Bismillah" at every naat's start and say "Bismillah" after every two lines. This tradition was seen and practiced before the independence of Pakistan.

Suppose we notice the geographic, historical, and cultural factors and understand the detailed stories except "Tareekh e Jammu" surrounding the death of Shahab ud din Ghouri. In that case, we'll conclude that the actual murder did happen at this place. It means that when Mujahideen reached a high place near Karyala, a few men of the Khokhar tribe from the south of Chakwal attacked Shahab ud din Ghouri for the second time, and an intense battle was fought at this point, a lot of Mujahideen's lost their lives, who were later buried in two combined graves while the difference between the two graves is around 1 mile. While this battle was being fought, Shahab ud din Ghouri, who was already unwell, was martyred in his tent on a high location. Several Mujahideen tailed the murderer's from the Khokhar tribe, but they were unable to encounter them; however, They were able to defeat the Khokhar tribe, but by then,

Shahab ud din had been killed by them. After Shahab ud din's death, the mujahideen settled themselves in different areas, and they started their lives in small villages with only a population of five to six houses and inaugurated a big townlet by combining dhamak and Nadi.

### **8.5: Who constructed the fort of Samarqandi Mountain?**

Before the arrival of Zahīr ud-Dīn, Babar, the borders of Afghanistan were only till Bhera. When Zahir ud Din Babar arrived at Hindustan, he settled permanently to conquer more surrounding areas to count to his kingdom. Two reasons contributed to this decision: Zahir ud din Babar was annoyed with the snow in Kabul, and he hated the winters of Afghanistan. He mentions the extent of snow in his travelogue while he was travelling from Harrat to Ghazni; he states that the snow was covered to the chest of his horse, and the soldiers in the front would have to remove the snow from its path for horses to move ahead, The entire day was spent on horses, they had to offer their prayers on horses, and they had reached a cave by the time of Isha Prayer. Luckily, The cave was spacious enough for all their soldiers, horses, and elephants. For thousands of years, there has been a lake in the area of Chakwal in Pakistan. The people who were settled around the lake thought that the water in the lake was mere rainwater that was standing still. But in reality, this lake was formed after four springs had combined; three springs were of sweet water, and one was of salt water; because of excessive rainfall, these springs had formed an alliance. Several cascades were caused because of the rain that formed this vast lake, which was 35 meters long. The mountain had blocked its path and stopped it from flowing; therefore, this lake was known to be formed from rainwater. In other words, this lake became a vast natural

treasure, with evergreen greenery all around; therefore, foreigners, tourists, traders, or attackers, anyone who crossed this area chose this as their staying spot, fed their animals here, and then moved on towards Hindustan. Therefore, the area around the lake became a passageway, and several fighter tribes settled there. According to the Hindu creed, The Mahabharata was written by Valmiki; Koru had also visited this lake and area; some proof claim of his residence here. Koru was the Head of the tribe of the father of Pandu's wife. The researchers claim that bhavan is, in reality, a word in the Hindi language that word means "Belongs to a palace." The residents of this area, the Kombu tribe, defeated the opponent and passed on the victory to the Jhanu of Pandu on the 16th day.

As per the creed of Hindus, this area was also the dearest to Shiv ji; at the same place, after the death of Shiv's wife, her arm had fallen off the mountain, and that led to the outburst of a water spring. Shive had cried many tears, and that caused an outburst of Katas water spring. The researchers say that the actual name of katas is "Kobra Katas," which means crying eye; therefore, the crying eye is still flowing to this date with the streets. Every year, pilgrims offer their affections and jump into the spring to wash off their sins. On the corner of the lake is the University of Buddhism. Rama from Ramayan has also visited katas, and the cave from Hanuman's place of habitation is still present. Alexander stayed at Taxila with King Ambhi for three months; after this, he went to the battle of Hydaspes to fight King Porus, but instead of staying by this lake, he stayed by the fast-flowing river of Jhelum. He was told that the water of this river had a putrid stench. According to Greek herbal medicine practitioners, the real reason behind the illness of malaria is the warm wind from stale water. Alexander



doubted that if he stayed by this lake, his army would get infected by malaria. In reality, this water belongs to the lake that had stopped the water for the last 30 lac years; scientists claim that this lake started to erupt white soil that started to gather around as salt 30 lac years ago. Therefore, Kohistani Salt is also 30 lac years old. Shahab ud din Ghouri had made a permanent residence at this spot, and for the stay of his army, he had made specific arrangements at different spots. For instance, near Chakwal, he had furnaces to melt steel and iron, and there were arrangements to sharpen the swords and make spikes out of brass that were used in helmets and armour. The Spikes, made out of steel and brass, were placed on the barding of horses to make them look appealing; these spikes would shine like stars and look like silver and gold from a distance. In the west of Chakwal, arrangements were made to dye the pelt and leather of animals.

The Muslim emperor Babur also stayed at this place like Shahab ud din Ghouri; Babur instructed and organized his army here before attacking her. Zahir ud-din Muhammad Babur had assumed that the lake's water was rainwater and nothing else; he ordered the lake to be emptied by giving it a pathway. He had given this order with a clean heart and the right intentions, but the outcome was entirely different. The water from the lake flowed out, leaving the area's surroundings in a drought, and the lake turned into plain ground. The impacts of this decision were visible for many, many years ahead. The lake filled with clean water afterward, and the springs would flow, but only when it rained, and with time, this lake began to be known as a tributary to river Jhelum. In the Punjabi language, the wet mud used to plaster a hut's roof is called "Ghani." This lake became a tomb of water and was known as a mucky river.

## 9. CONCLUSION

Without any reservation it can be concluded that Alexander the Great forgave the person who was responsible for the assassinations of eleven thousand officers and soldiers of his army only because he thought that the person was brave enough to kill all these men. This is an absurd logic, that not only did he forgive King Porus, but Alexandra awarded him with twenty-four thousand gold coins and gave the captured land back as well. In light of this scenario, Sir Buddha Parkash, professor at Punjabi University Amritsar, has doubted this entire situation in his book *The Ancient History of Hindu Pakistan* because this is one kind of incident where the person who lost the battle won even after losing the actual battle. The loss made his financial situation better and led to an expansion in the land of his kingdom. The writer further suggests

that even though the correct definition of loss and winning is not given in any dictionary, Alexandra also had to boost the spirits of his army, so he spun a web of different stories; half of his army was on the other side of Jhelum the river and was unable to take part in the battle therefore, they were informed that King Porus was defeated and was forgiven by Alexandra this statement was always something that did not add up and so the writer sorted to reading "The life and exploits of Alexandra the great by E.A.W. Budge" in which there were specific incidents written that explained the exploitation and brutality of Alexandra the great. Someone said that an arrow went across the knee of Alexandra the Great and injured him; there was another incident that said that the son of King Porus actually murdered the horse of Alexandra and that horse did not pass away because of old age, while other stories suggested that Alexandra was a prestidigitator that killed and disappeared in thin air, his army would come off on horses and kill the soldiers of the army of King Porus, the elephants of his army was also known for killing the soldiers of the enemy army by stamping them under their feet, the Greek army would slaughter the trunks of the elephants that were from the opposite army, there were numerous stories that painted Alexander and his army as the brave heroes, but in reality, they had lost. Some stories would sound heroic in theory and on the chess board, but in reality, such incidents could not occur. After reading all these make-believe stories, I concluded that, in reality, it was not Alexandra who forgave King Porus, but it was King Porus who forgave Alexandra and saved his army from becoming extinct. There is also a rumour that the real reason why Alexandra kept his army on the other side of the river was because he firmly believed that this army would back off like the Iranian troops. A European writer states that

Hindustan's should believe that they had become the slaves of the Europeans in BC before Christ. Alexandra's plans were to conquer the world, but King Porus, who was the ruler of land around and in between the rivers of Chenab and Jhelum, and the states of China. Even though the Greek troops and army were fighting against King Porus, it was Alexandra who had lost hope in winning, and this proved that, at the end of the day, he is a human being who can easily get hurt and lose hope. This was proven by the battle with the Maloki Tribe.

## BIBLIOGRAPHY

- The Life And Explanation Of Alexander The Great by E.A.W Budge (September 20, 2004)
- The Ethiopia Version Of The Pseudo by Callisthenes (1933)
- The History Of Alexandar by Abu Shaker
- The History Of Alexandar by Joseph Ben Gorioa
- The History Of Alexandar by Al-Makin
- Christian Romance Of Alexander by Arrian
- The Life Of Alexander by Diodoros
- The Life Of Alexander by Plutarch
- The Life Of Alexander by Justin
- Nazar Afaqi, in his book "History of Punjabi".
- 'Apanshad' , Paran and Vedoon
- The Arthashastra by 'Kautilya Chanakya
- 'Dhan Maloki' by professor Anwar Baif Awan
- Anabisis of Alexendar the Aryan. Book
- Arth Shastar's introduction by Salim Akhtar

- 'Adibiyadh e alam' by Professor Wahab Alam
- 'Ancient india' by Budha Prakash
- Ancient Magzines by Dr RL Foxs