

According to this text, of which M. Grenard has published an exhaustive analysis in the paper already quoted, the struggle with the infidels of Khotan commenced during the reign of Hasan Boghra Khān¹⁷. The latter corresponds to the historical Abū'l-Ḥasan Naṣr, though the legend represents him as a son of Satok Boghra Khān, while his real relation was that of great-grandson¹⁸. The ruler of Khotan, who in the legend usually figures under the title of 'Jagālū Khalkhālū of Māchīn', together with Chuqtah Rashīd and Nuqtah Rashīd, chiefs or ministers of the same country, attacked Kāshgar and were only repulsed after a severe siege. In the pursuit which followed, 'Alī Arslān Khān and other pious champions from Satok Boghra Khān's race were slain by the infidels. Yarkand was then converted by the strength of the sacred word and joined the cause of Islām. Subsequently, while Ḥasan Boghra Khān was warring in Western Turkeṣtān to re-establish the Faith there, Kāshgar fell off from Islām. The Sultān then sent his brother Qadr Khān to Madā'in to implore the help of the Four Imāms, and hastened back himself to retake Kāshgar. He vanquished the infidels under Chuqtah Rashīd and pursued them to Yangi-Hisār, but was himself killed there by Nuqtah Rashīd. At this juncture Yūsuf Qadr Khān appeared at Kāshgar, with a great host of pious warriors sent by the Imāms. The infidels retreated to Khotan, where Yūsuf Qadr Khān attacked them with forty thousand men. After a siege of twenty-four years the city was taken and Jagālū Khalkhālū killed. Yūsuf Qadr Khān is then said to have reigned in peace. But the story of the Four Imāms, which is reproduced as a supplement to the legend, relates a fresh rising of the infidels at Khotan, in the course of which those four saints suffered martyrdom. In the end Qadr Khān returned with an army and accomplished the definite subjection of Khotan.

Traditions
of wars
against
Buddhist
Khotan.

Leaving aside all legendary details, we may safely assume with M. Grenard that the account given in the *Tadhkirah* indicates a long and difficult contest on the part of Ḥasan Boghra Khān (Abū'l-Ḥasan Naṣr) with the Buddhist kingdom of Khotan. The Kāshgar ruler had attained the throne in 993 A. D., and his struggle with Khotan was probably, as M. Grenard suggests, the cause why he delayed until 999 to assert by force his claims to the Trans-Oxus provinces of the Samanide empire which had long been awaiting disruption¹⁹. The final conquest of Khotan, effected under Sultān Abū'l-Ḥasan's orders by his brother or cousin Yūsuf Qadr Khān, may well have taken place immediately after the success obtained in Western Turkeṣtān towards the year 1000, the date actually indicated by the *Tadhkirah* of the Four Imāms²⁰. In 1007 Yūsuf Qadr Khān assisted his kinsman with forces brought from the newly conquered parts of Eastern Turkeṣtān in the disastrous battle fought against Maḥmūd of Ghazni near Balkh. It is on this occasion that his lordship over Khotan is distinctly mentioned by the Arab historians²¹.

Historical
data about
conquest of
Khotan.

In the absence of all definite indications, we are reduced to conjecture as to the particular historical causes which seem to have made the extension of Turkish rule and of Islām over Khotan a specially arduous undertaking. It is possible that a war of conquest, commenced, no doubt, in the first instance mainly from dynastic motives²², developed into a religious struggle in which Khotan may have received aid from its Buddhist neighbours on both the south and the east. Tibet itself, though no longer a well-organized aggressive power, may in face of a

Severity of
struggle with
Khotan.

¹⁷ See Grenard, loc. cit., pp. 12 sqq.

¹⁸ Compare Grenard, loc. cit., p. 50.

¹⁹ See Grenard, loc. cit., p. 67.

²⁰ See Grenard, loc. cit., p. 68.

²¹ Compare the texts of Al-'Utbi and Ibn-al-Athir quoted by Grenard, loc. cit., p. 69.

²² Abū'l-Ḥasan Naṣr, in a letter addressed to Sabuktagin

of Ghazni about 996 (see Grenard, p. 55), claims to seek for glory alone in fighting the infidels. But the purely dynastic aims which guided this champion of Islām and his more famous ancestor Satok Boghra Khān in their policy of aggression have been well exposed by M. Grenard; see loc. cit., pp. 41 sqq., 63.