

century saw parts of Orissa swept by a similar invasion, when the Moslems "stabled their horses in the Hindu palaces, and tore down the great temples stone by stone to build residences for their chiefs."¹

Aurungzeb's methods are well known. Every temple he set eyes on had to be turned into a mosque, and every religious mendicant of every sect of Hinduism he ordered to be driven out of Hindustan.

The Afghan invaders (1739–1761 A. D.) were just as ready in the use of force. Wherever they marched their route was marked with the charred remains of villages—a route made also red with blood.²

It will be seen then that most of the Moslem rulers were more than conquerors. They were "religious knight-errants" of Islam. Their aim was not the mere capture of territory, but temples; their rallying cry was not country but creed. Timur (1398 A. D.) made no secret of this fact. He said, "My object in the invasion of Hindustan is to lead a campaign against the infidels to convert them to the true faith, according to the command of Mohammed to purify the land from the defilement of misbelief and polytheism, and overthrow the temples and idols, whereby we shall become champions and soldiers of the faith before God."³

With such a line of persecution running through the centuries, it is easily imagined how multitudes of Hindus would turn rather than suffer the penalty of death or

¹ Hunter, "Orissa."

² Teiffenthaler, a Tyrolese Jesuit priest who saw something of their methods, says, "They burned the houses together with their inmates, slaughtering others with the sword and the lance; haling off into captivity maidens, youth, men and women. In the temples they slaughtered cows and smeared the images and pavement with the blood" (Hunter's "History of India," p. 177).

³ Lane Poole, "Medieval India," p. 155.