

Encyclopedia of Indian History 17th Century, Vol 2

Brett Arnold



**ENCYCLOPEDIA OF
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Chapter 13

Guru Gobind Singh

Guru Gobind Singh ([gʊruː goːbɪnd̪ə sɪŋgə]; 22 December 1666 – 7 October 1708), born **Gobind Rai**, was the tenth Sikh Guru, a spiritual master, warrior, poet and philosopher. When his father, Guru Tegh Bahadur, was executed by Aurangzeb, Guru Gobind Singh was formally installed as the leader of the Sikhs at the age of nine, becoming the tenth and final human Sikh Guru. His four sons died during his lifetime – two in battle, two executed by the Mughal army.

Among his notable contributions to Sikhism are founding the Sikh warrior community called *Khalsa* in 1699 and introducing *the Five Ks*, the five articles of faith that Khalsa Sikhs wear at all times. Guru Gobind Singh is credited with the *Dasam Granth* whose hymns are a sacred part of Sikh prayers and Khalsa rituals. He is also credited as the one who finalized and enshrined the *Guru Granth Sahib* as Sikhism's primary scripture and eternal Guru.

Family and early life

Gobind Singh was the only son of Guru Tegh Bahadur, the ninth Sikh guru, and Mata Gujri. He was born in Patna on 22 December 1666, Bihar in the SodhiKhatrifamily while his father was visiting Bengal and Assam. His birth name was Gobind Rai, and a shrine named Takht Sri Patna Harimandar Sahib marks the site of the house where he was born and spent the first four years of his life. In 1670, his family

returned to Punjab, and in March 1672 they moved to Chakk Nanaki in the Himalayan foothills of north India, called the Sivalik range, where he was schooled.

His father Guru Tegh Bahadur was petitioned by Kashmiri Pandits in 1675 for protection from the fanatic persecution by Iftikar Khan, the Mughal governor of Kashmir under Mughal Emperor Aurangzeb. Tegh Bahadur considered a peaceful resolution by meeting Aurangzeb, but was cautioned by his advisors that his life may be at risk.

The young Gobind Rai – to be known as Gobind Singh after 1699 – advised his father that no one was more worthy to lead and make a sacrifice than him. His father made the attempt, but was arrested then publicly beheaded in Delhi on 11 November 1675 under the orders of Aurangzeb for refusing to convert to Islam and the ongoing conflicts between Sikhism and the Islamic Empire.

Before dying Guru Tegh Bahadur wrote a letter to Guru Gobind Rai (the letter was called Mahalla Dasven and used to be a part of the Guru Granth Sahib before SGPC) as one last test to find the next Guru, after his father's martyrdom he was made the tenth Sikh Guru on Vaisakhi on 29 March 1676.

The education of Guru Gobind Singh continued after he became the 10th Guru, both in reading and writing as well as martial arts such as horse riding and archery. In 1684, he wrote the Chandi di Var in Punjabi language – a legendary war between the good and the evil, where the good stands up against injustice and tyranny, as described in the ancient Sanskrit text Markandeya Purana. He stayed in Paonta, near the banks of river Yamuna, till 1685.

Guru Gobind Singh had three wives:

- at age 10, he married Mata Jito on 21 June 1677 at Basantgarh, 10 km north of Anandpur. The couple had three sons: Jujhar Singh (b. 1691), Zorawar Singh (b. 1696) and Fateh Singh (b. 1699).
- at age 17, he married Mata Sundari on 4 April 1684 at Anandpur. The couple had one son, Ajit Singh (b. 1687).
- at age 33, he married Mata Sahib Devan on 15 April 1700 at Anandpur. They had no children, but she had an influential role in Sikhism. Guru Gobind Singh proclaimed her as the *Mother of the Khalsa*.

The life example and leadership of Guru Gobind Singh have been of historical importance to the Sikhs. He institutionalized the Khalsa (literally, Pure Ones), who played the key role in protecting the Sikhs long after his death, such as during the nine invasions of Panjab and holy war led by Ahmad Shah Abdali from Afghanistan between 1747 and 1769.

Founding the Khalsa

In 1699, the Guru requested the Sikhs to congregate at Anandpur on Vaisakhi (the annual spring harvest festival). According to the Sikh tradition, he asked for a volunteer. One came forward, whom he took inside a tent. The Guru returned to the crowd alone, with a bloody sword. He asked for another volunteer, and repeated the same process of returning from the tent without anyone and with a bloodied sword four more times. After the fifth volunteer went with him into the tent, the

Guru returned with all five volunteers, all safe. He called them the *Panj Pyare* and the first Khalsa in the Sikh tradition.

Guru Gobind Singh then mixed water and sugar into an iron bowl, stirring it with a double-edged sword to prepare what he called Amrit ("nectar"). He then administered this to the *Panj Pyare*, accompanied with recitations from the *Adi Granth*, thus founding the *khande ka pahul* (baptization ceremony) of a Khalsa – a warrior community. The Guru also gave them a new surname "Singh" (lion). After the first five Khalsa had been baptized, the Guru asked the five to baptize him as a Khalsa. This made the Guru the sixth Khalsa, and his name changed from Guru Gobind Rai to Guru Gobind Singh.

Guru Gobind Singh initiated the Five K's tradition of the Khalsa,

- **Kesh**: uncut hair.
- **Kangha**: a wooden comb.
- **Kara**: an iron or steel bracelet worn on the wrist.
- **Kirpan**: a sword or dagger.
- **Kacchera**: short breeches.

He also announced a code of discipline for Khalsa warriors. Tobacco, eating 'halal' meat (a way of slaughtering in which the animal's throat is slit open and it is left to bleed before being slaughtered), fornication and adultery were forbidden. The Khalsas also agreed to never interact with those who followed rivals or their successors. The co-initiation of men and women from different castes into the ranks of Khalsa also institutionalized the principle of equality in Sikhism regardless of one's caste or gender. Guru Gobind Singh's significance to the Sikh tradition has been very important, as he

institutionalized the Khalsa, resisted the ongoing persecution by the Mughal Empire, and continued the defence of dharma, by which he meant True Religion, against the assault of Aurangzeb.

- Anandpur Sahib gurdwara, Punjab, the birthplace of Khalsa

He introduced ideas that indirectly challenged the discriminatory taxes imposed by the Mughal authorities. For example, Aurangzeb had imposed taxes on non-Muslims that were collected from the Sikhs as well, the *jizya* (poll tax on non-Muslims), pilgrim tax and *Bhaddar* tax – the last being a tax to be paid by anyone following the Hindu ritual of shaving the head after the death of a loved one and cremation. Guru Gobind Singh declared that Khalsa does not need to continue this practice, because *Bhaddar* is not dharam, but a *bharam* (illusion). Not shaving the head also meant not having to pay the taxes by Sikhs who lived in Delhi and other parts of the Mughal Empire. However, the new code of conduct also led to internal disagreements between Sikhs in the 18th century, particularly between the Nanakpanthi and the Khalsa.

Guru Gobind Singh had deep respect for the Khalsa, and stated that there is no difference between the True Guru and the *sangat* (panth). Before his founding of the Khalsa, the Sikh movement had used the Sanskrit word *Sisya* (literally, disciple or student), but the favored term thereafter became Khalsa. Additionally, prior to the Khalsa, the Sikh congregations across India had a system of *Masands* appointed by the Sikh Gurus. The *Masands* led the local Sikh communities, local temples, collected wealth and donations for the Sikh cause. Guru

Gobind Singh concluded that the *Masands* system had become corrupt, he abolished them and introduced a more centralized system with the help of Khalsa that was under his direct supervision. These developments created two groups of Sikhs, those who initiated as Khalsa, and others who remained Sikhs but did not undertake the initiation. The Khalsa Sikhs saw themselves as a separate religious entity, while the Nanakpanthi Sikhs retained their different perspective.

The Khalsa warrior community tradition started by Guru Gobind Singh has contributed to modern scholarly debate on pluralism within Sikhism. His tradition has survived into the modern times, with initiated Sikh referred to as Khalsa Sikh, while those who do not get baptized referred to as Sahajdhari Sikhs.

Sikh scriptures

Guru Gobind Singh is credited in the Sikh tradition with finalizing the Kartarpur Pothis (manuscript) of the *Guru Granth Sahib* – the primary scripture of Sikhism. The final version did not accept the extraneous hymns in other versions, and included the compositions of his father Guru Tegh Bahadur. Guru Gobind Singh also declared this text to be the eternal Guru for Sikhs.

Guru Gobind Singh is also credited with the *Dasam Granth*. It is a controversial religious text considered to be the second scripture by some Sikhs, and of disputed authority to other Sikhs. The standard edition of the text contains 1,428 pages with 17,293 verses in 18 sections. The *Dasam Granth* includes hymns, mythological tales from Hindu texts, a celebration of

the feminine in the form of goddess Durga, erotic fables, an autobiography, secular stories from the Puranas and the *Mahabharata*, letters to others such as the Mughal emperor, as well as reverential discussion of warriors and theology.

The *Dasam Granth* has a significant role in the initiation and the daily life of devout Khalsa Sikhs. Parts of its compositions such as the Jaap Sahib, Tav-Prasad Savaiye and Benti Chaupai are the daily prayers (Nitnem) and sacred liturgical verses used in the initiation of Khalsa Sikhs.

Wars

The period following the execution of Guru Tegh Bahadur – the father of Guru Gobind Singh, was a period where the Mughal Empire under Aurangzeb was an increasingly hostile enemy of the Sikh people.

The Sikh resisted, led by Gobind Singh, and the Muslim-Sikh conflicts peaked during this period. Both Mughal administration and Aurangzeb's army had an active interest in Guru Gobind Singh. Aurangzeb issued an order to exterminate Guru Gobind Singh and his family.

Guru Gobind Singh believed in a *Dharam Yudh* (war in defence of righteousness), something that is fought as a last resort, neither out of a wish for revenge nor for greed nor for any destructive goals. To Guru Gobind Singh, one must be prepared to die to stop tyranny, end persecution and to defend one's own religious values. He led fourteen wars with these objectives, but never took captives nor damaged anyone's place of worship.

Significant battles

Guru Gobind Singh fought 13 battles against the Mughal Empire and the kings of Siwalik Hills.

- Battle of Bhangani (1688), which states chapter 8 of Gobind Singh's *Bicitra Natak*, when Fateh Shah, along with mercenary commanders Hayat Khan and Najabat Khan, attacked his forces without any purpose. The Guru was aided by forces of Kripal (his maternal uncle) and a Brahmin named Daya Ram, both of whom he praises as heroes in his text. The Guru's cousin named Sango Shah was killed in the battle, a cousin from Guru Hargobind's daughter.
- Battle of Nadaun (1691), against the Islamic armies of Mian Khan and his son Alif Khan, who were defeated by the allied forces of Guru Gobind Singh, Bhim Chand and other Hindu kings of Himalayan foothills. The non-Muslims aligned to the Guru had refused to pay tribute to the Islamic officials based in Jammu.

In 1693, Aurangzeb was fighting the Hindu Marathas in the Deccan region of India, and he issued orders that Guru Gobind Singh and Sikhs should be prevented from gathering in Anandpur in large numbers.

- Battle of Guler (1696), first against the Muslim commander Dilawar Khan's son Rustam Khan, near Sutlej river, where the Guru teamed up with the Hindu king of Guler and routed the Muslim army. The commander sent his general Hussain Khan

against the armies of the Guru and the Guler kingdom, a war fought near Pathankot, and Hussain Khan was defeated and killed by the joint forces.

- Battle of Anandpur (1700), against the Mughal army of Aurangzeb, who had sent 10,000 soldiers under the command of Painda Khan and Dina Beg. In a direct combat between Guru Gobind Singh and Painda Khan, the latter was killed. His death led to the Mughal army fleeing the battlefield.
- Battle of Anandpur (1701), against the neighbouring Hindu kingdom chiefs who controlled the mountain kingdoms. This was accompanied by a battle wherein Jagatullah was killed by Sikh forces. The hill chiefs laid a siege of Anandpur, and the Guru had to temporarily leave Anandpur as a condition for peace. According to Louis Fenech, his wars with kings of the Himalayan kingdoms was likely triggered by the growing army of Sikhs, which then raided and plundered villages in nearby mountainous kingdoms for supplies; the Hindu kings joined forces and blockaded Anandpur.
- Battle of Nirmohgarh (1702), against the forces of Aurangzeb, led by Wazir Khan reinforced by the hilly Rajas of the Sivalik Hills on the banks of Nirmohgarh. The battle continued for two days, with heavy losses on both sides, and Wazir Khan army left the battlefield.
- Battle of Basoli (1702), against the Mughal army; named after the kingdom of Basoli whose Raja Dharampaul supported the Guru in the battle. The Mughal army was supported by rival kingdom of

Kahlur led by Raja Ajmer Chand. The battle ended when the two sides reached a tactical peace.

- First Battle of Chamkaur (1702)
- First Battle of Anandpur (1704), the Mughal army led first by Saiyad Khan and then by Ramjan Khan;
- Second Battle of Anandpur, The Mughal general was fatally wounded by Sikh soldiers, and the army withdrew. Aurangzeb then sent a larger army with two generals, Wazir Khan and Zaberdest Khan in May 1704, to destroy the Sikh resistance. The approach the Islamic army took in this battle was to lay a protracted siege against Anandpur, from May to December, cutting off all food and other supplies moving in and out, along with repeated battles. Some Sikh men deserted the Guru during Anandpur siege in 1704, and escaped to their homes where their women shamed them and they rejoined the Guru's army and died fighting with him in 1705. Towards the end, the Guru, his family and followers accepted an offer by Aurangzeb of safe passage out of Anandpur. However, as they left Anandpur in two batches, they were attacked, and one of the batches with Mata Gujari and Guru's two sons – Zorawar Singh aged 8 and Fateh Singh aged 5 – were taken captive by the Mughal army. Both his children were executed by burying them alive into a wall. The grandmother Mata Gujari died there as well.
- Battle of Sarsa (1704), against the Mughal army led by general Wazir Khan; the Muslim commander had conveyed Aurangzeb's promise of a safe passage to Guru Gobind Singh and his family in early December. However, when the Guru accepted the

offer and left, Wazir Khan took captives, executed them and pursued the Guru. The retreating troops he was with were repeatedly attacked from behind, with heavy casualties to the Sikhs, particularly while crossing the Sarsa river.

- Battle of Chamkaur (1704) Regarded as one of the most important battles of Sikh history. It was against the Mughal army led by Nahar Khan; the Muslim commander was killed, while on the Sikh side the remaining two elder sons of the Guru – Ajit Singh and Jujhar Singh, along with other Sikh soldiers were killed in this battle.
- Battle of Muktsar (1705), the Guru's army was re-attacked by the Mughal army, being hunted down by general Wazir Khan, in the arid area of Khidrana-ki-Dhab. The Mughals were blocked again, but with many losses of Sikh lives – particularly the famous *Chalis Mukte* (literally, the "forty liberated ones"), and this was the last battle led by Guru Gobind Singh. The place of battle called Khidrana was renamed about a 100 years later by Ranjit Singh to Muktsar (literally, "lake of liberation"), after the term "Mukt" (moksha) of the ancient Indian tradition, in honour of those who gave their lives for the cause of liberation.

Death of family members

Gobind Singh's mother Mata Gujri and his two younger sons were captured by Wazir Khan, the Mughal governor of Sirhind. His youngest sons, aged 5 and 8, were tortured and then executed by burying them alive into a wall after they refused to

convert to Islam, and Mata Gujri collapsed on hearing her grandsons' death, and died shortly after. His two eldest sons, aged 13 and 17, were killed in the Battle of Chamkaur against the Mughal army.

Mughal accounts

The Muslim historians of the Mughal court wrote about Guru Gobind Singh as well as the geopolitics of the times he lived in, and these official Persian accounts were the readily available and the basis of colonial era English-language description of Sikh history.

According to Dhavan, the Persian texts that were composed by Mughal court historians during the lifetime of Guru Gobind Singh were hostile to him, but presented the Mughal perspective.

They believed that the religious Guru tradition of Sikhs had been corrupted by him, through the creation of a military order willing to resist the Imperial army. Dhavan writes that some Persian writers who wrote decades or a century after the death of Guru Gobind Singh evolved from relying entirely on court histories of the Mughals which disparage the Guru, to including stories from the Sikh *gurbilas* text that praise the Guru.

The Mughal accounts suggest that the Muslim commanders viewed the Sikh *panth* as one divided into sects with different loyalties, and after the battle of Anandpur, the Mughals felt that the Guru's forces had become one of the most powerful forces in the Mughal Empire.

Post-War years

After the Second Battle of Anandpur in 1704, the Guru and his remaining soldiers moved and stayed in different spots including hidden in places such as the Machhiwara jungle of southern Panjab.

Some of the various spots in north, west and central India that the Guru lived after 1705, include Hehar with Kirpal Das (maternal uncle), Manuke, Mehdianna, Chakkar, Takhtupura and Madhe and Dina (Malwa (Punjab) region). He stayed with relatives or trusted Sikhs such as the three grandsons of Rai Jodh, a devotee of Guru Har Gobind.

Zafarnama

Guru Gobind Singh saw the war conduct of Aurangzeb and his army against his family and his people as a betrayal of a promise, unethical, unjust and impious. After all of Guru Gobind Singh's children had been killed by the Mughal army and the battle of Muktsar, the Guru wrote a defiant letter in Persian to Aurangzeb, titled *Zafarnama* (literally, "epistle of victory"), a letter which the Sikh tradition considers important towards the end of the 19th century.

The Guru's letter was stern yet conciliatory to Aurangzeb. He indicted the Mughal Emperor and his commanders in spiritual terms, accused them of a lack of morality both in governance and in the conduct of war. The letter predicted that the Mughal Empire would soon end, because it persecutes, is full of abuse, falsehood and immorality. The letter is spiritually rooted in Guru Gobind Singh's beliefs about justice and dignity without

fear. There are two narratives of why the Guru went to Nanded, one is that he was further helping Bahadur Shah suppress the Mahrathas and Bhoi Dynasty leaders or he went there just to preach Sikhism as he had just surprised the rebellion of Kam Bakhsh and the soldiers were tired and decided to camp. The second is the more popular narrative.

Final days

Aurangzeb died in 1707, and immediately a succession struggle began between his sons who attacked each other. The official successor was Bahadur Shah, who invited Guru Gobind Singh with his army to meet him in person in the Deccan region of India, for a reconciliation but Bahadur Shah then delayed any discussions for months.

Wazir Khan, a Muslim army commander and the Nawab of Sarhandh, against whose army the Guru had fought several wars, commissioned two Afghans, Jamshed Khan and Wasil Beg, to follow the Guru's army as it moved for the meeting with Bahadur Shah, and then assassinate the Guru. The two secretly pursued the Guru whose troops were in the Deccan area of India, and entered the camp when the Sikhs had been stationed near river Godavari for months. They gained access to the Guru and Jamshed Khan stabbed him with a fatal wound at Nanded. Some scholars state that the assassin who killed Guru Gobind Singh may not have been sent by Wazir Khan, but was instead sent by the Mughal army that was staying nearby.

According to Senapati's *Sri Gur Sobha*, an early 18th century writer, the fatal wounds of the Guru was one below his heart.

The Guru fought back and killed the assassin, while the assassin's companion was killed by the Sikh guards as he tried to escape. The Guru died of his wounds a few days later on 7 October 1708 His death fuelled a long and bitter war of the Sikhs with the Mughals.

In popular culture

While Sikh Gurus are generally not portrayed on screen due to certain beliefs in Sikhism, a number of Indian films surrounding Guru Gobind Singh's life have been made. These include:

- *Sarbans Dani Guru Gobind Singh*, a 1998 Indian Punjabi-language drama film directed by Ram Maheshwari. The film follows the Guru's life but he is not directly portrayed by an actor.
- *Chaar Sahibzaade*, a 2014 Indian computer-animated film by Harry Baweja. It is based on the sacrifices of the sons of Guru Gobind Singh — Ajit Singh, Jujhar Singh, Jorawar Singh, and Fateh Singh.
- *Chaar Sahibzaade: Rise of Banda Singh Bahadur*, a 2016 Indian computer-animated film by Harry Baweja. It is a sequel to the above film and follows Banda Singh Bahadur's fight against the Mughals under the guidance of Guru Gobind Singh.

Chapter 14

Sambhaji becomes 2nd

Chhatrapati of the Maratha

Empire

Sambhaji Bhosale (Marathi: संभाजी भोसले; 14 May 1657 – 11 March 1689) was the second Chhatrapati of the Maratha Empire, who ruled from 1681 to 1689. He was the eldest son of Shivaji, founder of the Marathas. Sambhaji's rule was largely shaped by the ongoing wars between the Maratha kingdom and Mughal Empire as well as other neighbouring powers such as the Siddis, Mysore and the Portuguese in Goa. In 1689, Sambhaji was captured, tortured and executed by the Mughals. He was succeeded by his brother Rajaram I.

Early life

Sambhaji was born at Purandar fort to Saibai, Shivaji's first wife. His mother died when he was two years old and he was raised by his paternal grandmother Jijabai. At the age of nine, Sambhaji was sent to live with Raja Jai Singh I of Aamer as a political hostage to ensure compliance of the Treaty of Purandar that Shivaji had signed with the Mughals on 11 June 1665. As a result of the treaty, Sambhaji became a Mughal mansabdar. He and his father Shivaji presented themselves at Mughal emperor, Aurangzeb's court at Agra on 12 May 1666. Aurangzeb put both of them under house arrest but they escaped on 22 July 1666. However, the two sides reconciled

and had cordial relations during the period 1666–1670. During the period between 1666 and 1668, Aurangzeb conferred the title of raja on Shivaji. Sambhaji was also restored as a Mughal mansabdar with 5,000 horses. Shivaji at that time sent Sambhaji with general Prataprao Gujar to serve with the Mughal viceroy in Aurangabad, Prince Mu'azzam. Sambhaji was also granted territory in Berar for revenue collection. In this period Shivaji and Sambhaji fought alongside the Mughals against the Sultanate of Bijapur.

Marriage

Sambhaji was married to Jivubai in a marriage of political alliance; per Maratha custom she took the name Yesubai. Jivubai was the daughter of Pilajirao Shirke, who had entered Shivaji's service following the defeat of a powerful deshmukh Rao Rana Suryajirao Surve who was his previous patron. This marriage thus gave Shivaji access to the Konkan coastal belt. Yesubai gave birth to a daughter named Bhavani Bai and then to a son named Shahu.

House arrest and defection to the Mughals

Sambhaji's behaviour, including alleged irresponsibility and addiction to sensual pleasures, led Shivaji to imprison his son at Panhala fort in 1678 to curb his behaviour. Sambhaji escaped from the fort with his wife and defected to the Mughals in December 1678 for a year, but then returned home when he learnt of a plan by Dilir Khan, the Mughal viceroy of Deccan, to arrest him and send him to Delhi. Upon returning home, Sambhaji was unrepentant and was put under surveillance at Panhala.

Accession

When Shivaji died in the first week of April 1680, Sambhaji was still held captive at Panhala fort. At that time, Soyrabai, Shivaji's ambitious widow and Sambhaji's step-mother, along with influential courtiers such as Annaji Datto and other ministers conspired against Sambhaji, to prevent him from succeeding the throne. In a rush, they installed Soyrabai's son, and Sambhaji's half-brother,

Rajaram, then aged ten, on the throne on 21 April 1680. Upon hearing this news, Sambhaji plotted his escape and took possession of the Panhala fort on 27 April after killing the fort commander. On 18 June, he acquired control of Raigad Fort. Sambhaji formally ascended the throne on 20 July 1680. Rajaram, his wife Janki Bai and mother Soyarabai were imprisoned. Soon after their another conspiracy attempt against Sambhaji using prince Akbar, Aurangzeb's fourth son, Soyarabai, her kinsmen from the Shirke family and some of Shivaji's ministers such as Annaji Datto were executed on charges of conspiracy.

Military expeditions and conflicts

Shortly following Sambhaji's accession, he began his military campaigns against neighboring states. Historians have been quick to note the distinction between the more tolerant and chivalrous practices of his father Shivaji, and the more pragmatic and brutal practices of Sambhaji.

Attack on Burhanpur

The **Sacking of Burhanpur (31 January 1681-2 February 1681)** refers to the looting of the wealthy Mughal city Burhanpur in Madhya Pradesh by the Maratha ruler Sambhaji. The Maratha army commanded by Sambhaji and Hambirrao Mohite attacked and plundered the city for three days. The Marathas got a huge loot and returned to Raigad by evading Mughal forces.

Background

Sambhaji ascended to throne after the death of his father Shivaji in 1680. He was crowned on 16 January 1681 at the Raigad Fort. His coronation ceremony was attended by more than 50,000 people. A large amount of money was spent on the function, and Sambhaji wanted to replenish his depleted treasury. The Mughal emperor Aurangzeb had finished his campaign in Rajputana and was preparing for a full-scale invasion of the Deccan Plateau. Sambhaji knew that the Maratha Empire was heading into a sustained conflict against the overwhelmingly larger Mughal Empire. He wanted to fill the Maratha treasury before the arrival of Aurangzeb in Deccan. Sambhaji also wanted to gain a psychological edge over his opponent Aurangzeb by scoring the first victory.

Maratha Plan

Sambhaji called a strategic meeting of his advisors and senior generals at Raigad, just after his coronation. Sambhaji and Maratha generals decided to attack and plunder Burhanpur as

it was an important trading center and a very rich city. The distance between Raigad Fort and Burhanpur was more than 500 kilometres. The city was heavily fortified and guarded by a force of 8,000.

Sambhaji had got the news that Bahadurkhan Kokaltash, the Subedar of Burhanpur was going to Aurangabad for his nephew's wedding with a girl from the royal family of Abul Hasan Qutb Shah. Bahadurkhan took a force 3,000 with him for the wedding. Hence Burhanpur was left with an army of 5,000 under Bahadurkhan's deputy Kakar Khan. Sambhaji decided to further bifurcate the force at Burhanpur by feigning a move to attack Surat, forcing the Mughals at Burhanpur to send reinforcement to Surat, which had been sacked by Shivaji twice before.

Sacking of Burhanpur

Hambirrao Mohite reached the forests near Burhanpur with a 15,000 strong cavalry force. Kakar Khan gathered civilian forces and decided to attack Hambirrao at midnight. As he came out of the city gates, Sambhaji himself attacked from the old trenches with a cavalry force of 4,000. Sambhaji's force routed the ill-prepared Mughal garrison. Sambhaji then left 200-300 soldiers at the main city gate and left for Bahadurpura, the richest suburb of the city. Sambhaji started to loot the houses of the richest merchants which were shown to him by his spies. Hambirrao's force soon joined Sambhaji and the combined Maratha force started looting the city. Hambirrao then sealed the city's entrances to ensure that the word of the attack doesn't spread out. Marathas looted the city consecutively for three days. Marathas earned a loot estimated

to be around 2 crore rupees. The Marathas also captured the city fort and arrested Kakar Khan. Bahadurkhan got the news and immediately left Aurangabad with a large army to save Burhanpur. When Marathas heard this they immediately fled the city, as they were far away from Maratha territory.

Withdrawal of Maratha forces

Sambhaji left Burhanpur and started marching towards Raigad. Bahadurkhan left Aurangabad with a force of around 20,000 to seize the loot back from the Marathas. Sambhaji divided his forces into three divisions.

There were two routes to reach Raigad, a shorter one via Dharangao-Chopda and a longer one via Erandol. Bahadurkhan was waiting for Sambhaji's forces at the first route. Sambhaji's first division under Mulla Kazi Haider disguised as envoys took this route. Bahadurkhan arrested them all but they convinced him that Sambhaji would choose the longer route to avoid his forces. After some time the second division of Maratha force consisting of 3,000 soldiers passed via the same route without any loot. Bahadurkhan did not attack them as he was concerned with securing the loot. Bahadurkhan was convinced after seeing this force that Sambhaji has opted for the longer route and left for Erandol. Three hours after Bahadurkhan had left the first route, the entire remaining Maratha army (Third division) took the loot via the same Dharangaon-Chopda route towards the Maratha stronghold of Salher. And the Marathas reached Raigad shortly thereafter.

Meanwhile, Bahadurkhan had left Aurangabad hastily with a large army leaving only few soldiers in Aurangabad. Seeing this

opportunity a Maratha sardar named Suryaji Jakhde attacked Aurangabad with a force of 7,000 via Paithan. Bahadurkhan immediately rushed to Aurangabad via Fardapur and Suryaji Jakhde had to retreat from the city.

Assassination attempt on Sambhaji

Aurangzeb had stationed a few of his elite horsemen called Ahadi, in every important Mughal city. Their job was to locate and kill the leader of enemy forces in case of an attack. When Sambhaji left Burhanpur for Raigad, five Ahadi horsemen from Burhanpur started to chase the returning Maratha army. Sambhaji went to Vani with a small force to visit Saptashringi temple, and was attacked, but he managed to kill the 5 assassins in the fight.

Mughal Empire

In 1681, Aurangzeb's fourth son Akbar left the Mughal court along with a few Muslim Mansabdar supporters and joined Muslim rebels in the Deccan. Aurangzeb in response moved his court south to Aurangabad and took over command of the Deccan campaign.

The rebels were defeated and Akbar fled south to seek refuge with Sambhaji. Sambhaji's ministers including Annaji Datto, and other ministers took this opportunity and conspired again to enthrone Rajaram again. They signed a treasonable letter against Sambhaji in which they promised to join Akbar, to whom the letter was sent. Akbar gave this letter to Sambhaji. Enraged, Sambhaji executed conspirators on charges of treason.

For five years, Akbar stayed with Sambhaji, hoping that the latter would lend him men and money to strike and seize the Mughal throne for himself. Unfortunately for Sambhaji, giving asylum to Akbar did not bear fruit.

Eventually, Sambhaji helped Akbar flee to Persia. On the other hand, Aurangzeb after coming to Deccan never returned to his capital in the north.

Siege of Ramsej (1682)

Siege of Ramsej (1682-1688) was a series of military confrontations between the Maratha Empire headed by Sambhaji and the Mughal Empire led by Aurangzeb regarding the control of Ramsej Fort in the Nashik region.

Aurangzeb arrived in the Deccan in late 1681 with a strong army to destroy the Maratha Empire and the Deccan Sultanates of Adilshahi and Qutubshahi. He wanted to capture the forts held by the Marathas in Nashik and Baglana region. Hence he decided to begin his Deccan campaign with an attack on Ramsej Fort which is near Nashik.

Before the siege

Shivaji Maharaj's general Moropant Pingle had captured Ramsej in the year 1671-72. Since then, it had been a part of the Maratha Empire. Ramsej was a fort lying in open lands without excessive forest cover. Aurangzeb thought that it would be a good idea to capture an easy fort like Ramsej right at the beginning so as to increase the morale of his troops.

Battles

Ramsej Fort saw the war against the Mughal Empire for six and a half years. The first killedar (fort commander) was Suryaji Jadhav, but after five and a half years he was transferred and a new killedar was appointed as per the rotation of posts policy of the Maratha Empire. In April 1682, Aurangzeb sent Sahabuddin Khan who attacked the fort. Shahbuddin Khan had vowed to capture the fort with his 40,000 army and strong artillery within a few hours. The Marathas did not succumb to this onslaught.

The 600 Maratha soldiers on the fort kept his forces at bay for many months by fierce array of slingshots, lit haystack and huge stones even though they did not have cannons on the fort. Once the Mughal artillery managed to break the fort walls in the evening and they assumed that the fort will be captured easily. But all 600 Marathas on the fort worked for a full night and rebuilt the entire broken section of the wall, much to the despair and awe of the Mughals. Such fierce resistance made the Mughal soldiers believe that the Marathas on the fort knew black magic.

The inability of the Mughal Sardar to capture the fort started frustrating Aurangzeb. He raised a wooden platform to storm the fort. Shivaji and his son Sambhaji had a policy of keeping enough ammunition even on the forts having no cannons or guns. Ramshej was no exception and even though it did not have cannons it had sufficient ammunition. The fort commander had an idea and utilised amply available animal skin and wood on the fort to make wooden cannons. Coupled with the ammunition already present on the fort, these wooden

cannons started inflicting heavy losses on the Mughal Army. The retaliation from the Marathas was so strong that he left the responsibility to Bahadur Khan Kokaltash and went to Junnar. Bahadur Khan Kokaltash also tried to capture the fort by fooling Marathas into believing that the Mughals were preparing for a full fledged frontal assault. While his real plan was send 200 of his best troops from the rear side of the fort by climbing the steep cliff. The Maratha commander was aware of the plan and allowed these 200 soldiers to climb the rope. Once they had climbed up the rope, he cut the rope as a result of which 200 of the best Mughal soldiers fell and died in the valley. Bahadur Khan Kokaltash was distraught and found that Marathas were receiving secret supplies from the nearby forts. He carefully blocked all the paths to nearby Maratha forts. There was dire shortage of food on the fort. Seeing this situation, Maratha King Sambhaji acted quickly by sending his sardars Rupaji Bhosale and Manaji More with an 8,000 strong army and supplies.

The two forces clashed at Ganeshgaon. They tried to break through the Mughal line but were unable to supply the fort. Rupaji Bhosale was wounded in the battle. Sambhaji was in great worry that his fiercely brave warriors were fighting without food. One day, due to severe bad weather Bahadur Khan Kokaltash relaxed his encirclement for one day enabling Rupaji Bhosale and Manaji More to supply the fort with supplies enough for 6 more months. Bahadur Khan Kokaltash then tried to win the fort with the help of a 'mantrik' as he believed that the Marathas had ghosts under their control. The Marathas again fooled him as the mantrik was himself a Maratha soldier in disguise who led the Mughal Army in a deadly ambush of the Marathas. Bahadur Khan Kokaltash and

Mughals fled the deadly ambush and several Mughals were killed in this surprise attack. Bahadur Khan Kokaltash was also unable to siege the fort, finally, he burnt the wooden platform and left the battle. The frustrated Aurangzeb then sent Kasim Khan Kirmani to lead the battle and Kasim Khan finally decided to lead the 36,500 strong Mughal soldiers right into the fort with an all-out assault. So, the Mughal soldiers finally stormed Ramsej Fort and killed many Maratha soldiers. However, many of the Marathas escaped capture or death by using a rope which had been set by Rupaji Bhosale from the back-windows of the fort. Thus, many Marathas managed to escape before the Mughals finally took control of the fort. Finally, the Mughals hoisted their imperial flag atop the fort and the fort was finally taken after a long, hard, and tiring 6 years.

Mughal invasions of Konkan (1684)

Mughal invasion of Konkan (1684) was a part of the Deccan wars. It was a campaign launched by Mughal Emperor Aurangzeb to capture the Konkan region from the Maratha Empire under Sambhaji. The Mughal forces were led by Mu'azzam and Shahbuddin Khan. The harsh climate and the Maratha guerrilla strategy forced the numerically strong Mughal army into a slow retreat. The Mughal army suffered great losses in this unsuccessful campaign.

Background

Aurangzeb tried attacking the Maratha Empire from all directions. He intended to use the Mughal numerical

superiority to his advantage. Sambhaji had prepared well for the invasions and the Maratha forces promptly engaged the numerically strong Mughal army in several small battles using guerrilla warfare tactics. However, Sambhaji and his generals attacked and Defeated the Mughal generals whenever they got an opportunity to lure the Mughal generals into decisive battles in the Maratha stronghold territories. Sambhaji had devised a strategy of minimising the losses on his side. If there used to be an opportunity then the Maratha army attacked decisively if the Mughals were too strong in numbers then the Marathas used to retreat. This proved to be a very effective strategy as Aurangzeb's generals were not able capture the Maratha territories for three years continuously. He then decided to attack the Maratha capital Raigad Fort directly from the north and south. He made a pincer attempt to surround the Maratha Capital that led to Mughal invasions of Konkan (1684).

Preparations

In late 1683, Sambhaji thrashed and put pressure on Portuguese of Goa in Sambhaji's invasion of Goa (1683). He almost captured Goa and the Viceroy of Goa asked Aurangzeb for immediate help in late 1683. At this same time Aurangzeb had devised a grand pincer attempt to attack the Maratha Capital Raigad Fort from the North and the South. He sent his general Shahbuddin Khan to attack Raigad via North Konkan. The other Mughal flank was led by Prince Muazzam with a 1,00,000 strong force. His army consisted of 40,000 horsemen, 60,000 foot, 1,900 elephants and 2,000 camels. Prince Muazzam (shah alam) was to win the South Konkan, Ramdara

and other territories of Maratha's. Muazzam was provided with a huge army, Brave and famous sardars like Atishkhan (artillery inspector), Latifshah, Sarfarzkhan, Ikhlas Khan, Nagoji (he knew the territory very well). At the start Muazzam had a 45000 force under his command. Hasan ali Khan who was at bank of river Bhima was ordered to join forces with Muazzam. There were short battles between Maratha forces and leading forces of the Mughal army. The Mughals lost and ran away. Then Mughal force attacked Sampgad (fort of Sampgaon) and they seized the fort, their two-three famous sardars were injured.

Both Sambhaji and viceroy had information that Mughal prince Muazzam is coming to the aid of Portuguese with a 1,00,000 strong force. Sambhaji decided make use of his army against the Portuguese before the Mughal army could reach South Konkan. Sambhaji stormed the colony taking its forts. On 11 December 1683, Sambhaji's army attacked Salsette and Bardez. Sambhaji had 6 thousand cavalry and 8-10 thousand infantry with him. Marathas plundered Bardesh and town of Madgaon. The Portuguese successfully defended only Aguada, Reis-Magos, Raitur and Murgao forts against the onslaught of Marathas. All the other forts were captured by the Marathas. French factor of Surat Francois Martin has described the poor condition of the Portuguese, he said the viceroy was completely dependent on Mughal aid now.

After having captured Salsette and Bardesh (Bardez) the Marathas were exerting to take the island of Goa as well. The viceroy feared if the things remain unchanged, Sambhaji would soon conquer the island of Goa. He went to the body of St. Francis Xavier, lying in the Bom Jesus church in old Goa, and

placed his sceptre on the dead saint's hand and prayed for his grace to avert the Maratha threat. When Sambhaji learnt of Muazzam's approach from Ramghat which is just 30 miles from Goa, he withdrew all his forces to Raigad on 2 January 1684. Sambhaji didn't want to get trapped between Portuguese and Mughal armies, hence he decided to adopt a defensive strategy. Orleans said that "Sambhaji didn't consider himself strong enough to resist such huge number and thought of securing safety by a masterly retreat which he affected so cleverly that he retired to his fastness before mogul could engage him". Sambhaji very quickly and cleverly retreated home before Mughals could attack him. After returning home Sambhaji had an idea of the huge force of Muazzam, hence to face his large army Sambhaji started to increase strength of his army.

Aurangzeb had also sent Shahbuddin Khan to attack Raigad via North Konkan.

Events in the campaign

On 28th Dec, 1683 Muazzam burned down the towns of Kudal and Bande. On 15th Jan, 1684 he burned down Dicholi, forces of Muazzam destroyed temples, looted the port of Vengurla. The Mughal forces faced severe food shortage, his soldiers were starving, hence he ordered Khairatkhan and Yakutkhan of Surat to send him food supplies. Muazzam asked for permission to pass his ships carrying food which was granted by Portuguese. The Portuguese sent a lawyer to Muzzam requesting Alam not to retreat from Konkan and keep fighting against Sambhaji, Portuguese who had lost more than 20 lakh rupees due to war with Maratha. Still he was demanding this same amount and 600 horses and the Konkan territory from

Banda to Mirjan. However, no such deal took place in reality because the ships carrying food supplies sent to Muazzam did not reach Goa because, different Maratha sea-fort commanders attacked and captured them when they received information about these ships. Only a few ships escaped but they did not carry enough food supplies.

Muazzam was ordered to return from Konkan. Muazzam decided to leave Konkan before rainy season. On their way back, the Mughal army suffered much (while going through Ramghat) due to scarcity of food, constant attacks of Marathas, and diseases. When Muazzam crossed the Ramghat, he was left with little cavalry, the Marathas were constantly attacking him from all sides using guerilla tactics. Mughal sardar Bahadur Khan met Muazzam and provided him with equipment and force. In April–May of 1684 Muazzam stayed at shakes/sheks village near Bijapur, in the month of June he reached at Bank of river Bhima where he had battle with 5000 Maratha forces and he was injured in that battle. The expedition of Konkan by Muazzam was big failure as the Mughals lost 60,000 soldiers, hundreds of camels, artillery pieces, lakhs of rupees, for virtually no success.

After the 1684 monsoon, Aurangzeb's other general Shahbuddin Khan directly attacked the Maratha capital, Raigad. Maratha commanders successfully defended Raigad. Aurangzeb sent Khan Jehan to help, but Hambirrao Mohite, commander-in-chief of the Maratha army, defeated him in a fierce battle at Patadi. The second division of the Maratha army attacked Shahbuddin Khan at Pachad, inflicting heavy losses on the Mughal army.

Aftermath and consequences

The campaign had various political and military consequences.

Military consequences

- Aurangzeb had sent his son and other great nobles on this invasion. The politics of this invasion lasted from 20 August 1683 to 24 May 1684. There were few incidents of actual fighting. At the end of the battle, the situation remained the same. Only the main road between Nizampur and Ramghat to Vengurla was destroyed. By this time the crops had been removed. There was no question of looting as there was no other place in Pethe except Sampagava. The dew did not cause much damage to the village even before the invasion.

The effects of this invasion on politics were:

- The Portuguese who were inclined towards the Mughals by Sambhaji Raja's invasion were annoyed by the plunder of Bardesh by the people of Shah Alam and the destruction of the Mughal Armory caravan and the looting . He insisted on concluding a pact with Sambhaji. The Mughals lost a friend as it was their interest to depend on Sambhaji.
- Seeing the misery of the Portuguese and considering the struggle of the Mughal emperor, it was in their interest to hold on to Sambhaji. Also, the arson and looting of Sambhaji Raja in the region near Mumbai was stopped.

- Taking advantage of the animosity between the Portuguese and the Arabs, Sambhaji Raja befriended the Arabs, and with the support of Arabs Sambhaji Raja's navy became stronger.
- The Adilshahi king was persuaded to side Sambhaji was able to make a pact with them. Hence an alliance of Adilshahi-Marathas-Qutbshahi was formed.

The mughal ships suffered heavy losses only for the transportation of grain. Much of the grain supply fell into the hands of Sambhaji and some sank in the sea. So Shah Alam had to return and there was a famine in Surat. In summary, the Mughals were defeated even though they marched with a force of one lakh and ran hundreds of miles without encountering a real enemy.

Siege of Janjira (1682)

Siege of Janjira (1682) was a military conflict and a part of the Mughal-Maratha wars. It was fought between the Maratha Empire led by Sambhaji and Siddis of Janjira, allies of the Mughal Empire. Maratha emperor Sambhaji personally besieged the fort of Murud-Janjira in 1682 to stop Siddi's intrusions into Maratha Territories and to capture the strategically important fort of Janjira.

Background

Mughal emperor Aurangzeb had arrived in the Deccan to conquer the Deccan Plateau in 1681. His first goal was to

conquer the newly established Maratha Empire in Maharashtra. Aurangzeb wanted to encircle the Maratha Empire from all sides.

He ordered his allies and enemies of Maratha Empire such as Siddis of Janjira, Wodeyars of Mysore and Portuguese of Goa to attack the Maratha Empire. The Siddis of Janjira responded and started plundering Maratha countryside from Pen to Roha. Siddis took many villagers as slaves and they were sold in the slave market of Mumbai. Siddis destroyed the crops, pulverized the region and raped women in these villages.

The Siddis defeated and killed 80 Maratha soldiers in a battle at Underi. In addition Chattrapati Sambhaji Maharaj knew the strategic importance of Janjira, he had an ambition to capture it. Hence, Chattrapati Sambhaji Maharaj decided to capture Janjira personally.

Plan of Marathas

Chattrapati Sambhaji Maharaj had planned to win Janjira by ruse, he had sent a party in early 1681 under the leadership of senior Maratha General Kondaji Farzand under the pretext of a fake fight with Chattrapati Sambhaji Maharaj. Kondaji and his men told Siddi about their fight with Chattrapati Sambhaji Maharaj and asked for a post in his army. Siddi Khairiyat was happy at the defection of Kondaji at his side. The Siddi brothers made Kondaji a sardar in their army. But actually Chattrapati Sambhaji Maharaj had sent Kondaji and his men to light the ammunition storage on the fort in order to capture the fort.

Siege of Janjira

Chattrapati Sambhaji Maharaj personally attacked Janjira in 1682. He had a 20,000 strong army, 300 ships of the Maratha navy and Maratha artillery assisting him. Maratha admirals Mainak Bhandari, Dariya Sarang and Daulat Khan were commanding the navy. Arab admiral Jange Khan was also helping the Marathas. Siddi forces in the Maratha territories retreated to Janjira fort after seeing such a large army. Chattrapati Sambhaji Maharaj recaptured the villages surrounding Janjira.

Chattrapati Sambhaji Maharaj then launched a fierce attack on Janjira. Maratha artillery started to damage the fort walls. The Siddis were also responding strongly with their artillery.

Meanwhile, on the Janjira fort, Kondaji and his men were looking for an opportunity to light the ammunition storage on the fort so as to allow Chattrapati Sambhaji Maharaj to attack the fort using the ensuing panic on the fort.

300 ships of the Maratha navy were trying to attack the fort but the strong artillery of Siddis somehow managed to defend the fort. Both sides had suffered great losses and nobody was able to gain an upper hand. Chattrapati Sambhaji Maharaj had maintained a constant pressure on Janjira and his artillery managed to inflict heavy damage to the fort walls. The siege continued for thirty days. Maratha Navy had blockaded Janjira from three sides cutting off any supplies to the fort. Maratha forces started constructing a bridge from shoreline to the fort. The bridge had started to take shape. Siddis were caught in a dire situation and were battling a severe food shortage. The

Siddis realised that if the same situation continues for a few days then Chattrapati Sambhaji Maharaj will capture the fort in a matter of 4–5 days. Hence they pleaded to Aurangzeb for help.

Aurangzeb was well aware of the strategic importance of Janjira. He immediately sent his General Husain Ali Khan to destroy Kalyan and Bhiwandi regions with a 35,000 strong force to divert Chattrapati Sambhaji Maharaj's attack on Janjira. Husain Ali Khan destroyed Kalyan and Bhiwandi was threatening to attack Raigad, the Maratha Capital. Chattrapati Sambhaji Maharaj had almost captured Janjira but he was forced to retreat from Janjira to check Husain Ali Khan's advance. In absence of Chattrapati Sambhaji Maharaj his naval commander Dadaji Raghunath Deshpande of Mahad took control of the siege. Chattrapati Sambhaji Maharaj later on defeated and pushed back Husain Ali Khan to Ahmadnagar but Janjira was saved due to his advance on Kalyan-Bhiwandi. Chattrapati Sambhaji Maharaj was unable to capture the Janjira fort. Nevertheless, he was able to inflict heavy damage to fort. It was an important strategic victory for the Marathas as the Siddis stopped their activities in the Maratha territories and never ventured against the Marathas in Chattrapati Sambhaji Maharaj's reign.

Aftermath

Siddis had suffered great losses in the siege. They got to know about the superior strength of the Marathas under Chattrapati Sambhaji Maharaj. They decided not to venture out against the Marathas. In the next few years Aurangzeb repeatedly pleaded

them to open a campaign against the Marathas but the Siddis were not ready to fight against the Marathas.

Maratha Invasion of Goa (1683)

Maratha Invasion of Goa (1683) or **Sambhaji's Invasion of Goa** refers to the Maratha invasion of Portuguese controlled Goa and the Konkan region. The battles were fought between the Maratha Empire and Portuguese India. The conflicts between the two powers were ongoing in the region of Northern Konkan in 1682-1683. The Portuguese viceroy Francisco de Távora attacked the Maratha controlled Ponda Fort in late 1683. The Maratha King Sambhaji arrived with reinforcements and tried to press on the advantage of the victory at Ponda. He stormed the colony of Goa, Marathas captured many forts in the colony of Goa. The Maratha army was preemptively mobilized for this event. The Portuguese situation became dire. Sambhaji stayed in the region for over a month, his forces also pillaged Salcete and Bardez region. Sambhaji came very close to capturing the City of Old Goa, but his forces retreated from Goa and the Konkan on 2 January 1684 to avoid the large Mughal army under prince Muazzam (later Bahadur Shah I)

Background

The Portuguese Empire was a powerful naval empire in the 17th century. They had established several enclaves on the west coast of India. The Portuguese territories of Daman, Chaul, Bacaim, Goa and several others, bordered the Maratha Empire. The Marathas, under Shivaji had maintained relatively good relations with the Portuguese. His successor, Sambhaji

wanted to checkup the Portuguese by constructing forts over the strategically located regions, one being Anjediva Island off the coast of modern-day Karwar, and another on Parsik Hill in modern-day Navi Mumbai. The Portuguese, alarmed at the mobilization of the Maratha naval and military presence in the regions attempted to stop the construction of the forts in 1683. In August 1683, the Portuguese allowed the Mughal army to pass through their northern territories against the Marathas. When Sambhaji received information about Mughal-Portuguese cooperation. He adopted an aggressive strategy by attacking the villages of Chaul, Bacaim and Daman. The Marathas then plundered Portuguese controlled villages in Dahanu, Asheri and Bacaim. In response the Portuguese arrested the Maratha envoy Yesaji Gambhir. Sambhaji's Peshwa Nilopant Pingle waged aggressive war against the Portuguese. He devastated, plundered and captured 40 miles of Portuguese territory including the villages of Chembur, Talode, Kolve, Mahim, Dantore, Sargaon. The Portuguese retaliated by arresting Maratha merchant ships. They also attacked the newly built fort on Parsik Hill. All these events took place in April–May 1683. The Marathas also besieged Revdanda fort and plundered its village in July 1683. The Portuguese Viceroy Francisco de Távora, wanted the capture of Sambhaji. Desai Bhahmins of Sawantwadi sided with the Portuguese in this conflict, as they lost most of their political privileges under the Maratha rule.

Battle of Ponda Fort

The Portuguese viceroy marched towards the Fortress of Ponda, with 3,700 soldiers. Viceroy camped at the border village of Agaçaim on 27 October 1683. They crossed the river and

reached the villages west of Ponda on 7th November. Veteran Maratha general Yesaji Kank and his son Krishnaji were stationed at Ponda with a force of 600 soldiers. The Marathas resisted the initial Portuguese infantry charges. In one of these skirmishes Krishnaji Kank was wounded heavily, he died a few days later. However The Portuguese heavy bombardment managed to broke through the walls of the fort, severely damaging it.

By 9th November Maratha reinforcements, which included Sambhaji himself, arrived from Rajapur to rescue the fort. He had 800 cavalry and 2,000 infantry with him. Viceroy thought that Sambhaji will attack him from the rear and cut his line of communication with Goa. On 10 November, he called for a general retreat towards the Durbhat port. The Marathas routed the retreating Portuguese by attacking them from a hill near creek. The viceroy was wounded during this skirmish. On 12 November most of the Portuguese army reached Goa. This victory of Sambhaji has been praised by the Portuguese and they described Sambhaji as a war like prince.

Invasion of Goa

In the North the Peshwa kept pressure on Revdanda. The Marathas also captured some territory around Bacaim and Daman. The viceroy's assumed that Sambhaji would quit the heavily damaged Ponda and leave, to the inland Panhala Fort.

On 24 November 1683 at night, when the tide was low, Sambhaji's full force attacked the unsuspecting fort and village on Santo Estêvão island. They captured the fort and plundered its village. A battalion of 200 men marched from mainland Goa

in order to recapture the island. Seeing the size of the Maratha army, and the devastation caused by them, the battalion retreated to the capital City of Goa.

After the fall of Santo Estêvão, and arrival of the retreating army, the Portuguese broke the bunds of rice fields on the outskirts of the City of Goa. This inundated the fields with river water, thus in effect, increasing the width of the river. Sambhaji had intended to attack Goa on this occasion, but was prevented by rising tide. The Marathas later retreated from the island due to the probability of a Portuguese naval attack.

News reached both Sambhaji and the Viceroy, that a Mughal prince, Muazzam, had entered into Maratha territory with a 100,000 strong force. The Mughals took advantage of Sambhaji's war with the Portuguese as a distraction. Sambhaji tried to bribe Muazzam, in order to use his army against the Portuguese before the they could reach South Konkan. With this failing, Sambhaji continued storming the northern parts of the colony, attacking poorly defended villages. By December 1683, the Maratha army had been reinforced and totalled to 6,000 cavalry and 8,000 - 10,000 infantry units. They attacked the regions of Salcete and Bardez and plundered town of Margão. The Portuguese successfully defended the inner territories of Ilhas de Goa and Morumugão from the onslaught of Marathas. All the other villages and forts were captured by the Marathas. French factor of Surat Francois Martin has described the poor condition of the Portuguese, he said the viceroy was completely dependent on Mughal aid now. After having laying waste to the outer districts of Salcete and Bardez the Marathas and had started closing in to the Islands of Goa. The viceroy was concerned that if the things remain

unchanged, Sambhaji would soon capture the island of Goa. During this time, Muazzam was pillaging through the Maratha territory, as he made his approach towards Sambhaji. When Sambhaji learnt of Muazzam's arrival to Ramghat, he withdrew all his forces to Raigad on 2 January 1684.

It is believed that the viceroy went to the body of St. Francis Xavier, in the Bom Jesus church in the City of Goa, and placed his scepter on the dead saint's hand and prayed for his grace to avert the Maratha threat. The belief that St. Xavier had saved the Portuguese led to the celebration of this occasion annually in Goa.

Aftermath

Sambhaji wanted peace with the Portuguese, as he was unable to fight a war on two fronts. He sent Prince Akbar and Kavi Kalash to negotiate with the Portuguese. After long negotiations final treaty was approved at Mardangad, between 25 January and 4 February.

Due to the arrival of Portuguese reinforcements in Goa and the Konkan, the Marathas realized that they were not going to be able to continue their conquest against the Portuguese, or keep any of their territories. The Marathas retreated from all their new possessions, in order to concentrate their forces against the Mughals. The campaign was a reality check for Portuguese aspirations in the Konkan. On 12 January 1684, the viceroy called a meeting of the state council to shift the capital Goa to Mormugao fortress further West. This proposal was rejected, and the Capital of Goa continued to be the City of Goa. The viceroy did not expect hostile actions from the Marathas, until

he met Sambhaji on the battlefield. The envoy of Akbar had told viceroy that Sambhaji's legions were full of cowardly mercenaries, as they practiced guerilla warfare. The Portuguese were not expecting a professional Maratha Army with a sophisticated military organization to attack them. In spite of the fact that Goa was well fortified and the Portuguese had a fine navy. The conflicts between the two powers continued in the following years, as Marathas continued raiding the borders. However the Portuguese did not make any significant campaigns against the Marathas.

Maratha-Mysore War (1682)

Maratha-Mysore War (1682) was a series of battles fought between the Maratha Empire and the Kingdom of Mysore in Southern India. Both powers were trying gain supremacy in Southern India which led to this conflict. The Maratha forces were led by Sambhaji and the Mysore forces were led by Chikka Devaraja. Initially, the Mysoreans had an upper hand in the conflict, the Marathas subsequently turned the tide and emerged victorious in this war.

Background

Sambhaji's grandfather Shahaji had conquered territories in the states of Karnatka. Mohammed Adil Shah, Sultan of Bijapur granted him the Jagir of Bangalore. This was the entry of the Marathas in the Southern India. Shivaji had established Maratha territories in the Southern India in his two-year-long campaign of 1676–78. The Maratha Empire and the Kingdom Mysore were the main contenders to dominate the region. The

relationship between the two kingdoms was hostile. Marathas attacked Srirangapatna in 1681, but they were defeated. The Maratha Sardar Harji Raje Mahadik also defeated the Mysore general Kumaraiya. Both forces had tried to subdue each other resulting in a stalemate. Sambhaji also tried to form a Deccan alliance against the Mughal Emperor Aurangzeb. Chikkadevaraya allied himself with Aurangzeb and executed the Maratha generals Dadaji Kakade, Jaitaji Katkar and Santaji Nimbalkar. This enraged Sambhaji and he attacked the Kingdom of Mysore in June 1682 with his allies Qutb Shahi dynasty and the Nayakas of Hukkeri. Allied forces reached Banavar in June 1682.

Battle of Banavar

To counter the allied army at Banavar, Chikkadevaraya left Mysore with his strong contingent of 15,000 expert archers. He wanted to attack before the allies settled in the region. Both sides prepared for the battle. And the battle began with small skirmishes.

Soon, Chikkadevaraya realised that the allied forces did not have archers. He arranged his archers in a semicircular formation and started showering arrows on the allied army. The Marathas did not expect this and the arrows started mounting casualties in the allied army. Maratha commanders tried but were unable to stop the rout. Some more reinforcements joined the Marathas during the battle, but they suffered heavy casualties in the battle. The Mysore archers took a break for dinner in the night. Sambhaji decided to retreat to avoid more casualties and he retreated towards Thanjavur.

Battle of Trichinopoly

Sambhaji rested near Thanjavur for 20 days. He received more reinforcements from Hukkeri and Golconda. His uncle Ekoji I also joined forces with him.

Sambhaji had realised the strength of Mysore forces near their heartland. He decided to draw them away from their stronghold to flat plains near Madurai. He decided to attack and besiege the city of Tiruchirapalli.

The weakened Nayaka of Madurai, Chokkanatha Nayak lived on the fort. He was a vassal of the Kingdom of Mysore. Still, the city had strong defences and a formidable Mysore garrison in the city and on the fort.

Sambhaji wanted to negate the superiority of Mysore archers. During their rest time Sambhaji ordered all the cobblers from neighbouring villages and made leather arrow-proof jackets for his entire army. These leather jackets were coated with a layer of oil to avoid arrows from getting stuck in the jackets. Sambhaji also collected the abundantly available war elephants from the surrounding region. He ordered all the boatmen from the nearby villages to assemble with his army. 300 archers of the Maratha army were prepared to fire lit arrows during the attack.

Tiruchirapalli lied on the opposite bank of the Kaveri river. At the dawn, the Maratha forces crossed the river using the boats collected from nearby villages. The sudden attack of the Marathas surprised the Mysore defenders, they started showering arrows on the Maratha Army. The Maratha leather

jackets provided effective protection and negated arrows from the Mysore bowmen. Elephants broke through the main doors in the meanwhile and fierce battle ensued on the streets of Tiruchirappalli. Marathas captured the city by the evening but the Tiruchirapalli Rock Fort was still controlled by the Mysore army.

Meanwhile Chokkanatha Nayak died on the fort. Sambhaji with a force of 10,000 laid siege to the fort after 10 days. The Marathas again adopted similar tactics to negate Mysore archers. The Maratha archers accurately struck lit arrows on the ammunitions depot within the fort resulting in a huge explosion, and collapse of the wall. The Marathas soon entered and captured the fort. The Marathas sacked Tiruchirapalli.

Historian Sadashiv Shivde has mentioned that, this victory was a success point of Sambhaji's military intelligence.

Aftermath

The defeat at Trichinopoly (Tiruchirappalli) dealt a severe blow to Chikkadevaraya. Several of his allies joined Sambhaji. Sambhaji captured several fortresses in the northern provinces of Madurai. He also held all the province of Dharmapuri and other neighbouring territories. Chikkadevaraya entered negotiations with Sambhaji and brought an end to the war by paying the tribute. According to Maratha sources a treaty was signed at Srirangapatna in which he paid 1 Crore Honas as a war tribute to Sambhaji. However this was a temporary surrender and the conflicts continued in the following years. The Jesuit letter of 1682 describes the precarious position of Chikka Devaraja, 'The power of the king of Mysore begins to

grow weak because, violently attacked in his own dominions by the troops of Sambhaji, he cannot sustain and reinforce the armies he had sent to those countries.

Capture and execution

- The 1687 Battle of Wai saw the Maratha forces badly weakened by the Mughals. The key Maratha commander Hambirao Mohite was killed and troops began to desert the Maratha armies. Sambhaji's positions were spied upon by his own relations, the Shirke family, who had defected to the Mughals. Sambhaji and 25 of his advisors were captured by the Mughal forces of Muqarrab Khan in a skirmish at Sangameshwar in February 1689.

Accounts of Sambhaji's confrontation with the Mughal ruler and following torture, execution and disposal of his body, vary widely depending on the source, though generally all agree that he was tortured and executed on the emperor's orders.

The captured Sambhaji and Kavi Kalash were taken to Bahadurgad in present-day Ahmednagar district, where Aurangzeb humiliated them by parading them wearing clown's clothes and they were subjected to insults by Mughal soldiers. Accounts vary as to the reasons for what came next: Mughal accounts state that Sambhaji was asked to surrender his forts, treasures and names of Mughal collaborators with the Marathas and that he sealed his fate by insulting both the emperor and the Islamic prophet Muhammad during interrogation and was executed for having killed Muslims. The ulema of the Mughal Empire sentenced Sambhaji to death for

the atrocities his troops perpetrated against Muslims in Burhanpur, including plunder, killing, rape, and torture.

Maratha accounts instead state that he was ordered to bow before Aurangzeb and convert to Islam and it was his refusal to do so, by saying that he would accept Islam on the day the emperor presented him his daughter's hand, that led to his death. By doing so he earned the title of *Dharmaveer* ("protector of dharma"). Aurangzeb ordered Sambhaji and Kavi Kalash to be tortured to death; the process took over a fortnight and included plucking out their eyes and tongue, pulling out their nails and removing their skin. Sambhaji was finally killed on 11 March 1689, reportedly by tearing him apart from the front and back with wagh nakhe (metal "tiger claws") and beheading with an axe at Tulapur on the banks of the Bhima river near Pune.

Other accounts state that Sambhaji challenged Aurangzeb in open court and refused to convert to Islam. Dennis Kincaid writes, "He (Sambhaji) was ordered by the Emperor to embrace Islam. He refused and was made to run the gauntlet of the whole Imperial army. Tattered and bleeding he was brought before the Emperor and repeated his refusal. His tongue was torn and again the question was put. He called for writing material and wrote 'Not even if the emperor bribed me with his daughter!' So then he was put to death by torture".

Some accounts state that Sambhaji's body was cut into pieces and thrown into the river or that the body or portions were recaptured and cremated at the confluence of rivers at Tulapur. Other accounts state that Sambhaji's remains were fed to the dogs.

Governance

Sambhaji inherited the governance system created by Shivaji. He continued with most of his father's policies. The administration of the state was managed by Sambhaji with the help of Chandogamatya and the council of eight ministers. According to P.S.Joshi Sambhaji was a good administrator who gave impartial justice to his subjects.

Measures against drought

Maharashtra witnessed severe drought during the reign of Sambhaji (1684–88). Sambhaji had to take several administrative measures to tackle the situation. Sambhaji continued Shivaji's policies by helping poor farmers. Shankar Narayan Joshi has stated that his approach against famine was very constructive and he provided solutions to many complicated problems. His policies of water storage, irrigation and developing crop patterns show about his progressive policies.

Sambhaji provided grain seeds, exemptions in taxes, oxen for agricultural work and agricultural tools to the farmers in the drought situation. All these measures were implemented sincerely during the drought period.

Encouragement to agricultural activities

Sambhaji encouraged the agricultural activity in the Maratha state. Agriculture was the backbone of the rural Maratha economy. He encouraged people to cultivate more and more land. The government of Sambhaji gave promises of safety to

the Marathas who gained independence from the Mughals and asked them to carry out their previous work of cultivation in their territories. It also called back the people who had absconded because of their inability to pay taxes and asked them carry out their previous work of cultivation.

Sambhaji in his letter of 3 June 1684 addressed to Hari Shivdev (Subhedar and Karkun of Tarf Chaul), his Peshwa Nilkantha Moreshwar directed him to bring the agricultural land of the villages confiscated by the government under cultivation which otherwise would have remained uncultivated. He also asked Hari Shivdev to distribute fifty khandis of grain which were being sent to him from Sagargad among the cultivators.

Sambhaji tried to increase the income (revenue) from the agricultural activities. He also made efforts to cultivate more wasted or barren lands.

Religious policy

P. S. Joshi states that Sambhaji, his ministers and officers took interest in supporting the cultural and religious activity in the state. They honoured and encouraged learning by granting land, grains and money to scholars.

Literary contributions

Sambhaji was sophisticated, educated and well-versed in a few languages other than Marathi. Keshav Pandit was employed for Sambhaji's education. Keshav Pandit, alias Keshav Bhatta of Shringarpur, was an erudite scholar in the Nitishastra and

Sanskrit language and literature. He seems to have deeper knowledge of the different forms of Sanskrit literature; Hindu jurisprudence and the Puranas. He also seems to have made Sambhaji familiar with the famous works of different sciences and music written by ancient scholars in the Sanskrit language.

There are several books by Sambhaji. The most notable is *Budhbhushanam* which is in Sanskrit and three other known books *Nayikabhed*, *Saatsatak*, *Nakhshikha* are in Hindi language. In *Budhbhushanam*, Sambhaji wrote poetry on politics. In the book Sambhaji writes about dos and don'ts for a king and discusses military tactics. The first few *shlokas* are praises for Shahaji (his grandfather) and his father Shivaji. In *Budhbhushan* Sambhaji considers Shivaji to be the incarnation that saved the earth and restored righteousness.

Innovations

Sambhaji is used to have used many innovations during his campaigns, one such innovation was when he made jackets from leather for his soldiers to ensure protection from lethal arrows fired by the Mysore army during his campaign against Mysore, it was highly successful as after the initial defeat of the Maratha army due to the poisonous arrows, the Maratha army was able to negate the arrows and achieved victory by using these leather jackets.

He also had an idea of building a causeway in the sea from Rajapuri to the gate of Janjira for defeating the siddis of Janjira, it is said that he had even built a causeway of 800

meters but he could not proceed further due to Mughal invasion of Hasan Ali Khan on Kalyan-Bhiwandi.

Succession

The Maratha Kingdom was put into disarray by Sambhaji's death and his younger half-brother Rajaram I assumed the throne. Rajaram shifted the Maratha capital far south to Jinji, while Maratha guerrilla fighters under Santaji Ghorpade and Dhanaji Jadhav continued to harass the Mughal army. A few days after Sambhaji's death, the capital Raigad Fort fell to the Mughals. Sambhaji's widow, Yesubai, son, Shahu and Shivaji's widow, Sakvarbai were captured; Sakvarbai died in Mughal captivity. Shahu, who was seven years of age when captured, remained prisoner of the Mughals for 18 years from February 1689 until Mughal Emperor Aurangzeb's death in 1707. Shahu was then set free by Emperor Muhammad Azam Shah, son of Aurangzeb.

After his release Shahu had to fight a brief succession war with his aunt Tarabai, Rajaram's widow who claimed the throne for her own son, Shivaji II. The Mughals kept Yesubai captive to ensure that Shahu adhered to the terms of his release. She was released in 1719 when Marathas became strong enough under Shahu and Peshwa Balaji Vishwanath.

In popular culture

Films and television shows based on Sambhaji's life have been produced in India. These include:

- *Chhatrapati Sambhaji* (1925) by Narayanrao D. Sarpotdar
- *Chhatrapati Sambhaji* (1934) by Parshwanath Yeshwant Altekar
- *Swarajya Rakshak Sambhaji* – TV Series (2017–2020).

Maratha Empire

The **Maratha Empire** or the **Maratha Confederacy** was a power that dominated a large portion of the Indian subcontinent in the 18th century. The empire formally existed from 1674 with the coronation of Shivaji as the Chhatrapati and ended in 1818 with the defeat of *Peshwa* Bajirao II at the hands of the British East India Company. The Marathas are credited to a large extent for ending Mughal Rule over most of the Indian subcontinent.

The Marathas were a Marathi-speaking warrior group from the western Deccan Plateau (present-day Maharashtra) who rose to prominence by establishing a Hindavi Swarajya (meaning "self-rule of Native Hindu/Indian people"). The Marathas became prominent in the 17th century under the leadership of Shivaji Maharaj, who revolted against the Adil Shahi dynasty, and carved out a kingdom with Raigad as his capital. His father, Shahji had earlier conquered Thanjavur which Shivaji's half-brother, Venkoji Rao alias Ekoji inherited and that Kingdom was known as the Thanjavur Maratha kingdom. Known for their mobility, the Marathas were able to consolidate their territory during the Mughal–Maratha Wars and later controlled a large part of the Indian subcontinent.

After the death of Aurangzeb in 1707, Shahu, grandson of Shivaji, was released by the Mughals. Following a brief struggle with his aunt Tarabai, Shahu became the ruler with the help of Balaji Vishwanath and Dhanaji Jadhav. Pleased by his help, Shahu appointed Balaji Vishwanath and later, his descendants, as the *peshwas* or prime ministers of the empire. Balaji and his descendants played a key role in the expansion of Maratha rule.

The empire at its peak stretched from Tamil Nadu in the south, to Peshawar (modern-day Khyber Pakhtunkhwa, Pakistan) in the north, and Orissa & western Bengal up to the Hooghly River, in the east. The Marathas discussed abolishing the Mughal throne and placing Vishwasrao Peshwa on the Mughal imperial throne in Delhi but were not able to do so. In 1761, the Maratha Army lost the Third Battle of Panipat against Ahmad Shah Abdali of the Afghan Durrani Empire, which halted their imperial expansion into Afghanistan. Ten years after Panipat, the young Peshwa Madhavrao I's Maratha Resurrection reinstated Maratha authority over North India.

In a bid to effectively manage the large empire, Madhavrao gave semi-autonomy to the strongest of the knights, and created a confederacy of Maratha states. These leaders became known as the Gaekwads of Baroda, the Holkars of Indore and Malwa, the Scindias of Gwalior and Ujjain, the Bhonsales of Nagpur, the Meheres of Vidharbha, the Puars of Dhar and Dewas and the Newalkars of Jhansi. In 1775, the East India Company intervened in a Peshwa family succession struggle in Pune, which led to the First Anglo-Maratha War in which the Marathas emerged victorious. The Marathas remained the pre-eminent power in India until their defeat in the Second and

Third Anglo-Maratha Wars (1805–1818), which resulted in the East India Company seizing control of most of the Indian subcontinent.

A large portion of the Maratha empire was coastline, which had been secured by the potent Maratha Navy under commanders such as Kanhoji Angre. He was very successful at keeping foreign naval ships at bay, particularly those of the Portuguese and British. Securing the coastal areas and building land-based fortifications were crucial aspects of the Maratha's defensive strategy and regional military history.

Nomenclature

The Maratha Empire is also referred to as the Maratha Confederacy. The historian Barbara Ramusack says that the former is a designation preferred by Indian nationalists, while the latter was that used by British historians. She notes, "neither term is fully accurate since one implies a substantial degree of centralisation and the other signifies some surrender of power to a central government and a longstanding core of political administrators".

Although at present, the word Maratha refers to a particular caste of warriors and peasants, in the past the word has been used to describe all Marathi people.

History

The empire had its head in the Chhatrapati as *de jure*, but the *de facto* governance was in the hands of the Peshwas after

Chhatrapati Shahu I's reign. After his death and with the death of Peshwa Madhavrao I, various chiefs played the role of the *de facto* rulers in their own regions.

Shivaji and his descendants

Shivaji

Shivaji (1627–1680) was a Maratha aristocrat of the Bhosale clan who is the founder of the Maratha empire. Shivaji led a resistance to free the people from the Sultanate of Bijapur in 1645 by winning the fort Torna, followed by many more forts, placing the area under his control and establishing Hindavi Swarajya (self-rule of Hindu people). He created an independent Maratha kingdom with Raigad as its capital and successfully fought against the Mughals to defend his kingdom. He was crowned as Chhatrapati (sovereign) of the new Maratha kingdom in 1674.

The Maratha kingdom comprised about 4.1% of the subcontinent, but it was spread over large tracts. At the time of his death, it was reinforced with about 300 forts, and defended by about 40,000 cavalries, and 50,000 soldiers, as well as naval establishments along the west coast. Over time, the kingdom would increase in size and heterogeneity; by the time of his grandson's rule, and later under the Peshwas in the early 18th century, it was a full-fledged empire.

Sambhaji (Shambhu Raje)

Shivaji had two sons: Sambhaji and Rajaram, who had different mothers and were half-brothers. In 1681, Sambhaji

succeeded to the crown after his father's death and resumed his expansionist policies. Sambhaji had earlier defeated the Portuguese and Chikka Deva Raya of Mysore. To nullify the alliance between his rebel son, Akbar, and the Marathas, Mughal Emperor Aurangzeb headed south in 1681. With his entire imperial court, administration and an army of about 500,000 troops, he proceeded to expand the Mughal empire, gaining territories such as the sultanates of Bijapur and Golconda. During the eight years that followed, Sambhaji led the Marathas.

In early 1689, Sambhaji called his commanders for a strategic meeting at Sangameshwar to consider an onslaught on the Mughal forces. In a meticulously planned operation, Ganoji and Aurangzeb's commander, Mukarrab Khan, attacked Sangameshwar when Sambhaji was accompanied by just a few men. Sambhaji was ambushed and captured by the Mughal troops on 1 February 1689. He and his advisor, Kavi Kalash, were taken to Bahadurgad by the imperial army, where they were executed by the Mughals on 21 March 1689. Aurangzeb had charged Sambhaji with attacks by Maratha forces on Burhanpur.

Rajaram and Maharani Tarabai

Upon Sambhaji's death, his half-brother Rajaram ascended the throne. The Mughal siege of Raigad continued, and he had to flee to Vishalgad and then to Gingee for safety. From there, the Marathas raided Mughal territory, and many forts were recaptured by Maratha commanders such as Santaji Ghorpade, Dhanaji Jadhav, Parshuram Pant Pratinidhi, Shankaraji Narayan Sacheev and Melgiri Pandit. In 1697, Rajaram offered

a truce but this was rejected by Aurangzeb. Rajaram died in 1700 at Sinhagad. His widow, Tarabai, assumed control in the name of her son, Ramaraja (Shivaji II).

Shahu Maharaj

After Aurangzeb's death in 1707, Shahu, the son of Sambhaji (and grandson of Shivaji), was released by Bahadur Shah I, the new Mughal emperor. However, his mother was kept as a hostage of the Mughals, in order to ensure that Shahu adhered to the release conditions. Upon release, Shahu immediately claimed the Maratha throne and challenged his aunt Tarabai and her son. The spluttering Mughal-Maratha war became a three-cornered affair. The states of Satara and Kolhapur were organised in 1707 because of the succession dispute over the Maratha kingship. Shahu appointed Balaji Vishwanath as Peshwa. The Peshwa was instrumental in securing Mughal recognition of Shahu as the rightful heir of Shivaji and the Chatrapati of the Marathas. Balaji also gained the release of Shahu's mother, Yesubai, from Mughal captivity in 1719.

During Shahu's reign, Raghoji Bhosale expanded the empire Eastwards, reaching present-day Bengal. Khanderao Dabhade and later his son, Triambakrao, expanded it Westwards into Gujarat. Peshwa Bajirao and his three chiefs, Pawar (Dhar), Holkar (Indore), and Scindia (Gwalior), expanded it Northwards up to Attock.

Peshwa era

During this era, Peshwas belonging to the Bhat family controlled the Maratha Army and later became de facto rulers

of the Maratha Empire till 1772. In due course of time, the Maratha Empire dominated most of the Indian subcontinent.

Balaji Vishwanath

Shahu appointed Peshwa Balaji Vishwanath in 1713. From his time, the office of Peshwa became supreme while Shahu became a figurehead.

- His first major achievement was the conclusion of the *Treaty of Lonavala* in 1714 with Kanhoji Angre, the most powerful naval chief on the Western Coast. He later accepted Shahu as Chhatrapati.
- In 1719, an army of Marathas marched to Delhi after defeating Sayyid Hussain Ali, the Mughal governor of Deccan, and deposed the Mughal emperor. The Mughal Emperors became puppets in the hands of their Maratha overlords from this point on.

Baji Rao I

After Balaji Vishwanath's death in April 1720, his son, Baji Rao I, was appointed Peshwa by Shahu. Bajirao is credited with expanding the Maratha Empire tenfold from 3% to 30% of the modern Indian landscape during 1720–1740. He fought over 41 battles before his death in April 1740 and is reputed to have never lost any.

- The Battle of Palkhed was a land battle that took place on 28 February 1728 at the village of Palkhed, near the city of Nashik, Maharashtra, India between Baji Rao I and Qamar-ud-din Khan, Asaf Jah I of

Hyderabad. The Marathas defeated the Nizam. The battle is considered an example of brilliant execution of military strategy.

- In 1737, Marathas under Bajirao I raided the suburbs of Delhi in a blitzkrieg in the Battle of Delhi (1737).
- The Nizam set out from the Deccan to rescue the Mughals from the invasion of the Marathas, but was defeated decisively in the Battle of Bhopal. The Marathas extracted a large tribute from the Mughals and signed a treaty which ceded Malwa to the Marathas.
- The Battle of Vasai was fought between the Marathas and the Portuguese rulers of Vasai, a village lying on the northern shore of Vasai creek, 50 km north of Mumbai. The Marathas were led by Chimaji Appa, brother of Baji Rao. The Maratha victory in this war was a major achievement of Baji Rao's time in office.

Balaji Baji Rao

Baji Rao's son, Balaji Bajirao (Nanasaheb), was appointed as the next Peshwa by Shahu despite the opposition of other chiefs.

- In 1740, the Maratha forces, under Raghoji Bhosale, came down upon Arcot and defeated the Nawab of Arcot, Dost Ali, in the pass at Damalcherry. In the war that followed, Dost Ali, one of his sons Hasan Ali, and a number of other prominent persons lost their lives. This initial success at once enhanced Maratha prestige in the south. From Damalcherry,

the Marathas proceeded to Arcot, which surrendered to them without much resistance. Then, Raghuji invaded Trichinopoly in December 1740. Unable to resist, Chanda Sahib surrendered the fort to Raghuji on 14 March 1741. Chanda Saheb and his son were arrested and sent to Nagpur.

- Rajputana also came under Maratha domination during this time.
- In June 1756 Luís Mascarenhas, Count of Alva (Conde de Alva), the Portuguese Viceroy was killed in action by the Maratha Army in Goa.

Invasions in Bengal

After the successful campaign of Karnataka and the Trichinopoly, Raghuji returned from Karnataka. He undertook six expeditions into Bengal from 1741 to 1748. The resurgent Maratha Empire launched brutal raids against the prosperous Bengali state in the 18th century, which further added to the decline of the Nawabs of Bengal. During their invasions and occupation of Bihar and western Bengal up to the Hooghly River, Raghuji was able to annex Odisha to his kingdom permanently as he successfully exploited the chaotic conditions prevailing in Bengal after the death of its governor Murshid Quli Khan in 1727. Constantly harassed by the Bhonsles, Odisha, Bengal and parts of Bihar were economically ruined. Alivardi Khan, the Nawab of Bengal made peace with Raghuji in 1751 ceding Cuttack (Odisha) up to the river Subarnarekha, and agreeing to pay Rs. 1.2 million annually as the Chauth for Bengal and Bihar.

During their occupation of western Bengal, the Marathas perpetrated atrocities against the local population. The Maratha atrocities were recorded by both Bengali and European sources, which reported that the Marathas demanded payments, and tortured and killed anyone who couldn't pay. Dutch sources estimate a total of 400,000 people in Bengal were killed by the Marathas. According to Bengali sources, the atrocities led to much of the local population opposing the Marathas and developing support for the Nawabs.

Maratha's Afghan conquests

- Balaji Bajirao encouraged agriculture, protected the villagers and brought about a marked improvement in the state of the territory. Raghunath Rao, brother of Nanasaheb, pushed into the wake of the Afghan withdrawal after Ahmed Shah Abdali's plunder of Delhi in 1756. Delhi was captured by the Maratha army under Raghunath Rao in August 1757, defeating the Afghan garrison in the Battle of Delhi. This laid the foundation for the Maratha conquest of North-west India. In Lahore, as in Delhi, the Marathas were now major players. After the Battle of Attock, 1758, the Marathas captured Peshawar defeating the Afghan troops in the Battle of Peshawar on 8 May 1758.

Maratha invasion of Delhi and Rohilkhand

Just prior to the battle of Panipat in 1761, the Marathas looted "Diwan-i-Khas" or *Hall of Private Audiences* in the Red Fort of Delhi, which was the place where the Mughal emperors used to

receive courtiers and state guests, in one of their expeditions to Delhi. The Marathas who were hard pressed for money stripped the ceiling of Diwan-i-Khas of its silver and looted the shrines dedicated to Muslim maulanas.

During the Maratha invasion of Rohilkhand in the 1750s

The Marathas defeated the Rohillas, forced them to seek shelter in hills and ransacked their country in such a manner that the Rohillas dreaded the Marathas and hated them ever afterwards.

Third battle of Panipat

In 1759, the Marathas under Sadashivrao Bhau (referred to as the Bhau or Bhao in sources) responded to the news of the Afghans' return to North India by sending a large army north. Bhau's force was bolstered by some Maratha forces under Holkar, Scindia, Gaikwad and Govind Pant Bundele. The combined army of over 100,000 regular troops re-captured the former Mughal capital, Delhi, from an Afghan garrison in August 1760. Delhi had been reduced to ashes many times due to previous invasions, and there was an acute shortage of supplies in the Maratha camp. Bhau ordered the sacking of the already depopulated city. He is said to have planned to place his nephew and the Peshwa's son, Vishwasrao, on the Mughal throne. By 1760, with defeat of the Nizam in the Deccan, Maratha power had reached its zenith with a territory of over 2,500,000 square miles (6,500,000 km).

Ahmad Shah Durrani called on the Rohillas and the Nawab of Oudh to assist him in driving out the Marathas from Delhi. Huge armies of Muslim forces and Marathas collided with each

other on 14 January 1761 in the Third Battle of Panipat. The Maratha Army lost the battle, which halted their imperial expansion. The Jats and Rajputs did not support the Marathas. Historians have criticised the Maratha treatment of fellow Hindu groups. Kaushik Roy says "The treatment of Marathas with their co-religionist fellows – Jats and Rajputs was definitely unfair and ultimately they had to pay its price in Panipat where Muslim forces had united in the name of religion."

The Marathas had antagonised the Jats and Rajputs by taxing them heavily, punishing them after defeating the Mughals and interfering in their internal affairs. The Marathas were abandoned by Raja Suraj Mal of Bharatpur and the Rajputs, who quit the Maratha alliance at Agra before the start of the great battle and withdrew their troops as Maratha general Sadashivrao Bhau did not heed the advice to leave soldier's families (women and children) and pilgrims at Agra and not take them to the battle field with the soldiers, rejected their co-operation. Their supply chains (earlier assured by Raja Suraj Mal and Rajputs) did not exist.

Peshwa Madhav Rao I

Peshwa Madhavrao I was the fourth Peshwa of the Maratha Empire. It was during his tenure that the Maratha Resurrection took place. He worked as a unifying force in the Maratha Empire and moved to the south to subdue Mysore and the Nizam of Hyderabad to assert Maratha power. He sent generals such as Bhonsle, Scindia and Holkar to the north, where they re-established Maratha authority by the early 1770s.

Prof G. S. Chhabra wrote:

Young though he was, Madhav Rao had a cool and calculating head of a seasoned and experienced man. The diplomacy by which he could win over his uncle Raghoba when he had no strength to fight and the way he could crush his power when he had the means to do so later on proved in him a genius who knows when and how to act.

The formidable power of the Nizam was crushed, Hyder Ali, who was a terror even to the British, was effectually humbled and before he died in 1772, the Marathas were almost there in the north where they had been before Panipat. What could not have the Marathas achieved if Madhav had continued living just for a few years more? Destiny was not in favour of the Marathas, the death of Madhav was a greater blow than their defeat of Panipat and from this blow they could never again recover.

Madhav Rao died in 1772, at the age of 27. His death is considered to be a fatal blow to the Maratha Empire and from that time Maratha power started to move on a downward trajectory, less an empire than a confederacy.

Confederacy era

In a bid to effectively manage the large empire, Madhavrao Peshwa gave semi-autonomy to the strongest of the knights. After the death of Peshwa Madhavrao I, various chiefs and statesmen became *de facto* rulers and regents for the infant Peshwa Madhavrao II. Thus, semi-autonomous Maratha states came into being in far-flung regions of the empire:

- Peshwas of Pune
- Gaekwads of Baroda
- Holkars of Indore
- Scindias (aka Shindes) of Gwalior (Chambal region) and Ujjain (Malwa Region)
- Bhonsales of Nagpur (no blood relation with Shivaji's or Tarabai's family)
- Puars (or Pawars) of Dewas and Dhar
- Even in the original kingdom of Shivaji itself, many knights were given semi-autonomous charges of small districts, which led to princely states like Sangli, Aundh, Bhor, Bawda, Phaltan, Miraj, etc. The Pawars of Udgir were also part of the confederacy.

Major events

- In 1659, Shivaji killed Afzal Khan at Pratapgad – he had come to demolish the Maratha kingdom. More than 3,000 soldiers of the Bijapur army were killed and one sardar of high rank, two sons of Afzal Khan and two Maratha chiefs were taken prisoner.
- In the ensuing Battle of Pavan Khind, the small Maratha force of 300 held back the larger enemy to buy time for Shivaji to escape. Baji Prabhu Deshpande was wounded but continued to fight until he heard the sound of cannon fire from Vishalgad, signalling Shivaji had safely reached the fort, on the evening of 13 July 1660.
- In April 1663, Shivaji launched a surprise attack on Shaista Khan in Pune, along with a small group of men. After gaining access to Khan's compound, the raiders were able to kill some of his wives; Shaista

Khan escaped, losing a finger in the melee. The Khan took refuge with the Mughal forces outside of Pune, and Aurangzeb punished him for this embarrassment with a transfer to Bengal.

- In 1666, Aurangzeb summoned Shivaji to Agra and arrested him but Shivaji manage to get escape and safely reached his Kingdom.
- In 1674, Shivaji was crowned king of the Maratha Empire in a lavish ceremony at Raigad fort.
- After the 1761 Battle of Panipat, Malhar Rao Holkar attacked the Rajputs and defeated them at the battle of Mangrol. This largely restored Maratha power in Rajasthan.
- Under the leadership of Mahadji Shinde, the ruler of the state of Gwalior in central India, the Marathas defeated the Jats, the Rohilla Afghans and took Delhi which remained under Maratha control for the next three decades. His forces conquered modern day Haryana. Shinde was instrumental in resurrecting Maratha power after the débâcle of the Third Battle of Panipat, and in this he was assisted by Benoît de Boigne.
- In 1737 Baji Rao I attacked Delhi, and further weakened the Mughal empire.
- In 1767 Madhavrao I crossed the Krishna River and defeated Hyder Ali in the battles of Sira and Madgiri. He also rescued the last queen of the Keladi Nayaka Kingdom, who had been kept in confinement by Hyder Ali in the fort of Madgiri.
- In early 1771, ten years after the collapse of Maratha authority over North India following the Third Battle of Panipat, Mahadji recaptured Delhi and installed

Shah Alam II as a puppet ruler on the Mughal throne receiving in return the title of deputy *Vakil-ul-Mutlak* or vice-regent of the Empire and that of *Vakil-ul-Mutlak* being at his request conferred on the Peshwa. The Mughals also gave him the title of *Amir-ul-Amara* (head of the amirs).

- After taking control of Delhi, the Marathas sent a large army in 1772 to punish Afghan Rohillas for their involvement in Panipat. Their army devastated Rohilkhand by looting and plundering as well as taking members of the royal family as captives.
- After the growth in power of feudal lords like Malwa sardars, landlords of Bundelkhand and Rajput kingdoms of Rajasthan, they refused to pay tribute to Mahadji, so he sent his army to conquer the states such as Bhopal, Datiya, Chanderi, Narwar, Salbai and Gohad. However, he launched an unsuccessful expedition against the Raja of Jaipur, but withdrew after the inconclusive Battle of Lalsot in 1787.
- The Battle of Gajendragad was fought between the Marathas under the command of Tukojirao Holkar (the adopted son of Malharrao Holkar) and Tipu Sultan from March 1786 to March 1787 in which Tipu Sultan was defeated by the Marathas. By the victory in this battle, the border of the Maratha territory extended till Tungabhadra river.
- The strong fort of Gwalior was then in the hands of Chhatar Singh, the Jat ruler of Gohad. In 1783, Mahadji besieged the fort of Gwalior and conquered it. He delegated the administration of Gwalior to Khanderao Hari Bhalerao. After celebrating the

conquest of Gwalior, Mahadji Shinde turned his attention to Delhi again.

- In 1788, Mahadji's armies defeated Ismail Beg, a Mughal noble who resisted the Marathas. The Rohilla chief Ghulam Kadir, Ismail Beg's ally, took over Delhi, capital of the Mughal dynasty and deposed and blinded the king Shah Alam II, placing a puppet on the Delhi throne. Mahadji intervened and killed him, taking possession of Delhi on 2 October restoring Shah Alam II to the throne and acting as his protector.
- Jaipur and Jodhpur, the two most powerful Rajput states, were still out of direct Maratha domination. So, Mahadji sent his general Benoît de Boigne to crush the forces of Jaipur and Jodhpur at the Battle of Patan. Marwar was also captured on 10 September 1790.
- Another achievement of the Marathas was their victories over the Nizam of Hyderabad's armies including in the Battle of Kharda.

Mysore war, Sringeri sacking, British alliance

The Marathas came into conflict with Tipu Sultan and his Kingdom of Mysore, leading to the Maratha–Mysore War in 1785. The war ended in 1787 with the Marathas being defeated by Tipu Sultan. In 1791–92, large areas of the Maratha Confederacy suffered massive population loss due to the Doji bara famine.

In 1791, irregulars like *lomaans* and pindaris of the Maratha army raided and looted the temple of Sringeri *Shankaracharya*,

killing and wounding many people including Brahmins, plundering the monastery of all its valuable possessions, and desecrating the temple by displacing the image of goddess Sarada. The incumbent *Shankaracharya* petitioned Tipu Sultan for help. A bunch of about 30 letters written in Kannada, which were exchanged between Tipu Sultan's court and the Sringeri Shankaracharya were discovered in 1916 by the Director of Archaeology in Mysore. Tipu Sultan expressed his indignation and grief at the news of the raid:

People who have sinned against such a holy place are sure to suffer the consequences of their misdeeds at no distant date in this Kali age in accordance with the verse: "Hasadbhih kriyate karma rudadbhir-anubhuyate" (People do [evil] deeds smilingly but suffer the consequences crying).

Tipu Sultan immediately ordered the Asaf of Bednur to supply the Swami with 200 *rahatis* (*fanams*) in cash and other gifts and articles. Tipu Sultan's interest in the Sringeri temple continued for many years, and he was still writing to the Swami in the 1790s.

The Maratha Empire soon allied with the British East India Company (based in the Bengal Presidency) against Mysore in the Anglo-Mysore Wars. After the British had suffered defeat against Mysore in the first two Anglo-Mysore War, the Maratha cavalry assisted the British in the last two Anglo-Mysore Wars from 1790 onwards, eventually helping the British conquer Mysore in the Fourth Anglo-Mysore War in 1799. After the British conquest, however, the Marathas launched frequent raids in Mysore to plunder the region, which they justified as compensation for past losses to Tipu Sultan.

British intervention

- In 1775, the British East India Company, from its base in Bombay, intervened in a succession struggle in Pune, on behalf of Raghunathrao (also called Raghobadada), who wanted to become Peshwa of the empire. Marathas forces under Tukoji Rao Holkar and Mahadaji Shinde defeated a British expeditionary force at the Battle of Wadgaon, but the heavy surrender terms, which included the return of annexed territory and a share of revenues, were disavowed by the British authorities at Bengal and fighting continued. What became known as the First Anglo-Maratha War ended in 1782 with a restoration of the pre-war *status quo* and the East India Company's abandonment of Raghunathrao's cause.

In 1799, Yashwantrao Holkar was crowned King of the Holkars and he captured Ujjain. He started campaigning towards the north to expand his empire in that region. Yashwant Rao rebelled against the policies of Peshwa Baji Rao II. In May 1802, he marched towards Pune the seat of the Peshwa. This gave rise to the Battle of Poona in which the Peshwa was defeated. After the Battle of Poona, the flight of the Peshwa left the government of the Maratha state in the hands of Yashwantrao Holkar. (Kincaid & Pārasanīsa 1925, p. 194) He appointed Amrutrao as the Peshwa and went to Indore on 13 March 1803. All except Gaikwad, chief of Baroda, who had already accepted British protection by a separate treaty on 26 July 1802, supported the new regime. He made a treaty with the British. Also, Yashwant Rao successfully resolved the disputes with Scindia and the Peshwa. He tried to unite the

Maratha Confederacy but to no avail. In 1802, the British intervened in Baroda to support the heir to the throne against rival claimants and they signed a treaty with the new Maharaja recognising his independence from the Maratha Empire in return for his acknowledgment of British paramountcy. Before the Second Anglo-Maratha War (1803–1805), the Peshwa Baji Rao II signed a similar treaty. The defeat in Battle of Delhi, 1803 during the Second Anglo-Maratha War resulted in the loss of the city of Delhi for the Marathas.

The Second Anglo-Maratha War represents the military high-water mark of the Marathas who posed the last serious opposition to the formation of the British Raj. The real contest for India was never a single decisive battle for the subcontinent. Rather, it turned on a complex social and political struggle for the control of the South Asian military economy. The victory in 1803 hinged as much on finance, diplomacy, politics and intelligence as it did on battlefield maneuver and war itself.

- Ultimately, the Third Anglo-Maratha War (1817–1818) resulted in the loss of Maratha independence. It left the British in control of most of the Indian subcontinent. The Peshwa was exiled to Bithoor (Marat, near Kanpur, Uttar Pradesh) as a pensioner of the British. The Maratha heartland of Desh, including Pune, came under direct British rule, with the exception of the states of Kolhapur and Satara, which retained local Maratha rulers (descendants of Shivaji and Sambhaji II ruled over Kolhapur). The Maratha-ruled states of Gwalior, Indore, and Nagpur all lost territory and came under subordinate

alliances with the British Raj as princely states that retained internal sovereignty under British paramountcy. Other small princely states of Maratha knights were retained under the British Raj as well.

The Third Anglo-Maratha War was fought by Maratha warlords separately instead of forming a common front and they surrendered one by one. Shinde and the Pashtun Amir Khan were subdued by the use of diplomacy and pressure, which resulted in the Treaty of Gwalior on 5 November 1817. All other Maratha chiefs like Holkars, Bhonsles and the Peshwa gave up arms by 1818. British historian Percival Spear describes 1818 as a watershed year in the history of India, saying that by that year "the British dominion in India became the British dominion of India".

The war left the British, under the auspices of the British East India Company, in control of virtually all of present-day India south of the Sutlej River. The famed Nassak Diamond was looted by the company as part of the spoils of the war. The British acquired large chunks of territory from the Maratha Empire and in effect put an end to their most dynamic opposition. The terms of surrender Major-general John Malcolm offered to the Peshwa were controversial amongst the British for being too liberal: The Peshwa was offered a luxurious life near Kanpur and given a pension of about 80,000 pounds.

Administration

The Ashtapradhan (*The Council of Eight*) was a council of eight ministers that administered the Maratha empire. This system

was formed by Shivaji. Ministerial designations were drawn from the Sanskrit language and comprised:

- *Pantpradhan* or *Peshwa* – Prime Minister, general administration of the Empire
- *Amatya* or *Mazumdar* – Finance Minister, managing accounts of the Empire
- *Sachiv* – Secretary, preparing royal edicts
- *Mantri* – Interior Minister, managing internal affairs especially intelligence and espionage
- *Senapati* – Commander-in-Chief, managing the forces and defence of the Empire
- *Sumant* – Foreign Minister, to manage relationships with other sovereigns
- *Nyayadhyaksh* – Chief Justice, dispensing justice on civil and criminal matters
- *Panditrao* – High Priest, managing internal religious matters

With the notable exception of the priestly *Panditrao* and the judicial *Nyayadisha*, the other *pradhans* held full-time military commands and their deputies performed their civil duties in their stead. In the later era of the Maratha Empire, these deputies and their staff constituted the core of the Peshwa's bureaucracy.

The Peshwa was the titular equivalent of a modern Prime Minister. Shivaji created the Peshwa designation in order to more effectively delegate administrative duties during the growth of the Maratha Empire. Prior to 1749, Peshwas held office for 8–9 years and controlled the Maratha Army. They

later became the *de facto* hereditary administrators of the Maratha Empire from 1749 till its end in 1818.

Under the administration of the Peshwas and with the support of several key generals and diplomats (listed below), the Maratha Empire reached its zenith, ruling most of the Indian subcontinent. It was also under the Peshwas that the Maratha Empire came to its end through its formal annexation into the British Empire by the British East India Company in 1818.

The Marathas used a secular policy of administration and allowed complete freedom of religion.

Shivaji was an able administrator who established a government that included modern concepts such as cabinet, foreign policy and internal intelligence. He established an effective civil and military administration. He believed that there was a close bond between the state and the citizens. He is remembered as a just and welfare-minded king. Cosme da Guarda says of him that:

Such was the good treatment Shivaji accorded to people and such was the honesty with which he observed the capitulations that none looked upon him without a feeling of love and confidence. By his people he was exceedingly loved. Both in matters of reward and punishment he was so impartial that while he lived he made no exception for any person; no merit was left unrewarded, no offence went unpunished; and this he did with so much care and attention that he specially charged his governors to inform him in writing of the conduct of his soldiers, mentioning in particular those who had distinguished themselves, and he would at once order their promotion, either

in rank or in pay, according to their merit. He was naturally loved by all men of valor and good conduct.

English traveller John Fryer found Shivaji's tax-collecting regime oppressive, describing it as poor people having land "imposed upon them at double the former Rates", and if they refused it, being "carried to Prison, there they are famished almost to death". While French physician Dellon reports that Shivaji was "looked upon as one of the most politic princes in those parts."

The Marathas carried out a number of sea raids, such as plundering Mughal pilgrim ships and European trading vessels. European traders described these attacks as piracy, but the Marathas viewed them as legitimate targets because they were trading with, and thus financially supporting, their Mughal and Bijapur enemies. After the representatives of various European powers signed agreements with Shivaji or his successors, the threat of plundering or raids against Europeans began to reduce.

Geography

The Maratha Empire, at its peak, encompassed a large area of the Indian sub-continent. Apart from capturing various regions, the Marathas maintained a large number of tributaries who were bounded by agreements to pay a certain amount of regular tax, known as Chauth. The empire defeated the Sultanate of Mysore under Hyder Ali and Tipu Sultan, the Nawab of Oudh, the Nawab of Bengal, the Nizam of Hyderabad and the Nawab of Arcot as well as the Polygar kingdoms of South India. They extracted *chauth* from the rulers in Delhi,

Oudh, Bengal, Bihar, Odisha, Punjab, Hyderabad, Mysore, Uttar Pradesh and Rajputana.

The Marathas were requested by Safdarjung, the Nawab of Oudh, in 1752 to help him defeat the Afghani Rohillas. The Maratha force set out from Pune and defeated the Afghan Rohillas in 1752, capturing the whole of Rohilkhand (present-day northwestern Uttar Pradesh). In 1752, the Marathas entered into an agreement with the Mughal emperor, through his *wazir*, Safdarjung, and the Mughals gave the Marathas the *chauth* of Punjab, Sindh and Doab in addition to the *subedari* of Ajmer and Agra.

In 1758, Marathas started their north-west conquest and expanded their boundary till Afghanistan. They defeated Afghan forces of Ahmed Shah Abdali, in what is now Pakistan, including Pakistani Punjab Province and Khyber Pakhtunkhwa. The Afghans were numbered around 25,000–30,000 and were led by Timur Shah, the son of Ahmad Shah Durrani. The Marathas massacred and looted thousands of Afghan soldiers and captured Lahore, Multan, Dera Ghazi Khan, Attock, Peshawar in the Punjab region and Kashmir.

During the confederacy era, Mahadji Shinde resurrected the Maratha domination on much of North India, which was lost after the Third battle of Panipat including the cis-Sutlej states (south of Sutlej) like Kaithal, Patiala, Jind, Thanesar, Maler Kotla and Faridkot. Delhi and Uttar Pradesh were under the suzerainty of the Scindhias of the Maratha Empire and following the Second Anglo-Maratha War of 1803–1805, the Marathas lost these territories to the British East India Company.

Legacy

Military contributions

- Some historians have credited the Maratha Navy for laying the foundation of the Indian Navy and bringing significant changes in naval warfare. A series of sea forts and battleships were built in the 17th century during the reign of Shivaji. It has been noted that vessels built in the dockyards of Konkan were mostly indigenous, constructed without foreign aid. Further, in the 18th century, during the reign of Admiral Kanhoji Angre, a host of dockyard facilities were built along the entire western coastline of present-day Maharashtra. The Marathas fortified the entire coastline with sea fortresses with navigational facilities.
- Nearly all the hill forts, which dot the landscape of present-day western Maharashtra were built by the Marathas. The renovation of Gingee fortress in Tamil Nadu, has been particularly applauded.

Development of towns and civic amenities

- During the 18th century, the Peshwas of Pune brought significant changes to the town of Pune, building dams, bridges, and an underground water supply system.
- During the 18th century, misrule and pursuance of oppressive policies by the Marathas have been noted in the town of Ahmedabad

Patronising religion

- Queen Ahilyabai Holkar has been noted as a just ruler and an avid patron of religion. She has been credited for building, repairing and numerous temples in the town of Maheshwar in Madhya Pradesh and across North India. Its handloom industry is also said to have flourished under the rule of the Holkars.
- The Bhosales of Nagpur ruled the present-day state of Odisha in the latter half of the 18th century where the Maratha rulers patronised religion and religious institutions which made Odisha a center of attraction.
- Several Ghats in Varanasi (in present-day Uttar Pradesh) were repaired and re-constructed during the Maratha rule of the 18th century.

Fine arts and palaces

- The Maratha rulers of Tanjore (present-day Tamil Nadu) were patrons of fine arts and their reign has been considered as the golden period of Tanjore history. Art and culture reached new heights during their rule. They also considered themselves as representatives of Cholas referring themselves as *Cholasimhasanathipathi*. They made significant contributions towards Sanskrit and Marathi literature, Bharatanatyam (dance form), and Carnatic music.

- Several majestic palaces were built by Maratha principalities which include the Shaniwar Wada (built by the Peshwas of Pune).

Military

The Maratha army under Shivaji was a national army consisting of personnel drawn mainly from Maharashtra. It was a homogeneous body commanded by a regular cadre of officers, who had to obey one supreme commander. With the rise of the Peshwas, however, this national army had to make room for a feudal force provided by different Maratha sardars. This new Maratha army was not homogenous, but employed soldiers of different backgrounds, both locals and foreign mercenaries, including large numbers of Arabs, Sikhs, Rajputs, Sindhis, Rohillas, Abyssinians, Pathans, Topiwalas and Europeans. The army of Nana Fadnavis, for example, included 5,000 Arabs.

Afghan accounts

The Maratha army, especially its infantry, was praised by almost all the enemies of the Maratha Empire, ranging from the Duke of Wellington to Ahmad Shah Abdali. After the Third Battle of Panipat, Abdali was relieved as the Maratha army in the initial stages were almost in the position of destroying the Afghan armies and their Indian Allies, the Nawab of Oudh and Rohillas. The grand wazir of the Durrani Empire, Sardar Shah Wali Khan was shocked when Maratha commander-in-chief Sadashivrao Bhau launched a fierce assault on the centre of Afghan Army, over 3,000 Durrani soldiers were killed alongside Haji Atai Khan, one of the chief commander of Afghan army

and nephew of wazir Shah Wali Khan. Such was the fierce assault of the Maratha infantry in hand-to-hand combat that Afghan armies started to flee and the wazir in desperation and rage shouted, "Comrades Whither do you fly, our country is far off". Post battle, Ahmad Shah Abdali in a letter to one Indian ruler claimed that Afghans were able to defeat the Marathas only because of the blessings of almighty and any other army would have been destroyed by the Maratha army on that particular day even though the Maratha army was numerically inferior to the Afghan army and its Indian allies. Though Abdali won the battle, he also had heavy casualties on his side. So, he sought immediate peace with the Marathas. Abdali wrote in his letter to Peshwa on 10 February 1761:

There is no reason to have animosity amongst us. Your son Vishwasrao and your brother Sadashivrao died in battle – it was unfortunate. Bhau started the battle, so I had to fight back unwillingly. Yet I feel sorry for his death. Please continue your guardianship of Delhi as before, to that I have no opposition. Only let Punjab until Sutlaj remain with us. Reinstall Shah Alam on Delhi's throne as you did before and let there be peace and friendship between us, this is my ardent desire. Grant me that desire.

European accounts

Similarly, the Duke of Wellington, after defeating the Marathas, noted that the Marathas, though poorly led by their Generals, had regular infantry and artillery that matched the level of that of the Europeans and warned other British officers from underestimating the Marathas on the battlefield. He cautioned one British general that: "You must never allow

Maratha infantry to attack head on or in close hand to hand combat as in that your army will cover itself with utter disgrace". Even when Arthur Wellesley, 1st Duke of Wellington, became the Prime Minister of Britain, he held the Maratha infantry in utmost respect, claiming it to be one of the best in the world. However, at the same time he noted the poor leadership of Maratha Generals, who were often responsible for their defeats. Charles Metcalfe, one of the ablest of the British Officials in India and later acting Governor-General, wrote in 1806:

India contains no more than two great powers, British and Mahratta, and every other state acknowledges the influence of one or the other. Every inch that we recede will be occupied by them.

Norman Gash says that the Maratha infantry was equal to that of British infantry. After the Third Anglo-Maratha war in 1818, Britain listed the Marathas as one of the Martial Races to serve in the British Indian Army. The 19th century diplomat Sir Justin Sheil commented about the British East India Company copying the French Indian army in raising an army of Indians:

It is to the military genius of the French that we are indebted for the formation of the Indian army. Our warlike neighbours were the first to introduce into India the system of drilling native troops and converting them into a regularly disciplined force. Their example was copied by us, and the result is what we now behold. The French carried to Persia the same military and administrative faculties, and established the origin of the present Persian regular army, as it is styled. When Napoleon the Great resolved to take Iran under his auspices, he

dispatched several officers of superior intelligence to that country with the mission of General Gardanne in 1808. Those gentlemen commenced their operations in the provinces of Azerbaijan and Kermanshah, and it is said with considerable success.

- —□ *Sir Justin Sheil (1803–1871).*

Notable generals and administrators

Ramchandra Pant Amatya Bawdekar

Ramchandra Pant Amatya Bawdekar was a court administrator who rose from the ranks of a local Kulkarni to the ranks of Ashtapradhan under guidance and support of Shivaji. He was one of the prominent Peshwas from the time of Shivaji, prior to the rise of the later Peshwas who controlled the empire after Shahu. When Rajaram fled to Jinji in 1689 leaving the Maratha Empire, he gave a *Hukumat Panha* (King Status) to Pant before leaving. Ramchandra Pant managed the entire state under many challenges like influx of Mughals, betrayal from Vatandars (local satraps under the Maratha state) and social challenges like scarcity of food. With the help of the Pantpratinidhi, he kept the economic condition of the Maratha Empire in an appropriate state.

He received military help from the Maratha commanders – Santaji Ghorpade and Dhanaji Jadhav. On many occasions he himself participated in battles against the Mughals.

In 1698, he stepped down from the post of *Hukumat Panha* when Rajaram offered this post to his wife, Tarabai. Tarabai

gave an important position to Pant among senior administrators of the Maratha State. He wrote Adnyapatra (मराठी: आज्ञापत्र) in which he has explained different techniques of war, maintenance of forts and administration etc. But owing to his loyalty to Tarabai against Shahu (who was supported by more local satraps), he was sidelined after the arrival of Shahu in 1707.

Nana Phadnavis

Nana Phadnavis was an influential minister and statesman of the Maratha Empire during the Peshwa administration. After the assassination of Peshwa Narayanrao in 1773, Nana Phadnavis managed the affairs of the state with the help of a twelve-member regency council known as the Barbhai council and he remained the chief strategist of the Maratha state till his death in 1800 AD. Nana Phadnavis played a pivotal role in holding the Maratha Confederacy together in the midst of internal dissension and the growing power of the British. Nana's administrative, diplomatic and financial skills brought prosperity to the Maratha Empire and his management of external affairs kept the Maratha Empire away from the thrust of the British East India Company.

Rulers, administrators and generals

Royal houses

- Shivaji (1630–1680)
- Sambhaji (1657–1689)
- Rajaram Chhatrapati (1670–1700)

Satara:

- Shahu I (r. 1708–1749) (alias Shivaji II, son of Sambhaji)
- Ramaraja II (nominally, grandson of Rajaram and Queen Tarabai) (r. 1749–1777)
- Shahu II (r. 1777–1808)
- Pratap Singh (r. 1808–1839) – signed a treaty with the East India company ceding part of the sovereignty of his Kingdom to the company

Kolhapur:

- Tarabai (1675–1761) (wife of Rajaram) in the name of her son Shivaji II
- Shivaji II (1700–1714)
- Sambhaji II (1714 to 1760) – came to power by deposing his half brother Shivaji II
- Shivaji III (1760–1812) (adopted from the family of Khanwilkar)

Peshwas

- Moropant Trimbak Pingle (1657–1683)
- Nilakanth Moreshvar Pingale (1683–1689)
- Ramchandra Pant Amatya (1689–1708)
- Bahiroji Pingale (1708–1711)
- Parshuram Trimbak Kulkarni (1711–1713)

Peshwas from the Bhat family

From Balaji Vishwanath onwards, the actual power gradually shifted to the Bhat family of Peshwas based in Poona.

- Balaji Vishwanath (1713–1720)
- Bajirao (1720–1740)
- Balaji Bajirao (4 Jul 1740 – 23 Jun 1761) (b. 8 Dec 1721, d. 23 Jun 1761)
- Madhavrao Peshwa (1761 – 18 Nov 1772) (b. 16 Feb 1745, d. 18 Nov 1772)
- Narayanrao Bajirao (13 Dec 1772 – 30 Aug 1773) (b. 10 Aug 1755, d. 30 Aug 1773)
- Raghunathrao (5 Dec 1773 – 1774) (b. 18 Aug 1734, d. 11 Dec 1783)
- Sawai Madhava Rao II Narayan (1774 – 27 Oct 1795) (b. 18 Apr 1774, d. 27 Oct 1795)
- Baji Rao II (6 Dec 1796 – 3 Jun 1818) (d. 28 Jan 1851)

Houses of Maratha Confederacy

- Holkars of Indore
- Scindias of Gwalior
- Gaikwads of Baroda
- Bhonsales of Nagpur
- Puars of Dewas and Dhar
- Patwardhans
- Bhoite's of Jalgaon, Aradgaon
- Newalkars of Jhansi
- Vinchurkars

Thanjavur Maratha Kingdom (Tamil Nadu)

The Thanjavur Marathas were the rulers of Thanjavur principality of Tamil Nadu between the 17th and 19th

centuries. Their native language was Thanjavur Marathi. Venkoji, Shahaji's son and Shivaji's half brother, was the founder of the dynasty.

List of rulers of Thanjavur Maratha dynasty

- Venkoji
- Shahuji I of Thanjavur
- Serfoji I
- Tukkoji
- Pratapsingh of Thanjavur
- Thuljaji
- Serfoji II
- Shivaji II of Thanjavur

Chapter 15

Aurangzeb Invades the Deccan

Muhi-ud-Din Muhammad (3 November 1618 – 3 March 1707), commonly known by the sobriquet **Aurangzeb** (Persian: اورنگ‌زیب, lit. 'Ornament of the Throne') or by his regnal title **Alamgir** (Persian: "Conqueror of the World"), was the sixth Mughal emperor, who ruled over almost the entire Indian subcontinent for a period of 49 years. Widely considered to be the last effective ruler of the Mughal Empire, Aurangzeb compiled the *Fatawa-e-Alamgiri*, and was among the few monarchs to have fully established Sharia law and Islamic economics throughout the Indian subcontinent. He was an accomplished military leader whose rule has been the subject of praise, though he has also been described as the most controversial ruler in Indian history.

He was a notable expansionist; during his reign, the Mughal Empire reached its greatest extent, ruling over nearly all of the Indian subcontinent. During his lifetime, victories in the south expanded the Mughal Empire to 4 million square kilometres, and he ruled over a population estimated to be over 158 million subjects. Under his reign, India surpassed Qing China to become the world's largest economy and biggest manufacturing power, worth nearly a quarter of global GDP and more than the entirety of Western Europe, and its largest and wealthiest subdivision, the Bengal Subah, signaled proto-industrialization.

Aurangzeb was noted for his religious piety; he memorized the entire Quran, studied hadiths and stringently observed the

rituals of Islam. Unlike his predecessors, including his father Shah Jahan, Aurangzeb considered the royal treasury to be held in trust for the citizens of his empire. He did not enjoy a luxurious life and his personal expenses and constructions of small mosques were covered by his own earnings, which included the sewing of caps and trade of his written copies of the Quran. He also patronized works of Islamic and Arabic calligraphy.

Multiple interpretations of Aurangzeb's life and reign over the years by critics have led to a very complicated legacy. Critics argue that his policies abandoned his predecessors' legacy of pluralism and religious tolerance, citing his introduction of the *jizya* tax and other policies based on Islamic ethics, demolition of Hindu temples, the executions of his elder brother Dara Shikoh, Maratha king Sambhaji and the Sikh Guru Tegh Bahadur, and the prohibition and supervision of behaviour and activities that are forbidden in Islam such as gambling, fornication, and consumption of alcohol and narcotics. Some historians question the historicity of the claims of his critics, arguing that his destruction of temples has been exaggerated, and noting that he built more temples than he destroyed, paid for their maintenance, employed significantly more Hindus in his imperial bureaucracy than his predecessors did, and opposed bigotry against Hindus and Shia Muslims.

Early life

Aurangzeb was born on 3 November 1618, in Dahod, Gujarat. He was the third son and sixth child of Shah Jahan and Mumtaz Mahal. In June 1626, after an unsuccessful rebellion by his father, Aurangzeb and his brother Dara Shukoh were

kept as hostages under their grandparents' (Nur Jahan and Jahangir) Lahore court. On 26 February 1628, Shah Jahan was officially declared the Mughal Emperor, and Aurangzeb returned to live with his parents at Agra Fort, where Aurangzeb received his formal education in Arabic and Persian. His daily allowance was fixed at Rs. 500, which he spent on religious education and the study of history.

On 28 May 1633, Aurangzeb escaped death when a powerful war elephant stampeded through the Mughal Imperial encampment. He rode against the elephant and struck its trunk with a lance, and successfully defended himself from being crushed. Aurangzeb's valour was appreciated by his father who conferred him the title of *Bahadur* (Brave) and had him weighed in gold and presented gifts worth Rs. 200,000. This event was celebrated in Persian and Urdu verses, and Aurangzeb said:

If the (elephant) fight had ended fatally for me, it would not have been a matter of shame. Death drops the curtain even on Emperors; it is no dishonor. The shame lay in what my brothers did!

Early military campaigns and administration

Bundela War

Aurangzeb was nominally in charge of the force sent to Bundelkhand with the intent of subduing the rebellious ruler of Orchha, Jhujhar Singh, who had attacked another territory

in defiance of Shah Jahan's policy and was refusing to atone for his actions. By arrangement, Aurangzeb stayed in the rear, away from the fighting, and took the advice of his generals as the Mughal Army gathered and commenced the Siege of Orchha in 1635. The campaign was successful and Singh was removed from power.

Viceroy of the Deccan

Aurangzeb was appointed viceroy of the Deccan in 1636. After Shah Jahan's vassals had been devastated by the alarming expansion of Ahmednagar during the reign of the Nizam Shahi boy-prince Murtaza Shah III, the emperor dispatched Aurangzeb, who in 1636 brought the Nizam Shahi dynasty to an end. In 1637, Aurangzeb married the Safavid princess Dilras Banu Begum, posthumously known as Rabia-ud-Daurani. She was his first wife and chief consort as well as his favourite. He also had an infatuation with a slave girl, Hira Bai, whose death at a young age greatly affected him. In his old age, he was under the charms of his concubine, Udaipuri Bai. The latter had formerly been a companion to Dara Shukoh. In the same year, 1637, Aurangzeb was placed in charge of annexing the small Rajput kingdom of Baglana, which he did with ease.

In 1644, Aurangzeb's sister, Jahanara, was burned when the chemicals in her perfume were ignited by a nearby lamp while in Agra. This event precipitated a family crisis with political consequences. Aurangzeb suffered his father's displeasure by not returning to Agra immediately but rather three weeks later. Shah Jahan had been nursing Jahanara back to health in that time and thousands of vassals had arrived in Agra to pay their

respects. Shah Jahan was outraged to see Aurangzeb enter the interior palace compound in military attire and immediately dismissed him from his position of viceroy of the Deccan; Aurangzeb was also no longer allowed to use red tents or to associate himself with the official military standard of the Mughal emperor. Other sources tell us that Aurangzeb was dismissed from his position because Aurangzeb left the life of luxury and became a *faqir*.

In 1645, he was barred from the court for seven months and mentioned his grief to fellow Mughal commanders. Thereafter, Shah Jahan appointed him governor of Gujarat where he served well and was rewarded for bringing stability.

In 1647, Shah Jahan moved Aurangzeb from Gujarat to be governor of Balkh, replacing a younger son, Murad Baksh, who had proved ineffective there.

The area was under attack from Uzbek and Turkmen tribes. While the Mughal artillery and muskets were a formidable force, so too were the skirmishing skills of their opponents. The two sides were in stalemate and Aurangzeb discovered that his army could not live off the land, which was devastated by war.

With the onset of winter, he and his father had to make a largely unsatisfactory deal with the Uzbeks, giving away territory in exchange for nominal recognition of Mughal sovereignty. The Mughal force suffered still further with attacks by Uzbeks and other tribesmen as it retreated through the snow to Kabul. By the end of this two-year campaign, into which Aurangzeb had been plunged at a late stage, a vast sum of money had been expended for little gain.

Further inauspicious military involvements followed, as Aurangzeb was appointed governor of Multan and Sindh. His efforts in 1649 and 1652 to dislodge the Safavids at Kandahar, which they had recently retaken after a decade of Mughal control, both ended in failure as winter approached. The logistical problems of supplying an army at the extremity of the empire, combined with the poor quality of armaments and the intransigence of the opposition have been cited by John Richards as the reasons for failure, and a third attempt in 1653, led by Dara Shikoh, met with the same outcome.

Aurangzeb became viceroy of the Deccan again after he was replaced by Dara Shukoh in the attempt to recapture Kandahar. Aurangzeb regretted this and harboured feelings that Shikoh had manipulated the situation to serve his own ends. Aurangbad's two *jagirs* (land grants) were moved there as a consequence of his return and, because the Deccan was a relatively impoverished area, this caused him to lose out financially. So poor was the area that grants were required from Malwa and Gujarat in order to maintain the administration and the situation caused ill-feeling between father and son. Shah Jahan insisted that things could be improved if Aurangzeb made efforts to develop cultivation. Aurangzeb appointed Murshid Quli Khan to extend to the Deccan the *zabt* revenue system used in northern India. Murshid Quli Khan organised a survey of agricultural land and a tax assessment on what it produced. To increase revenue, Murshid Quli Khan granted loans for seed, livestock, and irrigation infrastructure. The Deccan returned to prosperity,

Aurangzeb proposed to resolve the situation by attacking the dynastic occupants of Golconda (the Qutb Shahis) and Bijapur

(the Adil Shahis). As an adjunct to resolving the financial difficulties, the proposal would also extend Mughal influence by accruing more lands. Aurangzeb advanced against the Sultan of Bijapur and besieged Bidar. The *Kiladar* (governor or captain) of the fortified city, Sidi Marjan, was mortally wounded when a gunpowder magazine exploded. After twenty-seven days of hard fighting, Bidar was captured by the Mughals and Aurangzeb continued his advance. Again, he was to feel that Dara had exerted influence on his father: believing that he was on the verge of victory in both instances, Aurangzeb was frustrated that Shah Jahan chose then to settle for negotiations with the opposing forces rather than pushing for complete victory.

War of Succession

The four sons of Shah Jahan all held governorships during their father's reign. The emperor favoured the eldest, Dara Shukoh. This had caused resentment among the younger three, who sought at various times to strengthen alliances between themselves and against Dara. There was no Mughal tradition of primogeniture, the systematic passing of rule, upon an emperor's death, to his eldest son. Instead it was customary for sons to overthrow their father and for brothers to war to the death among themselves. Historian Satish Chandra says that "In the ultimate resort, connections among the powerful military leaders, and military strength and capacity [were] the real arbiters". The contest for power was primarily between Dara Shikoh and Aurangzeb because, although all four sons had demonstrated competence in their official roles, it was around these two that the supporting cast of officials and other influential people mostly circulated. There were ideological

differences — Dara was an intellectual and a religious liberal in the mould of Akbar, while Aurangzeb was much more conservative — but, as historians Barbara D. Metcalf and Thomas R. Metcalf say, "To focus on divergent philosophies neglects the fact that Dara was a poor general and leader. It also ignores the fact that factional lines in the succession dispute were not, by and large, shaped by ideology." Marc Gaborieau, professor of Indian studies at l'École des Hautes Études en Sciences Sociales, explains that "The loyalties of [officials and their armed contingents] seem to have been motivated more by their own interests, the closeness of the family relation and above all the charisma of the pretenders than by ideological divides." Muslims and Hindus did not divide along religious lines in their support for one pretender or the other nor, according to Chandra, is there much evidence to support the belief that Jahanara and other members of the royal family were split in their support. Jahanara, certainly, interceded at various times on behalf of all of the princes and was well-regarded by Aurangzeb even though she shared the religious outlook of Dara.

In 1656, a general under Qutb Shahi dynasty named Musa Khan led an army of 12,000 musketeers to attack Aurangzeb, and later on the same campaign Aurangzeb, in turn, rode against an army consisting 8,000 horsemen and 20,000 Karnataka musketeers.

Having made clear that he wanted Dara to succeed him, Shah Jahan became ill with stranguary in 1657 and was closeted under the care of his favourite son in the newly built city of Shahjahanabad (Old Delhi). Rumours of the death of Shah Jahan abounded and the younger sons were concerned that

Dara might be hiding it for Machiavellian reasons. Thus, they took action: Shah Shuja In Bengal, where he had been governor since 1637, Prince Muhammad Shuja crowned himself King at RajMahal, and brought his cavalry, artillery and river flotilla upriver towards Agra. Near Varanasi his forces confronted a defending army sent from Delhi under the command of Prince Sulaiman Shukoh, son of Dara Shukoh, and Raja Jai Singh while Murad did the same in his governorship of Gujarat and Aurangzeb did so in the Deccan. It is not known whether these preparations were made in the mistaken belief that the rumours of death were true or whether the challengers were just taking advantage of the situation.

After regaining some of his health, Shah Jahan moved to Agra and Dara urged him to send forces to challenge Shah Shuja and Murad, who had declared themselves rulers in their respective territories.

While Shah Shuja was defeated at Banares in February 1658, the army sent to deal with Murad discovered to their surprise that he and Aurangzeb had combined their forces, the two brothers having agreed to partition the empire once they had gained control of it. The two armies clashed at Dharmat in April 1658, with Aurangzeb being the victor. Shuja was being chased through Bihar and the victory of Aurangzeb proved this to be a poor decision by Dara Shikoh, who now had a defeated force on one front and a successful force unnecessarily pre-occupied on another. Realising that his recalled Bihar forces would not arrive at Agra in time to resist the emboldened Aurangzeb's advance, Dara scrambled to form alliances in order but found that Aurangzeb had already courted key potential candidates. When Dara's disparate, hastily concocted

army clashed with Aurangzeb's well-disciplined, battle-hardened force at the Battle of Samugarh in late May, neither Dara's men nor his generalship were any match for Aurangzeb. Dara had also become over-confident in his own abilities and, by ignoring advice not to lead in battle while his father was alive, he cemented the idea that he had usurped the throne. "After the defeat of Dara, Shah Jahan was imprisoned in the fort of Agra where he spent eight long years under the care of his favourite daughter Jahanara."

Aurangzeb then broke his arrangement with Murad Baksh, which probably had been his intention all along. Instead of looking to partition the empire between himself and Murad, he had his brother arrested and imprisoned at Gwalior Fort. Murad was executed on 4 December 1661, ostensibly for the murder of the *diwan* of Gujarat sometime earlier. The allegation was encouraged by Aurangzeb, who caused the *diwan's* son to seek retribution for the death under the principles of Sharia law. Meanwhile, Dara gathered his forces, and moved to the Punjab. The army sent against Shuja was trapped in the east, its generals Jai Singh and Dilir Khan submitted to Aurangzeb, but Dara's son, Suleiman Shikoh, escaped. Aurangzeb offered Shah Shuja the governorship of Bengal. This move had the effect of isolating Dara Shikoh and causing more troops to defect to Aurangzeb. Shah Shuja, who had declared himself emperor in Bengal began to annex more territory and this prompted Aurangzeb to march from Punjab with a new and large army that fought during the Battle of Khajwa, where Shah Shuja and his chain-mail armoured war elephants were routed by the forces loyal to Aurangzeb. Shah Shuja then fled to Arakan (in present-day Burma), where he was executed by the local rulers.

With Shuja and Murad disposed of, and with his father immured in Agra, Aurangzeb pursued Dara Shikoh, chasing him across the north-western bounds of the empire. Aurangzeb claimed that Dara was no longer a Muslim and accused him of poisoning the Mughal Grand Vizier Saadullah Khan. After a series of battles, defeats and retreats, Dara was betrayed by one of his generals, who arrested and bound him. In 1658, Aurangzeb arranged his formal coronation in Delhi.

On 10 August 1659, Dara was executed on grounds of apostasy and his head was sent to Shahjahan. Having secured his position, Aurangzeb confined his frail father at the Agra Fort but did not mistreat him. Shah Jahan was cared for by Jahanara and died in 1666.

Reign

Bureaucracy

Aurangzeb's imperial bureaucracy employed significantly more Hindus than that of his predecessors.

Between 1679 and 1707, the number of Hindu officials in the Mughal administration rose by half, to represent 31.6% of Mughal nobility, the highest in the Mughal era. Many of them were Marathas and Rajputs, who were his political allies.

Establishment of Islamic law

Aurangzeb was an orthodox Muslim ruler. Subsequent to the policies of his three predecessors, he endeavored to make Islam a dominant force in his reign. However these efforts brought

him into conflict with the forces that were opposed to this revival. Historian Katherine Brown has noted that "The very name of Aurangzeb seems to act in the popular imagination as a signifier of politico-religious bigotry and repression, regardless of historical accuracy." The subject has also resonated in modern times with popularly accepted claims that he intended to destroy the Bamiyan Buddhas. As a political and religious conservative, Aurangzeb chose not to follow the secular-religious viewpoints of his predecessors after his ascension. Shah Jahan had already moved away from the liberalism of Akbar, although in a token manner rather than with the intent of suppressing Hinduism, and Aurangzeb took the change still further. Though the approach to faith of Akbar, Jahangir and Shah Jahan was more syncretic than Babur, the founder of the empire, Aurangzeb's position is not so obvious.

His emphasis on sharia competed, or was directly in conflict, with his insistence that *zawabit* or secular decrees could supersede sharia. The chief qazi refusing to crown him in 1659, Aurangzeb had a political need to present himself as a "defender of the sharia" due to popular opposition to his actions against his father and brothers. Despite claims of sweeping edicts and policies, contradictory accounts exist. Historian Katherine Brown has argued that Aurangzeb never imposed a complete ban on music. He sought to codify Hanafi law by the work of several hundred jurists, called Fatawa-e-Alamgiri. It is possible the War of Succession and continued incursions combined with Shah Jahan's spending made cultural expenditure impossible.

He learnt that at Multan, Thatta, and particularly at Varanasi, the teachings of Hindu Brahmins attracted numerous Muslims.

He ordered the subahdars of these provinces to demolish the schools and the temples of non-Muslims. Aurangzeb also ordered subahdars to punish Muslims who dressed like non-Muslims. The executions of the antinomian Sufi mystic Sarmad Kashani and the ninth Sikh Guru Tegh Bahadur bear testimony to Aurangzeb's religious policy; the former was beheaded on multiple accounts of heresy, the latter, according to Sikhs, because he objected to Aurangzeb's forced conversions.

Taxation policy

- Shortly after coming to power, Aurangzeb remitted more than 80 long-standing taxes affecting all of his subjects.

In 1679, Aurangzeb chose to re-impose *jizya*, a military tax on non-Muslim subjects in lieu of military service, after an abatement for a span of hundred years, in what was critiqued by many Hindu rulers, family-members of Aurangzeb, and Mughal court-officials. The specific amount varied with the socioeconomic status of a subject and tax-collection were often waived for regions hit by calamities; also, Brahmins, women, children, elders, the handicapped, the unemployed, the ill, and the insane were all perpetually exempted. The collectors were mandated to be Muslims.

A majority of modern scholars reject that religious bigotry influenced the imposition; rather, *realpolitik* — economic constraints as a result of multiple ongoing battles and establishment of credence with the orthodox Ulemas — are held to be primary agents.

Aurangzeb also enforced differential taxation on Hindu merchants at the rate of 5% (as against 2.5% on Muslim merchants).

Policy on temples and mosques

Aurangzeb issued land grants and provided funds for the maintenance of shrines of worship but also (often) ordered their destruction. Modern historians reject the thought-school of colonial and nationalist historians about these destruction being guided by religious zealotry; rather, the association of temples with sovereignty, power and authority is emphasized upon.

Whilst constructing mosques were considered an act of royal duty to subjects, there are also several *firman*s in Aurangzeb's name, supporting temples, *maths*, chishti shrines, and gurudwaras, including Mahakaleshwar temple of Ujjain, a gurudwara at Dehradun, Balaji temple of Chitrakoot, Umananda Temple of Guwahati and the Shatrunjaya Jain temples, among others. Numerous new temples were built, as well.

Contemporary court-chronicles mention hundreds of temple which were demolished by Aurangzeb or his chieftains, upon his order. In September 1669, he ordered the destruction of Vishvanath Temple at Varanasi, which was established by Raja Man Singh, whose grandson Jai Singh was believed to have facilitated Shivaji's escape. After the Jat rebellion in Mathura (early 1670), which killed the patron of the town-mosque, Aurangzeb suppressed the rebels and ordered for the city's Kesava Deo temple to be demolished, and replaced with an

Eidgah. In around 1679, he ordered destruction of several prominent temples, including those of Khandela, Udaipur, Chittor and Jodhpur, which were patronaged by rebels. The Jama Masjid at Golkunda was similarly treated, after it was found that its ruler had built it to hide revenues from the state; however desecration of mosques are rare due to their complete lack of political capital contra temples.

In an order specific to Benaras, Aurangzeb invokes Sharia to declare that Hindus will be granted state-protection and temples won't be razed (but prohibits construction of any new temple); other orders to similar effect can be located. Richard Eaton, upon a critical evaluation of primary sources, counts 15 temples to have been destroyed during Aurangzeb's reign. Ian Copland and others reiterate Iqtidar Alam Khan who notes that, overall, Aurangzeb built more temples than he destroyed.

Execution of opponents

The first prominent execution during the long reign of Aurangzeb started with that of his brother Prince Dara Shikoh, who was accused of being influenced by Hinduism although some sources argue it was done for political reasons. Aurangzeb had his allied brother Prince Murad Baksh held for murder, judged and then executed. Aurangzeb is accused of poisoning his imprisoned nephew Sulaiman Shikoh.

In 1689, the second Maratha Chhatrapati (King) Sambhaji was brutally executed by Aurangzeb. In a sham trial, he was found guilty of murder and violence, atrocities against the Muslims of Burhanpur and Bahadurpur in Berar by Marathas under his command.

In 1675 the Sikh leader Guru Tegh Bahadur was arrested on orders by Aurangzeb, found guilty of blasphemy by a Qadi's court and executed.

The 32nd Da'i al-Mutlaq (Absolute Missionary) of the Dawoodi Bohra sect of Musta'li Islam Syedna Qutubkhan Qutubuddin was executed by Aurangzeb, then governor of Gujarat, for heresy; on 27 Jumadil Akhir 1056 AH (1648 AD), Ahmedabad, India.

Expansion of the Mughal Empire

- In 1663, during his visit to Ladakh, Aurangzeb established direct control over that part of the empire and loyal subjects such as Deldan Namgyal agreed to pledge tribute and loyalty. Deldan Namgyal is also known to have constructed a Grand Mosque in Leh, which he dedicated to Mughal rule.

In 1664, Aurangzeb appointed Shaista Khan subedar (governor) of Bengal. Shaista Khan eliminated Portuguese and Arakanese pirates from the region, and in 1666 recaptured the port of Chittagong from the Arakanese king, Sanda Thudhamma. Chittagong remained a key port throughout Mughal rule.

In 1685, Aurangzeb dispatched his son, Muhammad Azam Shah, with a force of nearly 50,000 men to capture Bijapur Fort and defeat Sikandar Adil Shah (the ruler of Bijapur) who refused to be a vassal. The Mughals could not make any advancements upon Bijapur Fort, mainly because of the superior usage of cannon batteries on both sides. Outraged by the stalemate Aurangzeb himself arrived on 4 September 1686

and commanded the Siege of Bijapur; after eight days of fighting, the Mughals were victorious.

Only one remaining ruler, Abul Hasan Qutb Shah (the Qutbshahi ruler of Golconda), refused to surrender. He and his servicemen fortified themselves at Golconda and fiercely protected the Kollur Mine, which was then probably the world's most productive diamond mine, and an important economic asset. In 1687, Aurangzeb led his grand Mughal army against the Deccan Qutbshahi fortress during the Siege of Golconda. The Qutbshahis had constructed massive fortifications throughout successive generations on a granite hill over 400 ft high with an enormous eight-mile long wall enclosing the city. The main gates of Golconda had the ability to repulse any war elephant attack. Although the Qutbshahis maintained the impregnability of their walls, at night Aurangzeb and his infantry erected complex scaffolding that allowed them to scale the high walls. During the eight-month siege the Mughals faced many hardships including the death of their experienced commander Kilich Khan Bahadur. Eventually, Aurangzeb and his forces managed to penetrate the walls by capturing a gate, and their entry into the fort led Abul Hasan Qutb Shah to surrender peacefully.

Military equipment

Mughal cannon making skills advanced during the 17th century. One of the most impressive Mughal cannons is known as the Zafarbaksh, which is a very rare *composite cannon*, that required skills in both wrought-iron forge welding and bronze-casting technologies and the in-depth knowledge of the qualities of both metals.

Aurangzeb military entourage consisted of 16 cannons including the *Azdaha Paikar* (which, was capable of firing a 33.5 kg ordnance) and *Fateh Rahber* (20 feet long with Persian and Arabic inscriptions).

The *Ibrahim Rauza* was also a famed cannon, which was well known for its multi-barrels. François Bernier, the personal physician to Aurangzeb, observed versatile Mughal gun-carriages each drawn by two horses.

Despite these innovations, most soldiers used bows and arrows, the quality of sword manufacture was so poor that they preferred to use ones imported from England, and the operation of the cannons was entrusted not to Mughals but to European gunners. Other weapons used during the period included rockets, cauldrons of boiling oil, muskets and manjaniqs (stone-throwing catapults).

Infantry who were later called Sepoy and who specialised in siege and artillery emerged during the reign of Aurangzeb

War elephants

In 1703, the Mughal commander at Coromandel, Daud Khan Panni spent 10,500 coins to purchase 30 to 50 war elephants from Ceylon.

Art and culture

Aurangzeb had a more austere nature than his predecessors, and greatly reduced imperial patronage of the figurative Mughal miniature. This had the effect of dispersing the court atelier to other regional courts. Being religious he encouraged

Islamic calligraphy. His reign also saw the building of the Lahore Badshahi Masjid and Bibi Ka Maqbara in Aurangabad for his wife Rabia-ud-Daurani.

Calligraphy

The Mughal Emperor Aurangzeb is known to have patronised works of Islamic calligraphy; the demand for Quran manuscripts in the *naskh* style peaked during his reign. Having been instructed by Syed Ali Tabrizi, Aurangzeb was himself a talented calligrapher in *naskh*, evidenced by Quran manuscripts that he created.

Architecture

Aurangzeb was not as involved in architecture as his father. Under Aurangzeb's rule, the position of the Mughal Emperor as chief architectural patron began to diminish. However, Aurangzeb did endow some significant structures. Catherine Asher terms his architectural period as an "Islamization" of Mughal architecture. One of the earliest constructions after his accession was a small marble mosque known as the Moti Masjid (Pearl Mosque), built for his personal use in the Red Fort complex of Delhi. He later ordered the construction of the Badshahi Mosque in Lahore, which is today one of the largest mosques in the Indian subcontinent. The mosque he constructed in Srinagar is still the largest in Kashmir.

Most of Aurangzeb's building activity revolved around mosques, but secular structures were not neglected. The Bibi Ka Maqbara in Aurangabad, the mausoleum of Rabia-ud-Daurani, was constructed by his eldest son Azam Shah upon

Aurangzeb's decree. Its architecture displays clear inspiration from the Taj Mahal. Aurangzeb also provided and repaired urban structures like fortifications (for example a wall around Aurangabad, many of whose gates still survive), bridges, caravanserais, and gardens.

Aurangzeb was more heavily involved in the repair and maintenance of previously existing structures. The most important of these were mosques, both Mughal and pre-Mughal, which he repaired more of than any of his predecessors. He patronised the *dargahs* of Sufi saints such as Bakhtiyar Kaki, and strived to maintain royal tombs.

Textiles

The textile industry in the Mughal Empire emerged very firmly during the reign of the Mughal Emperor Aurangzeb and was particularly well noted by Francois Bernier, a French physician of the Mughal Emperor.

Francois Bernier writes how *Karkanahs*, or workshops for the artisans, particularly in textiles flourished by "employing hundreds of embroiderers, who were superintended by a master". He further writes how "Artisans manufacture of silk, fine brocade, and other fine muslins, of which are made turbans, robes of gold flowers, and tunics worn by females, so delicately fine as to wear out in one night, and cost even more if they were well embroidered with fine needlework".

He also explains the different techniques employed to produce such complicated textiles such as *Himru* (whose name is Persian for "brocade"), *Paithani* (whose pattern is identical on both sides), *Mushru* (satin weave) and how *Kalamkari*, in which

fabrics are painted or block-printed, was a technique that originally came from Persia. Francois Bernier provided some of the first, impressive descriptions of the designs and the soft, delicate texture of Pashmina shawls also known as *Kani*, which were very valued for their warmth and comfort among the Mughals, and how these textiles and shawls eventually began to find their way to France and England.

Foreign relations

Aurangzeb sent diplomatic missions to Mecca in 1659 and 1662, with money and gifts for the Sharif. He also sent alms in 1666 and 1672 to be distributed in Mecca and Medina. Historian Naimur Rahman Farooqi writes that, "By 1694, Aurangzeb's ardour for the Sharifs of Mecca had begun to wane; their greed and rapacity had thoroughly disillusioned the Emperor ... Aurangzeb expressed his disgust at the unethical behavior of the Sharif who appropriated all the money sent to the Hijaz for his own use, thus depriving the needy and the poor."

Relations with the Uzbek

Subhan Quli Khan, Balkh's Uzbek ruler was the first to recognise him in 1658 and requested for a general alliance, he worked alongside the new Mughal Emperor since 1647, when Aurangzeb was the Subedar of Balkh.

Relations with the Safavid dynasty

Aurangzeb received the embassy of Abbas II of Persia in 1660 and returned them with gifts. However, relations between the

Mughal Empire and the Safavid dynasty were tense because the Persians attacked the Mughal army positioned near Kandahar.

Aurangzeb prepared his armies in the Indus River Basin for a counteroffensive, but Abbas II's death in 1666 caused Aurangzeb to end all hostilities. Aurangzeb's rebellious son, Sultan Muhammad Akbar, sought refuge with Suleiman I of Persia, who had rescued him from the Imam of Musqat and later refused to assist him in any military adventures against Aurangzeb.

Relations with the French

In 1667, the French East India Company ambassadors Le Gouz and Bebert presented Louis XIV of France's letter which urged the protection of French merchants from various rebels in the Deccan. In response to the letter, Aurangzeb issued a *firman* allowing the French to open a factory in Surat.

Relations with the Sultanate of Maldives

In the 1660s, the Sultan of the Maldives, Ibrahim Iskandar I, requested help from Aurangzeb's representative, the Faujdar of Balasore.

The Sultan wished to gain his support in possible future expulsions of Dutch and English trading ships, as he was concerned with how they might impact the economy of the Maldives. However, as Aurangzeb did not possess a powerful navy and had no interest in providing support to Ibrahim in a possible future war with the Dutch or English, the request came to nothing.

Relations with the Ottoman Empire

Like his father, Aurangzeb was not willing to acknowledge the Ottoman claim to the caliphate. He often supported the Ottoman Empire's enemies, extending cordial welcome to two rebel Governors of Basra, and granting them and their families a high status in the imperial service. Sultan Suleiman II's friendly postures were ignored by Aurangzeb. The Sultan urged Aurangzeb to wage holy war against Christians.

Relations with the English and the Anglo-Mughal War

In 1686, the Honourable East India Company, which had unsuccessfully tried to obtain a *firman* that would grant them regular trading privileges throughout the Mughal Empire, initiated the Anglo-Mughal War.

This war ended in disaster for the English, particularly in 1689 when Aurangzeb dispatched a large fleet of grabs from Janjira that blockaded Bombay. The ships, commanded by Sidi Yaqub, were manned by Mappila (loyal to Ali Raja Ali II) and Abyssinian sailors. In 1690, realising the war was not going favourably for them, the Company sent envoys to Aurangzeb's camp to plead for a pardon. The company's envoys prostrated themselves before the emperor, agreed pay a large indemnity, and promise to refrain from such actions in the future.

In September 1695, English pirate Henry Every conducted one of the most profitable pirate raids in history with his capture of a Grand Mughal grab convoy near Surat. The Indian ships had been returning home from their annual pilgrimage to Mecca when the pirate struck, capturing the *Ganj-i-Sawai*,

reportedly the largest ship in the Muslim fleet, and its escorts in the process. When news of the capture reached the mainland, a livid Aurangzeb nearly ordered an armed attack against the English-governed city of Bombay, though he finally agreed to compromise after the Company promised to pay financial reparations, estimated at £600,000 by the Mughal authorities. Meanwhile,

Aurangzeb shut down four of the English East India Company's factories, imprisoned the workers and captains (who were nearly lynched by a rioting mob), and threatened to put an end to all English trading in India until Every was captured. The Privy Council and East India Company offered a massive bounty for Every's apprehension, leading to the first worldwide manhunt in recorded history.

However, Every successfully eluded capture. In 1702, Aurangzeb sent Daud Khan Panni, the Mughal Empire's Subhedar of the Carnatic region, to besiege and blockade Fort St. George for more than three months. The governor of the fort Thomas Pitt was instructed by the East India Company to sue for peace.

Administrative reforms

Tribute

Aurangzeb received tribute from all over the Indian subcontinent, using this wealth to establish bases and fortifications in India, particularly in the Carnatic, Deccan, Bengal and Lahore.

Revenue

Aurangzeb's exchequer raised a record £100 million in annual revenue through various sources like taxes, customs and land revenue, *et al.* from 24 provinces. He had an annual yearly revenue of \$450 million, more than ten times that of his contemporary Louis XIV of France.

Coins

Aurangzeb felt that verses from the *Quran* should not be stamped on coins, as done in former times, because they were constantly touched by the hands and feet of people. His coins had the name of the mint city and the year of issue on one face, and, the following couplet on other:

King Aurangzib 'Ālamgir Stamped coins, in the world, like the bright full moon.

Rebellions

Traditional and newly coherent social groups in northern and western India, such as the Marathas, Rajputs, Hindu Jats, Pashtuns, and Sikhs, gained military and governing ambitions during Mughal rule, which, through collaboration or opposition, gave them both recognition and military experience.

- In 1669, the Hindu Jat peasants of Bharatpur around Mathura rebelled and created Bharatpur state but were defeated.

- In 1659, Shivaji, launched a surprise attack on the Mughal Viceroy Shaista Khan and, while waging war against Aurangzeb. Shivaji and his forces attacked the Deccan, Janjira and Surat and tried to gain control of vast territories. In 1689 Aurangzeb's armies captured Shivaji's son Sambhaji and executed him after he had sacked Burhanpur. But, the Marathas continued the fight and it actually started the terminal decline of his empire.
- In 1679, the Rathore clan under the command of Durgadas Rathore rebelled when Aurangzeb didn't give permission to make the young Rathore prince the king and took direct command of Jodhpur. This incident caused great unrest among the Hindu Rajput rulers under Aurangzeb and led to many rebellions in Rajputana.
- In 1672, the Satnami, a sect concentrated in an area near Delhi, under the leadership of Bhirbhan, took over the administration of Narnaul, but they were eventually crushed upon Aurangzeb's personal intervention with very few escaping alive.
- In 1671, the Battle of Saraighat was fought in the easternmost regions of the Mughal Empire against the Ahom Kingdom. The Mughals led by Mir Jumla II and Shaista Khan attacked and were defeated by the Ahoms.
- Maharaja Chhatrasal was a medieval Indian warrior from Bundela Rajput clan, who fought against the Mughal Emperor Aurangzeb, and established his own kingdom in Bundelkhand, becoming a Maharaja of Panna.

Jat rebellion

In 1669, Hindu Jats began to organise a rebellion that is believed to have been caused by the re-imposition of *jizya* and destruction of Hindu temples in Mathura. The Jats were led by Gokula, a rebel landholder from Tilpat. By the year 1670 20,000 Jat rebels were quelled and the Mughal Army took control of Tilpat, Gokula's personal fortune amounted to 93,000 gold coins and hundreds of thousands of silver coins.

Gokula was caught and executed. But the Jats once again attempted began their rebellion. Raja Ram Jat, in order to avenge his father Gokula's death, plundered Akbar's tomb of its gold, silver and fine carpets, opened Akbar's grave and dragged his bones and burned them in retaliation. Jats also shot off the tops of the minarets on the gateway to Akbar's Tomb and melted down two silver doors from the Taj Mahal. Aurangzeb appointed Mohammad Bidar Bakht as commander to crush the Jat rebellion. On 4 July 1688, Raja Ram Jat was captured and beheaded. His head was sent to Aurangzeb as proof.

However, after Aurangzeb's death, Jats under Badan Singh later established their independent state of Bharatpur.

Mughal–Maratha Wars

In 1657, while Aurangzeb attacked Golconda and Bijapur in the Deccan, the Hindu Maratha warrior, Shivaji, used guerrilla tactics to take control of three Adil Shahi forts formerly under his father's command. With these victories, Shivaji assumed de facto leadership of many independent Maratha clans. The

Marathas harried the flanks of the warring Adil Shahis, gaining weapons, forts, and territory. Shivaji's small and ill-equipped army survived an all out Adil Shahi attack, and Shivaji personally killed the Adil Shahi general, Afzal Khan. With this event, the Marathas transformed into a powerful military force, capturing more and more Adil Shahi territories. Shivaji went on to neutralise Mughal power in the region.

In 1659, Aurangzeb sent his trusted general and maternal uncle Shaista Khan, the Wali in Golconda to recover forts lost to the Maratha rebels. Shaista Khan drove into Maratha territory and took up residence in Pune. But in a daring raid on the governor's palace in Pune during a midnight wedding celebration, led by Shivaji himself, the Marathas killed Shaista Khan's son and Shivaji maimed Shaista Khan by cutting off three fingers of his hand. Shaista Khan, however, survived and was re-appointed the administrator of Bengal going on to become a key commander in the war against the Ahoms.

Shivaji captured forts belonging to both Mughals and Bijapur. At last Aurangzeb ordered the armament of the Daulatabad Fort with two bombards (the Daulatabad Fort was later used as a Mughal bastion during the Deccan Wars). Aurangzeb also sent his general Raja Jai Singh of Amber, a Hindu Rajput, to attack the Marathas. Jai Singh won the fort of Purandar after fierce battle in which the Maratha commander Murarbaji fell. Foreseeing defeat, Shivaji agreed for a truce and a meeting with Aurangzeb at Delhi. Jai Singh also promised Shivaji his safety, placing him under the care of his own son, the future Raja Ram Singh I. However, circumstances at the Mughal court were beyond the control of the Raja, and when Shivaji and his son Sambhaji went to Agra to meet Aurangzeb, they were

placed under house arrest because of Shivaji's apparent misbehaviour, from which they managed to effect a daring escape.

Shivaji returned to the Deccan, and crowned himself *Chhatrapati* or the ruler of the Maratha Kingdom in 1674. While Aurangzeb continued to send troops against him, Shivaji expanded Maratha control throughout the Deccan until his death in 1680. Shivaji was succeeded by his son, Sambhaji. Militarily and politically, Mughal efforts to control the Deccan continued to fail.

On the other hand, Aurangzeb's third son Akbar left the Mughal court along with a few Muslim Mansabdar supporters and joined Muslim rebels in the Deccan. Aurangzeb in response moved his court to Aurangabad and took over command of the Deccan campaign. The rebels were defeated and Akbar fled south to seek refuge with Sambhaji, Shivaji's successor. More battles ensued, and Akbar fled to Persia and never returned.

In 1689, Aurangzeb's forces captured and executed Sambhaji. His successor Rajaram, later Rajaram's widow Tarabai and their Maratha forces fought individual battles against the forces of the Mughal Empire. Territory changed hands repeatedly during the years (1689–1707) of interminable warfare. As there was no central authority among the Marathas, Aurangzeb was forced to contest every inch of territory, at great cost in lives and money. Even as Aurangzeb drove west, deep into Maratha territory – notably conquering Satara — the Marathas expanded eastwards into Mughal lands – Malwa and Hyderabad. The Marathas also expanded

further South into Southern India defeating the independent local rulers there capturing Jinji in Tamil Nadu. Aurangzeb waged continuous war in the Deccan for more than two decades with no resolution. He thus lost about a fifth of his army fighting rebellions led by the Marathas in Deccan India. He travelled a long distance to the Deccan to conquer the Marathas and eventually died at the age of 88, still fighting the Marathas.

Aurangzeb's shift from conventional warfare to anti-insurgency in the Deccan region shifted the paradigm of Mughal military thought. There were conflicts between Marathas and Mughals in Pune, Jinji, Malwa and Vadodara. The Mughal Empire's port city of Surat was sacked twice by the Marathas during the reign of Aurangzeb and the valuable port was in ruins. Matthew White estimates that about 2.5 million of Aurangzeb's army were killed during the Mughal–Maratha Wars (100,000 annually during a quarter-century), while 2 million civilians in war-torn lands died due to drought, plague and famine.

Ahom campaign

While Aurangzeb and his brother Shah Shuja had been fighting against each other, the Hindu rulers of Kuch Behar and Assam took advantage of the disturbed conditions in the Mughal Empire, had invaded imperial dominions. For three years they were not attacked, but in 1660 Mir Jumla II, the viceroy of Bengal, was ordered to recover the lost territories.

The Mughals set out in November 1661. Within weeks they occupied the capital of Kuch Behar, which they annexed. Leaving a detachment to garrison it, the Mughal army began to

retake their territories in Assam. Mir Jumla II advanced on Garhgaon, the capital of the Ahom kingdom, and reached it on 17 March 1662. The ruler, Raja Sutamla, had fled before his approach. The Mughals captured 82 elephants, 300,000 rupees in cash, 1000 ships, and 173 stores of rice.

On his way back to Dacca, in March 1663, Mir Jumla II died of natural causes. Skirmishes continued between the Mughals and Ahoms after the rise of Chakradhwaj Singha, who refused to pay further indemnity to the Mughals and during the wars that continued the Mughals suffered great hardships. Munnawar Khan emerged as a leading figure and is known to have supplied food to vulnerable Mughal forces in the region near Mathurapur. Although the Mughals under the command of Syed Firoz Khan the Faujdar at Guwahati were overrun by two Ahom armies in 1667, but they continued to hold and maintain presence in their eastern territories even after the Battle of Saraighat in 1671.

The Battle of Saraighat was fought in 1671 between the Mughal empire (led by the Kachwaha king, Raja Ramsingh I), and the Ahom Kingdom (led by Lachit Borphukan) on the Brahmaputra river at Saraighat, now in Guwahati. Although much weaker, the Ahom Army defeated the Mughal Army by brilliant uses of the terrain, clever diplomatic negotiations to buy time, guerrilla tactics, psychological warfare, military intelligence and by exploiting the sole weakness of the Mughal forces—its navy.

The Battle of Saraighat was the last battle in the last major attempt by the Mughals to extend their empire into Assam. Though the Mughals managed to regain Guwahati briefly after

a later Borphukan deserted it, the Ahoms wrested control in the Battle of Itakhuli in 1682 and maintained it till the end of their rule.

Satnami opposition

In May 1672, the Satnami sect obeying the commandments of an "old toothless woman" (according to Mughal accounts) organised a massive revolt in the agricultural heartlands of the Mughal Empire. The Satnamis were known to have shaved off their heads and even eyebrows and had temples in many regions of Northern India. They began a large-scale rebellion 75 miles southwest of Delhi.

The Satnamis believed they were invulnerable to Mughal bullets and believed they could multiply in any region they entered. The Satnamis initiated their march upon Delhi and overran small-scale Mughal infantry units.

Aurangzeb responded by organising a Mughal army of 10,000 troops and artillery, and dispatched detachments of his own personal Mughal imperial guards to carry out several tasks. To boost Mughal morale, Aurangzeb wrote Islamic prayers, made amulets, and drew designs that would become emblems in the Mughal Army. This rebellion would have a serious aftermath effect on the Punjab.

Sikh opposition

- The ninth Sikh Guru, Guru Tegh Bahadur, like his predecessors was opposed to forced conversion of the local population as he considered it wrong. Approached by Kashmiri Pandits to help them retain

their faith and avoid forced religious conversions, Guru Tegh Bahadur sent a message to the emperor that if he could convert Teg Bagadur to Islam, every Hindu will become a Muslim. In response, Aurangzeb ordered arrest of the Guru. He was then brought to Delhi and tortured so as to convert him. On his refusal to convert, he was beheaded in 1675.

In response, Guru Tegh Bahadur's son and successor, Guru Gobind Singh, further militarised his followers, starting with the establishment of Khalsa in 1699, eight years before Aurangzeb's death. In 1705, Guru Gobind Singh sent a letter entitled *Zafarnamah*, which accused Aurangzeb of cruelty and betraying Islam. The letter caused him much distress and remorse. Guru Gobind Singh's formation of Khalsa in 1699 led to the establishment of the Sikh Confederacy and later Sikh Empire.

Pashtun opposition

The Pashtun revolt in 1672 under the leadership of the warrior poet Khushal Khan Khattak of Kabul, was triggered when soldiers under the orders of the Mughal Governor Amir Khan allegedly molested women of the Pashtun tribes in modern-day Kunar Province of Afghanistan. The Safi tribes retaliated against the soldiers. This attack provoked a reprisal, which triggered a general revolt of most of tribes. Attempting to reassert his authority, Amir Khan led a large Mughal Army to the Khyber Pass, where the army was surrounded by tribesmen and routed, with only four men, including the Governor, managing to escape.

Aurangzeb's incursions into the Pashtun areas were described by Khushal Khan Khattak as "Black is the Mughal's heart towards all of us Pathans". Aurangzeb employed the scorched earth policy, sending soldiers who massacred, looted and burnt many villages. Aurangzeb also proceeded to use bribery to turn the Pashtun tribes against each other, with the aim that they would distract a unified Pashtun challenge to Mughal authority, and the impact of this was to leave a lasting legacy of mistrust among the tribes.

After that the revolt spread, with the Mughals suffering a near total collapse of their authority in the Pashtun belt. The closure of the important Attock-Kabul trade route along the Grand Trunk road was particularly disastrous. By 1674, the situation had deteriorated to a point where Aurangzeb camped at Attock to personally take charge. Switching to diplomacy and bribery along with force of arms, the Mughals eventually split the rebels and partially suppressed the revolt, although they never managed to wield effective authority outside the main trade route.

Death

By 1689, the conquest of Golconda, Mughal victories in the south expanded the Mughal Empire to 4 million square kilometres, with a population estimated to be over 158 million. But this supremacy was short-lived. Jos Gommans, Professor of Colonial and Global History at the University of Leiden, says that "... the highpoint of imperial centralisation under emperor Aurangzeb coincided with the start of the imperial downfall."

Unlike his predecessors, Aurangzeb considered the royal treasury to be held in trust for the citizens of his empire. He made caps and copied the Quran to earn money for his use. Aurangzeb constructed a small marble mosque known as the Moti Masjid (Pearl Mosque) in the Red Fort complex in Delhi. However, his constant warfare, especially with the Marathas, drove his empire to the brink of bankruptcy just as much as the wasteful personal spending and opulence of his predecessors.

The Indologist Stanley Wolpert, emeritus professor at UCLA, says that:

the conquest of the Deccan, to which Aurangzeb devoted the last 26 years of his life, was in many ways a Pyrrhic victory, costing an estimated hundred thousand lives a year during its last decade of futile chess game warfare. The expense in gold and rupees can hardly be accurately estimated. Aurangzeb's encampment was like a moving capital – a city of tents 30 miles in circumference, with some 250 bazaars, with a 1/2 million camp followers, 50,000 camels and 30,000 elephants, all of whom had to be fed, stripped the Deccan of any and all of its surplus grain and wealth ... Not only famine but bubonic plague arose ... Even Aurangzeb, had ceased to understand the purpose of it all by the time he was nearing 90 ... "I came alone and I go as a stranger. I do not know who I am, nor what I have been doing," the dying old man confessed to his son, Azam, in February 1707.

Even when ill and dying, Aurangzeb made sure that the populace knew he was still alive, for if they had thought otherwise then the turmoil of another war of succession was

likely. He died at his military camp in Bhingar near Ahmednagar on 3 March 1707 at the age of 88, having outlived many of his children. He had only 300 rupees with him which were later given to charity as per his instructions and he prior to his death requested not to spend extravagantly on his funeral but to keep it simple. His modest open-air grave in Khuldabad, Aurangabad, Maharashtra expresses his deep devotion to his Islamic beliefs. It is sited in the courtyard of the shrine of the Sufi saint Shaikh Burhan-u'd-din Gharib, who was a disciple of Nizamuddin Auliya of Delhi.

Brown writes that after his death, "a string of weak emperors, wars of succession, and coups by noblemen heralded the irrevocable weakening of Mughal power". She notes that the populist but "fairly old-fashioned" explanation for the decline is that there was a reaction to Aurangzeb's oppression. Aurangzeb's son, Bahadur Shah I, succeeded him and the empire, both because of Aurangzeb's over-extension and because of Bahadur Shah's weak military and leadership qualities, entered a period of terminal decline. Immediately after Bahadur Shah occupied the throne, the Maratha Empire – which Aurangzeb had held at bay, inflicting high human and monetary costs even on his own empire – consolidated and launched effective invasions of Mughal territory, seizing power from the weak emperor. Within decades of Aurangzeb's death, the Mughal Emperor had little power beyond the walls of Delhi.

Legacy

His critics argue that his ruthlessness and religious bigotry made him unsuitable to rule the mixed population of his empire. Some critics assert that the persecution of Shias, Sufis

and non-Muslims to impose practices of orthodox Islamic state, such as imposition of sharia and *jizya* religious tax on non-Muslims, doubling of custom duties on Hindus while abolishing it for Muslims, executions of Muslims and non-Muslims alike, and destruction of temples eventually led to numerous rebellions. G. N. Moin Shakir and Sarma Festschrift argue that he often used political opposition as pretext for religious persecution, and that, as a result, groups of Jats, Marathas, Sikhs, Satnamis and Pashtuns rose against him.

Modern reception

In Pakistan, author Haroon Khalid writes that, "Aurangzeb is presented as a hero who fought and expanded the frontiers of the Islamic empire" and "is imagined to be a true believer who removed corrupt practices from religion and the court, and once again purified the empire." The academic Munis Faruqui also opines that the "Pakistani state and its allies in the religious and political establishments include him in the pantheon of premodern Muslim heroes, especially lauding him for his militarism, personal piety, and seeming willingness to accommodate Islamic morality within state goals."

Muhammad Iqbal, considered the spiritual founder of Pakistan, compared him favorably to the prophet Abraham for his warfare against Akbar's *Din-i Ilahi* and idolatry, while Iqbal Singh Sevea, in his book on the political philosophy of the thinker, says that "Iqbal considered that the life and activities of Aurangzeb constituted the starting point of Muslim nationality in India." Maulana Shabbir Ahmad Usmani, in his funeral oration, hailed M.A. Jinnah, the founder of Pakistan, to be the greatest Muslim since Aurangzeb. President Zia-ul-Haq,

known for his Islamization drive, has been described as "a conceptual descendent of Aurangzeb."

Beyond the individual appreciations, Aurangzeb is seminal to Pakistan's national self-consciousness, as historian Ayesha Jalal, while referring to the Pakistani textbooks controversy, mentions M. D. Zafar's *A Text Book of Pakistan Studies* where we can read that, under Aurangzeb, "Pakistan spirit gathered in strength", while his death "weakened the Pakistan spirit." Another historian from Pakistan, Mubarak Ali, also looking at the textbooks, and while noting that Akbar "is conveniently ignored and not mentioned in any school textbook from class one to matriculation", contrasts him with Aurangzeb, who "appears in different textbooks of Social Studies and Urdu language as an orthodox and pious Muslim copying the Holy Quran and sewing caps for his livelihood."

This image of Aurangzeb is not limited to Pakistan's official historiography. Historian Audrey Truschke points out that BJP and other Hindu nationalists regard him as Muslim zealot. Nehru claimed that, due to his reversal of the cultural and religious syncretism of the previous Mughal emperors, Aurangzeb acted "more as a Moslem than an Indian ruler".

Full title

Aurangzeb's full imperial title was:

Al-Sultan al-Azam wal Khaqan al-Mukarram Hazrat Abul Muzaffar Muhy-ud-Din Muhammad Aurangzeb Bahadur Alamgir I, Badshah Ghazi, Shahanshah-e-Sultanat-ul-Hindiya Wal Mughaliya.

Aurangzeb had also been attributed various other titles including *Caliph of The Merciful*, *Monarch of Islam*, and *Living Custodian of God*.

In literature

Aurangzeb has prominently featured in the following books

- 1675 - *Aurang-zebe*, play by John Dryden, written and featured on the London stage during the Emperor's lifetime.
- 19?? - Hindi fiction novel by Acharya Chatursen Shastri
- 1970 - *Shahenshah* (Marathi: शहेनशहा), the Marathi fictional biography by N S Inamdar
- 2017- *1636: Mission to the Mughals*, by Eric Flint and Griffin Barber
- 2017 - *Shahenshah - The Life of Aurangzeb*, the English translation by Vikrant Pande of the 1970 Marathi fictional biography by N S Inamdar

Deccan Plateau

The **Deccan Plateau** is a large plateau in western and southern India.

It rises to 100 metres (330 ft) in the north, and to more than 1,000 metres (3,300 ft) in the south, forming a raised triangle within the south-pointing triangle of the Indian coastline.

It extends over eight Indian states and encompasses a wide range of habitats, covering significant parts of Telangana, Maharashtra, Karnataka, and Andhra Pradesh.

The plateau is located between two mountain ranges, the Western Ghats and the Eastern Ghats, each of which rises from its respective nearby coastal plain, and almost converge at the southern tip of India. It is separated from the Gangetic plain to the north by the Satpura and Vindhya Ranges, which form its northern boundary. The Deccan produced some of the major dynasties in Indian history including Pallavas, Satavahana, Vakataka, Chalukya, and Rashtrakuta dynasties, the Western Chalukya, the Kadamba Dynasty, Kakatiya Empire, Musunuri Nayakas, Vijayanagara and Maratha Empire and the Muslim Bahmani Sultanate, Deccan Sultanate, and the Nizam of Hyderabad.

Extent

The extent of the geopolitical area covered by the term "Deccan" has varied throughout history.

Geographers have attempted to define the region using indices such as rainfall, vegetation, soil type or physical features. According to one geographical definition, it is the peninsular tableland lying to the south of the Tropic of Cancer. Its outer boundary is marked by the 300 m contour line, with Vindhya-Kaimur watersheds in the north. This area can be subdivided into two major geologic-physiographic regions: an igneous rock plateau with fertile black soil, and a gneiss peneplain with infertile red soil, interrupted by several hills.

Historians have defined the term Deccan differently. These definitions range from a narrow one by R. G. Bhandarkar (1920), who defines Deccan as the Marathi-speaking area lying between the Godavari and the Krishna rivers, to a broad one by K. M. Panikkar (1969), who defines it as the entire Indian peninsula to the south of the Vindhya.

Firishta (16th century) defined Deccan as the territory inhabited by the native speakers of Kannada, Marathi, and Telugu languages. Richard M. Eaton (2005) settles on this linguistic definition for a discussion of the region's geopolitical history. Stewart N. Gordon (1998) notes that historically, the term "Deccan" had the overtones of an area considered suitable for conquest by northern kingdoms: the northern border of Deccan has thus varied from Tapti River in north to Godavari River in south, depending on the southern boundary of the northern empires. Therefore, while discussing the history of the Marathas, Gordon uses Deccan as a "relational term", defining it as "the area beyond the southern border of a northern-based kingdom" of India.

Geography

The Deccan plateau is a topographically variegated region located south of the Gangetic plains -the portion lying between the Arabian Sea and the Bay of Bengal- and includes a substantial area to the north of the Satpura Range, which has popularly been regarded as the divide between northern India and the Deccan. The plateau is bounded on the east and west by the Ghats, while its northern extremity is the Vindhya Range. The Deccan's average elevation is about 2,000 feet (600 m), sloping generally eastward; its principal rivers, the

Godavari, Krishna, and Kaveri, flow from the Western Ghats eastward to the Bay of Bengal. Tiruvannamalai in Tamil Nadu is often regarded as the Southern gateway of Deccan plateau.

The Western Ghats mountain range is very massive and blocks the moisture from the southwest monsoon from reaching the Deccan Plateau, so the region receives very little rainfall. The eastern Deccan Plateau is at a lower elevation spanning the southeastern coast of India. Its forests are also relatively dry but serve to retain the rain to form streams that feed into rivers that flow into basins and then into the Bay of Bengal.

Most Deccan plateau rivers flow south. Most of the northern part of the plateau is drained by the Godavari River and its tributaries, including the Indravati River, starting from the Western Ghats and flowing east towards the Bay of Bengal. Most of the central plateau is drained by the Tungabhadra River, Krishna River and its tributaries, including the Bhima River, which also run east. The southernmost part of the plateau is drained by the Kaveri River, which rises in the Western Ghats of Karnataka and bends south to break through the Nilgiri Hills at the island town of Shivanasamudra and then falls into Tamil Nadu at Hogenakal Falls before flowing into the Stanley Reservoir and the Mettur Dam that created the reservoir, and finally emptying into the Bay of Bengal.

On the western edge of the plateau lie the Sahyadri, the Nilgiri, the Anaimalai and the Elamalai Hills, commonly known as Western Ghats. The average height of the Western Ghats, which run along the Arabian Sea, goes on increasing towards the south. Anaimudi Peak in Kerala, with a height of 2,695 m above sea level, is the highest peak of peninsular India. In the

Nilgiris lie Ootacamund, the well-known hill station of southern India. The western coastal plain is uneven and swift rivers flow through it that forms beautiful lagoons and backwaters, examples of which can be found in the state of Kerala. The east coast is wide with deltas formed by the rivers Godavari, Mahanadi and Kaveri. Flanking the Indian peninsula on the western side are the Lakshadweep Islands in the Arabian Sea and on the eastern side lies the Andaman and Nicobar Islands in the Bay of Bengal.

The eastern Deccan plateau, called Telangana and Rayalaseema, is made of vast sheets of massive granite rock, which effectively traps rainwater. Under the thin surface layer of soil is the impervious gray granite bedrock. It rains here only during some months.

Comprising the northeastern part of the Deccan Plateau, the Telangana Plateau has an area of about 148,000 km, a north-south length of about 770 km, and an east-west width of about 515 km.

The plateau is drained by the Godavari River taking a southeasterly course; by the Krishna River, which divides the peneplain into two regions; and by the Pennai Aaru River flowing in a northerly direction. The plateau's forests are moist deciduous, dry deciduous, and tropical thorn.

Most of the population of the region is engaged in agriculture; cereals, oilseeds, cotton, and pulses (legumes) are the major crops. There are multipurpose irrigation and hydroelectric-power projects, including the Pochampad, Bhaira Vanitippa, and Upper Pennai Aaru. Industries (located in Hyderabad, Warangal, and Kurnool) produce cotton textiles, sugar,

foodstuffs, tobacco, paper, machine tools, and pharmaceuticals. Cottage industries are forest-based (timber, firewood, charcoal, bamboo products) and mineral-based (asbestos, coal, chromite, iron ore, mica, and kyanite).

Having once constituted a segment of the ancient continent of Gondwanaland, this land is the oldest and most stable in India. The Deccan plateau consists of dry tropical forests that experience only seasonal rainfall.

The large cities in the Deccan are Hyderabad, the capital of Telangana, Bangalore, the capital of Karnataka, Pune, the cultural hub of Maharashtra and Nashik, the wine capital of Maharashtra. Other major cities include Mysore, Gulbarga and Bellary in Karnataka; Satara, Amravati, Akola, Kolhapur, Latur, Nanded, Sangli, and Aurangabad in Maharashtra; Hosur, Krishnagiri, Tiruvannamalai, Vellore and Ambur in Tamil Nadu; Amaravati, Visakhapatnam, Kurnool, Anantapur, Rajahmundry, Eluru, in Andhra Pradesh; and Warangal, Karimnagar, Ramagundam, Nizamabad, Suryapet, Siddipet, Nalgonda, Mahbubnagar in present-day Telangana.

Climate

The climate of the region varies from semi-arid in the north to tropical in most of the region with distinct wet and dry seasons. Rayalaseema and Vidarbha are the driest regions. Rain falls during the monsoon season from about June to October. March to June can be very dry and hot, with temperatures regularly exceeding 40 °C. The plateau's climate is drier than that on the coasts and is arid in places. Although sometimes used to mean all of India south of the Narmada

River, the word Deccan relates more specifically to that area of rich volcanic soils and lava-covered plateaus in the northern part of the peninsula between the Narmada and Krishnah rivers.

Deccan Traps

The Deccan Plateau, a Precambrian shield, is partially covered by the Deccan Traps, a large igneous province. The northwestern part of the plateau is made up of lava flows or igneous rocks known as the Deccan Traps.

The rocks are spread over the whole of Maharashtra, thereby making it one of the largest volcanic provinces in the world. It consists of more than 2,000 metres (6,600 ft) of flat-lying basalt lava flows and covers an area of nearly 500,000 square kilometres (190,000 sq mi) in west-central India. Estimates of the original area covered by the lava flows are as high as 1,500,000 square kilometres (580,000 sq mi). The volume of basalt is estimated to be 511,000 cubic km. The thick dark soil (called silt) found here is suitable for cotton cultivation.

Geology

The volcanic basalt beds of the Deccan were laid down in the massive Deccan Traps eruption, which occurred towards the end of the Cretaceous period between 67 and 66 million years ago. Some paleontologists speculate that this eruption may have been one of the causes of the Cretaceous-Paleogene extinction event. Layer after layer was formed by the volcanic activity that lasted many thousands of years, and when the

volcanoes became extinct, they left a region of highlands with typically vast stretches of flat areas on top like a table. The volcanic hotspot that produced the Deccan traps is hypothesized to lie under the present day island of Réunion in the Indian Ocean.

Typically the Deccan Plateau is made up of basalt extending up to Bhor Ghat near Karjat. This is an extrusive igneous rock. Also in certain sections of the region, we can find granite, which is an intrusive igneous rock.

The difference between these two rock types is: basalt rock forms on eruption of lava, that is, on the surface (either out of a volcano, or through massive fissures—as in the Deccan basalts—in the ground), while granite forms deep within the Earth. Granite is a felsic rock, meaning it is rich in potassium feldspar and quartz. This composition is continental in origin (meaning it is the primary composition of the continental crust). Since it cooled relatively slowly, it has large visible crystals. Basalt, on the other hand, is mafic in composition—meaning it is rich in pyroxene and, in some cases, olivine, both of which are Mg-Fe rich minerals. Basalt is similar in composition to mantle rocks, indicating that it came from the mantle and did not mix with continental rocks. Basalt forms in areas that are spreading, whereas granite forms mostly in areas that are colliding. Since both rocks are found in the Deccan Plateau, it indicates two different environments of formation.

The Deccan is rich in minerals. Primary mineral ores found in this region are mica and iron ore in the Chhota Nagpur region, and diamonds, gold and other metals in the Golconda region.

Fauna

The large areas of remaining forest on the plateau are still home to a variety of grazing animals from the four-horned antelope (*tetracerus quadricornis*), chinkara (*Gazella bennettii*), and blackbuck (*Antelope cervicapra*) to the gaur (*Bos gaurus*; /aʌr/) and wild water buffalo (*Bubalus arnee*).

People

The Deccan is home to many languages and people. Bhil and Gond people live in the hills along the northern and northeastern edges of the plateau, and speak various languages that belong to both the Indo-Aryan and Dravidian families of languages.

Marathi, an Indo-Aryan language, is the main language of the north-western Deccan in the state of Maharashtra. Speakers of the Dravidian languages Telugu and Kannada, the predominant languages of Telangana,

Andhra Pradesh, and Karnataka respectively, occupy those states' portions of the plateau. The city of Hyderabad is an important center of the Urdu language in the Deccan; its surrounding areas also host a notable population of Urdu speakers. The Urdu dialect spoken in this region is also known as Dakhini or as *Deccani*, named after the region itself. Tamil is spoken in the southernmost parts of the Deccan, in the areas occupied by the state of Tamil Nadu. Northeastern parts of the Deccan are in the state of Odisha. Odia, another Indo-Aryan language, is spoken in this part of Deccan.

The chief crop is cotton; also common are sugarcane, rice, and other crops. Apart from the states already mentioned, the state of Chhattisgarh is found in the northeast corner of the plateau. The large cities in the Deccan are Hyderabad, the capital of Telangana, Bangalore, the capital of Karnataka, Pune, the cultural hub of Maharashtra and Nashik, the wine capital of Maharashtra. Other major cities include Mysore, Gulbarga and Bellary in Karnataka; Satara, Amravati, Akola, Kolhapur, Latur, Nanded, Sangli, and Aurangabad in Maharashtra; Hosur, Krishnagiri, Dharmapuri, Tiruvannamalai, Vellore, Ambur in Tamil Nadu; Amaravati, Visakhapatnam, Kurnool, Anantapur, Rajahmundry, Eluru, in Andhra Pradesh; and Warangal, Jangaon, Karimnagar, Ramagundam, Nizamabad, Suryapet, Siddipet, Jammikunta, Mahbubnagar in present Telangana.

History

The Deccan produced some of the most significant dynasties in Indian History like the Vijayanagara Empire, Rashtrakuta dynasty, Chola dynasty, Thagadur dynasty, Adhiyamans Pallavas, The Tondaiman, Satavahana dynasty, Vakataka dynasty, Kadamba dynasty, Chalukya dynasty, Kakatiya Dynasty, Western Chalukya Empire and Maratha Empire. Of the early history, the main facts established are the growth of the Mauryan empire (300 BC) and after that the Deccan was ruled by the Satavahana dynasty which protected the Deccan against the Scythian invaders, the Western Satraps. Prominent dynasties of this time include the Cholas (3rd century BC to 12th century AD), Chalukyas (6th to 12th centuries), Rashtrakutas (753–982), Hoysalas (10th to 14th centuries),

Kakatiya (1083 to 1323 AD) and Vijayanagara Empire (1336–1646). Ahir Kings once ruled over the Deccan. A cave inscription at Nasik refers to the reign of an Abhira prince named Ishwarsena, son of Shivadatta. After the collapse of the Satavahana dynasty the Deccan was ruled by the Vakataka dynasty from the 3rd century to 5th century.

From the 6th to 8th century the Deccan was ruled by the Chalukya dynasty which produced great rulers like Pulakesi II who defeated the north India Emperor Harsha or Vikramaditya II whose general defeated the Arab invaders in the 8th century. From the 8th to 10th century the Rashtrakuta dynasty ruled this region. It led successful military campaigns into northern India and was described by Arab scholars as one of the four great empires of the world. In the 10th century the Western Chalukya Empire was established which produced scholars like the social reformer Basavanna, Vijñāneśvara, the mathematician Bhāskara II and Someshwara III who wrote the text *Manasollasa*. From the early 11th century to the 12th century the Deccan Plateau was dominated by the Western Chalukya Empire and the Chola dynasty. Several battles were fought between the Western Chalukya Empire and the Chola dynasty in the Deccan Plateau during the reigns of Raja Raja Chola I, Rajendra Chola I, Jayasimha II, Someshvara I and Vikramaditya VI and Kulottunga I.

In 1294, Alauddin Khalji, emperor of Delhi, invaded the Deccan, stormed Devagiri, and reduced the Yadava rajas of Maharashtra to the position of tributary princes (see Daulatabad), then proceeding southward to conquer the Orugallu, Carnatic. In 1307, a fresh series of incursions led by Malik Kafur began in response to unpaid tributes, resulting in

the final ruin of the Yadava clan; and in 1338 the conquest of the Deccan was completed by Sultan Muhammad bin Tughluq. The imperial hegemony was brief, as soon the earlier kingdoms reverted to their former masters. These defections by the states was soon followed by a general revolt of the foreign governors, resulting in the establishment in 1347 of the independent Bahmani dynasty. The power of the Delhi sultanate evaporated south of the Narmada River. The southern Deccan came under the rule of the famous Vijayanagara Empire which reached its zenith during the reign of Emperor Krishnadevaraya.

In the power struggles which ensued, the Hindu kingdom of Karnataka fell bit by bit to the Bahmani dynasty, who advanced their frontier to Golkonda in 1373, to Warangal in 1421, and to the Bay of Bengal in 1472. Krishnadevaraya of the Vijayanagara Empire defeated the last remnant of Bahmani Sultanate power after which the Bahmani Sultanate collapsed. When the Bahmani empire dissolved in 1518, its dominions were distributed into the five Muslim states of Golkonda, Bijapur, Ahmednagar, Bidar and Berar, giving rise to the Deccan sultanates. South of these, the Hindu state of Carnatic or Vijayanagar still survived; but this, too, was defeated, at the Battle of Talikota (1565) by a league of the Muslim powers. Berar had already been annexed by Ahmednagar in 1572, and Bidar was absorbed by Bijapur in 1619. Mughal interest in the Deccan also rose at this time. Partially incorporated into the Empire in 1598, Ahmadnagar was fully annexed in 1636; Bijapur in 1686, and Golkonda in 1687.

In 1645, Shivaji laid the foundation of the Maratha Empire. The Marathas under Shivaji directly challenged the Bijapur Sultanate and ultimately the mighty Mughal empire. Once the

Bijapur Sultanate stopped being a threat to the Maratha Empire, Marathas became much more aggressive and began to frequently raid Mughal territory. These raids however angered the Mughal Emperor Aurangzeb and by 1680 he moved his capital from Delhi to Aurangabad in Deccan to conquer Maratha held territories. After Shivaji died, his son Sambhaji defended the Maratha empire from the Mughal onslaught but he was captured by the Mughals and executed. By 1698 the last Maratha stronghold at Jinji fell and Mughals now controlling all Maratha held territories.

In 1707, Emperor Aurangzeb died of sickness at the age of 89 and this allowed Marathas to reacquire lost territories and establish authority in much of modern Maharashtra. After the death of Chhatrapati Shahu, the Peshwas became the *de facto* leaders of the Empire from 1749 to 1761, while Shivaji's successors continued as nominal rulers from their base in Satara. The Marathas kept the British at bay during the 18th century. By 1760, with the defeat of the Nizam in the Deccan, Maratha power had reached its zenith. However, dissension between the Peshwa and their sardars (army commanders) saw a gradual downfall of the empire leading to its eventual annexation by the British East India Company in 1818 after the three Anglo-Maratha wars.

A few years later, Aurangzeb's viceroy in Ahmednagar, Nizam-ul-Mulk, established the seat of an independent government at Hyderabad in 1724. Mysore was ruled by Hyder Ali. During the contests for power which ensued from about the middle of the 18th century between the powers on the plateau, the French and British took opposite sides. After a brief course of triumph, the interests of France declined, and a new empire in

India was established by the British. Mysore formed one of their earliest conquests in the Deccan. Tanjore and the Carnatic were soon annexed to their dominions, followed by the Peshwa territories in 1818.

In British India, the plateau was largely divided between the presidencies of Bombay and Madras. The two largest native states at that time were Hyderabad and Mysore; many smaller states existed at the time, including Kolhapur, and Sawantwari.

After independence in 1947, almost all native states were incorporated into the Republic of India. The Indian Army occupied Hyderabad in Operation Polo in 1948 when it refused to join. In 1956, the States Reorganisation Act reorganized states along linguistic lines, leading to the states currently found on the plateau.

Economy

The Deccan plateau is very rich in minerals and precious stones. The plateau's mineral wealth led many lowland rulers, including those of the Mauryan (4th–2nd century BCE) and Gupta (4th–6th century CE) dynasties, to fight over it. Major minerals found here include coal, iron ore, asbestos, chromite, mica, and kyanite.

Since March 2011, large deposits of uranium have been discovered in the Tummalapalle belt and in the Bhima basin at Gogi in Karnataka. The Tummalapalle belt uranium reserve promises to be one of the top 20 uranium reserve discoveries of the world.

Low rainfall made farming difficult until the introduction of irrigation. Currently, the area under cultivation is quite low, ranging from 60% in Maharashtra to about 10% in Western Ghats. Except in developed areas of certain river valleys, double-cropping is rare. Rice is the predominant crop in high-rainfall areas and sorghum in low-rainfall areas. Other crops of significance include cotton, tobacco, oilseeds, and sugar cane. Coffee, tea, coconuts, areca, pepper, rubber, cashew nuts, tapioca, and cardamom are widely grown on plantations in the Nilgiri Hills and on the western slopes of the Western Ghats. Cultivation of *Jatropha* has recently received more attention due to the *Jatropha* incentives in India.

Chapter 16

Joint forces of Bhim Chand (Kahlur) of Bilaspur and Guru Gobind Singh

Bhim Chand (Kahlur)

Bhim Chand was the Hindu raja of Bilaspur state and Anandpur Sahib fell under his territorial area. He launched his first expedition against Guru Gobind Singh in 1688. In the Battle of Bhangani, Guru Gobind Singh won the battle. The Battle of Nadaun was also fought under Raja Bhim Chand's leadership; this time, Guru along with his Sikh forces fought and won for the Raja.

Death

1692 Abdicated in favour of his Son Ajmer Chand

Bilaspur State (princely state)

Bilaspur State or Kahlur State was a princely state in the Punjab Province during the era of British India, ruled by a separate branch of **Chandravanshi** Chandel dynasty. Raja Bir Chand 697-730 was the founder of the state but it was named as Kahlur only after the construction of Kahlur Fort by Raja Kahal Chand around 890-930CE and Raja Anand Chand the

44th Raja was the last ruler. The state was Earlier known as **Kahlur** Riyasat and was later renamed **Bilaspur**. It covered an area of 1,173 km (453 sq mi), on the name of River Bias (from Biaspur later became Bilaspur) and had a population of 100,994 according to the 1931 Census of India. The last ruler of Bilaspur State acceded to the Indian Union on 12 October 1948.

Bilaspur State remained Bilaspur Province in independent India until 1950 when the province was briefly renamed "Bilaspur State" before it was merged with Himachal Pradesh state as a district in 1954.

History

According to local Oral Tradition and Records during the reign of Raja **Harihar Chand** a new state was founded around 697 CE by his son First Ruler Raja Bir Chand. After Raja Kahal Chand had built Kahlur Fort the state was named after as Kahlur(probably from Kahal-pur) and the Ruling Chandel Dynasty of Kahlur was also Known as Kahluria. Initially the capital of the state was at a place named Jandbari — now in Hoshiarpur district — and then it was transferred to Kahlur Fort, but was later moved permanently to present town Bilaspur by Dip Chand, the 32nd Raja of Kahlur (reigned 1663–1665)

Raja Bhim Chand who succeeded Raja Deep Chand fought Battle of Nadaun against Mughals and came out victorious.Mughals under Alif Khan were supported by Raja of Kangra and Raja Dayal of Bijarwal When Raja Bhim Chand abdicated in 1692 to lead a life of sanyasi the state was at

previously unknown heights. The reign of Bhim Chand's son Ajmer Chand was of conquest as well. By the end of his forty years reign the number of states paying tribute was considerable: Baghal State, Baghat, Keonthal, Beja, Mangal, Bhajji, Mahlog, Dharni, Kuthar, Kotkhari, Kunihar, Balsan, and Nehra among others. All continued to pay tribute until Mahan Chand reign 1778 but by 1790 only Mangal State continued to acknowledge Bilaspur's suzerainty. Since the 18th-century the rulers of Bilaspur State patronised artists of the Kangra painting style.

Bilaspur State came under British protection in 1815 under Raja Mahan Chand and became one of the Simla Hill States. Raja Anand Chand was the last ruler of the princely state and Pandit Sant Ram was the last Home Minister. As Bilaspur acceded to India on 28 October 1948, Bilaspur retained an independent identity as a separate province and as a part-C State of India. The Raja was appointed commissioner of the State. In following years after Raja resigned his deputy Chhabra, who was appointed by govt of India, helped run the temporary govt of Bilaspur while the territory of the princely state was politically integrated into the Indian Union.

From 26 January 1950 Bilaspur was administered by the Government of India as a separate C-Class state named Bilaspur State which in 1954 was incorporated into the State of Himachal Pradesh as a province.

The Family

Chandel in Bilaspur belong to different branches of the ruling family. These families are numerous, and all enjoyed jagir

pensions from state amounting in aggregate to Rs. 40,000 a year in 1933. The chief names are:

- Ajmerchandia
- Kaliyanchandia
- Tarachandia
- Sultanchandia

Rajas

- Bir Chand, founder; (r. 697–730)
- Udhran Chand
- Jaskarn Chand
- Madanbrahm Chand
- Ahl Chand
- Kahal Chand, 6th Raja; (r. 890–930)
- Slar Chand
- Men Chand
- Sen Chand
- Sul Khan Chand
- Kahn Chand, 11th Raja. Conquered Hindur, which he created as a separate realm for his second son.
- Ajit Chand, 12th Raja (son of Khan Chand)
- Gokul Chand
- Udai Chand, (r. 1133–1143)
- Gen Chand
- Pruthvi Chand
- Sangar Chand, (r. 1197–1220)
- Megh Chand, (r. 1220–1251)
- Dev Chand
- Ahim Chand
- Abhisand Chand, (r. 1302–1317)

- Sampurn Chand (r. 1317–1355)
- Rattan Chand (r. 1355–1406)
- Narandar Chand
- Fath Chand
- Pahar Chand
- Ram Chand
- Uttam Chand
- Gyan Chand (r. 1518–1555)
- Bikram Chand (r. 1555–1593)
- Sultan Chand (r. 1593–1600)
- Kalyan Chand (r. 1600–1636)
- Tara Chand (r. 1636–1653)
- Dip Chand (r. 1653–1665)
- Bhim Chand (Kahlur) (r. 1665–1692)

Ajmer Chand (r. 1692–1728)

- Devi Chand (r. 1738–1778)
- Mahan Chand (r. 1778–1824)
- Kharak Chand (r. 1824 – March 1839)
- Jagat Chand (r. March 1839 – 1850)
- Hira Chand (r. March 1850 – January 1883)
- Amar Chand (r. January 1883 – January 1889)
- Bijai Chand (r. 3 February 1889 – 18 February 1927)
- Anand Chand (r. 18 February 1927 – 12 October 1983)

Battle of Nadaun

The **Battle of Nadaun** was fought at Nadaun, between Raja Bhim Chand of Bilaspur (Kahlur) and the Mughals under Alif

Khan. Raja Bhim Chand was supported by Guru Gobind Singh (the tenth Sikh Guru) and other hill chieftains, Bhim Chand and other hill chieftains after conclusion of Battle of Bhangani had refused to pay tribute to the Mughal emperor. The Mughals were supported by Raja of Kangra and Raja Dayal of Bijarwal. The battle resulted in the victory of Raja Bhim Chand and Sikh alliance

Different authors give the date of the battle variously as 1687, 1689, 1690, 20 March 1691, and 4 April 1691.

Bichitra Natak, considered to be the autobiography of Guru Gobind Singh, is one of the major sources of information about the battle. However, its authorship is disputed by some scholars.

Cause

The Mughal emperor Aurangzeb's Deccan campaigns against Bijapur and Golconda had put considerable strain on the Mughal exchequer. To meet these expenses, Aurangzeb ordered the Governor of Punjab, Azim Khan, to recover annual tributes from the rulers of hill states, who had been defaulting on the payment for three consecutive years.

Azim Khan assigned the duty of collecting tributes to Mian Khan, the viceroy of Jammu. The duty of collecting tributes from Kangra and adjoining principalities was assigned to Alif Khan (or Alaf Khan).

Alif Khan first approached Raja Kirpal Chand (or Bhim Chand Katoch) of Kangra. The Raja told him that Raja Bhim Chand of

Bilaspur (Kahlur) was the most powerful king in the region; if he pays tribute, the others will follow. Raja Dayal of Bijarwal (or Bijharwal) was persuaded by Kirpal to meet Alif Khan's demands. At Raja Kirpal's suggestion, Alif Khan proceeded towards Bhim Chand's capital. He halted at Nadaun and sent his envoy to Bhim Chand of Bilaspur with his demands. However, Bhim Chand refused to pay the tribute.

Raja Bhim Chand of Bilaspur formed an alliance with the rest of the hill Rajas, and also sought the support of Guru Gobind Singh. The Guru, who was against the idea of paying tributes to the Mughals, decided to support Bhim Chand.

Description in Bichitra Natak

The author of *Bichitra Natak* states that Bhim Chand was aided by Raj Singh, Ram Singh, Sukhdev Gaji of Jasrot, and Prithi Chand of Dadhwal, among others. He also states that the Rajputs of the Nanglua and Panglu tribes, and the soldiers of Jaswar and Guler, also participated in the battle.

Initially, the forces of Kirpal Chand overpowered Bhim Chand's forces. Then, Bhim Chand recited Hanuman mantras, and called all his allies, including the Guru.

As the combined forces launched an attack, the enemy forces of Raja Dayal of Bijharwal and Raja Kirpal also advanced. In the ensuing battle, the forces of Mughals and Kirpal Chand were driven out into the river. Alif Khan and his warriors fled away.

Aftermath

According to *Bichitra Natak*, Guru Gobind Singh remained at Nadaun, on the banks of the River Beas, for eight more days, and visited the places of all the chiefs. Later, both the parties made an agreement and peace was established.

Later, Maharaja Ranjit Singh built a gurdwara on the spot where the Guru had pitched his tent. The Gurdwara was affiliated to Shiromani Gurdwara Prabandhak Committee in 1935. It is known as Gurudwara Dasvin Patshahi or Gurdwara Nadaun Sahib.

Chapter 17

Santaji Ghorpade, Zulfiqar Khan

Nusrat Jung and Dhanaji Jadhav

Santaji Ghorpade

Santaji Mahaloji Ghorpade, (1645–1696) popularly known as '**Santaji**' or '**Santaji Ghorpade**', was one of the greatest warriors and the chief General of the Maratha Empire during Rajaram's regime. His name became inseparable from the name of Dhanaji Jadhav with whom he made campaigns against Mughal Army continuously from 1689 to 1696. He is considered to be one of the most foremost exponents of ganimi kava (Guerilla warfare).

Early life

Santaji belonged to the historical Ghorpade family which is a branch of the Bhosale clan. Ghorpades were originally called Bhosales. His year of birth is not known, however, it is estimated to be circa 1660. He was the eldest of three sons of Mhaloji Ghorpade, who was the Senapati (General) of Sambhaji Maharaj. He had two younger brothers named Bahirji and Maloji. Mhaloji was the son of Baji Ghorpade, who was killed by Shivaji, as some sources say Baji contrived along with Afzal Khan in imprisoning and humiliating Shahji raje Bhosale (Shivaji's father) in Adilshah court. Later, however, Shivaji made peace with Mhaloji Ghorpade by providing his wise

reasons for killing Baji Ghorpade. Santaji rose through the ranks under the guidance of Hambirrao Mohite. Santaji and his younger brother Bahirji accompanied Shivaji in his campaign of Jalna in 1679. Shivaji had punished a young Santaji asking him not to show his face for three months when he ignored the retreat warning at Jalna thus causing delay to Maratha forces. Santaji later on became an important Sardar during Sambhaji Maharaj's reign. Sambhaji Maharaj had sent him and senior Sardar Keso Trimal Pingle with an army of 17,000 to bring food supplies from the Gingee region in 1686. Santaji was with his father in 1689 when Sambhaji Maharaj was being captured, while Mhaloji refused to leave Sambhaji Maharaj being his Senapati and died protecting his king in Sangameshwar. Santaji was asked to leave ahead as Sambhaji Maharaj planned to distract invading Mogul forces and escape.. After his untimely and unceremonious death, his sons and brothers remained loyal to Rajaram and Tarabai further helping the Maratha cause of Swaraj.

Role in Maratha-Mughal War

In the beginning of the Rajaram's regime in 1689, Santaji had attained the rank of *Pancha Hajari* officer i.e. commander of 5,000 soldiers.

In September 1689 along with Dhanaji, Santaji attacked Aurangzeb's General Shiekh Nizam who had placed a siege around the fort of Panhala. Nizam's army was severely beaten and his treasure, horses and elephants were captured. Then during 1689–1690 period, Santaji and Dhanaji were directed to prevent Mughal army in Maharashtra from chasing and entering Karnataka after Rajaram's flight to Jinjee. They

succeeded in this task and were able to slow down and engage the Mughals in harassing skirmishes. In December 1690, Santaji and Dhanaji were promoted as leading Maratha generals, and were placed respectively under the supervision of Ramchandra Pant Amatya and Shankraji Narayan Sacheev.

On 25 May 1690, Sarzakhan alias Rustamkhan, a Mughal nobleman and commander, was soundly defeated and captured near Satara jointly by Ramchandra Pant Amatya, Shankraji Narayan, Santaji and Dhanaji and this proved to be a major setback to emperor Aurangzeb. In July 1692, for his great victory, Rajaram rewarded him with the Deshmukhi (fiefdom) of Miraj.

In the last quarter of 1692, Santaji and Dhanaji were sent south to alleviate the Mughal pressure on Jinjee. And on the way there they managed to capture Dharwad on 8 October 1692, Dharwad with an army consisting of 7000 Maratha foot soldiers under the duo's command.

On 14 December 1692, Santaji defeated Aurangzeb's General Alimardan Khan, captured him and brought him back to fort Jinjee. In December 1692, the Mughal army under Zulfikhar Ali Khan around fort Jinjee was blocked and beaten by Santaji and Dhanaji as a result of which Zulfikhar Khan had to sue King Rajaram for peace and was forced to compromise. Then on 5 January 1693, Santaji attacked the Mughal camp at Desur and looted their treasure, weapons and livestock.

On 14 November 1693, Mughal General Himmat Khan beat back Santaji near Vikramhalli in Karnataka. Soon thereafter, Santaji regrouped his troops and reengaged Himmat Khan again on 21 November 1693 and avenged his earlier defeat.

In July 1695, Santaji trapped the Mughal army camping near Khataav and harassed it with Blitzkrieg. Italian visitor to the Mughal court, Minnucci, has listed details of the lightning-fast and devastating Maratha attacks on the Mughal camps. High level of tension, stress and apprehension among the troops and camp followers, about the ever-present Maratha threat were recorded. On 20 November 1695, Kasim Khan, Aurangzeb's powerful General in Karnataka, was attacked, defeated and killed by Santaji at Doderi near Chitradurga.

In December 1695, Dhanaji was defeated in a battle near Vellore by Zulfiqar Khan. On 20 January 1696 near Baswapattan, Santaji attacked, defeated and personally killed the Mughal General Himmat Khan. On 26 February 1696, Mughal General Hamid-uddin Khan defeated Santaji in a brief tussle. In April 1696, Santaji was also defeated by Zulfikhar Khan at Arani in Karnataka.

In 1693, after lengthy negotiations with Rajaram, Zulfiqar Khan was granted a safe passage out which Santaji did not approve. Santaji had bravely defeated and captured Zuliquar Khan. It is a widely known fact that Zulfiqar Khan deliberately delayed the capture of Jingee going along with his father Asad Khan's plan to carve a territory for himself, similar to, now defunct,

Adilshah and Qutubshah states in the South. They hoped and expected octogenarian Aurangzeb would die soon either due to old age or overthrown by his impatient sons for the Delhi throne. Thus, the succession chaos at the Mogul court will ensue to provide them with the opportunity to annex the southern territory, especially Golconda in Hyderabad.

Rajaram was aware of Zulfiqar's ambitions and colluded with the Khan against Aurangzeb, probably for the sake of politics, survival and safety of future. Later in 1699, Zulfiqar also provided safe passage to Rajaram's wives unmolested when he captured Jinjee, with Rajaram already escaped. The Khan and Rajaram had understanding to benefit each other for politics or previous gratitudes. This was similar to Shahji and Radullah, later by their sons, Shivaji and Rustam, providing each other with intel of their courts. The politics then was very complex and everchanging, those acted without personal vendettas survived and were clear in their foresightedness. Zulfiqar Khan also escorted Sambhaji's family respectfully and unmolested to Aurangzeb after he captured Raigad. He also was very protective and great well wisher of Shahu's (Sambhaji's son in captivity) in Aurangzeb's campaign, probably hoped for the Maratha help for his own ambitions. Zulfiqar's mother was Shaista Khan's sister and he himself married to the Khan's daughter. Shaista Khan, who was also married to Aurangzeb's sister, lost his three fingers and pride at the hands of Shivaji, Rajaram's father, in the most famous surprise attack in Pune.

Santaji as much known to be great and intrepid in guerrilla warfare tactics did not seem shrewd in understanding the manipulation of politics and diplomacy behind curtains, and misunderstood his King and the final Maratha cause on many occasions leading to rift between him and Rajaram.

On 8 May 1696, Santaji met Rajaram at fort Jinjee, argued with him on certain issues, some sources suggest he demanded rewards for his services, and left Jinjee without resolving their differences. Santaji didn't exactly had a suave tongue like

Dhanaji Jadhav and dealt much action with confrontation, bravado and brutal rage, While meeting Rajaram, he argued and very disrespectfully said, "The Chatrapatti exist because of me and I can make and dethrone Chatrapattis at will". He probably realised later in the fit of anger he has sealed his fate and left the place without Rajaram's permission. Dhanaji was made the new Sarnaubat(Master of Cavalry), which further enraged Santaji. Muni Lal is of opinion that Santaji was not patriotic for the maratha state and was arrogant.

Rajaram, then did not have wise counsel of Praladji Pant, his Pratinidi (top minister), who had died. Praladji proved great talent in previously handling conflicting personalities like Santaji during the start of Maratha resurrection after Sambhaji's death. Rajaram, therefore, couldn't deal such a disrespectful provocation without reprimand in order to maintain discipline in Maratha ranks. Even though these were unpardonable provocations during Rajaram's predecessor's time or even according to Santaji's own military standards. The arrest orders were issued by the King to discipline the great warrior to avoid further mischief, but Rajaram would not have wanted him assassinated as some popular sources later suggest wrongly. Santaji was already chased by his enemies in both camps, Marathas and Moguls.

In June 1696, by order of Rajaram, Dhanaji attacked Santaji for his rebellion near Vriddhachalam but had to turn back. In March 1697, Dhanaji defeated Santaji at Dahigaon with the help of Hanmantrao Nimbalkar.

Jadunath Sarkar, a renowned historian on Maratha history, provides a great insight in his book, House of Shivaji, about

the heroics and fall of Santaji Ghorpade. Khafi Khan writes, "Shanta used to inflict severe punishments on his followers. For the slightest fault he would cause the offender to be trampled to death under an elephant." The man who insists on efficiency and discipline in a tropical country makes himself universally unpopular, and, therefore, we are not surprised when we learn from Khafi Khan that " Most of Maratha Nobles became Shanta's enemies and made a secret agreement with his rival Dhanaji Jadhav to destroy him."

In May 1696, Dhanaji attacked Santaji but Santaji was victorious and was able to capture one of Dhanaji's key member, Amritrao Nimbalkar. Santaji later trampled him to death under an elephant. Amritrao's sister, Radhabai, was married to Nagoji Mane of Mhaswad, who then worked for Moguls. The loving sister demanded her husband to avenge the death of her brother.

In Masir-i-Alamgiri, Aurangzeb's biography, depicts an account of Santaji, "On the way to Jingee, this wretch had a fight with Dhana Jadhav, who was escorting Rajaram there, on account of an old quarrel. Shanta triumphed, and caused Amritrao, the brother-in-law of Nagoji, comrade and assistant of Dhana, to be crushed under an elephant. He also captured Rajaram but Dhana escaped.

The next day Shanta appeared before Rajaram with his wrists bound together, pleading, " I am the same loyal servant(as before). My rudeness was due to this that you wanted to make Dhana my equal and reach Jingi with his help. I shall now do whatever you bid me." Then he released Rajaram and conducted Rajaram to Jinjee.

Another cause of Santaji's attitude of aloofness from the government was his being drawn into the cross-currents of ministerial rivalry of the western capital of Maharashtra. He sided with Parshuram the rival of Ramchandra Pant, otherwise known as Amatya. Dhana Jadhav was preferred by Rajaram and Ramchandra Pant, latter was more of regent to Rajaram and conducted all his affairs in Maratha resurrection after the death of Sambhaji. Dhana was also well praised in Mogul records and preferred in any negotiations arose between Marathas and Mogul Chieftains. Dhana was the great-grandson of Jijabai's brother. Jijabai was also the grandmother of Rajaram. Santaji was possibly the grandson of Baji Ghorpade, who arrested and humiliated the grandfather of Rajaram, Shahji in Adilshah court in 1648. This, however, unlikely had any bearing on the strained relations between two factions. Shahji Raje helped many of his Maratha relatives rise to power, and Ghorpades also benefitted greatly from his benevolence.

Death

An imperial order from emperor Aurangzeb to pursue Santaji was given to Hamiduddm Khan Bahadur. Khan fought with him and recovered some of the elephants of Qasim Khan, which Santaji had looted earlier. Then the khan was ordered to return to the court, leaving some of his officers to accompany Bidar Bakht, who had been ordered to chase Santaji. Several fights occurred, but Santaji escaped every time.

On the way to Jinji, Santaji had a fight with Dhanaji Jadhav, who was conveying Rajaram to Jinji, on account of an old quarrel. Santaji triumphed, and captured Amrit Rao, brother-in-law of Nagoji, had him trampled down by an elephant.

Santaji also captured Rajaram, but Dhanaji escaped. The next day Santaji tied his hands and apologised Rajaram for his rudeness. Then he conducted Rajaram to Jinji. Zulfiqar khan Bahadur was ordered to besiege the fort. The fort was captured but Santaji escaped with Rajaram and went towards Satara to fight with Dhanaji, who was there. In this battle, Dhanaji triumphed. Santaji fled from the field with only a few men to the zammdari of Nagoji, with whom he, sought refuge. Nagoji gave him shelter in his house, but his wife, whose brother had been killed by Santaji, urged her husband and another brother not to let Santaji go away alive. Nagoji dismissed, but his wife's brother went in pursuit, seeking for an opportunity to kill Santaji. By this time, Aurangzeb issued an imperial order to Ghaziuddin khan Feroz Jung to pursue Santaji. The troops of Bidar Bhakt and Hamiddudin Khan were placed under his command.

Santaji was killed either by Ghaziuddin Khan's forces or was killed by Mane's brother-in-law. At last his head was sent to the Emperor by Ghaziuddin khan.

Legacy

His eldest became a general and he died in a battle in 1701. Santaji's son Yeshoji & Tukoji continued his military activities by shifting their base to Sandur near Bellary & Gutti in Karnataka. With help of Telangi-Berads, they sided with Tarabai faction of Kolhapur during Maratha war of succession fought between Shahu & Tarabai. After the Peshwa of Pune obtained additional powers in 1749, Ghorpades concentrated their activities in Karnataka.

Murarrao Ghorpade, a grandnephew of Santaji, made an alliance with Muhammad Ali and helped him to defeat Chanda Sahib in famous Battle of Arcot fought in 1751. This battle is known in history of British East India Company as part of the Carnatic Wars fought between Robert Clive led forces of British East India Company and Dupleix led French East India Company between 1751 and 1758, also known as 7 years war. English historians tend to highlight & threat from Nizam of Hyderabad-Hyder Ali-Tipu Sultan kept them engrossed in Karnataka-Tamil Nadu away from politics of Pune Darbars. Ghorpades maintained working relationship with British East India Company in their Karnataka-Tamil Nadu operations maturing from the cordial relationship established with Robert Clive during siege of Arcot in 1751. Descendants of Santaji still live in (Sidhojirao Bahirjee branch) Sandur & Guti, Karnataka. His descendants are also part of the families of Mudhol, Bedag Thane, Madhabhavi Thane, Khemlapur Thane, of state Datwadd, Bahadurwadi, Satave, Bhadale, Ashta, Khanapur, Nandgao in Satara, Kolhapur and Sangli districts of Maharashtra. One branch of descendants of Rajeghorpade continued to serve under Kolhapur Princely State of Bhosale. Ramchandra Babaji Ghorpade of this branch held feudal estate near Satave of Panhala. Later after independence of India his grandson Nivruti Vithoji Ghorpade co-founded Warana Sugar and allied industries. He remained Vice-chairman/ Director of Warana industries for 35 years.

Jadunath Sarkar the noted historian writes in his famous book namely military history of India about Santaji:

He was a perfect master of this art, which can be more correctly described as Parthian warfare than as guerrilla

tactics, because he could not only make night marches and surprises, but also cover long distances quickly and combine the movements of large bodieds over wide areas with an accuracy and punctuality which were incredible in any Asiatic army other than those of Chengiz Khan and Tamurlane. Santaji had an inborn genius of handling large bodies of troops spread through long distances changing his tactics so as to take prompt advantage of every change in enemy's plans and conditions, and organising combined movement without the risk of failure.

Zulfiqar Khan Nusrat Jung

Zulfiqar Khan or *Nusrat Jung* (Urdu: ذوالفقار خان نصرت جنگ) born as **Muhammad Ismail** in 1657 (Urdu: محمد اسماعیل) was the first Nawab of the Tamil Carnatic State. He was the son of Asad Khan, a Wazir of the Mughal Emperor Aurangzeb and his wife Mehr-un-Nisa Begum?? (daughter of Asaf Khan IV unverified). He was married to the daughter of Bengal governon Shaista Khan. He was the wazir of the emperor Jahandar Shah.

Services in the Mughal Army

Capture of Raigarh

Muhammad Ismail was with the Emperor Aurangzeb during the 30-year-long Deccan Wars with the Sultanates of Golconda and Bijapur and the Marathas. He was sent by the emperor against the Maratha stronghold of Raigarh against Raja Ram Bhonsle. But the widow of Sambhaji, Yesubai and her minister

Ramchandra Bavdekar *Pant Amatya* sent young Raja Ram Bhonsle to the stronghold of Pratapgarh through Kavlya ghat from where he escaped to the fort of Jinji in present-day state of Tamil Nadu arriving on 1 November 1689. Muhammad Ismail was given the title **Itikad Khan** and sent along with the naval commander Siddi Qasim Yaqut Khan besieged Raigarh in March 1689 till 19 October 1689 when Yesubai and her minister Ramchandra Bavdekar *Pant Amatya* surrendered on the promise that Itikad Khan swear on the Quran that he would protect Yesubai and Shahu II against any cruelty.

On the capture of Raigarh all that remained of Shivaji's treasure, all the records of the Maratha government, the royal horses and elephants with their state trappings, and the golden throne made by the great king for his coronation, fell into Itikad Khan's hands. Yesubai was also captured and Itikad Khan was made her personal assistant during her detention. As a reward for this splendid success Itikad Khan was given the title of **Zulfiqar Khan** and ordered to reduce Panhala Fort. Siddi Qasim Yaqut Khan was rewarded by the grant of the Ratnagiri districts of Anjanvel and Sindhudurg.

Siege of Jinji and Governorship of Hyderabad-Karnataka

The Maratha commandant of Panhala Fort was Ghatge of Kagal. He surrendered to Zulfiqar Khan in April 1690. Zulfiqar Khan was now sent on the most enduring task of his and the Mughal Empire's legacy in South India, to besiege Jinji Fort. In the first siege of the fort from 1690-1695 CE. he along with his father Asad Khan and Prince Muhammad Kam Bakhsh failed to capture the fort. Disagreement with the young prince and the mutiny of the Mughal artillery were the reasons for the failure

of the siege on top of the Maratha insurgency. Zulfiqar Khan settled the matter with an armistice and moved some troops to Madras with himself moving to Vandavasi. There he found refuge and a new ally in the British East India Company. Fort St. George's Governor Elihu Yale (the founder of Yale University in the United States), helped in all possible ways in return obtains a *kaul* from Vizier Asad Khan confirming the existing grants for the factories of Madras, Masulipatnam, Madapollam, Vizagapatam, Fort St. David, Cuddalore, and Porto Novo and making new grants of Egmore, Purasawalkam and Tondiarpet. But when Zulfiqar Khan requested 100,000 *pagodas* from the Madras Council, Nathaniel Higginson (first Mayor of Madras) sent a present, but declined to lend the sum asked. An attack on Madras is feared by the English from Zulfiqar Khan but Emperor Aurangzeb sends Zulfiqar Khan reinforcements and commands him to renew the siege of Jinji without further delay and not to waste time with the English.

When Qasim Khan, Subedar of **Bijapur-Karnatak** was bringing supplies to Vandavasi he was intercepted by Santa Ghorpade near Kaveripakkam. Qasim Khan took shelter behind its walls. Zulfiqar Khan, hearing of his straits, marched to his relief and escorted him safely to Vandavasi. Santa balked of his prey, attacked and took a number of forts with their Mughal garrisons, Zulfiqar Khan at once turned back, retook the forts and entering Thanjavur took from Shahu, Vyanko's son, a large indemnity. Returning northwards, he led out his army from Vandavasi and renewed the siege of Jinji. Unable to cope with Zulfiqar Khan's military skill and the large forces at his disposal, Santa Ghorpade entered the southern province of Bijapur.

The second siege of Jinji Fort began in 1695 and lasted till 1698 CE. Santa Ghorpade while in Bijapur had defeated Qasim Khan and Himmat Khan and was tempted to try once more to relieve Jinji, but Zulfiqar Khan went out in person to meet him and severely defeated him some miles to the north of Jinji. Santa realized that with Zulfiqar Khan in sole command of the investing army, it was impossible to raise the siege.

By 1697 it had become a blockade and little blood was shed save when Zulfiqar Khan's second in command, Daud Khan Panni, from time to time got drunk and senselessly assaulted the Maratha outposts. Nevertheless, the blockade was a strict one and no supplies entered the beleaguered town. Raja Ram Bhonsle realized he could no longer hold out and escaped one night to Vellore.

Harji Mahadik's son took command of the garrison. But the vigor of Zulfiqar Khan's attacks soon afterwards carried the outer walls. In January 1698, Daud Khan came by chance to learn of a path through a small wood up the side of the fortress. Sober for the moment, he examined it and without informing Zulfiqar Khan, decided to storm it. He joined with him in the enterprise a Rajput chief called Rao Dalpat Bundela.

The garrison thought the assault to be only one of Daud Khan Panni's drunken outbreaks and paid little heed to it, until Dalpat Rao had carried the main defenses. The garrison fled to the citadel. But the Mughal forces now entered the town on all sides and the citadel surrendered to Zulfiqar Khan. As he had previously promised to do, he handed over Raja Ram's wives and their two sons to the Shirkes, who arranged for their

return to the western Deccan. So ended the great siege of Jinji in January 1698. The escape of Raja Ram from Jinji angered Emperor Alamgir who now determined to crush the Marathas began to lay sieges of various Maratha forts from 1698 onwards. But for Zulfiqar Khan's successes and his continued resolve and determination in holding onto Eastern Deccan, Emperor Aurangzeb gave him the added title of **Nusrat Jung**.

Battle of Godavari River

Raja Ram had taken with him a large force to attack Jalna. His march was at first successful. He plundered the city and then set it on fire. Entering the Godavari valley, he plundered Paithan, Bhid and other towns along the river banks. Fearing to penetrate further east he turned back, meaning to deposit his plunder within the walls of Sinhagarh. He had no sooner turned than he was surprised and defeated by Zulfiqar Khan. Zulfiqar Khan had in a series of skillfully fought actions worsted repeatedly Dhanaji Jadhav and had driven the Maratha troops out of south-eastern India. He then hastened north-west and inflicted on Raja Ram's army, a severe reverse. The regent fell back with all speed, but he never shook off the Mughal pursuit. In this disastrous retreat the regent's resource and courage alone saved his army. Although half dead with fatigue, he fought for fifty miles a continuous series of rear-guard actions, and at last brought his command, reduced but not destroyed, to the welcome shelter of Sinhagad. Unhappily, the hardships and exposure aggravated a weakness of Raja Ram's lungs contracted at Jinji, He at first seemed in good spirits at the fortunate end of his enterprise, received modestly the congratulations of Ramchandra Bavdekar and the other ministers. But after some days high fever set in with frequent

hemorrhages. Raja Ram died of an unspecified illness in 1700 at fort Sinhagad in present-day Maharashtra. Thereafter the Marathas suffered a power vacuum until the release of his nephew, Shahu II in 1707. In the interim, Raja Ram's wife, Tarabai ruled the empire as regent for her young son, Shiva II. Eventually, Shahu II son of Sambhaji succeeded Raja Ram in 1708 after a civil war.

Siege of Wagingera

During the final Siege of Wagingera Emperor Aurangzeb Alamgir sent for Zulfiqar Khan Nusrat Jung who arrived on 27 March, and next day attacked **Lal Tikri hillock** which was lost to the Berads in the early days of the siege and retook it. The Berads retreated to the village at the foot of **Talwargera** and began firing their muskets from behind its mud wall. Many Rajputs fell in this daring attack. But Zulfiqar Khan Nusrat Jung did not stop there. He sent Rao Dalpat Bundela to another mound which was taken and the Berads fled to the village of Dhedpura. On this day, 21 bullets and 1 rocket hit Rao Dalpat Bundela's elephant while the banners of Zulfiqar Khan Nusrat Jung were full of shot holes from the Berad musket fire. But Zulfiqar Khan Nusrat Jung held his position. A few days afterwards Zulfiqar Khan Nusrat Jung made a strategic move and captured the wells from where the Berads used to draw their water. He attacked Talwargera on 27 April taking the village after slaughtering all the Berads. With the arrival of Zulfiqar Khan Nusrat Jung the Berads were now hard pressed. The siege weapons were pushed forward to the fort, and on the day appointed for the assault, Emperor Alamgir mounted his horse to take part therein, and took his position at a cannon-shot distance from the fort. The enemy was

overpowered, and some positions were captured. Being greatly dispirited, Pedda Pidia Nayak, commander of the fort, placed two or three thousand musketeers to hold one of the gates to the last. He then directed his people to take their wives and children, their jewels, and whatever they could carry, and after setting fire to the temple and other buildings, they went out from another gate, and by some outlets which had been prepared for such an occasion, they made their way to the Maratha army, in parties, in the dark of night. They then fled with the Marathas. The conflagration in the fort and the cessation of the firing made the Mughals aware of their flight. A party of men entered, and found only disabled and wounded persons who were unable to fly. On the 14th Muharram, the Imperial forces took possession of the place after a siege of three months. The name Wagingera was changed to *Fort Rahman Bakhsh*. The Imperial army then retired to pass the rainy season at Deogaon, three or four kos from the River Krishna.

A plaque embedded on the wall to the entrance of the fort reads in Persian;

By command of the emperor, defender of faith, Abul Muzaffar Muhy-ud-Din Muhammad Aurangzeb Alamgir, king, conqueror of the universe, may Allah preserve his country forever.

- signifying the fall of the fort in 1705.

By now the elderly Emperor was exhausted and returned to Ahmednagar on 31 January 1706. The siege of Wagingera would be his last battle. He died in 1707 and was succeeded by his son Bahadur Shah I.

Amir-ul-Umara of Mughal Empire & Governorship of Deccan

Zulfiqar Khan Nusrat Jung was made *Amir-ul-Umara* or Noble of Nobles under the new regime along with the *Subahdari* of the government of Deccan and in Karnatak was placed his second in command Daud Khan Panni.

Grand Vizier of Mughal Empire & Execution

It was with Zulfiqar Khan's aid and intrigues that Jahandar Shah after the death of his father Bahadur Shah I, overcame all his brothers and ascended the throne of Delhi when he was appointed as *Vizir-e-Azam* or Prime Minister. Zulfiqar Khan was the first prime minister of the Mughal Empire to have more power in the government of the empire than any Emperor since the early years of the reign of Akbar.

After the defeat of Jahandar Shah in the battle against Farrukhsiyar, he was taken up and strangled by order of the latter as a punishment for his conduct. His head together with that of the late emperor Jahandar Shah, were carried on poles and their bodies hanging feet upwards across an elephant were exposed in the new emperor's train when he made his triumphant entry to the palace at Delhi. This event took place in January 1713 CE. His aged father, Asad Khan, was compelled to attend the procession accompanied by the ladies of his family as spectators of their own disgrace. It was Asad

Khan who in hopes of making peace with the new emperor had persuaded his son to visit him and had thus put him in his power. With tears in his eyes, he wrote the following epitaph on his son's death:

"Abraham has sacrificed Ishmael."

Dhanaji Jadhav

Dhanaji Jadhav (1650–1708) was a warrior of the Maratha Empire. Along with Santaji Ghorpade he made terrifying campaigns against Mughal Army from 1689 to 1696. After Santaji, Dhanaji became the chief of the Maratha army in 1696 and remained on the post until his death in 1708.

Background

Dhanaji was born in or around 1650, to the Maratha family from Sindkhed to Santaji Jadhav. Dhanaji was brought up by Shivaji's mother Jijabai after assassination of Dhanaji's grandfather Achloji, who was Jijabai's brother. Santaji's son Shambhu (Sambhaji) also was brought up by Jijabai with her son Shivaji after Santaji's martyrdom at the Battle of Pavan Khind with Baji Prabhu Deshpande

Early career

At an early age, Dhanaji joined Maratha army under Shivaji's Military Chief Prataprao Gujar. In the battles at Umbrani and Nesari, Dhanaji's performance attracted attention of Shivaji for

the first time. He was named by Shivaji on his death bed among six pillars of Maratha Empire who would save the kingdom in hard times. They would end up with success in the 27 Years War between Mughal forces of Aurangzeb and the Maratha forces.

Later career and death

In November 1703, Aurangzeb opened talks with Dhanaji through his son Kambaksh to handover Shahu to him. The talks, however, could not succeed due to the so-called extravagant demands by Dhanaji made on behalf of the Maratha king. In 1705, Maratha army containing about 40,000 soldiers headed by Dhanaji, Dado Malhar and Rambhaji Nimbalkar smashed into Surat and looted entire region of Gujarat up to Bharuch. Dhanaji also vanquished the Mughal army under Nazar Ali, the Nawab of Baroda, at Ratanpur and brought huge treasure to Maharashtra.

In 1708, with mediation by his assistant Balaji Vishwanath, who would later become Peshwa in 1713, Dhanaji left Tarabai and joined hands with Shahu at Khed. Soon thereafter he died, because of leg injury, in Vadgaon (Kolhapur). Subsequently, his son Chandrasen Jadhavrao was placed on his post.

Chapter 18

Danish India

Danish India was the name given to the colonies of Denmark (Denmark–Norway before 1814) in India, forming part of the Danish colonial empire.

Denmark–Norway held colonial possessions in India for more than 200 years, including the town of Tharangambadi in present-day Tamil Nadu state, Serampore in present-day West Bengal, and the Nicobar Islands, currently part of India's union territory of the Andaman and Nicobar Islands.

The Danish and Norwegian presence in India was of little significance to the major European powers as they presented neither a military nor a mercantile threat.

Dano-Norwegian ventures in India, as elsewhere, were typically undercapitalised and never able to dominate or monopolise trade routes in the same way that British, French, and Portuguese ventures could.

In spite of these disadvantages, the Danish-Norway concerns managed to cling to their colonial holdings and, at times, to carve out a valuable niche in international trade by taking advantage of wars between larger countries and offering foreign trade under a neutral flag.

For this reason their presence was tolerated for many years until the growth in British naval power led to the occupation and forced sale of the Danish holdings during the nineteenth century.

History

The success of Dutch and English traders in the 17th century spice trade was a source of envy among Danish and Norwegian merchants. On March 17, 1616, Christian IV the King of Denmark-

Norway, issued a charter creating a Danish East India Company with a monopoly on trade between Denmark-Norway and Asia for 12 years. It would take an additional two years before sufficient capital had been raised to finance the expedition, perhaps due to lack of confidence on the part of Danish investors. It took the arrival of the Dutch merchant and colonial administrator, Marchelis de Boshouwer, in 1618 to provide the impetus for the first voyage. Marcelis arrived as an envoy (or at least claimed to do so) for the emperor of Ceylon, Cenerat Adassin, seeking military assistance against the Portuguese and promising a monopoly on all trade with the island. His appeal had been rejected by his countrymen, but it convinced the Danish King.

First expedition (1618–1620)

The first expedition set sail in 1618 under Admiral Ove Gjedde, taking two years to reach Ceylon and losing more than half their crew on the way. Upon arriving in May 1620, they found the Emperor no longer desiring any foreign assistance — having made a peace agreement with the Portuguese three years earlier. Nor, to the dismay of the Admiral, was the Emperor the sole, or even the "most distinguished king in this land".

Failing to get the Dano-Norwegian-Ceylonese trade contract confirmed, the Dano-Norwegians briefly occupied the Koneswaram Temple before receiving word from their trade director, Robert Crappe.

Crappe had sailed on the scouting freighter *Øresund* one month before the main fleet. *Øresund* had attacked Portuguese vessels off the coast of Karaikal and was himself sunk, with most of the crew killed or taken prisoner. The heads of two crew members were placed on spikes on the beach as a warning to the Dano-Norwegians. Crappe and 13 of the crew had escaped the wreck, making it to shore where they were captured by Indians and taken to the Nayak of Tanjore (now Thanjavur in Tamil Nadu). The Nayak turned out to be interested in trading opportunities, and Crappe negotiated a treaty granting them the village of Tranquebar (or Tharangamabadi), the right to construct a "stone house" (Fort Dansborg), and permission to levy taxes. This was signed on 20 November 1620.

Early years (1621–1639)

The early years of the colony were arduous, with poor administration and investment, coupled with the loss of almost two-thirds of all the trading vessels dispatched from Denmark. The ships that did return made a profit on their cargo, but total returns fell well short of the costs of the venture. Moreover, the geographical location of the colony was vulnerable to high tidal waves that repeatedly destroyed what people built — roads, houses, administrative buildings, markets, etc. Although the intention had been to create an alternative to the English and Dutch traders, the dire financial state of the company and the redirection of national resources

towards the Thirty Years' War led the colony to abandon efforts to trade directly for themselves and, instead, to become neutral third party carriers for goods in the Bay of Bengal.

By 1625 a factory had been established at Masulipatnam (present-day Krishna district of Andhra Pradesh), the most important emporium in the region. Lesser trading offices were established at Pipli and Balasore. Despite this, by 1627 the colony was in such a poor financial state that it had just three ships left and was unable to pay the agreed-upon tribute to the *Nayak*, increasing local tensions. The Danish-Norwegian presence was also unwanted by English and Dutch traders who believed them to be operating under the protection of their navies without bearing any of the costs. Despite this, they could not crush Danish-Norwegian trade, due to diplomatic implications related to their respective nations' involvement in the European wars.

Dutch influence (1640-1649)

- 1640 – Denmark-Norway attempt to sell Fort Danesborg to the Dutch for a second time.
- 1642 – Danish-Norway colony declares war on Mogul Empire and commences raiding ships in the Bay of Bengal. Within a few months they had captured one of the Mogul emperor's vessels, incorporated it into their fleet (renamed *Bengali Prize*) and sold the goods in Tranquebar for a substantial profit.
- 1643 – Willem Leyel, designated the new leader of the colony by the company directors in Copenhagen arrives aboard the *Christianshavn*. Holland and Sweden declare war on Denmark-Norway.

- 1645 – Danish-Norway factory holdings fall increasingly under Dutch control. The Nayak sends small bands to raid Tranquebar.
- 1648 – Christian IV, patron of the colony, dies. Danish East India Company bankrupt.

Abandonment and isolation (1650–1669)

The lack of financial return led to repeated efforts by the major stockholders of the company to have it dissolved. The King, Christian IV, resisted these efforts until his death in 1648. Two years later his son, Frederick II, abolished the company.

Although the company had been abolished, the colony was a royal property and still held by a garrison unaware of court developments back at home. As the number of Danes-Norwegians declined through desertions and illness, Portuguese and Portuguese-Indian natives were hired to garrison the fort until eventually, by 1655, Eskild Anderson Kongsbakke was the commander and sole remaining Dane in Tranquebar.

An illiterate commoner, Kongsbakke was loyal to his country and successfully held the fort under a Danish-Norwegian flag against successive sieges by the Nayak for non-payment of tribute, whilst seizing ships in the Bay of Bengal. Using the proceeds of the sale of their goods to repair his defenses, he built a wall around the town and negotiated a settlement with the Nayak.

Kongsbakke's reports, sent to Denmark via other European vessels, finally convinced the Danish-Norwegian government to relieve him. The frigate *Færø* was dispatched to India,

commanded by Capt Sivardt Adelaer, with an official confirmation of his appointment as colony leader. It arrived May 1669 — ending 19 years of isolation.

The Second Danish East India Company (1670–1732)

Trade between Denmark-Norway and Tranquebar now resumed, a new Danish East India Company was formed, and several new commercial outposts were established, governed from Tranquebar: Oddeway Torre on the Malabar coast in 1696, and Dannemarksnagore at Gondalpara, southeast of Chandernagore in 1698. The settlement with the Nayak was confirmed and Tranquebar was permitted to expand to include three surrounding villages.

- 9 June 1706 – Frederick IV, king of Denmark-Norway sends two Danish missionaries to India, Heinrich Plütcschau and Bartholomeus Ziegenbalg – the first Protestant (Lutheran) missionaries in India. Previously priests had not attempted to convert, and Indians denied entry to European churches. Arriving in 1707, they were not welcomed by their countrymen who suspected them of being spies.
- Ziegenbalg gains converts among the Indians who, by royal decree, are freed to encourage further Christianisation amongst the Indians. Christianity becomes associated with lower caste people and rejected by upper caste Hindus.
- Tensions arise between Ziegenbalg, who came under the authority of the King, and the local governor, John Sigismund Hassius who eventually feels

Ziegenbalg is undermining Tranquebar's slave trade and jails him for 4 months.

- Ziegenbalg attempts to learn as much as possible of the language of the inhabitants of Tranquebar, hiring tutors to learn Portuguese and Tamil, and buying Hindu texts. He finds ways to create rifts in the local society in collusion with a few new converts to Christianity. He eventually writes the first Tamil glossary, Tamil-German dictionary, and translations of Hindu books. He translates parts of the Bible into Tamil. He completes the New Testament in prison, and the Old Testament later. Receiving funds from Europe he sets up a printing press and prints Tamil Bibles and books. He becomes the first book printer in India and produces paper. He establishes a seminary for Indian priests in Tranquebar before his death in Tranquebar 1719.
- This mission leads to missionaries spreading outside the colony, despite opposition from the kings of Tranquebar.
- 1729 – Danish-Norwegian King forces the Danish East India Company to loan him money. His failure to repay the loan and inconsistency of Indian trade forces the company into liquidation.

Trade stabilizes under Danish Asiatic Company (1732–1772)

- 12 April 1732 – King Christian VI signs charter of new Asiatic Company with 40-year monopoly on Asian trade with India and China. Both previous companies had failed due to the lack of continuity in

trade. This time, the intention of the investors was "to place this Asiatic Trade in Our Realms and Territories on a more constant footing in time to come."

- 1730s — Denmark's Chinese and Indian trade stabilizes, with cargo from India dominated by cotton fabrics from the Coromandel Coast and Bengal.
- 1752 – 1791 - Pepper procurement lodge established at Calicut
- November 1754 – A meeting of Danish-Norwegian officials is held in Tranquebar. A decision is made to colonise the Andaman and Nicobar Islands to plant pepper, cinnamon, sugarcane, coffee and cotton.
- December 1755 – Danish-Norwegian settlers arrive on Andaman Islands. The colony experiences outbreaks of malaria that saw the settlement abandoned periodically until 1848, when it was abandoned for good. This sporadic occupation led to encroachments of other colonial powers onto the islands including Austria and Britain.
- October 1755 – Frederiksnagore in Serampore, in present-day West Bengal.
- 1 January 1756 – The Nicobar Islands are declared Danish-Norwegian property under the name Frederiksøerne (Frederick's Islands).
- 1756-1760 - All colonisation efforts on the islands fail with settlers wiped out by malaria. Danish-Norwegian claims to the islands were later sold to the British.
- 1763 Balasore (already occupied 1636–1643).

The Golden Age of Danish India (1772–1807)

- Danish-Norwegian trade grew substantially during these decades due to three key factors
- The loss of the Danish Asiatic Company's monopoly on trade with India in 1772, opening up the trade to all Danish-Norwegian merchants. Administration of Tranquebar, Serampore, and factories in Bengal and along the Malabar Coast was taken over by the Crown in 1777. This freed the company from the colonial expenses but did not change the conditions of trade with India – leaving it in a better financial position.
- The growth in both international trade and the increase in wars between the trading nations of England, France and Holland. This meant that during these wars, trade from the warring nations would be carried by neutral nations like Denmark Norway to avoid seizure by the warring parties.
- The expansion of the British East India Company in India, particularly after the Battle of Plassey in 1757. After this victory many employees of the company acquired vast private fortunes at the expense of the company itself. Both the Company and the British Government made considerable effort to prevent these fortunes from being transported back to England on British vessels, leading to massive laundering through French, Dutch, and Danish Norwegian competitors. This injected enormous amounts of capital into Danish Norwegian trade during the 1770s. The value of the trade, however, remained extremely volatile.

- 1799 – Dispute between Denmark-Norway and Britain over the rights of a neutral nation to carry out trade with foreign colonies to which it did not normally have access during peacetime. Essentially, Britain was trying to prevent Denmark from carrying out the trade of countries Britain was at war with. At the time Denmark-Norway was able to make exorbitant profits from fetching colonial products from French and Dutch possessions in the Indian Ocean and discharging them into the European market through Copenhagen.
- In 1777, it was turned over to the government by the chartered company and became a Danish-Norwegian crown colony.
- In 1789, the Andaman Islands became a British possession.

Napoleonic Wars and decline

During the Napoleonic Wars, Denmark-Norway practiced a policy of armed neutrality whilst carrying French and Dutch goods from the Dutch East Indies to Copenhagen. This led to the English Wars during which Britain destroyed the Danish-Norwegian fleet, devastated the Danish East India Company's India trade, and occupied Dansborg and Frederiksnagore from 1801 to 1802, and again, from 1808 to 1815. In 1814 Norway gained independence from Denmark.

Italy made an attempt at buying the Nicobar Islands from Denmark between 1864 and 1868. The Italian Minister of Agriculture and Commerce Luigi Torelli started a negotiation that looked promising, but failed due to the unexpected end of

his Office and the first La Marmora Cabinet. The negotiations were interrupted and never brought up again.

The Danish colonies went into decline, and the British ultimately took possession of them, making them part of British India: Serampore was sold to the British in 1839, and Tranquebar and most minor settlements in 1845 (11 October 1845 Frederiksnagore sold; 7 November 1845 other continental Danish India settlements sold); on 16 October 1868 all Danish rights to the Nicobar Islands, which since 1848 had been gradually abandoned, were sold to Britain.

Legacy

- After the Danish colony of Tranquebar was ceded to the British, it lost its special trading status and had its administrative roles transferred to Nagapattinam. The town rapidly dwindled in importance, although the expansion of the British into South India led to Tranquebar becoming a hub for missionary activity for some time and a place particularly known for training native priests. By the end of the 19th century, the mission established by Ziegenbalg was functioning entirely independently and lives on today as the Tamil Evangelical Lutheran Church.

Now primarily a fishing village, the legacy of the Dano-Norwegian colonial presence is entirely local but can be seen in the architecture of the small town that lies within the boundaries of the old (and long gone) city walls. In fact, journalist Sam Miller describes the town as the most recognisably European of the former colonial settlements.

Although only a handful of colonial buildings can be definitely dated to the Danish era, many of the town's residential buildings are in classical styles that would not be dissimilar to those of the era and that contribute to the historic atmosphere. The remaining Dano-Norwegian buildings include a gateway inscribed with a Danish Royal Seal, a number of colonial bungalows, two churches and principally – the Dansborg Fort, constructed in 1620. The Dansburg Fort was declared a protected monument by the Government of Tamil Nadu in 1977 and now houses a museum dedicated to the Dano-Norwegians in India. There are no known descendants of the Dano-Norwegian settlers in or around the town. Since 2001, Danes have been active in mobilising volunteers and government agencies to purchase and restore Danish colonial buildings in Tranquebar. St. Olav's Church, Serampore still stands.

In 2017 a major heritage restoration project commenced in Serampore, West Bengal.

Chapter 19

Creates Khalsa

Khalsa refers to both a community that considers Sikhism as its faith, as well as a special group of initiated Sikhs. The *Khalsa* tradition was initiated in 1699 by the Tenth Guru of Sikhism, Guru Gobind Singh. Its formation was a key event in the history of Sikhism. The founding of Khalsa is celebrated by Sikhs during the festival of Vaisakhi.

Guru Gobind Singh started the *Khalsa* tradition after his father, Guru Tegh Bahadur, was beheaded during the Islamic sharia rule of the Mughal Emperor Aurangzeb. Guru Gobind Singh created and initiated the Khalsa as a warrior with a duty to protect the innocent from any form of religious persecution. The founding of the *Khalsa* started a new phase in the Sikh tradition. It formulated an initiation ceremony (*amrit pahul*, nectar ceremony) and rules of conduct for the *Khalsa* warriors. It created a new institution for the temporal leadership of the Sikhs, replacing the earlier *masand* system. Additionally, the *Khalsa* provided a political and religious vision for the Sikh community.

Upon initiation, a *Khalsa* Sikh was given the titles of Singh (male) meaning lion and Kaur (female) meaning lioness. The rules of life, included behavioral code (*Rahit*, such as no tobacco, no alcohol, no adultery, no meat), and a dress code (Five Ks).

Sikhism emerged in the northwestern part of Indian subcontinent (now parts of Pakistan and India). During the

Mughal Empire rule, according to professor Eleanor Nesbitt, *Khalsa* originally meant the land that was possessed directly by the emperor, which was different from *jagir* land granted to lords in exchange for a promise of loyalty and annual tribute to the emperor. Prior to “Guru Gobind Singh Ji”, the religious organization was organized through the *masands* or agents. The *masands* would collect revenue from rural regions for the Sikh cause, much like *jagirs* would for the Islamic emperor. The *Khalsa*, in Sikhism, came to mean pure loyalty to the Guru, and not to the intermediary *masands* who were increasingly becoming corrupt, states Nesbitt.

Background

The Hindus faced religious persecution during the Mughal Empire rule. Guru Arjan Dev, the fifth Guru, was arrested and executed by Mughal Emperor Jahangir in 1606. The following Guru, Guru Hargobind formally militarised the Sikhs and emphasised the complementary nature of the temporal power and spiritual power. In 1675, Guru Tegh Bahadur Ji, the ninth Guru of the Sikhs and the father of Guru Gobind Singh was executed by the Islamic emperor Aurangzeb for resisting religious persecution of non-Muslims, and for refusing to convert to Islam. Guru Gobind Singh’s sons were killed since they refused to convert to Islam.

Foundation

In 1699, the tenth Guru of Sikhism, Guru Gobind Singh Ji asked Sikhs to gather at Shri Anandpur Sahib on 30 March 1699, the day of Vaisakhi (the annual harvest festival). Guru

Gobind Singh Ji addressed the congregation from the entryway of a tent pitched on a hill (now called Shri Kesgarh Sahib). He drew his sword, according to the Sikh tradition, and then asked for a volunteer from those who gathered, someone willing to sacrifice his head. One came forward, whom he took inside a tent. The Guru returned to the crowd without the volunteer, but with a bloody sword. He asked for another volunteer and repeated the same process of returning from the tent without anyone and with a bloodied sword four more times. After the fifth volunteer went with him into the tent, the Guru returned with all five volunteers, all safe. He called them the *Panj Pyare* and the first Khalsa in the Sikh tradition. These five volunteers were : Daya Ram (Bhai Daya Singh Ji), Dharam Das (Bhai Dharam Singh Ji), Himmat Rai (Bhai Himmat Singh Ji), Mohkam Chand (Bhai Mohkam Singh Ji), and Sahib Chand (Bhai Sahib Singh Ji).

Guru Gobind Singh Ji then mixed water and sugar into an iron bowl, stirring it with a double-edged sword to prepare what he called Amrit ("nectar"). He then administered this to the *Panj Pyare*, accompanied with recitations from the Adi Granth, thus founding the *khanda ka paul* (baptism ceremony) of a Khalsa – a warrior community. The Guru also gave them a new surname "Singh" (lion). After the first five Khalsa had been baptized, the Guru asked the five to baptize him as a Khalsa. This made the Guru the sixth Khalsa, and his name changed from Guru Gobind Rai Ji to Guru Gobind Singh Ji.

He introduced ideas that indirectly challenged the discriminatory taxes imposed by Islamic authorities. For example, Aurangzeb had imposed taxes on non-Muslims that were collected from the Sikhs as well, for example the jizya

(poll tax on non-Muslims), pilgrim tax and *Bhaddar* tax – the last being a tax to be paid by anyone following the Hindu ritual of shaving the head after the death of a loved one and cremation. Guru Gobind Singh Ji declared that Khalsa do not need to continue this practice, because *Bhaddar* is not dharam, but a *bharam* (illusion). Not shaving the head also meant not having to pay the taxes by Sikhs who lived in Delhi and other parts of the Mughal Empire. However, the new code of conduct also led to internal disagreements between Sikhs in the 18th century, particularly between the Nanakpanthi and the Khalsa.

“Guru Gobind Singh Ji” had a deep respect for the Khalsa, and stated that there is no difference between the True Guru and the *Sangat* (panth). Before his founding of the Khalsa, the Sikh movement had used the Sanskrit word *Sisya* (literally, disciple or student), but the favored term thereafter became Khalsa. Additionally, prior to the Khalsa, the Sikh congregations across India had a system of *Masands* appointed by the Sikh Gurus. The *Masands* led the local Sikh communities, local temples, collected wealth and donations for the Sikh cause. “Guru Gobind Singh Ji” concluded that the *Masands* system had become corrupt, he abolished them and introduced a more centralized system with the help of Khalsa that was under his direct supervision. These developments created two groups of Sikhs, those who initiated as Khalsa, and others who remained Sikhs but did not undertake the initiation. The Khalsa Sikhs saw themselves as a separate religious entity, while the Nanakpanthi Sikhs retained their different perspective.

The Khalsa warrior community tradition started by “Guru Gobind Singh Ji” has contributed to modern scholarly debate

on pluralism within Sikhism. His tradition has survived into the modern times, with initiated Sikh referred to as Khalsa Sikh, while those who do not get baptized referred to as Sahajdhari Sikhs.

Dress and code of conduct

Guru Gobind Singh Ji initiated the Five K's tradition of the Khalsa,

- **Kesh**: uncut hair.
- **Kangha**: a wooden comb.
- **Kara**: an iron or steel bracelet worn on the wrist.
- **Kirpan**: a sword.
- **Kachera**: short breeches.

He also announced a code of discipline for Khalsa warriors. Tobacco, eating meat slaughtered according to Muslim ritual and sexual intercourse with any person other than spouse were forbidden.

The Khalsas also agreed to never interact with those who followed rivals or their successors. The co-initiation of men and women from different castes into the ranks of Khalsa also institutionalized the principle of equality in Sikhism regardless of one's caste or gender. According to Owen and Sambhi, Guru Gobind Singh Ji's significance to the Sikh tradition has been very important, as he institutionalized the Khalsa, resisted the ongoing persecution by the Mughal Empire, and continued "the defense of Sikhism and Hinduism against the Muslim assault of Aurangzeb".

Prohibitions

The four prohibitions or mandatory restrictions of the Khalsa or life of Khalsa at time of Guru Gobind Singh Ji are:

- Not to disturb the natural growth of the hairs.
- Not to eat the kutha meat of any animal.
- Not to cohabit with a person other than one's spouse.
- Not to use tobacco, alcohol or any type of drugs.

A Khalsa who breaks any code of conduct is no longer a Khalsa is excommunicated from the Khalsa Panth and must go and 'pesh' (get baptized again). Guru Gobind Singh Ji also gave the Khalsa 52 hukams or 52 specific additional guidelines while living in Nanded in 1708.

Duties and warriors

A Khalsa is enjoined, to be honest, treat everyone as equal, meditate on God, maintain his fidelity, resist tyranny and religious persecution of oneself and others.

One of the duties of the Khalsa is to practice arms. This has been deemed necessary due to the rising persecution of the rulers. Before joining the Khalsa, most of the people were from professions like farming, pottery, masonry, carpenters, Labanas, etc.

Guru Gobind Singh Ji in Oct 1708 deputed his disciple Banda Singh Bahadur Ji to lead the Khalsa in an uprising against the Mughals. Banda Singh Bahadur Ji first established a Sikh kingdom and then brought in the Land reforms in the form of

breaking up large estates and distributing the land to peasants. He and his comrades were eventually defeated and executed, but he became an icon among the Sikhs. After a long exile the Khalsa regrouped under Nawab Kapur Singh, who gathered local Khalsa leaders and created *Dal Khalsa*, a coalition army. The Dal Khalsa fought against the Mughals and the Afghans, eventually resulting in the establishment of a number of small republics called *misls* (autonomous confederacies) and later in the formation of the Sikh Empire.

After the fall of the Mughal empire and the later establishment of the Sikh Empire in Punjab, the Khalsa was converted into a strong, multireligious and multinational fighting force, modernized according to European principles: the Sikh Khalsa Army which had a huge role in the expansion of the empire. Led by generals like:

Maharaja Ranjit Singh Ji himself, Misr Diwan Chand and Hari Singh Nalwa. It successfully defeated all its adversaries, including the Afghan tribals and army, Hill Chiefs, Misdars, Chinese, Tibetan and Gurkhas. By the time of death of Maharaja Ranjit Singh Ji in 1839, the whole army of Sikh Empire was assessed at 120,000 men, with 250 artillery pieces. The irregular levies were included.

The official name of the state (Sikh Empire) of Sikhs was "Sarkar-i-Khalsa": Government of the Khalsa. The boundaries of this state stretched from Tibet to Afghanistan and from Kashmir to Sutlej in the south and included regions of Punjab, Khyber Pakhtunkhwa, Kashmir, Ladakh, etc. The "Sarkar-i-Khalsa" was dissolved during two wars fought against the British between 1846 and 1849.

Initiation

Initiation into the Khalsa is referred to as Amrit Sanchar (water of immortality life-cycle rite) or Khande di Pahul (Initiation with the double edged sword). Anyone from any previous religion, age, or knowledge group can take Amrit (Amrit Chhakh) when they are convinced that they are ready. This baptism is done by the Panj Pyare in front of the Guru Granth Sahib. The devotee must arrive at the place of baptism, usually a Gurdwara, in the morning after bathing completely including having washed their hair and must be wearing the 5 articles of the Khalsa uniform. After baptism, the new Singh or Kaur must abide by the four restrictions or must get re-baptised if they break any of them. Jasjit Singh in Lucinda Mosher book describes taking Amrit as a huge commitment, "You are making a commitment to God, to God's creation, to yourself – and you're giving up yourself. It is like giving up your own ego and accepting God into your life – and accepting yourself as one with the entire creation."

Initial tensions with the non-Khalsa disciples

With the creation of Khalsa, Guru Gobind Singh Ji had abolished all existing social divisions as was fundamental in the teachings of Sri Guru Nanak Dev Ji. In their new order, the former lowest of the low would stand with the former highest; all would become one and drink from the same vessel. All previous beliefs relating to family, occupation, customs and ceremonies were declared useless by the Guru. This caused

discomfort to the conservative followers of the Guru and they protested. Many departed from the ceremony, but the Guru declared that the low castes should be raised and would dwell next to him.

The newswriter of the Mughal government, Ghulam Mohyiuddin, reporting to the emperor wrote:

He has abolished caste and custom, old rituals, beliefs and superstitions of the Hindus, Sufis and Shias bonded them in one single brotherhood. No one will be superior or inferior to another. Men of all castes have been made to eat out of the single bowl. Though orthodox men have opposed him, about twenty thousand men and women have taken baptism of steel at his hand on the first day. The Guru has also told the gathering: "I'll call myself Shri Guru Gobind Singh Ji only if I can make the meek sparrows pounce upon the hawks and tear them; only if one combatant of my force faces a legion of the enemy"

Sri Gur Sobha (18th century) by Senapati contains two sections (*adhyays*) on the controversies that arose, when Shri Guru Gobind Singh Ji's disciples in Delhi heard the news of his new order. Much of the controversy stated in *Sri Gur Sobha* revolves around *bhaddar*, the ritual shaving of head after death of a close relative, which was discouraged by Sri Guru Gobind Singh Ji. According to Sainapati, while creating the Khalsa, Sri Guru Gobind Singh Ji said that *bhaddar* is *bharam* (illusion), and not *dharam*.

Tensions developed between the Punjabi Khatri disciples of the Guru in Delhi, and members of the newly formed Khalsa. A prominent Khatri disciple was expelled from the place of

worship (*dharmasala*) for refusing to join the Khalsa. Another disciple was expelled for eating with him, starting a chain of further expulsions. The expelled disciples convened a community gathering, at which two wealthy Khatri demanded that the Khalsa produce a written order from the Guru that a new mandatory code of conduct had been promulgated. A Khatri family that refused to follow the *bhaddar* ritual was boycotted by the Khatri community. The Khatri council (*panch*) closed the bazaar to pressure the Khalsa. The Khalsa petitioned the state officials to intervene, who forced reopening of the shops. Later, peace was established between the two groups in a *sangat* (congregation). However, hostility between some Khatri and the Khalsa persisted in the later years.

In contrast to the *Khalsa* Sikh, a *Sahajdhari* Sikh is one who reveres the teachings of the Sikh Gurus, but has not undergone the initiation. Sahajdhari Sikhs do not accept some or all elements of the dress and behavioral codes of the Khalsa Sikhs.

Contemporary status

Today, the Khalsa is respected by the entire gamut of Sikhs; however, not all Sikhs are Amritdharis. The issue of Khalsa code of conduct has led to several controversies. In the early 1950s, a serious split occurred in the Canadian Sikh community, when the Khalsa Diwan Society in Vancouver, British Columbia elected a clean-shaven Sikh to serve on its management committee. Although most of the early Sikh immigrants to Canada were non-Khalsa, and a majority of the members of the society were clean-shaven non-Khalsa Sikhs, a faction objected to the election of a non-Khalsa to the

management committee. The factions in Vancouver and Victoria, British Columbia broke away from the Khalsa Diwan Society and established their own gurdwara society called Akali Singh.

The Khalsa has been predominantly a male institution in Sikh history, with *Khalsa* authority with the male leaders. In the contemporary era, it has become open to women but its authority remains with Sikh men.

3HO is a western sect that emerged in 1971, founded by Harbhajan Singh Khalsa also known as Yogi Bhajan. It requires both men and women to wear turbans, and adopt the surname Khalsa.

Each year the Khalsa display their military skills around the world at a festival called Hola Mohalla. During Hola Mohalla, military exercises are performed alongside mock battles followed by kirtan and valor poetry competitions. The Khalsa also lead the Sikhs in the annual Vaisakhi parade.

Demography

- Worldwide there are nearly 25-30 million Khalsa Sikhs who follows the 5 Ks strictly and tied turban having long hair with moustache and beard.

However, there are in addition roughly 120–150 million (12–15 crore) Nanak Naam Lewas people (also known as Nanakpanthis) across the world who also believe in 10 Sikh Gurus and “Shri Guru Granth Sahib Ji”.

Anandpur Sahib

Anandpur Sahib, sometimes referred to simply as **Anandpur** (lit. "city of bliss"), is a city in Rupnagar district (Ropar), on the edge of Shivalik Hills, Indian state of Punjab. Located near the Sutlej River, the city is one of the most sacred places in Sikhism, being the place where the last two Sikh Gurus lived, Guru Teg Bahadur Ji and Guru Gobind Singh Ji. this is the place where Guru Gobind Singh founded the Khalsa Panth in 1699. The city is home to Kesgarh Sahib Gurdwara, one of the five Takhts in Sikhism.

The city is a pilgrimage site in Sikhism. It is the venue of the largest annual Sikh gathering and festivities during Hola Mohalla in the spring season.

Location

Anandpur Sahib is located on National Highway 503 that links Kiratpur Sahib and Chandigarh to Nangal, Una and further Kangra, Himachal Pradesh. It is situated near the Sutlej river, the longest of the five rivers that flow through the historic crossroads region of Punjab.

History

Anandpur Sahib was founded in June 1665 by the ninth Sikh Guru, Guru Tegh Bahadur. He previously lived in Kiratpur, but given the disputes with Ram Rai – the elder son of Guru Har Rai and other sects of Sikhism, he moved to village in

Makhoval. He named it *Chakk Nanaki* after his mother. In 1675, Guru Tegh Bahadur was tortured and beheaded for refusing to convert to Islam under the orders of the Mughal Emperor Aurangzeb, a martyrdom that led Sikhs to rename the town to Anandpur and crown his son Gobind Das as per his orders (also known as Gobind Rai) as his successor and famous as Guru Gobind Singh.

The village grew into town, likely dramatically state Louis E. Fenech and W. H. McLeod, as Sikhs moved near Guru Gobind Singh. The growing strength of Sikhs in Anandpur under the tenth Guru, after the execution of the ninth Guru, raised concerns of the neighboring Pahari rajas - the vassals of the Mughal Empire, along with the Mughal ruler Aurangzeb. In 1693, Aurangzeb issued an order that banned large gatherings of Sikhs such as during the festival of Baisakhi. In 1699, Guru Gobind Singh founded the Khalsa panth and gathered a large armed militia. This triggered Aurangzeb and his vassal Hindu kings around Anandpur to blockade Anandpur. This led to several battles:

- First Battle of Anandpur (1700), against the Mughal army of Aurangzeb, who had sent 10,000 soldiers under the command of Painsa Khan and Dina Beg. In a direct combat between Guru Gobind Singh and Painsa Khan, the latter was killed. His death led to the Mughal army fleeing the battlefield.
- Second Battle of Anandpur (1704), against the Mughal army led first by Saiyad Khan and then by Ramjan Khan; The Mughal general was fatally wounded by Sikh soldiers, and the army withdrew. Aurangzeb then sent a larger army with two

generals, Wazir Khan and Zaberdest Khan in May 1704, to destroy the Sikh resistance. The approach the Islamic army took in this battle was to lay a protracted siege against Anandpur, from May to December, cutting off all food and other supplies moving in and out, along with repeated battles. Some Sikh men deserted the Guru during Anandpur siege in 1704, and escaped to their homes where their women shamed them and they rejoined the Guru's army and died fighting with him in 1705. Towards the end, the Guru, his family and followers accepted an offer by Aurangzeb of safe passage out of Anandpur. However, as they left Anandpur in two batches, they were attacked, and one of the batches with Mata Gujari and Guru's two sons – Zorawar Singh aged 8 and Fateh Singh aged 5 – were taken captive by the Mughal army. Both his children were executed by burying them alive into a wall. The grandmother Mata Gujari died there as well.

According to Louis Fenech, Anandpur's history during the late 17th century and early 18th century was complex and war prone because the relationship of Guru Gobind Singh with his neighbors was complex. Sometimes the hill chiefs and Guru Gobind Singh cooperated in a battle, sometimes they fought against each other, where the difficult mountainous terrain made it difficult for the Mughal to subdue everyone with force and the terrain made it easier for Pahari chieftains to rebel against the Mughals routinely.

Virasat-e-Khalsa Museum campus links, particularly with the need of the population, providing business to the locals and

makes the city marked on urban literature globally. Punjab Heritage Tourism Promotion Board paid to have it installed in order to attract worldwide tourism. Open spaces which are going to be used by ritual activities during ceremonies and festivals also serve as alternative parking grounds, reserved grounds for political rallies which brings the intact ingredient of Indian cities together “The Interaction”.

Landmarks

Elements convening definitions of the city Anandpur Sahib are: Heterogeneous societies and discrete buildings as economic and administrative, social, institutional, political, neighborhoods and associated personnel, compacted and overlapped packing of residential and nonresidential structures, monumental core of unique buildings (for example, Keshgarh Sahib Gurudwara, bus stand structure), Five Forts of city and Khalsa Heritage Museum, special characteristic features “City profile” of Anandpur Sahib that shows maximum building height at the centre of the city and less height as one moves away from the city centre, central focus the enshrined centre, whose access was restricted and where Gurudwaras predominated.

Gurdwaras

Anandpur Sahib is in Punjab state of India, close to the Himachal Pradesh border. It is about 31 kilometres (19 mi) north of Ropar (Rupnagar) and 29 kilometres (18 mi) south of Nangal. Anandpur has been significant to the Sikh history.

These historical locations now feature the following Gurdwaras:

- **Gurudwara Takht Sri Kesgarh Sahib:** is the principal Sikh temple in the town. It marks the birthplace of Khalsa and one of the five religious authorities (Five Takhts) of Sikhism. Standing on a hillock, the present complex was built between 1936 and 1944. The plan of the building is a square set inside a 30 square metres (320 sq ft) square courtyard. In it are the Takht's office and a Gurdwara. The Gurdwara has a 16 square metres (170 sq ft) square hall, inside which is 5.5 square metres (59 sq ft) square sanctum with the Sikh scripture and old weapons used by Guru Gobind Singh's Khalsa, signifying the *miri* and *piri* aspects of the Sikh faith. The dome of the Gurdwara is fluted lotus. The lower levels of the complex has a langar (free community kitchen run by volunteers), a 55 square metres (590 sq ft) square divan hall, and a row of rooms for pilgrims called the Dashmesh Nivas. Nearby is an 80 square metres (860 sq ft) square *sarovar* (holy water tank) for pilgrims to take their pilgrimage dip.
- **Gurdwara Sisganj:** built by Ranjit Singh to mark the place where Guru Tegh Bahadur's severed head after his execution in Delhi, was cremated in 1675. Guru Gobind Singh had a platform and shrine built on the site of the cremation. He entrusted an Udasi Sikh named Gurbakhsh to protect this shrine when he left Anandpur in 1705. The Gurdwara was enlarged and renovated in the 1970s. This Sikh temple features a

pinnacled dome under which is the sanctum. Around the sanctum is a 4.5 metres (15 ft) wide circumambulation path with carved marble pillars.

- **Gurudwara Bhora Sahib:** A three-storey domed Gurdwara which was the residence of Guru Teg Bahadur. The basement level has a room with a 1.5 square metres (16 sq ft) platform that is 0.5 metres (1 ft 8 in) high, where the 9th Guru used to meditate and compose hymns. It now houses the *Guru Granth Sahib*.
- **Gurudwara Thara Sahib:** A 5 square metres (54 sq ft) platform in the front of Damdama Sahib where Bhai Kripa Ram Dutt along with other 16 Kashmiri Pandits sought his help in 1675. They came to seek protection from Aurangzeb and requested Guru Teg Bahadur to save them from forcible conversions to Islam.
- **Gurudwara Akal Bunga Sahib:** This Gurdwara is opposite to Gurdwara Sis Ganj Sahib. It was built by a pujari named Man Singh in 1889. Here Guru Gobind Singh after the cremation of the "head of Guru Teg Bahadur" had delivered a sermon after the beheading of his father Guru Teg Bahadur in Delhi.
- **Gurudwara Damdama Sahib:** Close to Gurdwara Sisganj Sahib, it shares the compound with Anandpur Bhora Sahib and Thara Sahib, which is also called Guru ke Mahal. This Gurdwara remembers the residential quarters of Guru Teg Bahadur. He used to welcome and counsel Sikh sangats who would visit him. Guru Gobind Singh was designated as the tenth guru at this place. The

octagonal domed building here was built in 20th century.

- **Gurudwara Manji Sahib / Gurudwara Dumalgarh Sahib:** This Gurudwara is on the northern side of Takht Shri Keshgarh Sahib. Here, Guru Gobind Singh used to train his sons. This place was used as playground; wrestling and other competitions were held here.
- **Gurudwara Shaeedhi Bagh:** This Gurudwara is located on the road between Takhat Shri Kesh Garh Sahib & Kila Anand Garh Sahib. In early days of eighteenth century this place was a big garden during skirmishes between Sikh Army and Bilaspur Army, many Sikh soldiers laid their lives here in this garden, hence this place is termed as Gurudwara Shaeedhi Bagh.
- **Gurudwara Mata Jit Kaur:** Mata Jit Kaur, wife of Guru Gobind Singh had a vision "Divya-drishti" of the atrocities and cruelties on Sikhs and young sons. She was cremated near Quilla Holgarh Sahib. This place is now termed Gurudwara Mata Jit Kaur.
- **Gurudwara Guru Ka Mahal:** It was the first building of Chak Nanaki, Anandpur Sahib. The foundation stone was laid here. Guru Gobind Singh, Mata Gujri, Mata Jit Kaur, Mata Sundar Kaur, Mata Sahib Kaur and four sons of the Guru had been living here: Jujhar Singh, Zorawar Singh and Fateh Singh were born here. Gurudwara Bhora Sahib, Gurudwara Manji Sahib and Gurudwara Damdama Sahib are part of Gurudwara Guru Ka Mahal Complex.

Forts

10th Sikh Guru Guru Gobind Singh made five forts on the border of the city. The buildings to commemorate each of these were built between late 1970s and the late 1980s:

- **Qila Anandgarh Sahib:** This was the main fort, after which the city was also named Anandpur Sahib. The Army once resided here.
- **Qila Holgarh Sahib**
- **Qila Lohgarh Sahib:** Here the weapons for the Army were made.
- **Qila Fatehgarh Sahib**
- **Qila Taragarh Sahib**

Sacred sites near Anandpur Sahib

- **Guru-Ka-Lahore:** It is situated about 11 km on Sri Anandpur Sahib-Ganguwal route leading to the state of Himachal Pradesh, India. On 25 January 1686, the 10th Guru's wedding to Mata was celebrated here. Two trickling springs, claimed to be dug out from the stony mountain-side by the 10th Guru, still exist today.
- **Bhai Kanhaiya :** Bhai Kanhaiya offered first aid to friendly and enemy forces alike across the area spanning the now-almost dried up rivulet Charan Ganga and below the Taragarh hill. His unbiased service has been compared to the functions of the Red Cross.

Demographics

As of 2011 India census, The Anandpur Sahib Municipal Council has population of 16,282 of which 8,545 are males while 7,737 are females as per report released by Census India 2011.

Population of children with age of 0-6 is 1774 which is 10.90% of total population of Anandpur Sahib (M Cl). In Anandpur Sahib Municipal Council, Female Sex Ratio is of 905 against state average of 895. Moreover, Child Sex Ratio in Anandpur Sahib is around 932 compared to Punjab state average of 846. Literacy rate of Anandpur Sahib city is 82.44% higher than state average of 75.84%. In Anandpur Sahib, Male literacy is around 85.75% while female literacy rate is 78.78%.

Anandpur Sahib Municipal Council has total administration over 3,270 houses to which it supplies basic amenities like water and sewerage. It is also authorized to build roads within Municipal Council limits and impose taxes on properties coming under its jurisdiction.

Festivals and fairs

Anandpur Sahib features a major festival and gathering of Sikhs every year on the occasion of Hola Mohalla. This tradition dates back to the times of the 10th Guru, Guru Gobind Singh. The guru decreed that the occasion of the festival of Holi be the occasion for the display of the martial spirit of his people. He gave this festival of Holi the Sikh name of 'Hola Mohalla'. Each year Hola Mohalla marks the

congregation of nearly 20,00,000 Sikhs from all over the country for a festival of colour and gaiety. The festival, among other things, remembers the creation of Khalsa on the Baisakhi day in 1699.

The fair lasts for three days. The Gurudwaras are specially decorated for the occasion. During Hola Mohalla, Anandpur Sahib wears a festive appearance and hums with activities in March. Community conferences and religious functions are also organized. On this occasion, Nihangs from all over the country gather for the celebrations. The highlight is a huge procession by the Nihangs, clad in their traditional dress and weapons, on the last day of the fair. The procession starts from the headquarters of the Nihangs, opposite Gurudwara Anandgarh Sahib, and passes through the bazaar, goes to village Agampur and reaches the fort of Holgarh, the place where Guru Gobind Singh used to celebrate this fair. Thereafter, the procession heads toward the sandy bed of Charan Ganga, where demonstration of martial games including riding, tent pegging, sword-wielding, etc. are witnessed by a large number of people.

Baisakhi in 1999, at Anandpur Sahib marked the completion of 300 years of the birth of the Khalsa. It was on Baisakhi day in 1699 that Guru Gobind Singh baptised the *Panj Pyaras* at the place where Takht Sri Keshgarh Sahib stands.

Other places

- Khalsa Heritage Memorial Complex
- Sri Dasmesh Academy

The world's tallest khanda is installed at Sri Anandpur Sahib at Panj Piara Park with an estimated height of 70 feet.

Chapter 20

Rajaram I Dies, is Succeeded by Shivaji II

Rajaram I

Rajaram Bhosle I (14 February 1670 – 3 March 1700, in Sinhagad) was the second son of Maratha ruler Shivaji, and younger half-brother of Sambhaji. He took over the Maratha Empire as its third *Chhatrapati* after his brother's death at the hands of the Mughal emperor Aurangzeb in 1689. His eleven-year reign was marked with a constant struggle against the Mughals.

Early life and family

Rajaram was born in a family of Bhonsle clan, to Shivaji and his younger wife, Soyarabai on 14 February 1670. He was thirteen years younger than his brother, Sambhaji. Given the ambitious nature of Soyarabai,

Rajaram was installed on the Maratha throne upon the death of his father in 1680. However, the Maratha generals wanted Sambhaji as the king and thus, he claimed the throne. Upon Sambhaji's death, Rajaram was crowned as Chhatrapati of the Maratha state.

Rajaram married three times. His first marriage was at the age of ten to Jankibai, the five-year-old daughter of Shivaji's army

chief, Prataprao Gujar. His other wives were Tarabai, the daughter of Hambirrao Mohite, the army chief who succeeded Prataprao, and Rajasbai from the influential Ghatge family of Kagal. Rajaram had two sons, Shivaji II with Tarabai, and Sambhaji II with Rajasbai.

Coronation and attack by the Mughals

After the death of Sambhaji, Rajaram was crowned at Raigad on 12 March 1689. As the Mughals started laying siege to the region around Raigad on 25 March 1689, the widow of Sambhaji (Maharani Yesubai) and her minister Ramchandra Pant Amatya sent young Rajaram to the stronghold of Pratapgad through Kavlya ghat.

The Maratha army fought with the Mughals and led the new Maratha king, Rajaram to escape through Kavlya ghat to the fort of Jinji in present-day state of Tamil Nadu via Pratapgad and Vishalgad forts, Rajaram reached Keladi (Near present-day Sagar in Karnataka) in disguise and sought refuge from Keladi Chennamma - The brave Kannada queen fought the Mughals and ensured safe passage and escape of Rajaram to Jinji where he reached after a month and a half on 1 November 1689, Keladi Chennamma fought the jungle warfare which frustrated the Mughals and the Mughals proposed peace accord for the first time with an Indian ruler, Keladi Chennamma. Details of this escape are known from the incomplete poetical biography of Rajaram, the *Rajaramacharita* written by his Rajpurohit, Keshav Pandit, in Sanskrit.

Siege of Jinji

Aurangzeb deputed Ghazi-ud-din Firoze Jung against the Marathas in the Deccan, and specially sent Zulfiqar Khan Nusrat Jung to capture the Jinji Fort. He laid siege to it in September, 1690. After three failed attempts, it was finally captured after seven years on 8 January 1698. Rajaram, however, escaped and fled first to Vellore and later to Vishalgad.

Santaji and Dhanaji

Rajaram occupied the fort at Jinji from 11 November 1689, but left before it fell in 1698, setting up his court at fort Satara. During that period when Jinji remained unconquered, "the intrepid Maratha commanders, Santaji Ghorpade and Dhanaji Jadhav, wrought havoc in the Karnataka and Maharashtra by defeating the Mughal generals and cutting off their lines of communication."

Death

Rajaram died of lung disease in 1700 at Sinhagad near Pune in Maharashtra leaving behind widows and infants. Janakibai, one of his widows, committed Sati upon Rajaram's death. Another of Rajaram's widows, Tarabai proclaimed her young son, Shivaji II as the Chhatrapati and ruled as his regent. However, the release of Shahu, by the successors of Aurangzeb led to an internecine conflict between Tarabai and Shahu with the latter becoming the winner and occupant of the throne.

Tarabai established a separate seat at Kolhapur and installed her son as the rival Chhatrapati. She was shortly deposed by Rajasbai, the other surviving widow of Rajaram. Rajasbai installed the other son of Rajaram called Sambhaji II on the Kolhapur throne. The Kolhapur line has continued to this day through natural succession and adoptions per Hindu custom.

Shivaji II

Shivaji Bhonsle II or **Shivaji Rajaram Bhonsle** (9 June 1696 – 14 March 1726) was the son of the Maratha Chhatrapati, Rajaram I, and his wife Tarabai.

Biography

He was born in Bhonsle family. Upon the death of his father, the infant Shivaji was installed as the Chhatrapati of the Maratha Empire with his mother Tarabai serving as the regent in 1700. His cousin, Chhatrapati Shahu upon his release from the Mughals in 1707 successfully challenged Tarabai to become the next Chhatrapati. Tarabai then set up a rival court in Kolhapur. Shivaji II served as Raja of Kolhapur from 1710 to 1714. At that time, he was once again deposed by his step-mother Rajasbai who installed her own son, Sambhaji II on the Kolhapur throne. Shivaji died of smallpox on 14 March 1726. Shivaji II posthumously became father of a son, later called Rajaram II of Satara who was brought up in obscurity for his own protection. When Shahu, without a male heir to succeed to his throne, wanted to adopt a son, Tarabai disclosed this fact to him in late 1740s. Shahu adopted Rajaram II who succeeded Shahu as the Chhatrapati following Shahu's death.