

Encyclopedia of Indian History 19th Century, Vol 1

Gordon McConnell



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Chapter 1

Ranjit Singh

Maharaja Ranjit Singh (13 November 1780 – 27 June 1839), popularly known as **Sher-e-Punjab** or "Lion of Punjab", was the first Maharaja of the Sikh Empire, which ruled the northwest Indian subcontinent in the early half of the 19th century. He survived smallpox in infancy but lost sight in his left eye. He fought his first battle alongside his father at age 10. After his father died, he fought several wars to expel the Afghans in his teenage years and was proclaimed as the "Maharaja of Punjab" at age 21. His empire grew in the Punjab region under his leadership through 1839.

Prior to his rise, the Punjab region had numerous warring misls (confederacies), twelve of which were under Sikh rulers and one Muslim. Ranjit Singh successfully absorbed and united the Sikh misls and took over other local kingdoms to create the Sikh Empire. He repeatedly defeated invasions by outside armies, particularly those arriving from Afghanistan, and established friendly relations with the British.

Ranjit Singh's reign introduced reforms, modernisation, investment into infrastructure and general prosperity. His Khalsa army and government included Sikhs, Hindus, Muslims and Europeans. His legacy includes a period of Sikh cultural and artistic renaissance, including the rebuilding of the Harmandir Sahib in Amritsar as well as other major gurudwaras, including Takht Sri Patna Sahib, Bihar and Hazur Sahib Nanded, Maharashtra under his sponsorship. Maharaja Ranjit Singh was succeeded by his son Kharak Singh.

Biography

Early life

Ranjit Singh was born on 13 November 1780, to Maha Singh Sukerchakia and Raj Kaur – the daughter of Raja Gajpat Singh of Jind, in Gujranwala, in the Majha region of Punjab (now in Pakistan). Several different clans have claimed Ranjit Singh as their own. His granddaughters - the daughters of his son Duleep Singh - believed that their true ancestors belonged to the Sansi family

Ranjit Singh's birth name was Buddh Singh, after his ancestor who was a disciple of Guru Gobind Singh, a Khalsa, and whose descendants created the Sukerchakia *misl* before the birth of Ranjit Singh, which became the most powerful of many small Sikh kingdoms in northwestern Southern Asia in the wake of the disintegrating Mughal Empire. The child's name was changed to Ranjit (literally, "victor in battle") by his father to commemorate his army's victory over the Muslim Chatha chieftain Pir Muhammad.

Ranjit Singh contracted smallpox as an infant, which resulted in the loss of sight in his left eye and a pockmarked face. He was short in stature, never schooled, and did not learn to read or write anything beyond the Gurmukhi alphabet, however, he was trained at home in horse riding, musketry and other martial arts.

At age 12, his father died. He then inherited his father's Sukerchakia *misl* estates and was raised by his mother Raj Kaur, who, along with Lakhpat Rai, also managed the estates.

The first attempt on his life was made when he was 13, by Hashmat Khan, but Ranjit Singh prevailed and killed the assailant instead. At age 18, his mother died and Lakhpat Rai was assassinated, and thereon he was helped by his mother-in-law from his first marriage.

In his teens, Ranjit Singh took to alcohol, a habit that intensified in the later decades of his life, according to the chronicles of his court historians and the Europeans who visited him. However, he neither smoked nor ate beef, and required all officials in his court, regardless of their religion, to adhere to these restrictions as part of their employment contract.

Wives

Ranjit Singh married many times, in various ceremonies, and had twenty wives. Some scholars note that the information on Ranjit Singh's marriages is unclear, and there is evidence that he had many mistresses. According to Khushwant Singh in an 1889 interview with the French journal *Le Voltaire*, his son Dalip (Duleep) Singh remarked, "I am the son of one of my father's forty-six wives".

At age 15, Ranjit Singh married his first wife Mehtab Kaur, the only daughter of Gurbaksh Singh Kanhaiya and his wife Sada Kaur, and the granddaughter of Jai Singh Kanhaiya, the founder of the Kanhaiya Misl. This marriage was pre-arranged in an attempt to reconcile warring Sikh *misls*, wherein Mahtab Kaur was betrothed to Ranjit Singh. However, the marriage failed, with Mehtab Kaur never forgiving the fact that her father had been killed by Ranjit Singh's father and she mainly

lived with her mother after marriage. The separation became complete when Ranjit Singh married Datar Kaur of the Nakai Misl in 1798. Mehtab Kaur died in 1813.

His second marriage was to, Datar Kaur (Born *Raj Kaur*) the youngest daughter of *Sardar Ran Singh Nakai*, the third ruler of Nakai Misl, and sister of *Sardar Gyan Singh Nakai*. Their engagement was set by Datar Kaur's eldest brother, *Sardar Bhagwan Singh* in 1784, to gain a political ally. Ranjit Singh to consolidate his position further made offers to the Nakai chief, *Sardar Gyan Singh* and the couple married in 1798. In 1801, she became the mother of Ranjit Singh's son and heir apparent, Kharak Singh. As *Raj Kaur* also being the name of Ranjit Singh's mother, she took the name of Datar Kaur because according to Punjabi Tradition, one cannot have the same name as the elders of the family. Datar Kaur took interest in political affairs, and is said to have advised her husband in important stately matters. She even accompanied her son, Kharak Singh when he was sent out on an expedition to Multan in 1818. Throughout her life she remained Ranjit Singh's favorite and he fondly addressed her as *Mai Nakain*. Like his first marriage, the second marriage brought him a strategic military alliance. His second wife died on 20 June 1818.

Ratan Kaur and Daya Kaur were wives of Sahib Singh Bhangi of Gujrat (a *misl* north of Lahore, not to be confused the state of Gujarat). After Sahib Singh's death, Ranjit Singh took them under his protection in 1811 by marrying them via the rite of *chādar andāzī*, in which a cloth sheet was unfurled over each of their heads. Ratan Kaur had a son Multana Singh in 1819,

and Daya Kaur had two sons Kashmira Singh and Pashaura Singh in 1821.

His other wives include Moran Sarkar in 1802, Chand Kaur in 1815, Lakshmi in 1820, Mehatab Kaur in 1822, Saman Kaur in 1832, as well as Guddan, Banso, Gulbahar, Gulab, Ram Devi, Rani, Bannat, Har and Danno before his final marriage to Jind Kaur.

Jind Kaur was the final spouse of Ranjit Singh. Her father, Manna Singh Aulakh, extolled her virtues to Ranjit Singh, who was concerned about the frail health of his only heir, Kharak Singh. The Maharaja married her in 1835 by 'sending his arrow and sword to her village'. On 6 September 1838 she gave birth to Duleep Singh, who became the last Maharaja of the Sikh Empire.

Punishment by the Akal Takht

In 1802, Ranjit Singh married Moran Sarkar, a Muslim nautch girl. This action, and other non-Sikh activities of the Maharaja, upset orthodox Sikhs, including the Nihangs, whose leader Akali Phula Singh was the Jathedar of the Akal Takht. When Ranjit Singh visited Amritsar, he was called outside the Akal Takht, where he was made to apologise for his mistakes. Akali Phula Singh took Ranjit Singh to a tamarind tree in front of the Akal Takht and prepared to punish him by flogging. Then Akali Phula Singh asked the nearby Sikh pilgrims whether they approved of Ranjit Singh's apology. The pilgrims responded with *Sat Sri Akal* and Ranjit Singh was released and forgiven.

Sons

Ranjit Singh had eight sons. His eldest and favorite was Maharaja Kharak Singh was the eldest from his second wife, Datar Kaur.

His first wife, Mehtab Kaur gave birth to Ishar Singh, who died at the age of two, and, after her separation from Ranjit Singh, to the twins Tara Singh and Sher Singh. Although there are rumors that the children were actually of a servant in the household of Sada Kaur. Henry Edward Fane, the nephew and aide-de-camp to the Commander-in-Chief, India, General Sir Henry Fane, who spent several days in Ranjit Singh's company, reported, "Though reported to be the Maha Rajah's son, Sher Sing's father has never thoroughly acknowledged him, though his mother always insisted on his being so. A brother of Shere, by the same mother, has been even worse treated than himself, not being permitted to appear at court, and no office given him, either of profit or honour." *Five Years in India, Volume 1* Henry Edward Fane, London, 1842

The two widows he took under his protection and married procured Multana Singh, Kashmira Singh and Pashaura Singh. These sons are also said to be biologically born to servants but procured by the queens and presented to and accepted by Ranjit Singh.

Duleep Singh was from his last wife, Jind Kaur. Ranjit Singh acknowledged only Kharak Singh and Duleep Singh as his biological sons

Death

In the 1830s, Ranjit Singh suffered from numerous health complications as well as a stroke, which some historical records attribute to alcoholism and a failing liver. He died in his sleep on 27 June 1839. Four of his Hindu wives, and seven Hindu concubines with royal titles committed sati by voluntarily placing themselves onto his funeral pyre as an act of devotion.

Sikh Empire

Historical context

After the death of Aurangzeb in 1707, the Mughal Empire fell apart and declined in its ability to tax or govern most of the Indian subcontinent. In the northwestern region, particularly the Punjab, the creation of the Khalsa community of Sikh warriors by Guru Gobind Singh accelerated the decay and fragmentation of the Mughal power in the region. Raiding Afghans attacked the Indus river valleys but met resistance from both organised armies of the Khalsa Sikhs as well as irregular Khalsa militias based in villages. The Sikhs had appointed their own *zamindars*, replacing the previous Muslim revenue collectors, which provided resources to feed and strengthen the warriors aligned with Sikh interests. Meanwhile, colonial traders and the East India Company had begun operations in India on its eastern and western coasts.

By the second half of the 18th century, the northwestern parts of the Indian subcontinent (now Pakistan and parts of north

India) were a collection of fourteen small warring regions. Of the fourteen, twelve were Sikh-controlled *misls* (confederacies), one named Kasur (near Lahore) was Muslim controlled, and one in the southeast was led by an Englishman named George Thomas. This region constituted the fertile and productive valleys of the five rivers – Jhelum, Chenab, Ravi, Bias and Sutlej. The Sikh *misls* were all under the control of the Khalsa fraternity of Sikh warriors, but they were not united and constantly warred with each other over revenue collection, disagreements, and local priorities; however, in the event of external invasion such as from the Muslim armies of Ahmed Shah Abdali from Afghanistan, they would usually unite.

Towards the end of 18th century, the five most powerful *misls* were those of Sukkarchakkia, Kanhayas, Nakkais, Ahluwalias and Bhangi Sikhs. Ranjit Singh belonged to the first, and through marriage had a reliable alliance with Kanhayas and Nakkais. Among the smaller *misls*, some such as the Phulkias *misl* had switched loyalties in the late 18th century and supported the Afghan army invasion against their Khalsa brethren. The Kasur region, ruled by Muslim, always supported the Afghan invasion forces and joined them in plundering Sikh *misls* during the war.

Rise to fame, early conquests

Ranjit Singh's fame grew in 1797, at age 17, when the Afghan Muslim ruler Shah Zaman, of the Ahmad Shah Abdali dynasty, attempted to annex Panjab region into his control through his general Shahanchi Khan and 12,000 soldiers. The battle was fought in the territory that fell in Ranjit Singh controlled *misl*, whose regional knowledge and warrior expertise helped resist

the invading army. This victory gained him recognition. In 1798, the Afghan ruler sent in another army, which Ranjit Singh did not resist. He let them enter Lahore, then encircled them with his army, blocked off all food and supplies, burnt all crops and food sources that could have supported the Afghan army. Much of the Afghan army retreated back to Afghanistan.

In 1799, Raja Ranjit Singh's army of 25,000 Khalsa, supported by another 25,000 Khalsa led by his mother-in-law Rani Sada Kaur of Kanhaiya *misl*, in a joint operation attacked the region controlled by Bhangi Sikhs centered around Lahore. The rulers escaped, marking Lahore as the first major conquest of Ranjit Singh. The Sufi Muslim and Hindu population of Lahore welcomed the rule of Ranjit Singh. In 1800, the ruler of Jammu region ceded control of his region to Ranjit Singh.

In 1801, Ranjit Singh proclaimed himself as the "Maharaja of Punjab", and agreed to a formal investiture ceremony, which was carried out by Baba Sahib Singh Bedi - a descendant of Guru Nanak. On the day of his coronation, prayers were performed across mosques, temples and gurudwaras in his territories for his long life. Ranjit Singh called his rule as "Sarkar Khalsa", and his court as "Darbar Khalsa". He ordered new coins to be issued in the name of Guru Nanak named the "NanakShahi" ("of the Emperor Nanak").

Expansion

In 1802 Ranjit Singh, aged 22, took Amritsar from the Bhangi Sikh *misl*, paid homage at the Harmandir Sahib temple, which had previously been attacked and desecrated by the invading

Afghan army, and announced that he would renovate and rebuild it with marble and gold.

On 1 January 1806, Ranjit Singh signed a treaty with the British officials of the East India Company, in which he agreed that his Sikh forces would not attempt to expand south of the Sutlej river, and the Company agreed that it would not attempt to militarily cross the Sutlej river into the Sikh territory.

In 1807, Ranjit Singh's forces attacked the Muslim ruled Kasur and, after a month of fierce fighting in the Battle of Kasur defeated the Afghan chief Qutb-ud-Din, thus expanding his empire northwest towards Afghanistan. He took Multan in 1818, and the whole Bari Doab came under his rule with that conquest. In 1819, he successfully defeated the Afghan Sunni Muslim rulers and annexed Srinagar and Kashmir, stretching his rule into the north and the Jhelum valley, beyond the foothills of the Himalayas. The most significant encounters between the Sikhs in the command of the Maharaja and the Afghans were in 1813, 1823, 1834 and in 1837. In 1813, Ranjit Singh's general Dewan Mokham Chand led the Sikh forces against the Afghan forces of Shah Mahmud led by Dost Mohammad Khan. The Afghans lost their stronghold at Attock in that battle.

In 1813–14, Ranjit Singh's first attempt to expand into Kashmir was foiled by Afghan forces led by General Azim Khan, due to a heavy downpour, the spread of cholera, and poor food supply to his troops.

In 1818, Darbar's forces led by Misr Dewan Chand occupied Multan, killing Muzaffar Khan and defeating his forces, leading to the end of Afghan influence in the Punjab.

In July 1818, an army from the Punjab defeated Jabbar Khan, a younger brother of governor of Kashmir Azim Khan, and acquired Kashmir, along with a yearly revenue of Rs seventy lacs. Dewan Moti Ram was appointed governor of Kashmir.

In November 1819, Dost Mohammed accepted the sovereignty of the Maharaja over Peshawar, along with a revenue payment of Rs one lac a year. The Maharaja specifically ordered his forces not to harass or molest any civilian. In 1820 and 1821, Dera Ghazi Khan, Hazara and Mankera, with huge tracts of land between Jhelum and Indus, Singh Sagar Daob, were also annexed. The victories of Kashmir, Peshwar and Multan were celebrated by naming three newborns after them. Prince Kashmira Singh, Peshaura Singh and Prince Multana Singh were born to Daya Kaur and Ratan Kaur, wives of Ranjit Singh.

In 1823, Yusufzai Pashtuns fought the army of Ranjit Singh north of the Kabul River.

In 1834, Mohammed Azim Khan once again marched towards Peshawar with an army of 25,000 Khattak and Yusufzai tribesmen in the name of jihad, to fight against infidels. The Maharaja defeated the forces. Yar Mohammad was pardoned and was reinvested as governor of Peshawar with an annual revenue of Rs one lac ten thousand to Lahore Darbar.

In 1837, the Battle of Jamrud, became the last confrontation between the Sikhs led by him and the Afghans, which displayed the extent of the western boundaries of the Sikh Empire.

On 25 November 1838, the two most powerful armies on the Indian subcontinent assembled in a grand review at Ferozepore

as Ranjit Singh, the Maharajah of the Punjab brought out the *Dal Khalsa* to march alongside the sepoy troops of the East India Company and the British troops in India. In 1838, he agreed to a treaty with the British viceroy Lord Auckland to restore Shah Shoja to the Afghan throne in Kabul. In pursuance of this agreement, the British army of the Indus entered Afghanistan from the south, while Ranjit Singh's troops went through the Khyber Pass and took part in the victory parade in Kabul.

Geography of the Sikh Empire

The Sikh Empire, also known as the Sikh Raj and Sarkar-a-Khalsa, was in the Punjab region, the name of which means "the land of the five rivers". The five rivers are the Beas, Ravi, Sutlej, Chenab and Jhelum, all of which are tributaries of the river Indus.

The geographical reach of the Sikh Empire under Singh included all lands north of Sutlej river, and south of the high valleys of the northwestern Himalayas. The major towns at time included Srinagar, Attock, Peshawar, Bannu, Rawalpindi, Jammu, Gujrat, Sialkot, Kangra, Amritsar, Lahore and Multan.

Muslims formed around 70%, Hindus formed around 24%, and Sikhs formed around 6–7% of the total population living in Singh's kingdom.

Governance

Maharaja Ranjit Singh allowed men from different religions and races to serve in his army and his government in various positions of authority. His army included a few Europeans,

such as the Frenchman Jean-François Allard, though Singh maintained a policy of refraining from recruiting Britons into his service, aware of British designs on the Indian subcontinent. Despite his recruitment policies, he did maintain a diplomatic channel with the British; in 1828, he sent gifts to George IV and in 1831, he sent a mission to Simla to confer with the British Governor General, William Bentinck; while in 1838, he cooperated with them in removing the hostile Islamic Sultan in Afghanistan.

Religious policies

As consistent with many Punjabis of that time, Ranjit Singh was a secular king and followed the Sikh path. His policies were based on respect for all communities, Hindu, Sikh and Muslim. A devoted Sikh, Ranjit Singh restored and built historic Sikh Gurdwaras – most famously, the Harmandir Sahib, and used to celebrate his victories by offering thanks at the Harmandar. He also joined the Hindus in their temples and prohibited cow slaughter out of respect for Hindu sentiments. He ordered his soldiers to neither loot nor molest civilians.

He built several Gurdwaras, Hindu Temples and even mosques and one in particular was Mai Moran Masjid which he built for his beloved muslim wife Moran Sarkar. The Sikhs led by Singh never razed places of worship to the ground belonging to the enemy. However, he did convert Muslim mosques into other uses. For example, Ranjit Singh's army desecrated Lahore's Badshahi Mosque and converted it into an ammunition store, and horse stables. Lahore's Moti Masjid (Pearl Mosque) was converted into "Moti Mandir" (Pearl Temple) by the Sikh army, and Sonehri Mosque were converted into a Sikh Gurdwara, but

upon the request of Sufi Fakir (Satar Shah Bukhari), Ranjit Singh restored the latter back to a mosque. Lahore's Begum Shahi Mosque was also used as a gunpowder factory, earning it the nickname *Barudkhana Wali Masjid*, or "Gunpowder Mosque."

Singh's sovereignty was accepted by Afghan and Punjabi Muslims, who fought under his banner against the Afghan forces of Nadir Shah and later of Azim Khan. His court was ecumenical in composition: his prime minister, Dhian Singh, was a Dogra; his foreign minister, Fakir Azizuddin, was a Muslim; and his finance minister, Dina Nath, was a Brahmin. Artillery commanders such as Mian Ghausia were also Muslims. There were no forced conversions in his time. His wives Bibi Mohran, Gilbahar Begum retained their faith and so did his Hindu wives.

Khalsa Army

The army under Ranjit Singh was not limited to the Sikh community. The soldiers and troop officers included Sikhs, but also included Hindus, Muslims and Europeans. Hindu Brahmins and people of all creeds and castes served his army, while the composition in his government also reflected a religious diversity. His army included Polish, Russian, Spanish, Prussian and French officers. In 1835, as his relationship with the British warmed up, he hired a British officer named Foulkes.

However, the Khalsa army of Ranjit Singh reflected regional population, and as he grew his army, he dramatically increased the Rajput and Jat Sikhs who became the predominant

members of his army. In the Doaba region his army was composed of the Jat Sikhs, in Jammu and northern Indian hills it was Hindu Rajputs, while relatively more Muslims served his army in the Jhelum river area closer to Afghanistan than other major Panjab rivers.

Reforms

Ranjit Singh changed and improved the training and organisation of his army. He reorganised responsibility and set performance standards in logistical efficiency in troop deployment, manoeuvre, and marksmanship. He reformed the staffing to emphasise steady fire over cavalry and guerrilla warfare, improved the equipment and methods of war. The military system of Ranjit Singh combined the best of both old and new ideas. He strengthened the infantry and the artillery. He paid the members of the standing army from treasury, instead of the Mughal method of paying an army with local feudal levies.

While Ranjit Singh introduced reforms in terms of training and equipment of his military, he failed to reform the old *Jagirs* (*Ijra*) system of Mughal middlemen. The *Jagirs* system of state revenue collection involved certain individuals with political connections or inheritance promising a tribute (*nazarana*) to the ruler and thereby gaining administrative control over certain villages, with the right to force collect customs, excise and land tax at inconsistent and subjective rates from the peasants and merchants; they would keep a part of collected revenue and deliver the promised tribute value to the state. These *Jagirs* maintained independent armed militia to extort taxes from the peasants and merchants, and the militia prone

to violence. This system of inconsistent taxation with arbitrary extortion by militia, continued the Mughal tradition of ill treatment of peasants and merchants throughout the Sikh Empire, and is evidenced by the complaints filed to Ranjit Singh by East India Company officials attempting to trade within different parts of the Sikh Empire.

According to historical records, states Sunit Singh, Ranjit Singh's reforms focused on military that would allow new conquests, but not towards taxation system to end abuse, nor about introducing uniform laws in his state or improving internal trade and empowering the peasants and merchants. This failure to reform the *Jagirs*-based taxation system and economy, in part led to a succession power struggle and a series of threats, internal divisions among Sikhs, major assassinations and coups in the Sikh Empire in the years immediately after the death of Ranjit Singh; an easy annexation of the remains of the Sikh Empire into British India followed, with the colonial officials offering the *Jagirs* better terms and the right to keep the system intact.

Infrastructure investments

Ranjit Singh ensured that Panjab manufactured and was self-sufficient in all weapons, equipment and munitions his army needed. His government invested in infrastructure in the 1800s and thereafter, established raw materials mines, cannon foundries, gunpowder and arm factories. Some of these operations were owned by the state, others operated by private Sikh operatives.

However, Ranjit Singh did not make major investments in other infrastructure such as irrigation canals to improve the productivity of land and roads. The prosperity in his Empire, in contrast to the Mughal-Sikh wars era, largely came from the improvement in the security situation, reduction in violence, reopened trade routes and greater freedom to conduct commerce.

Muslim accounts

The mid 19th-century Muslim historians, such as Shahamat Ali who experienced the Sikh Empire first hand, presented a different view on Ranjit Singh's Empire and governance. According to Ali, Ranjit Singh's government was despotic, and he was a mean monarch in contrast to the Mughals. The initial momentum for the Empire building in these accounts is stated to be Ranjit Singh led Khalsa army's "insatiable appetite for plunder", their desire for "fresh cities to pillage", and entirely eliminating the Mughal era "revenue intercepting intermediaries between the peasant-cultivator and the treasury".

According to Ishtiaq Ahmed, Ranjit Singh's rule led to further persecution of Muslims in Kashmir, expanding the previously selective persecution of Shia Muslims and Hindus by Afghan Sunni Muslim rulers between 1752 and 1819 before Kashmir became part of his Sikh Empire. Bikramjit Hasrat describes Ranjit Singh as a "benevolent despot".

The Muslim accounts of Ranjit Singh's rule were questioned by Sikh historians of the same era. For example, Ratan Singh Bhangu in 1841 wrote that these accounts were not accurate,

and according to Anne Murphy, he remarked, "when would a Musalman praise the Sikhs?" In contrast, the colonial era British military officer Hugh Pearse in 1898 criticised Ranjit Singh's rule, as one founded on "violence, treachery and blood". Sohan Seetal disagrees with this account and states that Ranjit Singh had encouraged his army to respond with a "tit for tat" against the enemy, violence for violence, blood for blood, plunder for plunder.

Decline

Singh made his empire and the Sikhs a strong political force, for which he is deeply admired and revered in Sikhism. After his death, empire failed to establish a lasting structure for Sikh government or stable succession, and the Sikh Empire began to decline. The British and Sikh Empire fought two Anglo Sikh wars with the second ending the reign of Sikh Empire. Sikhism itself did not decline. Clive Dewey has argued that the decline of the empire after Singh's death owes much to the jagir-based economic and taxation system which he inherited from the Mughals and retained. After his death, a fight to control the tax spoils emerged, leading to a power struggle among the nobles and his family from different wives. This struggle ended with a rapid series of palace coups and assassinations of his descendants, and eventually the annexation of the Sikh Empire by the British.

Legacy

Singh is remembered for uniting Sikhs and founding the prosperous Sikh Empire. He is also remembered for his

conquests and building a well-trained, self-sufficient Khalsa army to protect the empire. He amassed considerable wealth, including gaining the possession of the Koh-i-Noor diamond from Shuja Shah Durrani of Afghanistan, which he left to Jagannath Temple in Puri, Odisha in 1839.

Gurdwaras

Perhaps Singh's most lasting legacy was the restoration and expansion of the Harmandir Sahib, the most revered Gurudwara of the Sikhs, which is now known popularly as the "Golden Temple". Much of the present decoration at the Harmandir Sahib, in the form of gilding and marblwork, was introduced under the patronage of Singh, who also sponsored protective walls and water supply system to strengthen security and operations related to the temple. He also directed construction of two of the most sacred Sikh temples, being the birthplace and place of assassination of Guru Gobind Singh - Takht Sri Patna Sahib and Takht Sri Hazur Sahib, respectively - whom he much admired.

Memorials and museums

- Samadhi of Ranjit Singh in Lahore, Pakistan, marks the place where Singh was cremated, and four of his queens and seven concubines committed sati.
- On 20 August 2003, a 22-foot-tall bronze statue of Singh was installed in the Parliament of India.
- A museum at Ram Bagh in Amritsar contains objects related to Singh, including arms and armour, paintings, coins, manuscripts, and jewellery. Singh

had spent much time at the palace in which it is situated, where a garden was laid out in 1818

- On 27 June 2019 on Thursday evening, a life sized statue of the Sikh ruler Maharaja Ranjit Singh was unveiled at the Lahore Fort, Lahore, Pakistan at the Mai Jinda's Haveli. The nine feet tall statue, made of cold bronze, shows the regal Sikh emperor sitting on a horse, sword in hand, complete in Sikh attire. The statue marks his 180th death anniversary. On 11 December 2020, the statue was vandalized by an extremist who broke the left arm of statue. The man was immediately caught by a security guard and was later on arrested by Lahore Police.

Crafts

In 1783, Ranjit Singh established a crafts colony of Thatheras near Amritsar and encouraged skilled metal crafters from Kashmir to settle in Jandiala Guru. In the year 2014, this traditional craft of making brass and copper products got enlisted on the List of Intangible Cultural Heritage by UNESCO. The Government of Punjab is now working under Project Virasat to revive this craft.

In popular culture

- *Maharaj Ranjit Singh*, a documentary film directed by Prem Prakash covers his rise to power and his reign. It was produced by the Government of India's Films Division.

- In 2010, a TV series titled *Maharaja Ranjit Singh* aired on DD National based on his life which was produced by Raj Babbar's Babbar Films Private Limited. He was portrayed by Ejlal Ali Khan
- *Maharaja: The Story of Ranjit Singh* (2010) is an Indian Punjabi-language animated film directed by Amarjit Viridi.
- A teenage Ranjit was portrayed by Damanpreet Singh in the 2017 TV series titled *Sher-e-Punjab: Maharaja Ranjit Singh*. It aired on Life OK produced by Contiloe Entertainment.

Chapter 2

Second Anglo-Maratha War

The **Second Anglo-Maratha War** (1803–1805) was the second conflict between the British East India Company and the Maratha Empire in India.

Background

The British had supported the "fugitive" Peshwa Raghunathrao in the First Anglo-Maratha War, continued with his "fugitive" son, Baji Rao II. Though not as martial in his courage as his father, the son was "a past master in deceit and intrigue". Coupled with his "cruel streak", Baji Rao II soon provoked the enmity of Yashwant Rao Holkar when he had one of Holkar's relatives killed.

The Maratha Empire at that time consisted of a confederacy of five major chiefs: the Peshwa (Prime Minister) at the capital city of Poona, the Gaekwad chief of Baroda, the Scindia chief of Gwalior, the Holkar chief of Indore, and the Bhonsale chief of Nagpur. The Maratha chiefs were engaged in internal quarrels among themselves. Lord Mornington, the Governor-General of British India had repeatedly offered a subsidiary treaty to the Peshwa and Scindia, but Nana Fadnavis refused strongly.

In October 1802, the combined armies of Peshwa Baji Rao II and Scindia were defeated by Yashwantrao Holkar, ruler of Indore, at the Battle of Poona. Baji Rao fled to British protection, and in December the same year concluded the Treaty of Bassein with the British East India Company, ceding

territory for the maintenance of a subsidiary force and agreeing to treaty with no other power. The treaty would become the "death knell of the Maratha Empire".

War

This act on the part of the Peshwa, their nominal overlord, horrified and disgusted the Maratha chieftains; in particular, the Scindia rulers of Gwalior and the Bhonsale rulers of Nagpur and Berar contested the agreement.

The British strategy included Wellesley securing the Deccan Plateau, Lake taking Doab and then Delhi, Powell entering Bundelkhand, Murray taking Badoch, and Harcourt neutralizing Bihar. The British had available over 53,000 men to help accomplish their goals.

In September 1803, Scindia forces lost to Lord Gerard Lake at Delhi and to Arthur Wellesley at Assaye. On 18 October, British forces took the pettah of Asirgarh Fort with a loss of two killed and five wounded. The fort's garrison subsequently surrendered on the 21st after the attackers had erected a battery. British artillery pounded ancient ruins used by Scindia forces as forward operating bases, eroding their control. In November,

Lake defeated another Scindia force at Laswari, followed by Wellesley's victory over Bhonsale forces at Argaon (now Adgaon) on 29 November 1803. The Holkar rulers of Indore belatedly joined the fray and compelled the British to make peace.

Conclusion

On 17 December 1803, Raghoji II Bhonsale of Nagpur signed the Treaty of Deogaon. in Odisha with the British after the Battle of Argaon and gave up the province of Cuttack (which included Mughal and the coastal part of Odisha, Garjat/the princely states of Odisha, Balasore Port, parts of Midnapore district of West Bengal).

On 30 December 1803, the Daulat Scindia signed the Treaty of Surji-Anjangaon with the British after the Battle of Assaye and Battle of Laswari and ceded to the British Rohtak, Gurgaon, Ganges-Jumna Doab, the Delhi-Agra region, parts of Bundelkhand, Broach, some districts of Gujarat and the fort of Ahmmadnagar.

The British started hostilities against Yashwantrao Holkar on 6 April 1804. Yashwantrao was somewhat successful as he harassed the British forces by guerilla warfare. However, he didn't receive the expected help from Scindia who had already signed a treaty with the British. He went to Punjab and seeked Ranjeet Singh's help with no success. The lack of resources compelled him to come to terms with British. The Treaty of Rajghat, signed on 24 December 1805, forced Holkar to give up Tonk, Rampura, and Bundi.

The defeat in Second Anglo Maratha War proved to be disastrous for the Marathas as they lost vast and rich territories.

Chapter 3

Vellore Mutiny

The **Vellore mutiny** or Vellore Revolution on 10 July 1806 was the first instance of a large-scale and violent mutiny by Indian sepoys against the East India Company, predating the Indian Rebellion of 1857 by half a century. The revolt, which took place in the South Indian city of Vellore, lasted one full day, during which mutineers seized the Vellore Fort and killed or wounded 200 British troops. The mutiny was subdued by cavalry and artillery from Arcot. Total deaths amongst the mutineers were approximately 350; with summary executions of about 100 during the suppression of the outbreak, followed by the formal court-martial of smaller numbers.

Causes

The immediate causes of the mutiny revolved mainly around resentment felt towards changes in the sepoy dress code, introduced in November 1805. Hindus were prohibited from wearing religious marks on their foreheads while on duty, and Muslims were required to shave their beards and trim their moustaches. In addition General Sir John Craddock, Commander-in-Chief of the Madras Army, ordered the wearing of a round hat resembling that associated at the time with both Europeans in general and with Indian converts to Christianity. The new headdress included a leather cockade and was intended to replace the existing turban. These measures offended the sensibilities of both Hindu and Muslim sepoys and went contrary to an earlier warning by a military board

that sepoy uniform changes should be "given every consideration which a subject of that delicate and important nature required".

These changes, intended to improve the "soldierly appearance" of the men, created strong resentment among the Indian soldiers. In May 1806 some sepoys who protested the new rules were sent to Fort Saint George (Madras then, now Chennai). Two of them – a Hindu and a Muslim – were given 90 lashes each and dismissed from the army. Nineteen sepoys were sentenced to 50 lashes each but successfully gained pardon from the East India Company.

In addition to the military grievances listed above, the rebellion was also instigated by the sons of the defeated Tipu Sultan, confined at Vellore since 1799. Tipu's wives and sons, together with numerous retainers, were pensioners of the East India Company and lived in a palace within the large complex comprising the Vellore Fort. One of Tipu Sultan's daughters was to be married on 9 July 1806, and the plotters of the uprising gathered at the fort under the pretext of attending the wedding. The objectives of the civilian conspirators remain obscure but by seizing and holding the fort they may have hoped to encourage a general rising through the territory of the former Mysore Sultanate. However, Tipu's sons were reluctant to take charge after the mutiny arose.

Outbreak

The garrison of the Vellore Fort in July 1806 comprised four companies of British infantry from H.M. 69th (South Lincolnshire) Regiment of Foot and three battalions of Madras

infantry: the 1st/1st, 2nd/1st and 2nd/23rd Madras Native Infantry. The usual practice for sepoys having families with them in Vellore was to live in individual huts outside the walls. However the scheduling of a field-day for the Madras units on 10 July had required most of the sepoys to spend that night sleeping within the fort so that they could be quickly assembled on parade before dawn.

Two hours after midnight on 10 July, the sepoys killed fourteen of their own officers and 115 men of the 69th Regiment, most of the latter as they slept in their barracks. Among those killed was Colonel St. John Fancourt, the commander of the fort. The rebels seized control by dawn, and raised the flag of the Mysore Sultanate over the fort. Retainers of Tipu's second son Fateh Hyder emerged from the palace part of the complex and joined with the mutineers.

However, a British officer, Major Coopes, escaped and alerted the garrison in Arcot. Nine hours after the outbreak of the mutiny, a relief force comprising the British 19th Light Dragoons, galloper guns and a squadron of Madras cavalry, rode from Arcot to Vellore, covering 16 miles (26 km) in about two hours. It was led by Sir Robert Rollo Gillespie (one of the most capable and energetic officers in India at that time), who reportedly left Arcot within a quarter of an hour of the alarm being raised. Gillespie dashed ahead of the main force with a single troop of about twenty men.

Arriving at Vellore, Gillespie found the surviving Europeans, about sixty men of the 69th, commanded by NCOs and two assistant surgeons, still holding part of the ramparts but out of ammunition. Unable to gain entry through the defended

gate, Gillespie climbed the wall with the aid of a rope and a sergeant's sash which was lowered to him; and, to gain time, led the 69th in a bayonet-charge along the ramparts. When the rest of the 19th arrived, Gillespie had them blow open the gates with their galloper guns, and made a second charge with the 69th to clear a space inside the entrance to permit the cavalry to deploy. The 19th and the Madras Cavalry then charged and sabred any sepoy who stood in their way. About 100 sepoys who had sought refuge inside the palace were brought out, and by Gillespie's order, placed against a wall and shot dead. John Blakiston, the engineer who had blown in the gates, recalled: "Even this appalling sight I could look upon, I may almost say, with composure. It was an act of summary justice, and in every respect a most proper one; yet, at this distance of time, I find it a difficult matter to approve the deed, or to account for the feeling under which I then viewed it".

The prompt and ruthless response to the mutiny snuffed out any further unrest in a single stroke and provided the history of the British in India with one of its true epics; for, as Gillespie admitted, with a delay of even five minutes, all would have been lost for the British. In all, nearly 350 of the rebels were killed, and about the same number wounded before the fighting had finished. Surviving sepoys scattered across the countryside outside the fort. Many were captured by local police; to be eventually released or returned to Vellore for court-martial.

Aftermath

After formal trial, six mutineers were blown away from guns, five shot by firing squad, eight hanged and five transported.

The three Madras battalions involved in the mutiny were all disbanded. The senior British officers responsible for the offending dress regulations were recalled to England, including the Commander-in-Chief of the Madras Army, John Craddock, the company refusing to pay even his passage. The orders regarding the 'new turbans' (round hats) were also cancelled.

After the incident, the incarcerated royals in Vellore fort were transferred to Calcutta. The Governor of Madras, William Bentinck, too was recalled, the Company's Court of Directors regretting that "greater care and caution had not been exercised in examining into the real sentiments and dispositions of the sepoys before measures of severity were adopted to enforce the order respecting the use of the new turban." The controversial interference with the social and religious customs of the sepoys was also abolished.

There are some parallels between the Vellore Mutiny and that of the Indian Rebellion of 1857, although the latter was on a much larger scale. In 1857 the sepoys proclaimed the return of Mughal rule by re-installing Bahadur Shah as Emperor of India; in the same way mutineers of Vellore, nearly 50 years before, had attempted to restore power to Tipu Sultan's sons. Perceived insensitivity to sepoy religious and cultural practices (in the form of leather headdresses and greased cartridges) was a factor in both uprisings. The events of 1857 (which involved the Bengal Army and did not affect the Madras Army) caused the British crown to take over company property and functions within India through the Government of India Act 1858 which saw the total dissolution of the East India Company.

The only surviving eyewitness account of the actual outbreak of the mutiny is that of Amelia Farrer, Lady Fancourt (the wife of St. John Fancourt, the commander of the fort). Her manuscript account, written two weeks after the massacre, describes how she and her children survived as her husband perished.

In literature

English poet Sir Henry Newbolt's poem "Gillespie" is an account of the events of the Vellore mutiny.

The novel *Strangers in the Land* (1976; ISBN 0-432-14756-X) by George Shipway centers on the Vellore mutiny, from the perspectives of both British and Indian participants.

Chapter 4

Yashwantrao Holkar

Yashwant Rao Holkar Bahadur (1776-1811), belonging to the Holkar dynasty of the Maratha Empire was the Maharaja of the Maratha Empire. He was a gifted military leader and educated in accountancy as well as literate in Persian and Marathi.

On 6 January 1799, Chakravarti Chhatrapati Yashwant Rao Holkar was crowned King, as per Hindu Vedic rites and in May, 1799, he captured Ujjain. He was conferred with regal titles by the Mughal Emperor and the British recognized him as a sovereign king. He started campaigning towards the north to expand his empire in that region. Yashwant Rao rebelled against the policies of the Peshwa Baji Rao II. However he was loyal towards Maratha emperor of Satara as Holkars were paying tribute towards Satara Chhatrapati.

In May 1802, he marched towards Pune, the seat of the Peshwa. This gave rise to the Battle of Poona in which the Peshwa Baji Rao II was defeated. After the defeat, the Peshwa fled Pune. The Conquest of Pune left Holkar in charge of the administration and he took some constructive steps to rebuild the Maratha Empire.

Realising the growing British strength in India, Holkar decided to make a stand against the British. Accompanied by Raghuji Bhonsale and Daulat Scindia, Holkar on 4 June 1803 decided to fight against the British force after their meeting at Bodwad. However, after a conspiracy against him, he decided not to be a part of the Maratha Confederacy. To curb the power of the

British, Maharaja Yashwant Rao Holkar wrote letters to different Indian rulers and welcomed them to unite with him and fight against the British power and kick the British out of the Indian subcontinent permanently. But, all his plans and appeal went in vain as all the kings had already signed treaties with the British. Afterwards, Maharaja Yashwant Rao decided to fight against the British on his own. He defeated the British army, led by Colonel Fawcett, at Kunch, in Bundelkhand and he also attacked the capital Delhi to free the Mughal Emperor Shah Alam II, who was imprisoned by the British and attacked the army of Colonel Ochterlony and Berne. The Siege of Delhi (1804) lasted for more than a week, but Holkar could not succeed because Colonel Ochterlony was supported by Lord Lake. Maharaja Yashwant Rao Holkar was bestowed the title of "*Maharajadhiraja Raj Rajeshwar Alija Bahadur*" as a token of admiration by Mughal Emperor Shah Alam for his bravery.

Afraid of the possibility of Holkar uniting the Indian Rajas against them, the British decided to make peace with him. Maharaja Yashwant Rao then proceeded to sign a treaty with the British on 24 December 1805, at Rajghat (then in Punjab, which is now in Delhi). Maharaja Yashwant Rao was known to be the only king in India whom the British approached to sign a peace treaty on equal terms. The British returned all his territory, and accepted his dominion over Jaipur, Udaipur, Kota, Bundi and also affirmed not to interfere in matters relating to the Holkars. The victorious king reached Indore and started ruling his newly expanded kingdom.

Though Holkar again tried to unite the Maratha Confederacy and appealed to Daulatrao Scindia, but Scindia gave the information about this letter to the local British resident,

Marsor. Holkar and Scindia agreed on eleven defensive and offensive strategies on 14 November 1807. To make his plan a success he decided to stay in Bhanpura to form a large army and manufacture cannons. He was successful in his endeavour of keeping the British out of his state and started making preparations to drive the British out of India. He assembled an army of 100,000 soldiers to attack Calcutta. However, he died on 27 October 1811, before he could put these plans into effect.

Struggle for the throne

Kashi Rao Holkar was not an able ruler, but Malhar Rao II Holkar had all the qualities of an able ruler and was also a military leader; naturally, the people and the soldiers preferred Malharrao. Malharrao, Vithojirao, and Yashwantrao opposed Kashirao and demanded that Malharrao should be the heir after Maharaja Tukojirao. Another reason was the courage, leadership, and bravery shown by Malharrao in the Battle of Lakhairi (1793), where the Holkars were defeated by the well-trained modern army of Scindia under the command of Benoît de Boigne. He stood till the last soldier fell in the battlefield, and was wounded and fell unconscious there. Support was growing for Malharrao, and Kashirao felt his authority was in danger—so he sought the help of the Scindia, who were considered jealous of the Holkars, due to the growing prominence and rising power of Holkars in North India. This move angered the people, as, during the siege of the Kumer fort in 1754, Scindias had agreed to sign the treaty with Surajmal Jat even though Malharrao's son Khanderao was killed during the siege.

On 14 September 1797, Daulat Rao Scindia suddenly attacked Malharrao and killed him. He imprisoned Malharrao's pregnant wife, Jijabai, who gave birth to Khande Rao Holkar, and Bhimabai Holkar, daughter of Yashwantrao Holkar. Nana Phadnawis condemned this, and so Peshwa Bajirao II, Scindia, and Sarjarao Ghatke imprisoned him. Yashwantrao Holkar took shelter at Nagpur's Raghoji II Bhonsle. When Scindia learned this, he asked Raghoji II Bhonsle to arrest Yashwantrao Holkar; accordingly, Yashwantrao Holkar was arrested on 20 February 1798. Bhawani Shankar Khatri, who was with Yashwantrao, helped him to escape, and both of them escaped from Nagpur on 6 April 1798.

Rise of Yashwantrao

After these incidents, Yashwantrao Holkar never trusted anybody. Meanwhile, support for Yashwantrao Holkar was growing. Vithojirao Holkar, Fatthesinh Mane, Aamir Khan, Bhawani Shankar Bakshi, Zunzhar Naik, Govardhan Naik, Rana Bhau Sinha, Balaji Kamlakar, Abhay Sinha, Bharmal Dada, Parashar Dada, Govind Pant Ganu, Harmat Sinha, Shamrao Mahadik, Jiwaji Yashwant, Harnath Chela, Vazir Hussain, Shahmat Khan, Gaffur Khan, and Fatteh Khan had joined the army of Yashwantrao Holkar.

The King of Dhar, Anandrao Pawar, requested Yashwantrao Holkar's help in curbing the rebellion of one of his ministers, Rangnath; Holkar successfully helped Anandrao Pawar. In December, 1798, Yashwantrao Holkar defeated the army of Shevelier Duddres and captured Maheshwar. In January, 1799, he was crowned King, as per Hindu Vedic rites. In May, 1799, he captured Ujjain. Vithojirao Holkar declared that he was

working for Amrutrao, who was more capable of being the Peshwa than Bajirao II. To grow their empire, Yashwantrao Holkar started a campaign towards the north, whereas Vithojirao started a campaign towards the south. Bajirao II sent Balaji Kunjir and Bapurao Ghokale to arrest Vithojirao Holkar, and in April, 1801, Vithojirao was arrested and taken to Pune. On the advice of Balaji Kunjar, he was sentenced to death under the feet of an elephant. His wife and son Harirao were imprisoned. The well-wishers of the Maratha Confederacy warned the Peshwa not to take such a drastic step, as it would lead to the collapse of the Maratha Confederacy; but Bajirao II Peshwa ignored it. When Maharaja Yashwantrao Holkar learned this, he vowed to take revenge.

Battle of Ujjain

The Battle of Ujjain took place on 4 July 1801, Maharaja Yashwantrao Holkar attacked Sindhia's capital Ujjain, and after defeating Sindhia's army led by John Hessian, extorted a large sum from its inhabitants, but did not ravage the town. In this war nearly 3,000 soldiers of Scindia's army were killed. The Holkar's victory was an embarrassing defeat for the Sindhia.

Battle of Poona

In May 1802, Maharaja Yashwantrao Holkar marched towards Pune. He kept on corresponding with the Peshwa, to whom he put forward the following propositions, which, if agreed to, would put an end to hostilities.

1. Releasing by Scindia the son of Malharrao. 2. Recognizing this son Khanderao as the head of Holkar family in place of Kashirao. 3. Restoration by Scindhia the possessions of Holkar; and 4. Allotment by Scindhia to Holkar of the share of territories in North India as settled in Malharrao Holkar's time.

He conquered Sendhwa, Chalisgaon, Dhulia, Malegaon, Parol, Ner, Ahmadnagar, Rahuri, Nashik, Sinnar, Dungargaon, Jamgaon, Pharabagh, Gardond, Pandharpur, Kurkumb, Narayangaon, Baramati, Purandhar, Saswad, Moreshwar, Thalner, and Jejuri. On Sunday, 25 October 1802, on the festival of Diwali, Yashwantrao Holkar defeated the combined armies of Scindia and Peshwa at Hadapsar, near Pune. This Battle of Poona took place at Ghorpadi, Banwadi, and Hadapsar. Maharaja Yashwantrao Holkar had ordered his army not to attack first and wait until 25 cannonballs were fired from other side; when 25 cannonballs were fired, Maharaja Yashwantrao Holkar ordered his army to attack. As soon as he won the war, he ordered his army not to harm the civilians of Pune. When the Peshwa learned that he was defeated, fled from Pune via Parvati, Wadgaon, to Sinhagad. Maharaja Yashwantrao Holkar asked the Peshwa to return to Pune. If Maharaja Yashwantrao Holkar wanted to arrest the Peshwa, he would have arrested him; but he sent food to Peshwa so that he didn't suffer.

On 27 October 1802, Peshwa Bajirao II, along with Chimnaji, Baloji, and Kunjir along with some soldiers of Scindia, went to Raigad and spent one month in Virwadi. He then went to Suwarnadurgh, and on 1 December 1802, went to Bassein via a ship named Harkuriyan. The British offered him enticements to sign the Subsidiary Treaty in return for the throne. After

deliberating for over a month, and after threats that his brother would otherwise be recognised as Peshwa, Bajirao II signed the treaty, surrendering his residual sovereignty and allowing the English to put him on the throne at Poona. This Treaty of Bassein (1802) was signed on 31 December 1802.

The British also had to check the French influence in India. The British Government feared that if they had not adopted measures for the restoration of the Peshwa's authority, Yashwantrao Holkar would have either attacked the company's territories, or those of their ally the Nizam of Hyderabad. They felt, therefore, the restoration of the Peshwa under the protection of the British power was a measure indispensably requisite for the defence, not only of the territories of their allies, but of their own possessions bordering on the Marhatta dominions in the peninsula of India.

Panse, Purandhare, and some other Maratha Sardars had requested the Peshwa to return to Pune and have a dialogue with the Holkars. Even Chimanaji was against signing a treaty with British.

Peshwa

The flight of Peshwa left the government of Maratha state in the hands of Yashwantrao Holkar. After conquering Pune, the capital of the Maratha Empire, Yashwantrao Holkar took the administration in his hands and appointed his men. He appointed Amrutrao as the Peshwa. All except Gaekwar chief of Baroda, who had already accepted British protection by a separate treaty on 29 July 1802, supported the new regime.

He freed Phadnawis, Moroba, Phadke, etc., who were imprisoned by Bajirao II and went to Indore on 13 March 1803.

The British reinstated Bajirao II as the Peshwa at Pune on 13 May 1803, but soon the Peshwa realised that he was only a nominal Peshwa and that British had taken total control.

On 14 August 1803, Amrut Rao signed an agreement with the British. He agreed to abandon all claims over the Peshwa's office and to remain friendly with the British. In return, he would receive an annual pension of ₹ 7 lakhs annually from the company with a jagir in Banda district.

Maratha-British treaties

On 4 June 1803, Raghuji Bhosale, Daulatrao Scindia, and Maharaja Yashwantrao Holkar met at Bodwad and decided to jointly fight against the British. However, the just demands of Yashwantrao Holkar were not fulfilled, and he was betrayed again. Daulatrao Scindia wrote a letter to Bajirao II and stated that they need not worry about Yashwantrao Holkar, as they only should show that they would fulfill the demands of Yashwantrao Holkar, and once they defeat the British, they will take their revenge against Holkar. However, the letter reached the hands of Amrutrao, and he handed the letter over to General Wellesley; Wellesley immediately sent the letter to Maharaja Yashwantrao Holkar. Maharaja Yashwantrao Holkar decided not to be a part of Maratha Confederacy.

On 17 December 1803, Raghuji Bhonsale II of Nagpur signed the Treaty of Deogaon with the British after the Battle of Laswari and gave up the province of Cuttack including

Balasore. On 30 December 1803, the Scindia signed the Treaty of Surji-Anjangaon with the British after the Battle of Assaye and ceded to the British Ganges-Jumna Doab, the Delhi-Agra region, parts of Bundelkhand, Broach, some districts of Gujarat, fort of Ahmmadnagar. Gaekwad of Baroda had already signed a treaty on 29 July 1802. This was 34-year-old Wellesley's first major success, and one that he always held in the highest estimation, even when compared to his later triumphant career. According to anecdotal evidence, in his retirement years, Wellington considered the Battle of Assaye his finest battle—surpassing even his victory at the Battle of Waterloo. On 20 December 1803, General Wellesley, in one of his letters, stated that it was necessary to curb the rising power of Yashwantrao Holkar as he was brave, courageous, and ambitious.

Yashwantrao's success and anxiety in British camp

Maharaja Yashwantrao Holkar wrote letters to different kings to unite and fight against the British. He stated, "First Country, and then Religion. We will have to rise above caste, religion, and our states in the interest of our country. You too must wage a war against the British, like me." His appeal fell on deaf ears, as all of them had already signed treaties with the British. In a letter dated 15 February 1806 to Vyankoji Bhosale of Nagpur he states:

The Maratha state had been grasped by foreigners. To resist their aggression, God knows, how during the last two and a half years I sacrificed everything, fighting night and day,

without a moment's rest. I paid a visit to Daulatrao Sindia and explained to him how necessary it was for all of us to join in averting foreign domination. But Daulatrao failed me. It was mutual cooperation and goodwill which enabled our ancestors to build up, the Maratha states. But now we have all become self-seekers. You wrote to me that you were coming for my support, but you did not make your promise good. If you had advanced into Bengal as was planned, we could have paralyzed the British Government. It is no use of now talking of past things. When I found myself abandoned on all sides, I accepted the offer which the British agents brought to me and concluded the war.

On 4 April, Lake forwarded some intercepted correspondence of Holkar, which he was said to have been carrying on with the other Indian chiefs of Hindustan to forge an alliance against the British. Lord Wellesley needed no fresh argument to justify his war against Holkar.

In a letter to General Wellesley he demanded 1. That the right of Holkar to collect the tribute, as old, should be recognized; 2. That the ancestral claims of the Holkar family in the Doab, and the right to one *pargana* in Bundelkhand, should be recognized; 3. That the country of Haryana, which formerly belonged to Holkar, should be surrendered; and 4. That the country now in Holkar's possession should be guaranteed and stated: "Although unable to oppose your artillery in the field, countries of many hundred miles in extent will be overrun and plundered. British shall not have leisure to breathe for a moment; and calamities will fall on the backs of human beings in continual war by the attacks of my army, which overwhelms like the waves of the sea."

When agents of General Perron visited him with a message, "Jaswantrao pointed to his horse and spear, and directed the men to tell their master that the former at all times afforded him a shade to sleep in, and the latter means of subsistence and that he carried his Kingdom on the saddle of his horse and the dominion of the saddle was still formidable."

In a letter dated 4 March 1804 to Lake, he told, "My country and property are upon the saddle of my horse, and please God, to whatever side the reins of the horses of my brave warriors shall be turned, the whole of the country in that direction shall come into my possession. As you are wise and provident, you will consider the consequences of this affair, and employ yourself in settling the important matters which will be explained by my agents."

Maharaja Yashwantrao Holkar defeated the British army, led by Colonel Fawcett, at Kunch, in Budhlekan. On 8 June 1804, the Governor-General, in a letter to General Gerard Lake, wrote that the defeat caused a great insult. This would endanger the company rule in India, and hence Yashwantrao Holkar should be defeated as soon as possible.

On 8 July 1804, Maharaja Yashwantrao Holkar defeated the army of Colonel Manson and Leukan at Mukundare and Kota. Bapuji Scindia surrendered before Maharaja Yashwantrao Holkar. From June till September 1804, he defeated the British at different battles. On 8 October 1804, Maharaja Yashwantrao Holkar attacked Delhi to free Mugol Emperor Shah Alam II, who was imprisoned by the British. He attacked the army of Colonel Actorloni and Berne. The battle lasted for a week, but Yashwantrao Holkar could not succeed as General Lake came

to help Colonel Acton. Assessing the situation, he changed the plan, and postponed it. Admiring his bravery, Mughol Emperor Shah Alam gave him the title of "Maharajadhiraja Raj Rajeshwar Alija Bahadur".

Colonel Mearns and Wallace captured Indore and Ujjain on 8 July 1804. On 22 August 1804, Wellesley marched against Holkar from Pune [1], along with Bajirao Peshwa's army. In Mathura Maharaja, Yashwantrao Holkar learned that the British had captured some of his territory; he decided to stay in Mathura and work out a strategy to regain his territory. In a letter dated 11 September 1804 written to Lord Lake, Wellesley said that if Yashwantrao Holkar was not defeated at the earliest, the rest of the Kings of India may unitedly stand against the British.

On 16 November 1804, Maharaja Yashwantrao Holkar reached Deeg by defeating the army of Major Frazer. After the death of Major Frazer, Manson took the charge of the British army. The Jat King Ranjit Singh of Bharatpur welcomed him and decided to be with Maharaja Yashwantrao Holkar against the British. In Farrukhabad, Lord Lake was a mute spectator, watching Yashwantrao Holkar proceeding towards Deeg; he didn't dare attack Maharaja Yashwantrao Holkar. The Governor-General was disappointed by this conduct of Lord Lake, and he wrote to him about his disappointment.

Battle of Bharatpur

Lord Lake attacked Deeg on 13 December 1804 whereupon the army of Holkar and Jat successfully resisted and reached Bharatpur. Lord Lake attacked on 3 January 1805, along with

General Manson, Colonel Marey, Colonel Don, Colonel Berne, Major General Jones, General Smith, Colonel Jetland, Setan, and others. The subsequent siege of Bharatpur lasted for three months and was compared with the war described in the epic *Mahabharata*. Many poems on this war were written, praising Maharaja Yashwantrao Holkar.

To keep the Indian kings divided, the British declared that they would distribute the territory of Holkars amongst its Indian friends. Maharaja Yashwantrao Holkar had become well known throughout India, due to his bravery, however, Amir Khan (Pindari) and Bhawani Shankar Khatri betrayed him. The British gave the Jahagir of Tonk to Amir Khan Pindari, and a Mahal and a Jahagir in Delhi were given to Bhawani Shankar Khatri. Bhawani Shankar Khatri's Haweli, situated in Delhi, is even today referred to as Namak Haram ki Haweli (Traitors House). Daulatrao Scindia decided to help Holkar, but was prevented from doing so by the ill advice of Kamal Nayan Munshi.

Sir P.E. Roberts states that surprisingly, the Jat King Ranjit Singh signed a treaty with the British on 17 April 1805, when they had nearly won the war. Due to this, Maharaja Yashwantrao Holkar had to leave Bharatpur.

The failure of General Lake to conquer the fort of Bharatpur shattered the myth of invincibility of British arms, and raised the fears about the revival of Maratha Confederacy against Wellesley's wars of aggression in India. This came as an anti-climax to Lord Wellesley's 'forward policy'. The British Prime Minister was therefore constrained to retort that "the Marquis had acted most imprudently and illegally, and that he could

not be suffered to remain in the government". Thus Wellesley was recalled.

Attempting to unite the Maratha Confederacy and rest of the Indian kings

Maharaja Yashwantrao Holkar, Satara Chattrapati, and Chatarsinh met at Sabalgad. It was decided that, united, they would uproot the British from Indian soil. However Daulat Rao Scindia, unlike his predecessor, had become very passive after the Treaty of Surji Anjangaon, he had lost his morale to fight the British and preferred to have friendly relations with them rather than fight a losing war. In September 1805, Holkar reached Ajmer. Maharaja Man Singh of Marwar sent his army to support Holkar, however, this army was intercepted by Scindia and destroyed. This was a sign that Scindia had chosen the British side. Maharaja Yashwantrao Holkar sent letters to the rest of the kings of India, appealing to them to fight against the British. The King of Jaipur, Bhosale of Nagpur, Ranjit Singh of Punjab, accepted his appeal but did not give any direct help. When the British learned that Holkar was planning a grand war for independence, they informed Lord Lake to pursue Holkar. On 25 April 1805, Lord Lake replied to Governor-General Wellesley and stated that he was unable to pursue them and that Holkar felt great pleasure killing the Europeans; Governor-General Wellesley replied that all disputes with Holkar be resolved without any war. The British were worried because of the continuous failure against Holkars. They felt that Maharaja Yashwantrao Holkar would

drive out the East India Company. Finally, they called back Lord Wellesley and appointed Lord Cornwallis as the Governor-General of India. As soon as he came to India, he wrote to Lord Lake on 19 September 1805 and stated that all the territory of Yashwantrao Holkar be returned and that he was ready to make peace with Holkar. Holkar refused to sign any treaty with the British. George Barlow was appointed as Governor-General, due to the sudden death of Lord Cornwallis. Barlow immediately tried to divide Holkar and Scindia. The British signed a treaty with Daulatrao Scindia through Kamal Nayan Munshi on 23 November 1805, and in this way, Holkar was left alone to fight with the British.

Maharaja Yashwantrao Holkar tried to create an alliance with Raja Bhag Singh of Jindh, Raja Fateh Singh of Kapurthala, and other Sikh rulers against British; but could not succeed. Maharaja Ranjit Singh of Lahore initially agreed to join Maharaja Yashwantrao Holkar, but Maharaja Ranjit Singh's (Lahore, Punjab) letter dated 1 August 1804 addressed to Maharaja Yashwantrao Holkar was intercepted by the British at Mathura. As soon as the British learned this, they sent Bagh Singh, uncle of Ranjit Singh, to prevent Ranjit Singh from supporting Maharaja Yashwantrao Holkar. The British requested Ranjit Singh to immediately break off all communications with the Maratha. Ranjit Singh and Fateh Singh signed a friendship treaty with the British (The Treaty with Lahore). The agreed draft of this treaty was ready on 17 December 1805. Subsequently, Maharaja Ranjit Singh turned down Holkar's request to fight against the British, given that Holker's intention was only to utilize Sikhs to recover his domains and share loot that might fall to their joint forces.

Before British troubles, Marathas had intended to extend their empire into Sikh states.

Holkar-British treaty

The British Council told Lord Lake to make peace with Maharaja Yashwantrao Holkar at any cost, because if they were too late and the other Indian kings accepted the appeal of Maharaja Yashwantrao Holkar, it might result in a decisive British defeat and a possibility of withdrawal from the Subcontinent.

The British commander halted after crossing the boundary-line of Alexander's conquests and encamped his troops on the banks of the Hyphasis (the Beas) within the reach of the troops of Holkar. He was the only king in India whom the British approached with an unconditional peace treaty as per the London policy of withdrawal. It was not a Treaty of Subsidiary alliance that the British had entered with other Indian states. Maharaja Yashwantrao Holkar saw that the rest of the kings were not ready to unite in a common cause and were only interested in personal benefits that they would incur with the British. He would be the last to sign a treaty with the British, on 24 December 1805 at a place called Rajpur Ghat on the bank of Beas River. The treaty was named 'The Treaty of Peace and Amity between the British Government and Yashwantrao Holkar.' The British recognised him as a sovereign king and returned all his territories and possessions, and accepted his dominion over Jaipur, Udaypur, Kota, Bundi, and some Rajput kings. They also accepted that they would not interfere in the matters relating to Holkars. The treaty was duly ratified by the Governor-General George Barlow in Council on 6 January 1806

and later duly amended on 2 Feb 1806 on the banks of river Ganga in Rajghat. Thus his demands were fulfilled and he successfully resolved the disputes with Shinde, Peshwa and the British. Returning in triumph, the king reached Indore and declared that he had successfully saved his ancestral State.

Lord Lake denounced the abandonment of Indian allies by the Company, resigned his post in protest, and returned to England.

In a letter dated 14 March 1806 addressed to Mr. Sherer, Charles Metcalfe, 1st Baron Metcalfe, who witnessed the treaty, states, "But why do I constantly harp upon the character of our Government? I believe it is because I am compelled to feel that we are disgraced; and that Holkar is the prevailing power in Hindostan." Mr. Metcalfe many years later looking back admitted that the measures adopted by Sir George Barlow were necessitated and it was hardly possible to have followed any other course.

Aftermath

In a letter dated 15 February 1806 to Vyankoji Bhosale of Nagpur Yashwantrao states,

The Maratha state had been grasped by foreigners. To resist their aggression, God knows, how during the last two and a half years I sacrificed everything, fighting night and day, without a moment's rest. I paid a visit to Daulatrao Sindia and explained to him how necessary it was for all of us to join in averting foreign domination. But Daulatrao failed me. It was mutual cooperation and goodwill which enabled our ancestors

to build up, the Maratha states. But now we have all become self-seekers. You wrote to me that you were coming for my support, but you did not make your promise good. If you had advanced into Bengal as was planned, we could have paralyzed the British Government. It is no use of now talking of past things. When I found myself abandoned on all sides, I accepted the offer which the British agents brought to me and concluded the war

Maharaja Yashwantrao Holkar again tried to unite the Maratha Confederacy and wrote to Daulatrao Scindia about this. However, Scindia gave the information about this letter to British resident Marsor, who appraised the Governor-General about this on 12 May 1806. Holkars and Scindias agreed on 11 points on defensive and offensive strategies on 14 November 1807; however, the British once again succeeded to divide Scindias from Holkars.

Finally, Maharaja Yashwantrao Holkar decided to fight with the British singlehandedly and drive them out of India. He decided to stay in Bhanpura to gather a large army and manufacture cannons to defeat the British. He was successful in keeping the British out of his state, but he wanted them out of India. He knew that this was impossible without sufficient cannons, so he built a factory to manufacture cannons in Bhanpura. For this reason, he is also referred to as the "Father of Modern Indian Army". He worked day and night and manufactured 200 short and long-range cannons. He gathered an army of 1 lakh soldiers to attack Calcutta. The stress of the work and the deaths of his nephew Khanderao Holkar on 22 February 1807 at Shahapura and Kashirao Holkar in 1808 at Bijagad lead to a stroke, from which he suddenly died at Bhanpura (Mandsaur,

M.P.) on 27 October 1811 (Kartiki Ekadashi) at the age of 35 years. The most probable cause of his death is due to excessive blood pressure and stress.

His battles were the most remarkable in the History of Indian Wars and the title given to him by the Mughal Emperor gave him a prominent position amongst the rulers of India.

Maharaja Yashwant-Rao Holkar started the first freedom struggle in 1803; he was a gifted military leader. If the Battle of Assaye was Wellesley's first major success, and one that he always held in the highest estimation as his finest battle, surpassing even his victory at the Battle of Waterloo, then the victory at the Battle of Bharatpur undoubtedly makes Maharaja Yashwantrao Holkar the Napoleon of India.

Legacy

He was a gifted organizer and he was skilled in arts of warfare. The various branches of the army were organized on the sound military basis. As a military strategist he ranks among the foremost generals who have ever trod on Indian soil. His heroic achievements shed a noble luster on his military genius, political sagacity, and indefatigable industry. He was one of the greatest and most romantic figures on the stage of Indian history. Yashwant Rao Holkar rose to power from initial nothingness entirely by dint of his personal valour and spirit of adventure. So great was his personality that even in those troublesome times, no state or power could venture to commit aggression on his territory; and this influence kept the Holkar State secure even after his death for some years.

Chapter 5

Third Anglo-Maratha War

The **Third Anglo-Maratha War** (1817–1819) was the final and decisive conflict between the British East India Company (EIC) and the Maratha Empire in India. The war left the Company in control of most of India. It began with an invasion of Maratha territory by British East India Company troops, and although the British were outnumbered, the Maratha army was decimated. The troops were led by Governor General Hastings, supported by a force under General Thomas Hislop. Operations began against the Pindaris, a band of Muslim mercenaries and Marathas from central India.

Peshwa Baji Rao II's forces, supported by those of Mudhoji II Bhonsle of Nagpur and Malharrao Holkar III of Indore, rose against the East India Company. Pressure and diplomacy convinced the fourth major Maratha leader, Daulatrao Shinde of Gwalior, to remain neutral even though he lost control of Rajasthan.

British victories were swift, resulting in the breakup of the Maratha Empire and the loss of Maratha independence. The Peshwa was defeated in the battles of Khadki and Koregaon. Several minor battles were fought by the Peshwa's forces to prevent his capture.

The Peshwa was eventually captured and placed on a small estate at Bithur, near Kanpur. Most of his territory was annexed and became part of the Bombay Presidency. The Maharaja of Satara was restored as the ruler of his territory as

a princely state. In 1848 this territory was also annexed by the Bombay Presidency under the doctrine of lapse policy of Lord Dalhousie. Bhonsle was defeated in the battle of Sitabuldi and Holkar in the battle of Mahidpur. The northern portion of Bhonsle's dominions in and around Nagpur, together with the Peshwa's territories in Bundelkhand, were annexed by British India as the Saugor and Nerbudda Territories. The defeat of the Bhonsle and Holkar also resulted in the acquisition of the Maratha kingdoms of Nagpur and Indore by the British. Along with Gwalior from Shinde and Jhansi from the Peshwa, all of these territories became princely states acknowledging British control. The British proficiency in Indian war-making was demonstrated through their rapid victories in Khadki, Sitabuldi, Mahidpur, Koregaon, and Satara.

The Marathas and the British

The Maratha Empire was founded in 1674 by Shivaji of the Bhosle dynasty. Shivaji led resistance efforts to free the Hindus from the Mughals and Muslim Sultanate of Bijapur and established rule of the Hindus. This kingdom was known as the Hindavi Swarajya ("Hindu self-rule") in the Marathi language. Shivaji's capital was located at Raigad. Shivaji successfully defended his empire from attacks by the Mughal Empire and his Maratha Empire went on to defeat and overtake it as the premier power in India within few decades. A key component of the Maratha administration was the council of eight ministers, called the *Ashta Pradhan* (council of eight). The senior-most member of the *Ashta Pradhan* was called the *Peshwa* or the *Pant Pradhan* (prime minister).

Growing British power

While the Marathas were fighting the Mughals in the early 18th century, the British held small trading posts in Mumbai, Madras and Calcutta. The British fortified the naval post of Mumbai after they saw the Marathas defeat the Portuguese at neighbouring Vasai in May 1739. In an effort to keep the Marathas out of Mumbai, the British sent envoys to negotiate a treaty. The envoys were successful, and a treaty was signed on 12 July 1739 that gave the British East India Company rights to free trade in Maratha territory. In the south, the Nizam of Hyderabad had enlisted the support of the French for his war against the Marathas. In reaction to this, the Peshwa requested support from the British, but was refused. Unable to see the rising power of the British, the Peshwa set a precedent by seeking their help to solve internal Maratha conflicts. Despite the lack of support, the Marathas managed to defeat the Nizam over a period of five years.

During the period 1750–1761, British defeated the French East India Company in India, and by 1793 they were firmly established in Bengal in the east and Madras in the south. They were unable to expand to the west as the Marathas were dominant there, but they entered Surat on the west coast via the sea.

The Marathas marched beyond the Indus as their empire grew. The responsibility for managing the sprawling Maratha empire in the north was entrusted to two Maratha leaders, Shinde and Holkar, as the Peshwa was busy in the south. The two leaders did not act in concert, and their policies were influenced by personal interests and financial demands. They alienated other

Hindu rulers such as the Rajputs, the Jats, and the Rohillas, and they failed to diplomatically win over other Muslim leaders. A large blow to the Marathas came in their defeat on 14 January 1761 at Panipat against a combined Muslim force that gathered defeating Marathas led by the Afghan Ahmad Shah Abdali. An entire generation of Maratha leaders lay dead on the battlefield as a result of that conflict. However, between 1761 and 1773, the Marathas regained the lost ground in the north.

Anglo-Maratha relations

The Maratha gains in the north were undone because of the contradictory policies of Holkar and Shinde and the internal disputes in the family of the Peshwa, which culminated in the murder of Narayanrao Peshwa in 1773. Raghunathrao was ousted from the seat of Peshwa due to continuing internal Maratha rivalries. He sought help from the British, and they signed the Treaty of Surat with him in March 1775. This treaty gave him military assistance in exchange for control of Salsette Island and Bassein Fort.

The treaty set off discussions amongst the British in India as well as in Europe because of the serious implications of a confrontation with the powerful Marathas. Another cause for concern was that the Bombay Council had exceeded its constitutional authority by signing such a treaty. The treaty was the cause of the start of the First Anglo-Maratha War. This war was virtually a stalemate, with no side being able to defeat the other. The war concluded with the treaty of Salabai in May 1782, mediated by Mahadji Shinde. The foresight of Warren Hastings was the main reason for the success of the British in

the war. He had destroyed the anti-British coalition and created a division between the Shinde, the Bhonsle, and the Peshwa.

The Marathas were still in a very strong position when the new Governor General of British controlled territories Cornwallis arrived in India in 1786. After the treaty of Salabai, the British followed a policy of coexistence in the north. The British and the Marathas enjoyed more than two decades of peace, thanks to the diplomacy of Nana Phadnavis, a minister in the court of the 11-year-old Peshwa Sawai Madhavrao. The situation changed soon after Nana's death in 1800. The power struggle between Holkar and Shinde caused Holkar to attack the Peshwa in Pune in 1801, since the Peshwa sided with Shinde. The Peshwa Baji Rao II fled Pune to safety on a British warship. Baji Rao feared loss of his own powers and signed the treaty of Bassein. This made the Peshwa in effect a subsidiary ally of the British.

In response to the treaty, the Bhonsle and Shinde attacked the British, refusing to accept the betrayal of their sovereignty to the British by the Peshwa. This was the start of the Second Anglo-Maratha War in 1803. Both were defeated by the British, and all Maratha leaders lost large parts of their territory to the British.

Maratha-Hyderabad Relations

In 1762, Raghunathrao allied with the Nizam due to mutual distrust and differences with Madhavrao Peshwa. The Nizam marched towards Poona, but little did he know that Rughunathrao was going to betray him. In 1763, Madhavrao I

along with Raghunathrao defeated Nizam at Battle of Rakshasbhuvan and signed a treaty with the Marathas. In 1795, he was defeated by Madhavrao II's Marathas at the Battle of Kharda and was forced to cede Daulatabad, Aurangabad and Sholapur and pay an indemnity of Rs. 30 million. A French general, Monsieur Raymond, served as his military leader, strategist and advisor. The Battle of Kharda took place in 1795 between tipu sultan and Nizam and Maratha Confederacy, in which Nizam was badly defeated. Governor General John Shore followed the policy of non-intervention despite that Nizam was under his protection. So this led to the loss of trust with the British. This was the last battle fought together by all the Maratha chiefs under leadership of Bakshibahaddar Jivabadada Kerkar. Maratha forces consisted of cavalry, including gunners, bowmen, artillery and infantry. After several skirmishes Nizams infantry under Raymond launched an attack on the Marathas but Scindia forces under Jivabadada Kerkar defeated them and launched a counter attack which proved to be decisive. The rest of the Hyderabad army fled to the fort of Kharda. The Nizam started negotiations and they were concluded in April 1795.

Formation of Sikh regiment in Nizams army

The Prime Minister of the 3rd Nizam, Maharaja Chandu Lal, advised his king Asaf Jah III to enlist the help of Maharaja Ranjit Singh. Consequently, Asaf Jah 3 sent his advocate Darvash Mohammed to the Maharaja with gifts. Ranjit Singh agreed to the Nizam's proposal on the condition that he would cooperate in the construction of a gurdwara at Nanded (Hazur Sahib), where Guru Gobind Singh had breathed his last breath. The Nizam readily agreed to the proposal and the gurdwara was

constructed in 1840. Maharaja Ranjit Singh then dispatched a strong army of 14,000 men to Hyderabad with the instructions that he would give them their salaries and that none should return till recalled.

The army reached Hyderabad in four months and was given a place to set up a cantonment at Mir Alam Tank, Attapur, on Rajendra Nagar road. The Sikh soldiers were soon able to control the revolt against the 3rd Nizam. Since Sikander Jah, Asaf Jah III was extremely pleased with the performance of the Sikh army, he didn't let the soldiers return to Punjab after Ranjit Singh's death.

The British East India Company

The British had travelled thousands of miles to arrive in India. They studied Indian geography and mastered local languages to deal with the Indians. At the time, they were technologically advanced, with superior equipment in several critical areas to that available locally. Chhabra hypothesizes that even if the British technical superiority were discounted, they would have won the war because of the discipline and organization in their ranks. After the First Anglo-Maratha war, Warren Hastings declared in 1783 that the peace established with the Marathas was on such a firm ground that it was not going to be shaken for years to come.

The British believed that a new permanent approach was needed to establish and maintain continuous contact with the Peshwa's court in Pune. The British appointed Charles Malet, a senior merchant from Bombay, to be a permanent Resident at

Pune because of his knowledge of the languages and customs of the region.

Prelude

The Maratha Empire had partly declined due to the Second Anglo-Maratha War. Efforts to modernize the armies were half-hearted and undisciplined: newer techniques were not absorbed by the soldiers, while the older methods and experience were outdated and obsolete. The Maratha Empire lacked an efficient spy system, and had weak diplomacy compared to the British. Maratha artillery was outdated, and weapons were imported. Foreign officers were responsible for the handling of the imported guns; the Marathas never used their own men in considerable numbers for the purpose. Although Maratha infantry was praised by the likes of Wellington, they were poorly led by their generals and heavily relied on Arab and Pindari mercenaries. The confederate-like structure that evolved within the empire created a lack of unity needed for the wars.

At the time of the war, the power of the British East India Company was on the rise, whereas the Maratha Empire was on the decline. The British had been victorious in the previous Anglo-Maratha war and the Marathas were at their mercy. The Peshwa of the Maratha Empire at this time was Baji Rao II. Several Maratha leaders who had formerly sided with the Peshwa were now under British control or protection. The British had an arrangement with the Gaekwad dynasty of the Maratha province of Baroda to prevent the Peshwa from collecting revenue in that province. Gaekwad sent an envoy to the Peshwa in Pune to negotiate a dispute regarding revenue

collection. The envoy, Gangadhar Shastri, was under British protection. He was murdered, and the Peshwa's minister Trimbak Denge was suspected of the crime.

The British seized the opportunity to force Baji Rao into a treaty. The treaty (The Treaty of Pune) was signed on 13 June 1817. Key terms imposed on the Peshwa included the admission of Denge's guilt, renouncing claims on Gaekwad, and surrender of significant swaths of territory to the British. These included his most important strongholds in the Deccan, the seaboard of Konkan, and all places north of the Narmada and south of the Tungabhadra rivers. The Peshwa was also not to communicate with any other powers in India. The British Resident Mountstuart Elphinstone also asked the Peshwa to disband his cavalry.

Maratha planning

The Peshwa disbanded his cavalry, but secretly asked them to stand by, and offered them seven months' advance pay. Baji Rao entrusted Bapu Gokhale with preparations for war. In August 1817, the forts at Sinhagad, Raigad, and Purandar were fortified by the Peshwa. Gokhale secretly recruited troops for the impending war. Many Bhils and Ramoshis were hired. Efforts were made to unify Bhonsle, Shinde, and Holkar; even the mercenary Pindaris were approached. The Peshwa identified unhappy Marathas in the service of the British Resident Elphinstone and secretly recruited them. One such person was Jaswant Rao Ghorpade. Efforts were made to secretly recruit Europeans as well, which failed. Some people, such as Balaji Pant Natu, stood steadfastly with the British. Several of the sepoys rejected the Peshwa's offers, and others

reported the matter to their superior officers. On 19 October 1817, Baji Rao II celebrated the Dassera festival in Pune, where troops were assembled in large numbers. During the celebrations, a large flank of the Maratha cavalry pretended they were charging towards the British sepoy but wheeled off at the last minute. This display was intended as a slight towards Elphinstone and as a scare tactic to prompt the defection and recruitment of British sepoy to the Peshwa's side. The Peshwa made plans to kill Elphinstone, despite opposition from Gokhale. Elphinstone was fully aware of these developments thanks to the espionage work of Balaji Pant Natu and Ghorpade.

Maratha powers were estimated at 81,000 infantry, 106,000 horse or cavalry and 589 guns. Of these the Peshwa had the highest number of cavalry at 28,000, along with 14,000 infantry and 37 cannon. The Peshwa headquarters was in Pune. Holkar had the second largest cavalry, amounting to 20,000, and an infantry force supplemented with 107 artillery units. Shinde and Bhonsle had similar numbers of cavalry, artillery and infantry. Holkar, Shinde and Bhonsle were headquartered in Indore, Gwalior and Nagpur respectively. The Afghan leader Amir Khan was located in Tonk in Rajputana and his strength was 12,000 cavalry, 10,000 infantry and 200 guns. The Pindaris were located north of the Narmada valley in Chambal and Malwa region of central India. Three Pindari leaders sided with Shinde, these were Chitu, Karim Khan and Wasil Mohammad. They led horsemen with strengths of 10,000, 6,000 and 4,000 but most were armed only with spears. The rest of the Pindari chiefs,

Tulsi, Imam Baksh, Sahib Khan, Kadir Baksh, Nathu and Bapu were allied with Holkar. Tulsi and Imam Baksh each had 2,000 horsemen, Kadir Baksh, 21,500. Sahib Khan, Nathu and Bapu had 1,000, 750 and 150 horsemen.

British planning

The East India Company viewed the killing of their envoy Gangadhar Shastri as definitive intent by the Peshwa to undermine British rule over the Maratha, and operations were commenced in order to place the entire region effectually into the possession of the Company. Although some regard the war as a mopping-up operation of the earlier Second Anglo-Maratha war, the fact that the British assembled the largest army they had ever at that time organised in India indicated the importance the British placed in subjugating the Maratha. The army, numbering roughly 120,000 men, consisted of the Grand Army or Bengal army under the command of the Marquess of Hastings, and the Army of the Deccan under General Hislop. This included over 60 battalions of Native Infantry, multiple battalions derived from British regiments, numerous sections of cavalry and dragoons, in addition to artillery, horse artillery and rocket troops, all armed with the most modern weapons and equipped with highly organised supply lines.

This massive force quickly induced Shinde, who was secretly planning with the Peshwa and the Nepal Ministry to form a coalition against the British, into coming to terms with the British. In early November 1817, he was forced to enter into a treaty in which he ceded all his armed forces and major forts. Amir Khan disbanded his army on condition of being guaranteed the possession of the principality of Tonk in

Rajputana. He sold his guns to the British and agreed to prevent predatory gangs from operating from his territory. By these actions, the British kept two major allies of the Maratha out of the war before any hostilities had begun.

Major events of the war

Conflict in Pune and the pursuit of Baji Rao II

- The war began as a campaign against the Pindaris, but the first battle occurred at Pune where the Peshwa, Baji Rao II, attacked the under-strength British cantonment on 5 November 1817. The Maratha forces comprised 20,000 cavalry, 8,000 infantry, and 20 artillery guns whereas the British had 2,000 cavalry, 1,000 infantry, and eight artillery units. What followed was the Battle of Khadki where the Maratha were initially successful in creating and exploiting a gap in the British lines, but were soon nullified by the advance of the British infantry, which firing volley after volley, caused the Maratha to retreat in a matter of four hours. The British soon claimed victory with the loss of 86 men compared to the 500 Maratha killed.

While Pune was surrendered to the British, the Peshwa and his forces fled first to Purandar and then toward the city of Satara. His commander-in-chief Bapu Gokhale organised the retreat to guard the Peshwa in flight. The Peshwa then fled to the town of Koregaon where the Battle of Koregaon (also known as the battle of Koregaon Bhima) took place on 1 January 1818 on the

banks of the river Bhima, north west of Pune. Captain Stauton arrived near Koregaon along with 500 infantry, two six-pounder guns, and 200 irregular horsemen. Only 24 of the infantry were of European origin; they were from the Madras Artillery. The rest of the infantry was composed of Indian sepoys employed by the British. A fierce battle ensued that lasted the entire day. Streets and guns were captured and recaptured, changing hands several times. Although Baji Rao's commander Trimabkji killed Lieutenant Chishom, the Marathas were forced to evacuate the village and retreated during the night. The British lost 175 men and about a third of the irregular horse, with more than half of the European officers wounded. The Marathas lost 500 to 600 men.

After the battle the British forces under general Pritzler pursued the Peshwa, who fled southwards towards Karnataka with the Raja of Satara. The Peshwa continued his flight southward throughout the month of January. Not receiving support from the Raja of Mysore, the Peshwa doubled back and passed General Pritzler to head towards Solapur. Until 29 January the pursuit of the Peshwa had not been productive. Whenever Baji Rao was pressed by the British, Gokhale and his light troops hovered around the Peshwa and fired long shots. Some skirmishes took place, and the Marathas were frequently hit by shells from the horse artillery. There was, however, no advantageous result to either party. On 7 February General Smith entered Satara and captured the royal palace of the Marathas. He symbolically raised the British flag.

On 19 February, General Smith got word that the Peshwa was headed for Pandharpur. General Smith's troops attacked the Peshwa at Ashti en route. During this battle, Gokhale died

while defending the Peshwa from the British. The Raja of Satara was captured along with his brother and mother. The death of Gokhale and the skirmish at Ashti hastened the end of the war. By 10 April 1818, General Smith's forces had taken the forts of Sinhagad and Purandar. Mountstuart Elphinstone mentions the capture of Sinhagadh in his diary entry for 13 February 1818: "The garrison contained no Marathas, but consisted of 100 Arabs, 600 Gosains, and 400 Konkani. The Qiladar was a boy of eleven; the garrison was treated with great liberality; and, though there was much property and money in the place, the Qiladar was allowed to have whatever he claimed as his own."

On 3 June 1818 Baji Rao surrendered to the British and negotiated the sum of ₹ eight lakhs as annual maintenance. Baji Rao obtained promises from the British in favour of the Jagirdars, his family, the Brahmins, and religious institutions. The Peshwa was sent to Bithur near Kanpur. While the downfall and banishment of the Peshwa was mourned all over the Maratha Empire as a national defeat, the Peshwa contracted more marriages and spent his long life engaged in religious performances and excessive drinking.

Conflict with the Pindaris

The Pindaris, who were mostly cavalry armed with spears, came to be known as the *Shindeshahi* and the *Holkarshahi* after the patronage they received from the respective Maratha leaders. The major Pindari leaders were Chitu, Karim Khan, and Wasil Mohammad and their total strength was estimated at 33,000. The Pindaris frequently raided villages in Central India and it was thought that this region was being rapidly reduced

to the condition of a desert because the peasants were unable to support themselves on the land. In 1815, 25,000 Pindaris entered the Madras Presidency and destroyed over 300 villages on the Coromandel coast. Other Pindari raids on British territory followed in 1816 and 1817 and therefore Francis Rawdon-Hastings wanted the Pindaris were extinguished.

In opposition to what the British forces expected as they entered the region in late 1817, they found that the Pindaris had not devastated the area. In fact the British found a super-abundance of food and forage, especially grain, which added immensely to the security of their supplies. The Pindaris were attacked, and their homes were surrounded and destroyed. General Hislop from the Madras Residency attacked the Pindaris from the south and drove them beyond the Narmada river, where governor-general Francis Rawdon-Hastings was waiting with his army. With the principal routes from Central India being occupied by British detachments, the Pindari forces were completely broken up, scattered in the course of a single campaign. Being armed only with spears, they made no stand against the regular troops, and even in small bands they were unable to escape the ring of forces drawn around them.

The Pindaris were rapidly dispersed or killed and the Pindari chiefs were reduced to the condition of hunted outlaws. Karim and Chitu had still 23,000 men between them but such a force was no match for the armies that surrounded them. In whatever direction they turned they were met by British forces. Defeat followed defeat. Many fled to the jungles and perished while others sought refuge in the villages, but were killed without mercy by the villagers who had not forgotten the sufferings they had been inflicted upon by the Pindaris. All the

leaders had surrendered before the end of February 1818 and the Pindari system and power was brought to a close. They were removed to Gorakhpur where they obtained grants of land for their subsistence. Karim Khan became a farmer on the small estate he received beyond the Ganges in Gorakpur. Wasil Mohammed attempted to escape. He was found and committed suicide by taking poison. Chitu, a Jat by caste, was hunted by John Malcolm from place to place until he had no followers left. He vanished into the jungles of Central India in 1819 and was killed by a tiger.

Events in Nagpur

Mudhoji Bhonsle, also known as Appa Saheb, consolidated his power in Nagpur after the murder of his cousin, the imbecile ruler Parsoji Bhonsle, and entered into a treaty with the British on 27 May 1816. He ignored the request of the British Resident Jenkins to refrain from contact with Baji Rao II. Jenkins asked Appa Saheb to disband his growing concentration of troops and come to the residency, which he also refused to do. Appa Saheb openly declared support for the Peshwa, who was already fighting the British near Pune. As it was now clear that a battle was in the offing, Jenkins asked for reinforcements from nearby British East India Company troops. He already had about 1,500 men under Lieutenant-Colonel Hopentoun Scott. Jenkins sent word for Colonel Adams to march to Nagpur with his troops. Like other Maratha leaders, Appa Shaeb employed Arabs in his army. They were typically involved in holding fortresses. While they were known to be among the bravest of troops, they were not amenable to discipline and mostly armed with only matchlocks and swords. The total strength of the Marathas was about 18,000.

The British Residency was to the west of the Sitabuldi Fort located close to Nagpur. The British East India Company troops occupied the north end of the hillock associated with the fort. The Marathas, fighting with the Arabs, made good initial gains by charging up the hill and forcing the British to retreat to the south. British commanders began arriving with reinforcements: Lieutenant Colonel Rahan on 29 November, Major Pittman on 5 December, and Colonel Doveton on 12 December. The British counterattack was severe and Appa Saheb was forced to surrender. A force of 5,000 Arabs and Hindustanis however remained secured within the walls of Nagpur with the British laying siege to the city from 19 December. Attempts by the British to breach the walls failed with the loss of over 300 men, of which 24 were Europeans. The British agreed to pay the defenders 50,000 rupees to abandon Nagpur, which they did on 30 December. A treaty was signed on 9 January 1818. Appa Saheb was allowed to rule over nominal territories with several restrictions. Most of his territory, including the forts, was now controlled by the British. They built additional fortifications on Sitabuldi.

A few days later Appa Saheb was arrested. He was being escorted to Allahabad when he escaped to Punjab to seek refuge with the Sikhs. They turned him down and he was captured once again by the British near Jodhpur. Raja Mansingh of Jodhpur stood surety for him and he remained in Jodhpur, where he died on 15 July 1849 at 44 years of age.

Subjugation of Holkar

The Court of Holkar, based at Indore, was at this time practically nonexistent. The dynasty was headed by 11-year-

old Malhar Rao Holkar III under the regency of his dead father's mistress Tulsi Bai Holkar. Tulsi Bai was executed by her own troops in December 1817 for collusion with the British, and soon after the British advanced into Holkar's territory encountering his army about 40 km north of Indore at the Battle of Mahidpur.

The battle of Mahidpur between Holkar and the British was fought on 21 December 1817, lasting from midday until 3:00 am. Lieutenant General Thomas Hislop was commander of the British forces which came in sight of the Holkar army at about 9:00 am. The British lost around 800 men but Holkar's force was destroyed, with about 3,000 killed or wounded. These losses meant Holkar was deprived of any means of rising in arms against the British, and this broke the power of the Holkar dynasty. The battle of Mahidpur proved disastrous for the Maratha fortunes. Henry Durand wrote, "After the battle of Mahidpur not only the Peshwa's but the real influence of the Mahratta States of Holkar and Shinde were dissolved and replaced by British supremacy."

The remnants of Holkar's army were pursued across the territory and the area was strewn with the corpses of their dead. Holkar was captured and his ministers made overtures of peace, and on 6 January 1818 the Treaty of Mandeswar was signed; Holkar accepted the British terms in totality. An enormous amount of loot was taken by the British,

Which remained an acrimonious issue for many years afterwards. Holkar came under British authority as a puppet prince subject to the advice of a British Resident.

Operations against remaining Maratha forces

By mid 1818, all of the Maratha leaders had surrendered to the British. Shinde and the Afghan Amir Khan were subdued by the use of diplomacy and pressure, which resulted in the Treaty of Gwailor on 5 November 1817. Under this treaty, Shinde surrendered Rajasthan to the British and agreed to help them fight the Pindaris. Amir Khan agreed to sell his guns to the British and received a land grant at Tonk in Rajputana. Holkar was defeated on 21 December 1817 and signed the Treaty of Mandeswar on 6 January 1818. Under this treaty the Holkar state became subsidiary to the British. The young Malhar Rao was raised to the throne. Bhonsle was defeated on 26 November 1817 and was captured but he escaped to live out his life in Jodhpur. The Peshwa surrendered on 3 June 1818 and was sent off to Bithur near Kanpur under the terms of the treaty signed on 3 June 1818. Of the Pindari leaders, Karim Khan surrendered to Malcolm in February 1818; Wasim Mohammad surrendered to Shinde and eventually poisoned himself; and Setu was killed by a tiger.

However, many of the military officers (known as qiladars) associated with the Maratha forces held out against the British in their individual forts across the territory. British war operations during most of 1818 and early 1819 involved the reduction of each of these forts before achieving final victory. For example, the qiladar and several hundred Arab soldiers refused to surrender at Thalner Fort. The British bombarded Thalner and the fort was stormed. The entire Arab garrison

were slaughtered and the qiladar was hanged from the flagstaff. Armed members of the Sondi tribe in the region also held out at Naralla Fort. This too was sacked by the British, with the Sondi garrison massacred to a man. At Malegaon Fort, the British encountered strong resistance with 2,600 extra infantry and artillery units brought in to assist to destroy the fort. In all, 18,000 projectiles were launched at Malegaon during which the Arab defenders allowed several truces to enable the British to carry off their dead.

In early 1819, almost all of the forts had been taken, with the remaining resistance collected at Asirgarh Fort under the command of the qiladar, Jeswant Rao Lar. In March, a massive contingent of combined British army regiments lay siege to Asirgarh, attacking and occupying the town associated with the fort. The 1,200 defenders fought bravely to defend the fort against constant artillery barrages and charges of foot soldiers. They finally surrendered to the British on 9 April 1819 with the loss of 43 men compared to the 323 British casualties. The British victory at The Battle of Asirgarh Fort brought an end to the war.

End of the war and its effects

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 seized 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 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. A comparison was drawn with Napoleon, who was confined to a small rock in the south Atlantic and given a small sum for his maintenance. Trimbakji Dengale was captured after the war and was sent to the fortress of Chunar in Bengal where he spent the rest of his life. With all active resistance over, John Malcolm played a prominent part in capturing and pacifying the remaining fugitives.

The Peshwa's territories were absorbed into the Bombay Presidency and the territory seized from the Pindaris became the Central Provinces of British India. The princes of Rajputana became symbolic feudal lords who accepted the British as the paramount power. Thus Francis Rawdon-Hastings redrew the map of India to a state which remained more or less unaltered until the time of Lord Dalhousie. The British brought an obscure descendant of Shivaji, the founder of the Maratha Empire, to be the ceremonial head of the Maratha Confederacy to replace the seat of the Peshwa. An infant from the Holkar family was appointed as the ruler of Nagpur under British guardianship. The Peshwa adopted a son, Nana Sahib, who went on to be one of the leaders of the Rebellion of 1857. After 1818, Mountstuart Elphinstone reorganized the administrative divisions for revenue collection, thus reducing the importance of the Patil, the Deshmukh, and the Deshpande. The new government felt a need to communicate with the local Marathi-speaking population; Elphinstone pursued a policy of planned standardization of the Marathi language in the Bombay Presidency starting after 1820.

Chapter 6

Siege of Multan (1818)

The **siege of Multan** was a battle between a Vizier of the Durrani Empire and the Sikh Empire that started in March 1818 and ended on 2 June 1818.

Background

After he was defeated at the Battle of Attock, the Durrani Vizier, Wazir Fateh Khan, fought off an attempt by Ali Shah, the ruler of Persia, to capture the Durrani province of Herat. He was joined by his brother, Dost Mohammad Khan, and the rogue Sikh Sardar Jai Singh Attarwalia. Once they had captured the city, Fateh Khan attempted to remove the ruler, a relation of his superior, Mahmud Shah, and rule in his stead. In the attempt to take the city from its Durrani ruler, Dost Mohammad Khan's men robbed a princess of her jewels. Kamran Durrani, Mahmud Shah's son, used this as a pretext to remove Fateh Khan from power, and had him horribly tortured and executed.

While in power, however, Fateh Khan had installed twenty-one of his brothers in positions of power throughout the Durrani Empire. After his death the next eldest brother Mohd. Azim Khan, governor of Kashmir, led the Barakzais as they rebelled and divided up the provinces of the empire between themselves. During this turbulent period Kabul had many temporary rulers until Dost Mohammad Khan captured the city in 1826.

The Sikh Empire had attacked Multan multiple times in the past, the largest attack being in 1810. However, on the previous occasions the Sikh forces would defeat the defending force and seize the city only to have the governor of Multan, Muzaffar Khan Sadozai, retreat into the Multan Fort. During previous sieges, the Sikhs had settled for large single payments of tribute, while the attack in 1810 resulted in Multan paying a yearly tribute. Muzaffar Khan already ruled the Durrani province of Multan independently of the descendants of Ahmad Shah Abdali, the rulers of Kabul. With the relatives of the deceased Fateh Khan engulfed in a power struggle with Mahmud Shah, no Durrani force would be able to relieve him.

Battle

In early 1818, Ranjit Singh ordered the Sikh army to rendezvous on the south-west frontier of the Sikh Empire to make preparations for an expedition against Multan. By January 1818, the Sikh Empire had established an extensive supply chain from the capital, Lahore, to Multan, with the use of boat transports to ferry supplies across the Jhelum, Chenab, and Ravi rivers. Rani Raj Kaur herself oversaw the steady supply of grain, horses, and ammunition being sent to the at Kot Kamalia, a town equally distanced between Multan and Lahore.

In early January the Sikh force began their campaign with the capture of Nawab Muzaffar Khan's forts at Muzaffargarh and Khangarh. In February, the Sikh force under Kharak Singh reached Multan and ordered Muzaffar to pay the large tribute he owed and to surrender the fort, but Muzaffar refused. The

Sikh forces won an engagement near the city but were unable to capture Muzaffar before he retreated into the fort. The Sikh army asked for more artillery and Ranjit Singh sent them the Zamzama and other large artillery pieces, which commenced fire on the walls of the fort. In early June, Sadhu Singh and a small band of other Akalis attacked the fort walls and discovered a breach in the wall. As they ran in to battle the unaware garrison the larger Sikh army was alerted and entered the fort through the breach. Muzaffar and his sons attempted a sortie to defend the fort but were killed in the battle.

The siege of Multan ended significant Afghan influence in the Peshawar region and led to multiple Sikh attempts at capturing and the final capture of Peshawar.

Chapter 7

Battle of Shopian

The **Battle of Shopian** took place on 3 July 1819 between an expeditionary force from the Sikh Empire and Jabbar Khan, the governor of the Durrani Empire province of Kashmir. It was the decisive battle during the Sikh expedition into Kashmir in 1819.

Background

From 1814 to 1819, the Sikh Empire was forced to send successive punitive expeditions against the hill states of Bhimber, Rajauri, Poonch, Nurpur, and others. By subduing rebellions in these states, the Sikh Empire was attempting to keep control of the routes through the Pir Panjal range and into Kashmir. However the Durrani Empire kept de facto control of the areas because the Pir Panjal Range blocked supplies and fresh troops to the Sikh armies.

By 1819, Azim Khan had taken a force of troops to Kabul. Birbal Dhar, Azim Khan's revenue minister, traveled to Lahore, the capital of the Sikh Empire, and asked Maharaja Ranjit Singh to annex Kashmir from the Durrani Empire. He informed Ranjit Singh that Azim Khan was no longer leading the Durrani forces in Kashmir, and supplied information on invasion routes into Kashmir.

1819 Kashmir expedition

The Sikh expeditionary force established two armories for the expedition at Gujrat and Wazirabad. On 20 April, Ranjit Singh ordered 30,000 men from Lahore to the hill states at the foot of the Pir Panjal range. The expedition was split into three columns: Misr Diwan Chand commanded the advance force, Kharak Singh commanded the rear guard, and Ranjit Singh commanded a reserve of 10,000 troops protecting the supply train. The expeditionary force marched to Bhimber and resupplied, capturing the fort of a local Hakim without resistance. On 1 May, both columns of the Sikh Army reached Rajouri and its ruler, Raja Agarullah Khan, rebelled and forced a battle. Hari Singh Nalwa took command of a force and routed his army, which offered an unconditional surrender after losing most of its men and war supplies. His brother, Raja Rahimullah Khan, was appointed the Raja of Rajauri in return for assistance in navigating the 'Behram Pass' (Baramgala, 33.605°N 74.4136°E, the lower end of the Pir Panjal Pass).

Once the Sikh forces reached the Behram Pass, the Durrani-appointed faujdar charged with guarding it fled to Srinagar. Mir Mohammad Khan, the kotwal of Poonch, and Mohammad Ali, the kotwal of Shopian, attempted a defense at the Dhaki Deo and Maja passes but were defeated and surrendered to Misr Diwan Chand on 23 June 1819. Kharak Singh now advanced to Surdee Thana. while Misr Diwan Chand split his force into three divisions and ordered them to cross the Pir Panjal Range through different passes.

Battle

The army regrouped at Surai Ali on the road to Shopian. On 3 July 1819, the Sikh army attempted to march through Shopian to Srinagar but was stopped by a Durrani army headed by Jabbar Khan. The Durrani force had heavily entrenched itself in preparation for the Sikh artillery attack and brought heavy artillery, which the Sikhs were unprepared for because they had brought only light guns.

Once his artillery was in range, Misr Diwan Chand opened the battle with an artillery barrage and multiple infantry and cavalry charges. The Durrani army was able to hold back the Sikh attempts to storm their lines until the Sikhs began moving their guns forward. However, when Misr Diwan Chand was overseeing the movement of guns on the Sikh left flank, Jabbar Khan saw an opening and led the Durrani right flank which stormed Misr Diwan Chand's artillery battery, captured two guns, and threw the Sikh left flank in "disarray". However the Durrani force attacking the Sikh left flank was exposed from their left and Akali Phoola Singh, the commander of the Sikh right flank, rallied his troops and led his command in a charge across the battlefield to the artillery battery. After a close quarters fight which resulted in both sides resorting to using swords and daggers, the ill-trained Durrani soldiers proved to be ineffective against the much superior martial skills of the Sikh soldiers and sections of the Durrani force began to retreat and Jabbar Khan was wounded while escaping the battlefield.

Aftermath

Although both sides sustained heavy losses, Jabbar Khan and his army fled from the battlefield away from Kashmir over the Indus river. When the Sikh army entered the city of Srinagar after the battle, Prince Kharak Singh guaranteed the personal safety of every citizen and ensured the city was not plundered. The peaceful capture of Srinagar was important as Srinagar, besides having a large Shawl-making industry, was also the center of trade between Panjab, Tibet, Iskardo, and Ladakh.

After taking Srinagar, the Sikh army faced no major opposition in conquering Kashmir. However, when Ranjit Singh installed Moti Ram, the son of Dewan Mokham Chand, as the new governor of Kashmir, he also sent a "large body of troops" with him to ensure tribute from strongholds within Kashmir that might attempt to resist Sikh rule. The capture of Kashmir set the boundaries and borders of the Sikh Empire with Tibet. The conquest of Kashmir marked an "extensive addition" to the Sikh Empire and "significantly" increased the empire's revenue and landmass.

Chapter 8

Ishwar Chandra Vidyasagar

Ishwar Chandra Vidyasagar CIE (26 September 1820 – 29 July 1891), born **Ishwar Chandra Bandyopadhyay**, was an Indian educator and social reformer. His efforts to simplify and modernise Bengali prose were significant. He also rationalised and simplified the Bengali alphabet and type, which had remained unchanged since Charles Wilkins and Panchanan Karmakar had cut the first (wooden) Bengali type in 1780. He is considered the "father of Bengali prose".

He was the most prominent campaigner for Hindu widow remarriage, petitioning the Legislative council despite severe opposition, including a counter petition (by Radhakanta Deb and the Dharma Sabha) which had nearly four times as many signatures. Even though widow remarriage was considered a flagrant breach of Hindu customs and was staunchly opposed, Lord Dalhousie personally finalised the bill and the *Hindu Widows' Remarriage Act, 1856* was passed.

He was so excelled in his undergraduate studies of Sanskrit and philosophy that Sanskrit College in Calcutta, where he studied, gave him the honorific title "*Vidyasagar*" ("Ocean of Knowledge"; from Sanskrit, *Vidya* "knowledge" and *Sagar* "ocean").

Biography

Ishwar Chandra Bandyopadhyay was born in 26 September 1820 in a Bengali Hindu Brahmin family to Thakurdas

Bandyopadhyay and Bhagavati Devi at Birsingha village in Hooghly district; later, the village was added to Midnapore district which is in the Ghatal subdivision of Paschim Midnapore district in current day West Bengal on 26 September 1820. The family originally hailed from Banamalipur situated in present-day Hooghly district. At the age of 9, he went to Calcutta and started living in Bhagabat Charan's house in Burrabazar, where Thakurdas had already been staying for some years. Ishwar felt at ease amidst Bhagabat's large family and settled down comfortably in no time. Bhagabat's youngest daughter Raimoni's motherly and affectionate feelings towards Ishwar touched him deeply and had a strong influence on his later revolutionary work towards the upliftment of women's status in India.

His quest for knowledge was so intense that he used to study under a street light as it was not possible for him to afford a gas lamp at home. He cleared all the examinations with excellence and in quick succession. He was rewarded with a number of scholarships for his academic performance. To support himself and the family, Ishwar Chandra also took a part-time job of teaching at Jorashanko. Ishwar Chandra joined the Sanskrit College, Calcutta and studied there for twelve long years and passed out of the college in 1841 qualifying in Sanskrit Grammar, Literature, Dialectics [Alankara Shastra], Vedanta, Smriti and Astronomy. As was the custom then, Ishwar Chandra married at the age of fourteen. His wife was Dinamayee Devi. Narayan Chandra Bandyopadhyaya was their only son.

In the year 1839, Ishwar Chandra Vidyasagar successfully cleared his Sanskrit law examination. In 1841, at the age of

twenty-one years, Ishwar Chandra joined Fort William College as head of the Sanskrit department.

After five years, in 1846, Vidyasagar left Fort William College and joined the Sanskrit College as 'Assistant Secretary'. In the first year of service, Ishwar Chandra recommended a number of changes to the existing education system. This report resulted in a serious altercation between Ishwar Chandra and College Secretary Rasomoy Dutta. In 1849, he against the advice of Rasomoy Dutta, resigned from Sanskrit College and rejoined Fort William College as a head clerk.

Widow remarriage

Vidyasagar championed the upliftment of the status of women in India, particularly in his native Bengal. Unlike some other reformers who sought to set up alternative societies or systems, he sought to transform society from within.

Unable to tolerate the ill-treatment, many of these girls would run away and turn to prostitution to support themselves. Ironically, the economic prosperity and lavish lifestyles of the city made it possible for many of them to have successful careers once they stepped out of the sanction of society and into the demi-monde. In 1853 it was estimated that Calcutta had a population of 12,700 prostitutes and public women. Many widows had to shave their heads and don white saris, supposedly to discourage attention from men. They led a deplorable life, something Vidyasagar thought was unfair and sought to change.

Spread of Education beyond Higher Classes

The Wood's despatch of 1854—considered the Magna Carta of Indian education—adopted a new policy towards 'mass education. Hitherto the official focus was on the upper classes of the population for education. Dubbed the 'Downward Filtration Theory', this implied that education always filters down from the upper classes of the society to the common masses.

In 1859, the government's education policy reiterated "the spread of vernacular elementary instruction among the lower orders". Upon this, Vidyasagar addressed a letter, dated 29 September 1859, to John Peter Grant, the Lieutenant Governor of Bengal, underlining his perception:

An impression appears to have gained ground, both here and in England, that enough has been done for the education of the higher classes and that attention should now be directed towards the education of the masses... An inquiry into the matter will, however, show a very different state of things. As the best, if not the only practicable means of promoting education in Bengal, the Government should, in my humble opinion, confine itself to the education of the higher classes on a comprehensive scale.

The words "higher classes" in Bengali parlance do not entail anything but caste which bestows or withdraws the privilege of education on a person by birth. Thus, Vidyasagar explicitly advocated for confining education to "higher classes".

Earlier in 1854, Vidyasagar had scoffed at the admission of a wealthy man from the goldsmith caste of Bengal in the

Sanskrit College, Calcutta. His argument was that "in the scale of castes, the class (goldsmith or Subarnabanik) stands very low". Notably, Sanjib Chattopadhyay, a biographer of Vidyasagar, revealed that Ishwar Chandra started his primary education in a school established and maintained by Shibcharan Mallick, a rich man of goldsmith caste in Calcutta.

Vidyasagar in Santal Pargana

Ishwar Chandra Vidyasagar's long association with Karmatar, a sleepy hamlet about 20 km from the district headquarters of Jamtara, seems to have been forgotten by the people of the state.

Vidyasagar came to Karmatar in 1873 and spent more than 18 years of his life here. He had set up a girls' school and a night school for adults on the premises of his house, which he called Nandan Kanan. He also opened a free homeopathy clinic to provide some medical care to these unprivileged tribal people.

After his death the Nandan Kanan, the abode of Vidyasagar was sold by his son to Mallick family of Kolkata. Before Nandan Kanan could be dismantled Bengali Association Bihar on 29 March 1974 purchased it by money collected by house to house contribution of one rupee each. The Girls School has been restarted, named after Vidyasagar. The Free Homeopathic Clinic is serving local population. The house of Vidyasagar has been maintained in the original shape. The most prized property is the 141 year old 'Palanquin' used by Vidyasagar himself.

The Government of Jharkhand on 26 September 2019 named Jamtara district's Karmatand block as Ishwar Chandra

Vidyasagar Block as a mark of respect on the birth anniversary of the great social reformer.

An official release quote of Jharkhand's former Chief Minister Raghubar Das:

"Jamtara's Karmatand prakhand (block) was the 'karma bhumi' (workplace) of social reformer and strong supporter of women's education Ishwar Chandra Vidyasagar. Now the block will be known as Ishwar Chandra Vidyasagar prakhand"

Meeting with Ramakrishna

Vidyasagar was liberal in his outlook even though he was born in an orthodox Hindu Brahmin family. Also, he was highly educated and influenced by Oriental thoughts and ideas. Ramakrishna in contrast, did not have a formal education. Yet they had a nice relation between them. When Ramakrishna met Vidyasagar, he praised Vidyasagar as the ocean of wisdom. Vidyasagar joked that Ramakrishna should have collected some amount of salty water of that sea. But, Ramakrishna, with profound humbleness & respect, replied that the water of general sea might be salty, but not the water of the sea of wisdom.

Accolades

Shortly after Vidyasagar's death, Rabindranath Tagore reverently wrote about him: "One wonders how God, in the process of producing forty million Bengalis, produced a man!"

After death, he is remembered in many ways, some of them include:

- In 2004, Vidyasagar was ranked number 9 in BBC's poll of the Greatest Bengali of all time.
- Rectitude and courage were the hallmarks of Vidyasagar's character, and he was certainly ahead of his time. In recognition of his scholarship and cultural work the government designated Vidyasagar a Companion of the Indian Empire (CIE) in 1877 In the final years of life, he chose to spend his days among the "Santhals", an old tribe in India.
- Indian Post issued stamps featuring Vidyasagar in 1970 and 1998.
- List of places named after Ishwar Chandra Vidyasagar
- Vidyasagar College
- Vidyasagar Evening College
- Vidyasagar College for Women
- Vidyasagar Institute of Health
- Vidyasagar Mahavidyalaya
- Vidyasagar School of Social Work
- Vidyasagar Setu
- Vidyasagar Shishu Niketan
- Vidyasagar Teachers' Training College, Kalna
- Vidyasagar Teachers' Training College, Midnapore
- Vidyasagar University
- Vidyasagar Vidyapith
- Vidyasagar Vidyapith Girls' High School

In popular culture

Indian film director Kali Prasad Ghosh made *Vidyasagar*, a Bengali-language biographical film about his life in 1950 which starred Pahadi Sanyal in the titular role.

Chapter 9

Anglo-Burmese Wars

The Anglo-Burmese Wars were a clash between two expanding empires, the British Empire against the Konbaung Dynasty that became British India's most expensive and longest war, costing 5–13 million pounds sterling (£400 million – £1.1 billion as of 2019) and spanning over 6 years. There have been three **Burmese Wars** or **Anglo-Burmese Wars**:

- First Anglo-Burmese War (1824 to 1826)
- Second Anglo-Burmese War (1852 to 1853)
- Third Anglo-Burmese War (1885)

Chronology

The expansion of Burma (present-day Myanmar) under the Konbaung dynasty had consequences along its frontiers. As those frontiers moved ever closer to the British East India Company and later British India, there were problems both with refugees and military operations spilling over ill-defined borders.

First Anglo-Burmese War

The First Anglo-Burmese War (1824–1826) ended in a British East India Company victory, and by the Treaty of Yandabo, Burma lost territory previously conquered in Assam, Manipur, and Arakan. The British also took possession of Tenasserim with the intention to use it as a bargaining chip in future negotiations with either Burma or Siam. As the century wore

on, the British East India Company began to covet the resources and main part of Burma during an era of great territorial expansion.

Second Anglo-Burmese War

In 1852, Commodore Lambert was dispatched to Burma by Lord Dalhousie over a number of minor issues related to the previous treaty. The Burmese immediately made concessions including the removal of a governor whom the British had made their *casus belli*. Lambert eventually provoked a naval confrontation in extremely questionable circumstances and thus started the Second Anglo-Burmese War in 1852, which ended in the British annexation of Pegu province, renamed Lower Burma. The war resulted in a palace revolution in Burma, with King Pagan Min (1846–1853) being replaced by his half brother, Mindon Min (1853–1878).

Third Anglo-Burmese War

King Mindon tried to modernise the Burmese state and economy to ensure its independence, and he established a new capital at Mandalay, which he proceeded to fortify. These efforts would eventually prove unsuccessful, however, when the British claimed that Mindon's son Thibaw Min (ruled 1878–1885) was a tyrant intending to side with the French, that he had lost control of the country, thus allowing for disorder at the frontiers, and that he was reneging on a treaty signed by his father. The British declared war once again in 1885, conquering the remainder of the country in the Third Anglo-Burmese War resulting in total annexation of Burma.

Chapter 10

Emirate of Afghanistan

The **Emirate of Afghanistan** was an emirate between Central Asia and South Asia, which is now today's Afghanistan and some parts of Pakistan (before 1893). The emirate emerged from the Durrani Empire, when Dost Mohammed Khan, the founder of the Barakzai dynasty in Kabul, prevailed. The history of the Emirate was dominated by 'the Great Game' between the Russian Empire and the United Kingdom for supremacy in Central Asia. This period was characterized by the European influence in Afghanistan. The Emirate of Afghanistan continued the war with the Sikh Empire, which led to the First Anglo-Afghan War by British forces. The war eventually resulted in victory for Afghans with the British withdrawal and Dost Mohammad being reinstated to the throne. However, during the Second Anglo-Afghan War (1880), the British defeated the Afghans and this time the British conquered many Afghan territories within modern-day Pakistan and took control of Afghanistan's foreign affairs until Emir Amanullah Khan regained them after the Anglo-Afghan Treaty of 1919 was signed following the Third Anglo-Afghan War.

On 14 March 1823, the emirate lost control of the former Afghan stronghold of Peshawar Valley to the Sikh Khalsa Army of Ranjit Singh at the Battle of Nowshera. The Afghan forces in the battle were supported by Azim Khan, half-brother of Dost Mohammad Khan.

History

Escalated a few years after the establishment of the emirate, the Russian and British interests were in conflict between Muhammad Shah of Iran and Dost Mohammed Khan, which led to the First Anglo-Afghan War which was fought between 1839 and 1842. During the war, Britain occupied the country, in an effort to prevent Afghanistan from coming under Russian control and curb Russian expansion. The war ended with a temporary victory for the United Kingdom, which, however, had to withdraw so that Dost Muhammad came to power again.

Upon the death of Dost Muhammad in 1863, he was succeeded by his son, Sher Ali Khan. However, three years later, his older brother Mohammad Afzal Khan overthrew him. In 1868, Mohammad Afzal Khan was himself overthrown and replaced as Emir by Sher Ali, who returned to the Throne. Sher Ali had spent his few short years in exile in Russia. His return as Emir led to new conflicts with Britain. Subsequently, the British marched on 21 November 1878 into Afghanistan and Emir Sher Ali was forced to flee again to Russia, but he died in 1879 in Mazar-i-Sharif. His successor, Mohammad Yaqub Khan, sought solutions for peace with Russia and gave them a greater say in Afghanistan's foreign policy. Meanwhile, he signed the Treaty of Gandamak with the British on 26 May 1879, relinquishing solely the control of Afghanistan foreign affairs to the British Empire. However, when the British envoy Sir Louis Cavagnari was killed in Kabul on 3 September 1879, the British offered to accept Abdur Rahman Khan as Emir. The British concluded a peace treaty with the Afghans in 1880, and withdrew again in 1881 from Afghanistan. The British in 1893 forced Afghanistan

to consent to the Durand Line, which is still straight through the settlement area of the Pashtuns runs and about a third of Afghanistan to British India annexing.

After the war, Emir Abdur Rahman Khan, who struck down the country reformed and repressed numerous uprisings. After his death in 1901 his son Habibullah Khan succeeded as emir and continued reforms. Habibullah Khan sought reconciliation with the UK, where he graduated in 1905 with a peace treaty with Russia, stretching for defeat in the Russo-Japanese War had to withdraw from Afghanistan. In the First World War, Afghanistan remained, despite German and Ottoman efforts, neutral (Niedermayer–Hentig Expedition). In 1919 Habibullah Khan was assassinated by political opponents.

Habibullah Khan's son Amanullah Khan was in 1919 against the rightful heir apparent Nasrullah Khan, the then Emir of Afghanistan. Shortly afterwards another war broke which lasted for three months. This war was ended with the Anglo-Afghan Treaty of 1919 after which, the Afghans were able to resume the right to conduct their own foreign affairs as a fully independent state. Amanullah Khan began the reformation of the country and was crowned 1926 Padshah (king) of Afghanistan and founded the Kingdom of Afghanistan.

Chapter 11

Amb (Princely State)

Amb or **Kingdom of Amb** also known as **Feudal Tanawal** was a princely state which covered over the Hazara Division and the permanent territory of Kashmir. It was disappearing from time to time by fighting against the Sikh and Durrani empire of that region. The Tanoli then submitted to British colonial rule in the 1840s. Following Pakistani independence in 1947, and for some months afterwards, the Nawabs of Amb remained unaligned. At the end of December 1947, the Nawab of Amb state acceded to Pakistan while retaining internal self-government. Amb continued as a princely state of Pakistan until 1969, when it was incorporated into the North West Frontier Province (now Khyber-Pakhtunkhwa).

The state was named after the town of Amb. After the death of the last Nawab, Muhammad Farid Khan Tanoli, the fighting between the descendants of the state of Amb for power continued, which ended in 1971 when the Pakistani army ended or occupied the integration. In 1972, the recognition of their royal status was ended by the Government of Pakistan. In 1974, the Tarbela Dam completely destroyed the capital of Amb and the palaces of the **Amb state**.

Wealth and Military Status

- Amb was considered a powerful and important state during Durrani, Mughal and British Raj. The total revenue of the state in 1901 was 36-42 lakhs when

the price of 1 tola gold is 20 British Rupee. In 1901 state itself income was 6 lakhs and second part of its revenue was the collection of tax from other states Nawabs and Maharajah who used the routes of Tanawal and Attock for visiting in other countries and this tax was also collected by Traders and Merchants who used that routes. In this way, Nawab of Amb fought many wars with British, Durrani and Sikh this is the main cause of war.

The army of state of amb was well disciplined and powerful state . This state also have a control on other states Dir State, Wali of Swat and Khan of Phulra.

In its powerful military status and history, this state has never lost a war.

It was one and the only state who collect taxes from the British Raj.

History

- Amb state, once known as *Mulk-e-Tanawal* (country/area of Tanawal), was the home of the Tanoli. The region's early history dates back to the Mughal Empire, when around 1647 the Tanoli tribe conquered it and settled by the Indus River and a wide area around it, which came to be known as Tanawal. Before Tanawal, it was known as the Pakhli Sultanate (Karluks Turk) which ruled over Hazara, who came to Timur around 1380 to 1390. This was the only state of the Mughal Empire which did not

pay tax to Delhi. The rule of the Karluks ended when the Swatis arrived. The last Karluks ruler was Sultan Mehmood Khurd, accordingly the start of Tanoli's rule. The ancestry can be traced back to the Barlas Turks, who are the descendents of Timur. When the Durrani tribe arrived in India, the Tanoli chieftain Suba Khan Tanoli accepted Durrani rule in 1755 and helped Durrani in the Third Battle of Panipat. In 1854, the British frontier officer General James Abbott postulated that Aornos was located on the Mahaban range south of modern Buner District. In 1839, he proposed to recognise Embolina, as had Ranjit Singh's mercenary General Claude Auguste Court, as the village of Amb situated on the right bank of the Indus eight miles east of Mahaban. This became the location from which it is thought that the Nawabs of Amb took their title in later years.

Descent and ruling dynasty

The Tanoli describe themselves as Pashtuns from the Ghazni area, or as Barlas Turks. The Tanoli submitted to British colonial rule in the 1840s.

Nawab Khan Tanoli

MirNawab Khan Tanoli was the ruler of The Tanawal valley and the Chief of the Hazara region from circa 1810 until he died in 1818. During his rule, he faced many attacks from the Sikh Empire and Durrani Empire, resulting in a significant loss of territory. He was 26 years old, when he was

assassinated by Azim Khan on October 13, 1818 in the Stratagem of Peshawar.

The main reason for the war is that Mir Nawab Khan who defied Durrani and other main reason was that when Azim Khan's mother was traveling to Kashmir via Tanwal, Nawab Khan's soldier collected the tax. Azim Khan then traveled through Tanwal and then Nawab Khan's soldiers collected taxes through Azim Khan. After Azim Khan felt ashamed and was admitted to the Afghan court then the Afghans Ruler of that time sent their army.

After his son, Paimda Khan and Maddad Khan began the series of rebellions against the Sikhs and Durrani which continued throughout his lifetime. To combat Khan, Maharaja Ranjit Singh, sent Hari Singh Nalwa to Hazara as governor, and Singh created several forts at strategic locations to destroy the army of Paimda Khan but after one by one of Singh fort capture by Paimda Khan and hence the rule of Sikh end.

Paimda Khan Tanoli

From about 1813, Paimda Khan Tanoli is famed for his staunch rebellion against Maharaja Ranjit Singh's governors of Hazara. He was the son of Mir Nawab Khan Tanoli.

From about 1813, Paimda Khan Tanoli engaged in a lifelong rebellion against the Sikhs, who, realizing the potential dangers of his rebellion, set up forts at strategic locations to keep him in check. Hari Singh Nalwa took this initiative during his governorship. To consolidate his hold on Tanawal and to unite the Tanoli people, Tanoli first had to contend with his major rivals within the tribe itself, that is, the chiefs of the

Suba Khani/Pallal Khel section, whom he subdued after a bitter struggle.

Tanoli set the tone for regional resistance in Upper Hazara against Sikh rule. In 1828, he created and gifted the smaller neighbouring state of Phulra to his younger brother Maddad Khan Tanoli.

Painda Khan briefly took over the valley of Agror in 1834. The Swatis inhabiting it appealed to Sardar Hari Singh, who was unable to help them, but in 1841, Hari Singh's successor restored Agror to Ata Muhammad Khan, the chief of that area, a descendant of Akhund Ahmed Sad-ud-din.

Jehandad Khan Tanoli

He was the son of Mir Painda Khan Tanoli. In 1852, Jehandad Khan Tanoli was summoned by the President of the Board of Administration about a murder enquiry of two British officers, supposedly on his lands. In fact, this was related to the murder of two British salt tax collectors by some tribesmen in the neighbouring Kala Dhaka or Black Mountain area, which eventually led to the punitive First Black Mountain campaign/expedition of 1852. The Board of Administration President was Sir John Lawrence (later the Lieutenant-Governor of the Punjab), and he visited Haripur, in Hazara, where he invited many Hazara chiefs to see him on various matters, at a general Durbar. Jehandad Khan Tanoli succeeded in establishing his innocence and consolidated his position.

Jahandad Khan Tanoli's relationship with British India is summed in the following lines in a letter dated 8 January 1859 from R. Temple, Secretary to the Punjab Chief Commissioner,

addressed to the Punjab Financial Commissioner: "'5. The term "Jagir" has never appeared to me applicable in any sense to this [Jehandad Khan's] hereditary domain [Upper Tannowul], for it was never granted as such by the Sikhs or by our Government; we upheld the Khan as we found him in his position as a feudal lord and large proprietor.'

Jehandad's son, Nawab Bahadur Sir Muhammed Akram Khan Tanoli, was given the title of *Nawab* (Sovereign Ruler) in perpetuity by the British.

Muhammad Akram Khan Tanoli

The next chief of the Tanoli, a son of Jahandad Khan Tanoli, was Akram Khan Tanoli (KCSI 68–1907). He was a popular chief. During his tenure, the fort at Shergarh was built along with forts in Dogah and Shahkot. His rule was a peaceful time for Tanawal. He opposed construction of schools in the state, on advice given by British.

Muhammad Khan Zaman Khan Tanoli

Khan Zaman Khan Tanoli succeeded his father, taking over the reins of power in Tanawal in Amb. He helped the British in carrying out the later Black Mountain (Kala Dhaka/Tor Ghar) expeditions.

Muhammad Farid Khan Tanoli

Muhammad Farid Khan Tanoli had good relations with Muhammad Ali Jinnah and Liaquat Ali Khan. His contributions to the Pakistan movement have been acknowledged by letters

from Jinnah. In 1947, he acceded his state to Pakistan by signing the Instrument of Accession in favour of Pakistan. In 1969, the state was incorporated into the North West Frontier Province (now Khyber-Pakhtunkhwa) and in 1972, the Government of Pakistan ceased to recognise the royal status of the Nawab.

Muhammad Saeed Khan Tanoli

Muhammad Saeed Khan Tanoli, son of Muhammad Farid Khan Tanoli, the last nawab of Amb, studied at the Burn Hall School in Abbottabad (now the Army Burn Hall College) and the Gordon College in Rawalpindi. Nawab Saeed Khan Tanoli ruled for a period of three years.

Salahuddin Saeed Khan Tanoli

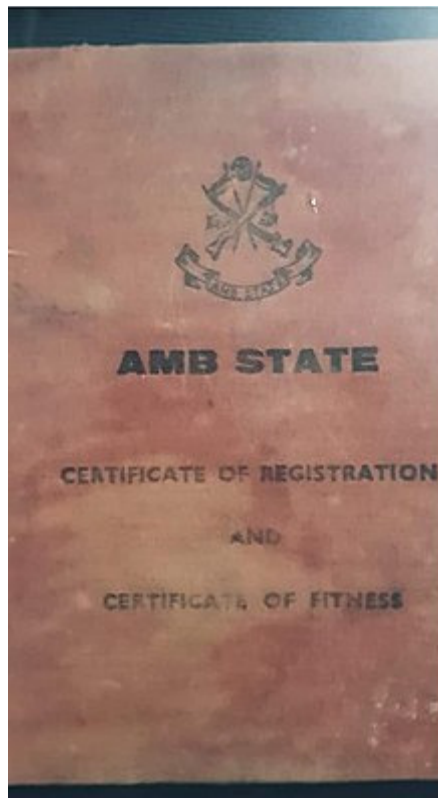
Salahuddin Saeed Khan Tanoli is the present chief of Tanolis and the titular Nawab of Amb. He is the son of Nawab Muhammad Saeed Khan Tanoli. He holds the record as the youngest parliamentarian ever elected to the Pakistan National Assembly, and then went on to be elected five times to the Pakistan National Assembly (from 1985 to 1997), a feat achieved by only seven other Pakistani parliamentarians, including the former Pakistani prime minister, Nawaz Sharif.

Amb State Postal Service and Passport

- Existing alongside British India were hundreds of princely states, some 565 in all, but most of them

did not issue postage stamps. Only around forty of the states issued their own postage stamps, and Amb State was one of them, having its own postal service. The rest used the stamps of the All India Postal Service.

In India there are around 565 states but only 10 states have passport Service and Amb was one of Them.



Passports used by the citizen of Amb state

Present geography

The state consists of the following present day Union Councils of Mansehra, Torghar, and Haripur Districts:

The Mansehra and Torghar districts include Bandi Shungli, Shergarh, Karorri, Nika Pani, Darband, Dara Shanaya, Swan Miara, Lassan Nawab, Perhinna, Phulrraa, Jhokan, and Palsala. The Haripur district includes Baitgali, Nara AmaNara Amazz, Kalinjar, and Beer.

Chapter 12

Dayananda Saraswati

Dayananda Saraswati (12 February 1824 – 30 October 1883) was an Indian philosopher, social leader and founder of the Arya Samaj, a reform movement of the Vedic dharma. He was the first to give the call for *Swaraj* as "India for Indians" in 1876, a call later taken up by Lokmanya Tilak. Denouncing the idolatry and ritualistic worship, he worked towards reviving Vedic ideologies. Subsequently, the philosopher and President of India, S. Radhakrishnan called him one of the "makers of Modern India", as did Sri Aurobindo.

Those who were influenced by and followed Dayananda included Rai Sahib Pooran Chand, Madam Cama, Pandit Lekh Ram, Swami Shraddhanand, Shyamji Krishna Varma, Kishan Singh, Bhagat Singh, Vinayak Damodar Savarkar, Bhai Parmanand, Lala Hardayal, Madan Lal Dhingra, Ram Prasad Bismil, Mahadev Govind Ranade, Ashfaq Ullah Khan, Mahatma Hansraj, Lala Lajpat Rai, and Yogmaya Neupane.

He was a sanyasi (ascetic) from boyhood and a scholar. He believed in the infallible authority of the Vedas. Dayananda advocated the doctrine of Karma and Reincarnation. He emphasized the Vedic ideals of brahmacharya, including celibacy and devotion to God.

Among Dayananda's contributions were his promoting of the equal rights for women, such as the right to education and reading of Indian scriptures, and his commentary on the Vedas from Vedic Sanskrit in Sanskrit as well as in Hindi.

Early life

Dayananda Saraswati was born on the 10th day of waning moon in the month of Purnimanta Falguna (12 February 1824) on the tithi to a Hindu family in Jeevapar Tankara, Kathiawad region (now Morbi district of Gujarat.) His original name was Mool Shankar Tiwari because he was born in Dhanu Rashi and Mul Nakshatra. His father was Karshanji Lalji Kapadi, and his mother was Yashodabai.

When he was eight years old, his Yajnopavita Sanskara ceremony was performed, marking his entry into formal education. His father was a follower of Shiva and taught him the ways to impress Shiva. He was also taught the importance of keeping fasts. On the occasion of Shivratri, Dayananda sat awake the whole night in obedience to Shiva. During one of these fasts, he saw a mouse eating the offerings and running over the idol's body. After seeing this, he questioned that if Shiva could not defend himself against a mouse, then how could he be the saviour of the world.

The deaths of his younger sister and his uncle from cholera led Dayananda to ponder the meaning of life and death. He began asking questions which worried his parents. He was engaged in his early teens, but he decided marriage was not for him and ran away from home in 1846.

Dayananda Saraswati spent nearly twenty-five years, from 1845 to 1869, as a wandering ascetic, searching for religious truth. He gave up material goods and lived a life of self-denial, devoting himself to spiritual pursuits in forests, retreats in the Himalayan Mountains, and pilgrimage sites in northern India.

During these years he practised various forms of yoga and became a disciple of a religious teacher named Virajanand Dandeesha. Virajanand believed that Hinduism had strayed from its historical roots and that many of its practices had become impure. Dayananda Sarasvati promised Virajanand that he would devote his life to restoring the rightful place of the Vedas in the Hindu faith.

Dayanand's mission

He believed that Hinduism had been corrupted by divergence from the founding principles of the Vedas and that Hindus had been misled by the priesthood for the priests' self-aggrandizement. For this mission, he founded the Arya Samaj, enunciating the Ten Universal Principles as a code for Universalism, called *Krinvanto Vishwaryam*. With these principles, he intended the whole world to be an abode for Aryas (Nobles).

His next step was to reform Hinduism with a new dedication to God. He travelled the country challenging religious scholars and priests to discussions, winning repeatedly through the strength of his arguments and knowledge of Sanskrit and Vedas. Hindupriests discouraged the laity from reading Vedic scriptures, and encouraged rituals, such as bathing in the Ganges River and feeding of priests on anniversaries, which Dayananda pronounced as superstitions or self-serving practices. By exhorting the nation to reject such superstitious notions, his aim was to educate the nation to return to the teachings of the Vedas, and to follow the Vedic way of life. He also exhorted the Hindu nation to accept social reforms, including the importance of Cows for national prosperity as

well as the adoption of Hindi as the national language for national integration. Through his daily life and practice of yoga and asanas, teachings, preaching, sermons and writings, he inspired the Hindu nation to aspire to *Swarajya* (self governance), nationalism, and spiritualism. He advocated the equal rights and respects to women and advocated for the education of all children, regardless of gender.

Dayanand also made critical analyses of faiths including Christianity&Islam, as well as of other Indian faiths like Jainism, Buddhism and Sikhism. In addition to discouraging idolatry in Hinduism, he was also against what he considered to be the corruption of the true and pure faith in his own country. Unlike many other reform movements of his times within Hinduism, the Arya Samaj's appeal was addressed not only to the educated few in India, but to the world as a whole as evidenced in the sixth principle of the Arya Samaj. As a result, his teachings professed universalism for all the living beings and not for any particular sect, faith, community or nation.

Arya Samaj allows and encourages converts to Hinduism. Dayananda's concept of dharma is stated in the "Beliefs and Disbeliefs" section of *Satyartha Prakash*, he says:

"I accept as Dharma whatever is in full conformity with impartial justice, truthfulness and the like; that which is not opposed to the teachings of God as embodied in the Vedas. Whatever is not free from partiality and is unjust, partaking of untruth and the like, and opposed to the teachings of God as embodied in the Vedas—that I hold as adharmā."
"He, who after careful thinking, is ever ready to accept truth

and reject falsehood; who counts the happiness of others as he does that of his own self, him I call just."

- — *Satyarth Prakash*

Dayananda's Vedic message emphasized respect and reverence for other human beings, supported by the Vedic notion of the divine nature of the individual. In the ten principles of the Arya Samaj, he enshrined the idea that "All actions should be performed with the prime objective of benefiting mankind", as opposed to following dogmatic rituals or revering idols and symbols. The first five principles speak of Truth, while the last five speak of a society with nobility, civics, co-living, and disciplined life. In his own life, he interpreted moksha to be a lower calling, as it argued for benefits to the individual, rather than calling to emancipate others.

Dayananda's "back to the Vedas" message influenced many thinkers and philosophers the world over.

Activities

Dayanand Saraswati is recorded to have been active since he was 14, which time he was able to recite religious verses and teach about them. He was respected at the time for taking part in religious debates. His debates were attended by large crowds.

On 22 October 1869 in Varanasi, where he won a debate against 27 scholars and 12 expert pandits. The debate was said to have been attended by over 50,000 people. The main topic was "Do the Vedas uphold deity worship?"

Arya Samaj

Dayananda Saraswati's creation, the Arya Samaj, condemned practices of several different religions and communities, including such practices as idol worship, animal sacrifice, pilgrimages, priest craft, offerings made in temples, the castes, child marriages, meat eating and discrimination against women. He argued that all of these practices ran contrary to good sense and the wisdom of the Vedas.

Views on superstitions

He severely criticized practices which he considered to be superstitions, including sorcery, and astrology, which were prevalent in India at the time. Below are several quotes from his book, *Sathyarth Prakash*:

"They should also counsel then against all things that lead to superstition, and are opposed to true religion and science, so that they may never give credence to such imaginary things as ghosts (Bhuts) and spirits (Preta)."

- — *Satyarth Prakash*

"All alchemists, magicians, sorcerers, wizards, spiritists, etc. are cheats and all their practices should be looked upon as nothing but downright fraud. Young people should be well counseled against all these frauds, in their very childhood, so that they may not suffer through being duped by any unprincipled person."

- — *Satyarth Prakash*

On Astrology, he wrote,

when these ignorant people go to an astrologer and say " O Sir! What is wrong with this person'? He replies "The sun and other stars are maleficent to him. If you were to perform a propitiatory ceremony or have magic formulas chanted, or prayers said, or specific acts of charity done, he will recover. Otherwise, I should not be surprised, even if he were to lose his life after a long period of suffering."

Inquirer – Well, Mr. Astrologer, you know, the sun and other stars are but inanimate things like this earth of ours. They can do nothing but give light, heat, etc. Do you take them for conscious being possessed of human passions, of pleasure and anger, that when offended, bring on pain and misery, and when propitiated, bestow happiness on human beings?

Astrologer – Is it not through the influence of stars, then, that some people are rich and others poor, some are rulers, whilst others are their subjects?

Inq. – No, it is all the result of their deeds....good or bad.

Ast. – Is the Science of stars untrue then?

Inq. – No, that part of it which comprises Arithmetic, Algebra, Geometry, etc., and which goes by the name of Astronomy is true; but the other part that treats of the influence of stars on human beings and their actions and goes by the name of Astrology is all false.

- — *Chapter 2.2 Satyarth Prakash*

He makes a clear distinction between Jyotisha Shaastra and astrology, calling astrology a fraud.

"Thereafter, they should thoroughly study the Jyotisha Shaastra – which includes Arithmetic, Algebra, Geometry, Geography, Geology, and Astronomy in two years. They should also have practical training in these Sciences, learn the proper handling of instruments, master their mechanism, and know how to use them. But they should regard Astrology – which treats of the influence of stars and constellation on the destinies of man, of auspiciousness and inauspiciousness of time, of horoscopes, etc. – as a fraud, and never learn or teach any books on this subject.

- — *Under "The scheme of studies" Page 73 of the English Version of Satyarth Prakash*

Views on other religions

Islam

He viewed Islam to be waging wars and immorality. He doubted that Islam had anything to do with the God, and questioned why a God would hate every non-believer, allowing the slaughter of animals, and command Muhammad to slaughter innocent people. He further described Muhammad as "imposter", and one who held out "a bait to men and women, in the name of God, to compass his own selfish needs". He regarded Quran as "Not the Word of God. It is a human work. Hence it cannot be believed in".

Christianity

His analysis of the Bible was based on an attempt to compare it with scientific evidence, morality, and other properties. His analysis claimed that the Bible contains many stories and precepts that are immoral, praising cruelty, deceit and that encourage sin. One commentary notes many alleged discrepancies and fallacies of logic in the Bible e.g. that God fearing Adam eating the fruit of life and becoming his equal displays jealousy. His critique attempts to show logical fallacies in the Bible, and throughout he asserts that the events depicted in the Bible portray God as a man rather than an omniscient, omnipotent or complete being.

He opposed the perpetual virginity of Mary, adding that such doctrines are simply against the nature of law, and that God would never break his own law because God is omniscient and infallible.

Sikhism

He regarded Guru Nanak as "rogue", who was quite ignorant about Vedas, Sanskrit, Shashtra, and otherwise Nanak wouldn't be mistaken with words.

He further said that followers of Sikhism are to be blamed for making up stories that Nanak possessed miraculous powers and met Gods. He criticized Guru Gobind Singh and other Gurus, saying they "invented fictitious stories", although he also recognized Gobind Singh to be "indeed a very brave man."

Jainism

He regarded Jainism as "a most dreadful religion", writing that Jains were intolerant and hostile towards the non-Jains.

Buddhism

Dayananda described Buddhism as ridiculous and "atheistic". He describes the type of "salvation" Buddhism as being attainable even to dogs and donkeys. He further criticized the Cosmogony of Buddhism, stating that the earth was not created.

Assassination attempts

Dayananda was subjected to many unsuccessful assassination attempts on his life.

According to his supporters, he was poisoned on a few occasions, but due to his regular practice of Hatha Yoga he survived all such attempts. One story tells that attackers once attempted to drown him in a river, but Dayananda dragged the assailants into the river instead, though he released them before they drowned.

Another account claims that he was attacked by Muslims who were offended by his criticism of Islam while meditating on the Ganges river. They threw him into the water but he is claimed to have saved himself because his pranayama practice allowed him to stay under water until the attackers left.

Assassination

In 1883, the Maharaja of Jodhpur, Jaswant Singh II, invited Dayananda to stay at his palace. The Maharaja was eager to become Dayananda's disciple and to learn his teachings. Dayananda went to the Maharaja's restroom during his stay and saw him with a dancing girl named Nanhi Jaan. Dayananda asked the Maharaja to forsake the girl and all unethical acts and to follow the dharma like a true Arya (noble). Dayananda's suggestion offended Nanhi, who decided to take revenge.

On 29 September 1883, she bribed Dayananda's cook, Jagannath, to mix small pieces of glass in his nightly milk. Dayananda was served glass-laden milk before bed, which he promptly drank, becoming bedridden for several days, and suffering excruciating pain. The Maharaja quickly arranged doctor's services for him. However, by the time doctors arrived, his condition had worsened, and he had developed large bleeding sores. Upon seeing Dayananda's suffering, Jagannath was overwhelmed with guilt and confessed his crime to Dayananda. On his deathbed, Dayananda forgave him, and gave him a bag of money, telling him to flee the kingdom before he was found and executed by the Maharaja's men.

Later, Maharaja arranged for him to be sent to Mount Abu as per the advice of Residency, however, after staying for some time in Abu, on 26 October 1883, he was sent to Ajmer for better medical care. There was no improvement in his health and he died on the morning of the Hindu festival of Diwali on 30 October 1883 chanting mantras.

Cremation and commemoration

He breathed his last at *Bhinai Kothi* at Bhinai 54 km south of Ajmer, and his ashes were scattered at Ajmer in Rishi Udyan as per his wishes. Rishi Udyan, which has a functional Arya Samaj temple with daily morning and evening yajnahoma, is located on the banks of Ana Sagar Lake off the NH58 Ajmer-Pushkar Highway. An annual 3 day *Arya Samaj melā* is held every year at *Rishi Udyan* on Rishi Dayanand's death anniversary at the end of October, which also entails vedic seminars, vedas memorisation competition, yajna, and Dhavaja Rohan flag march. It is organized by the *Paropkarini Sabha*, which was founded by Swami Dayanand Saraswati on 16 August 1880 in Meerut, registered in Ajmer on 27 February 1883, and since 1893 has been operating from its office in Ajmer. Every year on Maha Shivaratri, Arya Samajis celebrate Rishi Bodh Utsav during the 2 days mela at Tankara organized by Tankara Trust, during which Shobha Yatra procession and Maha Yajna is held, event is also attended by the Prime Minister of India Narendra Modi and Chief Minister of Gujarat Vijay Rupani.

Navlakha Mahal inside Gulab Bagh and Zoo at Udaipur is also associated with him where he wrote the second edition of his seminal work, *Satyarth Prakash*, in Samvat 1939 (1882-83 CE).

Legacy

Maharshi Dayanand University in Rohtak, Maharshi Dayanand Saraswati University in Ajmer, DAV University (Dayanand Anglo-Vedic Schools System) in Jalandhar are named after

him. So are over 800 schools and colleges under D.A.V. College Managing Committee, including Dayanand College at Ajmer. Industrialist Nanji Kalidas Mehta built the Maharshi Dayanand Science College and donated it to the Education Society of Porbandar, after naming it after Dayananda Saraswati.

Dayananda Saraswati is most notable for influencing the freedom movement of India. His views and writings have been used by different writers, including Shyamji Krishna Varma, who founded India House in London and guided other revolutionaries was influenced by him; Subhas Chandra Bose; Lala Lajpat Rai; Madam Cama; Vinayak Damodar Savarkar; Lala Hardayal; Madan Lal Dhingra; Ram Prasad Bismil; Mahadev Govind Ranade; Swami Shraddhanand; S. Satyamurti; Pandit Lekh Ram; Mahatma Hansraj; and others.

He also had a notable influence on Bhagat Singh. Singh, after finishing primary school, had joined the Dayanand Anglo Vedic Middle School, of Mohan Lal road, in Lahore. Sarvapalli Radhakrishnan, on Shivratri day, 24 February 1964, wrote about Dayananda:

Swami Dayananda ranked highest among the makers of modern India. He had worked tirelessly for the political, religious and cultural emancipation of the country. He was guided by reason, taking Hinduism back to the Vedic foundations. He had tried to reform society with a clean sweep, which was again need today. Some of the reforms introduced in the Indian Constitution had been inspired by his teachings.

The places Dayanand visited during his life were often changed culturally as a result. Jodhpur adopted Hindi as main language, and later the present day Rajasthan did the same.

Other admirers included Swami Vivekananda, Ramakrishna, Bipin Chandra Pal, Vallabhbhai Patel, Syama Prasad Mookerjee, and Romain Rolland, who regarded Dayananda as a remarkable and unique figure.

American Spiritualist Andrew Jackson Davis described Dayanand's influence on him, calling Dayanand a "Son of God", and applauding him for restoring the status of the Nation. Sten Konow, a Swedish scholar noted that Dayanand revived the history of India.

Others who were notably influenced by him include Ninian Smart, and Benjamin Walker.

Works

Dayananda Saraswati wrote more than 60 works in all, including a 16 volume explanation of the six Vedangas, an incomplete commentary on the Ashtadhyayi (Panini's grammar), several small tracts on ethics and morality, Vedic rituals and sacraments, and a piece on the analysis of rival doctrines (such as AdvaitaVedanta, Islam and Christianity). Some of his major works include the Satyarth Prakash, Satyarth Bhumika, Sanskarvidhi, Rigvedadi Bhashya Bhumika, Rigved Bhashyam (up to 7/61/2) and Yajurved Bhashyam. The Paropakarini Sabha located in the Indian city of Ajmer was founded by Saraswati to publish and preach his works and Vedic texts.

He was also a socio religious reformer lived in 19th century.(India)

Complete list of works

Sandhya (Unavailable) (1863)

Bhagwat Khandnam OR Paakhand Khandan OR Vaishnavmat
Khandan (1866)

Advaitmat Khandan

Panchmahayajya Vidhi (1874 & 1877)

Satyarth Prakash (1875 & 1884)

VedantiDhwant Nivaran (1875)

Vedviruddh mat Khandan OR Vallabhacharya mat Khandan
(1875)

ShikshaPatri Dhwant Nivaran OR SwamiNarayan mat Khandan
(1875)

VedBhashyam Namune ka PRATHAM Ank (1875)

VedBhashyam Namune ka DWITIYA Ank (1876)

Aryabhivinaya (Incomplete) (1876)

Sanskarvidhi (1877 & 1884)

AaryoddeshyaRatnaMaala (1877)

RigvedAadibBhasyaBhumika (1878)

Rigved Bhashyam (7/61/1,2 only) (Incomplete) (1877 to 1899)

Yajurved Bhashyam (Complete) (1878 to 1889)

Asthadhyayi Bhashya (2 Parts) (Incomplete) (1878 to 1879)

Vedang Prakash (Set of 16 Books)

Varnoccharan Shiksha (1879)

Sanskrit Vakyaprabodhini (1879)

VyavaharBhanu (1879)

Sandhi Vishay

Naamik

Kaarak

Saamaasik

Taddhit

Avyayaarth

Aakhyatik

Sauvar

PaariBhaasik

Dhatupath

Ganpaath

Unaadikosh

Nighantu

Gautam Ahilya ki katha (Unavailable) (1879)

Bhrantinivaran (1880)

Bhrmocchedan (1880)

AnuBhrmocchedan (1880)

GokarunaNidhi (1880)

Chaturved Vishay Suchi (1971)

Gadarbh Taapni Upnishad (As per Babu Devendranath Mukhopadhyay) (Unavailable)

Hugli Shastrarth tatha Pratima Pujan Vichar (1873)

Jaalandhar Shastrarth (1877)

Satyasatya Vivek (Bareilly Shastrarth) (1879)

Satyadharm Vichar (Mela Chandapur) (1880)

Kashi Shastrarth (1880) Note:- For other miscellaneous Shastrarth please read 1. *Dayanand Shastrarth Sangrah* published by Arsh Sahitya Prachar Trust, Delhi and 2. *Rishi Dayanand ke Shastrarth evam Pravachan* published by Ramlal Kapoor Trust Sonipat (Haryana).

Arya Samaj ke Niyam aur Upniyam (30 November 1874)

Updesh Manjari (Puna Pravachan) (4 July 1875) (Please see point 2 of note for some more Pravachan)

Swami Dayanand dwara swakathit Janm Charitra (During Puna pravachan) (4 August 1875)

Maharshi Dayanand Saraswati Jivan Charitra Photo Gallery

Swami Dayanand dwara swakathit Janm Charitra, for the Theosophist Society's monthly Journal: Nov & 1 Dec

Rishi Dayanand ke Patra aur Vigyapan

Chapter 13

East India Company

The **East India Company (EIC)**, also known as the **Honourable East India Company (HEIC)**, **East India Trading Company (EITC)**, the **English East India Company** or (after 1707) the **British East India Company**, and informally known as **John Company**, **Company Bahadur**, or simply **The Company** was an English, and later British, joint-stock company founded in 1600. It was formed to trade in the Indian Ocean region, initially with the East Indies (the Indian subcontinent and Southeast Asia), and later with Qing China. The company seized control of large parts of the Indian subcontinent, colonised parts of Southeast Asia and Hong Kong after the First Opium War, and maintained trading posts and colonies in the Persian Gulf Residencies.

Originally chartered as the "Governor and Company of Merchants of London Trading into the East-Indies", the company rose to account for half of the world's trade during the mid-1700s and early 1800s, particularly in basic commodities including cotton, silk, indigo dye, sugar, salt, spices, saltpetre, tea, and opium. The company also ruled the beginnings of the British Empire in India.

The company eventually came to rule large areas of India, exercising military power and assuming administrative functions. Company rule in India effectively began in 1757 after the Battle of Plassey and lasted until 1858 when, following the Indian Rebellion of 1857, the Government of India

Act 1858 led to the British Crown assuming direct control of India in the form of the new British Raj.

Despite frequent government intervention, the company had recurring problems with its finances. The company was dissolved in 1874 as a result of the East India Stock Dividend Redemption Act enacted one year earlier, as the Government of India Act had by then rendered it vestigial, powerless, and obsolete. The official government machinery of British Raj had assumed its governmental functions and absorbed its armies.

History

Origins

In 1577, Francis Drake set out on an expedition from England to plunder Spanish settlements in South America in search of gold and silver. In the *Golden Hind* he achieved this but also sailed across the Pacific Ocean in 1579, known then only to the Spanish and Portuguese. Drake eventually sailed into the East Indies and came across the Moluccas, also known as the Spice Islands, and met with Sultan Babullah. In return for linen, gold and silver, a large haul of exotic spices including cloves and Nutmeg were traded – the English initially not knowing of their huge value. Drake returned to England in 1580 and became a celebrated hero; his eventual circumnavigation raised an enormous amount of money for England's coffers, and investors received a return of some 5000 per cent. Thus started what was an important element in the eastern design during the late sixteenth century.

Soon after the defeat of the Spanish Armada in 1588, the captured Spanish and Portuguese ships with their cargoes enabled English voyagers to potentially travel the globe in search of riches. London merchants presented a petition to Queen Elizabeth I for permission to sail to the Indian Ocean. The aim was to deliver a decisive blow to the Spanish and Portuguese monopoly of Far Eastern Trade. Elizabeth granted her permission and on 10 April 1591 James Lancaster in the *Bonaventure* with two other ships sailed from Torbay around the Cape of Good Hope to the Arabian Sea on one of the earliest English overseas Indian expeditions. Having sailed around Cape Comorin to the Malay Peninsula, they preyed on Spanish and Portuguese ships there before returning to England in 1594.

The biggest capture that galvanised English trade was the seizure of a large Portuguese carrack, the *Madre de Deus* by Sir Walter Raleigh and the Earl of Cumberland at the Battle of Flores on 13 August 1592. When she was brought in to Dartmouth she was the largest vessel that had been seen in England and her cargo consisted of chests filled with jewels, pearls, gold, silver coins, ambergris, cloth, tapestries, pepper, cloves, cinnamon, nutmeg, benjamin (a tree that produces frankincense), red dye, cochineal and ebony. Equally valuable was the ship's rutter (mariner's handbook) containing vital information on the China, India, and Japan trades. These riches aroused the English to engage in this opulent commerce.

In 1596, three more English ships sailed east but all were lost at sea. A year later however saw the arrival of Ralph Fitch, an adventurer merchant who, along with his companions, had made a remarkable fifteen-year overland journey to

Mesopotamia, the Persian Gulf, the Indian Ocean, India and Southeast Asia. Fitch was then consulted on the Indian affairs and gave even more valuable information to Lancaster.

Formation

On 22 September 1599, a group of merchants met and stated their intention "to venture in the pretended voyage to the East Indies (the which it may please the Lord to prosper), and the sums that they will adventure", committing £30,133 (over £4,000,000 in today's money). Two days later, "the Adventurers" reconvened and resolved to apply to the Queen for support of the project. Although their first attempt had not been completely successful, they nonetheless sought the Queen's unofficial approval to continue. They bought ships for their venture and increased their capital to £68,373.

The Adventurers convened again a year later, on 31 December, and this time they succeeded; the Queen granted a Royal Charter to "George, Earl of Cumberland, and 215 Knights, Aldermen, and Burgesses" under the name **Governor and Company of Merchants of London trading into the East Indies**. For a period of fifteen years, the charter awarded the newly formed company a monopoly on English trade with all countries east of the Cape of Good Hope and west of the Straits of Magellan. Any traders in breach of the charter without a licence from the company were liable to forfeiture of their ships and cargo (half of which went to the Crown and the other half to the company), as well as imprisonment at the "royal pleasure".

The governance of the company was in the hands of one governor and 24 directors or "committees", who made up the Court of Directors. They, in turn, reported to the Court of Proprietors, which appointed them. Ten committees reported to the Court of Directors. According to tradition, business was initially transacted at the Nags Head Inn, opposite St Botolph's church in Bishopsgate, before moving to India House in Leadenhall Street.

Early voyages to the East Indies

Sir James Lancaster commanded the first East India Company voyage in 1601 aboard the *Red Dragon*. After capturing a rich 1,200 ton Portuguese carrack in the Malacca Straits the trade from the booty enabled the voyagers to set up two "factories" – one at Bantam on Java and another in the Moluccas (Spice Islands) before leaving. They returned to England in 1603 to learn of Elizabeth's death but Lancaster was knighted by the new King James I. By this time, the war with Spain had ended but the company had successfully and profitably breached the Spanish and Portuguese duopoly, with new horizons opened for the English.

In March 1604, Sir Henry Middleton commanded the second voyage. General William Keeling, a captain during the second voyage, led the third voyage aboard the *Red Dragon* from 1607 to 1610 along with the *Hector* under Captain William Hawkins and the *Consent* under Captain David Middleton.

Early in 1608 Alexander Sharpeigh was appointed captain of the company's *Ascension*, and general or commander of the fourth voyage. Thereafter two ships, *Ascension* and *Union*

(captained by Richard Rowles) sailed from Woolwich on 14 March 1608. This expedition would be lost.

Initially, the company struggled in the spice trade because of the competition from the already well-established Dutch East India Company. The English company opened a factory in Bantam on Java on its first voyage, and imports of pepper from Java remained an important part of the company's trade for twenty years. The Bantam factory closed in 1683.

Company ships docked at Surat in Gujarat in 1608. The company established its first Indian factory in 1611 at Masulipatnam on the Andhra Coast of the Bay of Bengal; and a second at Surat in 1612. The high profits reported by the company after landing in India initially prompted James I to grant subsidiary licences to other trading companies in England. However, in 1609 he renewed the East India Company's charter for an indefinite period, with the proviso that its privileges would be annulled if trade was unprofitable for three consecutive years.

Foothold in India

English traders frequently engaged in hostilities with their Dutch and Portuguese counterparts in the Indian Ocean. The company achieved a major victory over the Portuguese in the Battle of Swally in 1612, at Suvali in Surat. The company decided to explore the feasibility of gaining a territorial foothold in mainland India, with official sanction from both Britain and the Mughal Empire, and requested that the Crown launch a diplomatic mission.

In 1612, James I instructed Sir Thomas Roe to visit the Mughal Emperor Nur-ud-din Salim Jahangir (r. 1605–1627) to arrange for a commercial treaty that would give the company exclusive rights to reside and establish factories in Surat and other areas. In return, the company offered to provide the Emperor with goods and rarities from the European market. This mission was highly successful, and Jahangir sent a letter to James through Sir Thomas Roe:

Upon which assurance of your royal love I have given my general command to all the kingdoms and ports of my dominions to receive all the merchants of the English nation as the subjects of my friend; that in what place soever they choose to live, they may have free liberty without any restraint; and at what port soever they shall arrive, that neither Portugal nor any other shall dare to molest their quiet; and in what city soever they shall have residence, I have commanded all my governors and captains to give them freedom answerable to their own desires; to sell, buy, and to transport into their country at their pleasure.

For confirmation of our love and friendship, I desire your Majesty to command your merchants to bring in their ships of all sorts of rarities and rich goods fit for my palace; and that you be pleased to send me your royal letters by every opportunity, that I may rejoice in your health and prosperous affairs; that our friendship may be interchanged and eternal.

- — *Nuruddin Salim Jahangir, Letter to James I.*

Expansion

The company, which benefited from the imperial patronage, soon expanded its commercial trading operations. It eclipsed the Portuguese Estado da Índia, which had established bases in Goa, Chittagong, and Bombay – Portugal later ceded Bombay to England as part of the dowry of Catherine of Braganza on her marriage to King Charles II. The East India Company also launched a joint attack with the Dutch United East India Company (VOC) on Portuguese and Spanish ships off the coast of China, which helped secure EIC ports in China. The company established trading posts in Surat (1619), Madras (1639), Bombay (1668), and Calcutta (1690). By 1647, the company had 23 factories, each under the command of a factor or master merchant and governor, and 90 employees in India. The major factories became the walled forts of Fort William in Bengal, Fort St George in Madras, and Bombay Castle.

In 1634, the Mughal emperor Shah Jahan extended his hospitality to the English traders to the region of Bengal, and in 1717 completely waived customs duties for their trade. The company's mainstay businesses were by then cotton, silk, indigo dye, saltpetre, and tea. The Dutch were aggressive competitors and had meanwhile expanded their monopoly of the spice trade in the Straits of Malacca by ousting the Portuguese in 1640–1641. With reduced Portuguese and Spanish influence in the region, the EIC and VOC entered a period of intense competition, resulting in the Anglo-Dutch Wars of the 17th and 18th centuries.

Within the first two decades of the 17th century, the Dutch East India Company or *Vereenigde Oostindische Compagnie*,

(VOC) was the wealthiest commercial operation in the world with 50,000 employees worldwide and a private fleet of 200 ships. It specialised in the spice trade and gave its shareholders 40% annual dividend.

The British East India Company was fiercely competitive with the Dutch and French throughout the 17th and 18th centuries over spices from the Spice Islands. Some spices, at the time, could only be found on these islands, such as nutmeg and cloves; and they could bring profits as high as 400 percent from one voyage.

The tension was so high between the Dutch and the British East Indies Trading Companies that it escalated into at least four Anglo-Dutch Wars: 1652–1654, 1665–1667, 1672–1674 and 1780–1784.

Competition arose in 1635 when Charles I granted a trading licence to Sir William Courteen, which permitted the rival Courteen association to trade with the east at any location in which the EIC had no presence.

In an act aimed at strengthening the power of the EIC, King Charles II granted the EIC (in a series of five acts around 1670) the rights to autonomous territorial acquisitions, to mint money, to command fortresses and troops and form alliances, to make war and peace, and to exercise both civil and criminal jurisdiction over the acquired areas.

In 1689 a Mughal fleet commanded by Sidi Yaqub attacked Bombay. After a year of resistance the EIC surrendered in 1690, and the company sent envoys to Aurangzeb's camp to plead for a pardon. The company's envoys had to prostrate

themselves before the emperor, pay a large indemnity, and promise better behaviour in the future. The emperor withdrew his troops, and the company subsequently re-established itself in Bombay and set up a new base in Calcutta.

Slavery 1621–1757

The East India Company's archives suggest its involvement in the slave trade began in 1684, when a Captain Robert Knox was ordered to buy and transport 250 slaves from Madagascar to St. Helena. The East India Company began using and transporting slaves in Asia and the Atlantic in the early 1620s, according to the *Encyclopædia Britannica*, or in 1621, according to Richard Allen.

Japan

In 1613, during the rule of Tokugawa Hidetada of the Tokugawa shogunate, the British ship *Clove*, under the command of Captain John Saris, was the first British ship to call on Japan. Saris was the chief factor of the EIC's trading post in Java, and with the assistance of William Adams, a British sailor who had arrived in Japan in 1600, he was able to gain permission from the ruler to establish a commercial house in Hirado on the Japanese island of Kyushu:

We give free license to the subjects of the King of Great Britaine, Sir Thomas Smythe, Governor and Company of the East Indian Merchants and Adventurers forever safely come into any of our ports of our Empire of Japan with their shippes and merchandise, without any hindrance to them or their goods, and to abide, buy, sell and barter according to their

own manner with all nations, to tarry here as long as they think good, and to depart at their pleasure.

However, unable to obtain Japanese raw silk for import to China and with their trading area reduced to Hirado and Nagasaki from 1616 onwards, the company closed its factory in 1623.

Anglo Mughal War

The first of the Anglo-Indian Wars occurred in 1686 when the company conducted naval code against Shaista Khan, the governor of Mughal Bengal. This later caused the Siege of Mumbai and led the intervention of Mughal Emperor Aurangzeb, and ultimately the English company was defeated and fined.

Mughal convoy piracy incident of 1695

In September 1695, Captain Henry Every, an English pirate on board the *Fancy*, reached the Straits of Bab-el-Mandeb, where he teamed up with five other pirate captains to make an attack on the Indian fleet on return from the annual pilgrimage to Mecca. The Mughal convoy included the treasure-laden *Ganj-i-Sawai*, reported to be the greatest in the Mughal fleet and the largest ship operational in the Indian Ocean, and its escort, the *Fateh Muhammed*. They were spotted passing the straits en route to Surat. The pirates gave chase and caught up with *Fateh Muhammed* some days later, and meeting little resistance, took some £50,000 to £60,000 worth of treasure.

Every continued in pursuit and managed to overhaul *Ganj-i-Sawai*, which resisted strongly before eventually striking. *Ganj-*

i-Sawai carried enormous wealth and, according to contemporary East India Company sources, was carrying a relative of the Grand Mughal, though there is no evidence to suggest that it was his daughter and her retinue. The loot from the *Ganj-i-Sawai* had a total value between £325,000 and £600,000, including 500,000 gold and silver pieces, and has become known as the richest ship ever taken by pirates.

When the news arrived in England it caused an outcry. To appease Aurangzeb, the East India Company promised to pay all financial reparations, while Parliament declared the pirates *hostis humani generis* ("enemies of the human race"). In mid-1696 the government issued a £500 bounty on Every's head and offered a free pardon to any informer who disclosed his whereabouts. When the East India Company later doubled that reward, the first worldwide manhunt in recorded history was underway.

The plunder of Aurangzeb's treasure ship had serious consequences for the English East India Company. The furious Mughal Emperor Aurangzeb ordered Sidi Yaqub and Nawab Daud Khan to attack and close four of the company's factories in India and imprison their officers, who were almost lynched by a mob of angry Mughals, blaming them for their countryman's depredations, and threatened to put an end to all English trading in India.

To appease Emperor Aurangzeb and particularly his Grand Vizier Asad Khan, Parliament exempted Every from all of the Acts of Grace (pardons) and amnesties it would subsequently issue to other pirates.

Afghanistan

During the Great Game, the East India Company wished to control Afghanistan to prevent a Russian Empire advance through the Afghan mountains towards India, although other motivations were also cited such as fear of a religious uprising in the princely states. The British allied with Afghan emir Dost Mohammad Khan, but following the latter's contacts with the Russians and Qajar Persians to extinguish the Sikh Empire in Punjab, the Company's "Army of the Indus" invaded Afghanistan to put Shah Shujah Durrani on the throne. However following the start of an Afghan insurrection, the Company was forced to retreat from Kabul in 1842 in what became one of the worst British military disasters.

Forming a complete monopoly

Trade monopoly

The prosperity that the officers of the company enjoyed allowed them to return to Britain and establish sprawling estates and businesses, and to obtain political power. The company developed a lobby in the English parliament. Under pressure from ambitious tradesmen and former associates of the company (pejoratively termed *Interlopers* by the company), who wanted to establish private trading firms in India, a deregulating act was passed in 1694.

This allowed any English firm to trade with India, unless specifically prohibited by act of parliament, thereby annulling the charter that had been in force for almost 100 years. When

the East India Company Act 1697 (9 Will. c. 44) was passed in 1697, a new "parallel" East India Company (officially titled the *English Company Trading to the East Indies*) was floated under a state-backed indemnity of £2 million. The powerful stockholders of the old company quickly subscribed a sum of £315,000 in the new concern, and dominated the new body. The two companies wrestled with each other for some time, both in England and in India, for a dominant share of the trade.

It quickly became evident that, in practice, the original company faced scarcely any measurable competition. The companies merged in 1708, by a tripartite indenture involving both companies and the state, with the charter and agreement for the new *United Company of Merchants of England Trading to the East Indies* being awarded by Sidney Godolphin, 1st Earl of Godolphin. Under this arrangement, the merged company lent to the Treasury a sum of £3,200,000, in return for exclusive privileges for the next three years, after which the situation was to be reviewed. The amalgamated company became the *United Company of Merchants of England Trading to the East Indies*.

In the following decades there was a constant battle between the company lobby and Parliament. The company sought a permanent establishment, while Parliament would not willingly allow it greater autonomy and so relinquish the opportunity to exploit the company's profits. In 1712, another act renewed the status of the company, though the debts were repaid. By 1720, 15% of British imports were from India, almost all passing through the company, which reasserted the influence of the company lobby. The licence was prolonged until 1766 by yet

another act in 1730. At this time, Britain and France became bitter rivals. Frequent skirmishes between them took place for control of colonial possessions. In 1742, fearing the monetary consequences of a war, the British government agreed to extend the deadline for the licensed exclusive trade by the company in India until 1783, in return for a further loan of £1 million. Between 1756 and 1763, the Seven Years' War diverted the state's attention towards consolidation and defence of its territorial possessions in Europe and its colonies in North America.

The war took place on Indian soil, between the company troops and the French forces. In 1757, the Law Officers of the Crown delivered the Pratt–Yorke opinion distinguishing overseas territories acquired by right of conquest from those acquired by private treaty. The opinion asserted that, while the Crown of Great Britain enjoyed sovereignty over both, only the property of the former was vested in the Crown.

With the advent of the Industrial Revolution, Britain surged ahead of its European rivals. Demand for Indian commodities was boosted by the need to sustain the troops and the economy during the war, and by the increased availability of raw materials and efficient methods of production. As home to the revolution, Britain experienced higher standards of living. Its spiralling cycle of prosperity, demand and production had a profound influence on overseas trade. The company became the single largest player in the British global market. In 1801 Henry Dundas reported to the House of Commons that

... on the 1st March, 1801, the debts of the East India Company amounted to 5,393,989*l.* their effects to 15,404,736*l.*

and that their sales had increased since February 1793, from 4,988,300*l.* to 7,602,041*l.*

Saltpetre trade

Sir John Banks, a businessman from Kent who negotiated an agreement between the king and the company, began his career in a syndicate arranging contracts for victualling the navy, an interest he kept up for most of his life.

He knew that Samuel Pepys and John Evelyn had amassed a substantial fortune from the Levant and Indian trades.

He became a director and later, as governor of the East India Company in 1672, he arranged a contract which included a loan of £20,000 and £30,000 worth of saltpetre—also known as potassium nitrate, a primary ingredient in gunpowder—for the King "at the price it shall sell by the candle"—that is by auction—where bidding could continue as long as an inch-long candle remained alight.

Outstanding debts were also agreed and the company permitted to export 250 tons of saltpetre. Again in 1673, Banks successfully negotiated another contract for 700 tons of saltpetre at £37,000 between the king and the company. So high was the demand from armed forces that the authorities sometimes turned a blind eye on the untaxed sales.

One governor of the company was even reported as saying in 1864 that he would rather have the saltpetre made than the tax on salt.

Basis for the monopoly

Colonial monopoly

The Seven Years' War (1756–1763) resulted in the defeat of the French forces, limited French imperial ambitions, and stunted the influence of the Industrial Revolution in French territories. Robert Clive, the governor-general, led the company to a victory against Joseph François Dupleix, the commander of the French forces in India, and recaptured Fort St George from the French. The company took this respite to seize Manila in 1762.

By the Treaty of Paris, France regained the five establishments captured by the British during the war (Pondichéry, Mahe, Karaikal, Yanam and Chandernagar) but was prevented from erecting fortifications and keeping troops in Bengal (art. XI). Elsewhere in India, the French were to remain a military threat, particularly during the War of American Independence, and up to the capture of Pondichéry in 1793 at the outset of the French Revolutionary Wars without any military presence. Although these small outposts remained French possessions for the next two hundred years, French ambitions on Indian territories were effectively laid to rest, thus eliminating a major source of economic competition for the company.

The East India Company had also been granted competitive advantages over colonial American tea importers to sell tea from its colonies in Asia in American colonies. This led to the Boston Tea Party of 1773 in which protesters boarded British ships and threw the tea overboard. When protesters successfully prevented the unloading of tea in three other

colonies and in Boston, Governor Thomas Hutchinson of the Province of Massachusetts Bay refused to allow the tea to be returned to Britain. This was one of the incidents which led to the American revolution and independence of the American colonies.

The Company's trade monopoly with India was abolished in the Charter Act of 1813. The monopoly with China was ended in 1833, ending the trading activities of the company and rendering its activities purely administrative.

East India Company Army and Navy

In its first century and half, the EIC used a few hundred soldiers as guards. The great expansion came after 1750, when it had 3,000 regular troops. By 1763, it had 26,000; by 1778, it had 67,000. It recruited largely Indian troops and trained them along European lines. The military arm of the East India Company quickly developed into a private corporate armed force used as an instrument of geo-political power and expansion instead of its original purpose as a guard force. Because of this, the EIC became the most powerful military force in the Indian subcontinent.

As it increased in size, the army was divided into the Presidency Armies of Bengal, Madras and Bombay, each of which recruited its own infantry, cavalry, and artillery units. The company's merchant ships, called East Indiaman were usually well armed to defend against pirates. The EIC also maintained a naval arm called the Bombay Marine; in 1830 this was renamed the Indian Navy.

Opium trade

In the 18th century, Britain had a huge trade deficit with China. Therefore, in 1773, the company created a British monopoly on opium buying in Bengal, India, by prohibiting the licensing of opium farmers and private cultivation. The monopoly system established in 1799 continued with minimal changes until 1947. As the opium trade was illegal in China, Company ships could not carry opium to China. So the opium produced in Bengal was sold in Calcutta on condition that it be sent to China.

Despite the Chinese ban on opium imports, reaffirmed in 1799 by the Jiaqing Emperor, the drug was smuggled into China from Bengal by traffickers and agency houses such as Jardine, Matheson & Co, David Sassoon & Co., and Dent & Co. in amounts averaging 900 tons a year. The proceeds of the drug-smugglers landing their cargoes at Lintin Island were paid into the company's factory at Canton and by 1825, most of the money needed to buy tea in China was raised by the illegal opium trade.

The company established a group of trading settlements centred on the Straits of Malacca called the Straits Settlements in 1826 to protect its trade route to China and to combat local piracy. The settlements were also used as penal settlements for Indian civilian and military prisoners.

In 1838 with the amount of smuggled opium entering China approaching 1,400 tons a year, the Chinese imposed a death penalty for opium smuggling and sent a Special Imperial Commissioner, Lin Zexu, to curb smuggling. This resulted in

the First Opium War (1839–42). After the war Hong Kong island was ceded to Britain under the Treaty of Nanking and the Chinese market opened to the opium traders of Britain and other nations. The Jardines and Apcar and Company dominated the trade, although P&O also tried to take a share. A Second Opium War fought by Britain and France against China lasted from 1856 until 1860 and led to the Treaty of Tientsin, which legalised the importation of opium. Legalisation stimulated domestic Chinese opium production and increased the importation of opium from Turkey and Persia. This increased competition for the Chinese market led to India's reducing its opium output and diversifying its exports.

Regulation of the company's affairs

The British government issues a series of regulations over the years. The Regulating Act of 1773 was the first but did not prove to be a success and subsequently in 1784 the British government passed Pitt's India Act, which created the India Board to regulate the company's governance of India. Following this the government intervened more frequently in Company affairs in a series of East India Company Acts.

Writers

The company employed many junior clerks, known as "writers", to record the details of accounting, managerial decisions, and activities related to the company, such as minutes of meetings, copies of Company orders and contracts, and filings of reports and copies of ship's logs. Several well-known British scholars

and literary men had Company writerships, such as Henry Thomas Colebrooke in India and Charles Lamb in England. One Indian writer of some importance in the 19th century was Ram Mohan Roy, who learned English, Sanskrit, Persian, Arabic, Greek, and Latin.

Financial troubles

The company kept good financial statistics.

Although the company was becoming increasingly bold and ambitious in putting down resisting states, it was becoming clearer that the company was incapable of governing the vast expanse of the captured territories. The Bengal famine of 1770, in which one-third of the local population died, caused distress in Britain. Military and administrative costs mounted beyond control in British-administered regions in Bengal because of the ensuing drop in labour productivity.

At the same time, there was commercial stagnation and trade depression throughout Europe. The directors of the company attempted to avert bankruptcy by appealing to Parliament for financial help. This led to the passing of the Tea Act in 1773, which gave the company greater autonomy in running its trade in the American colonies, and allowed it an exemption from tea import duties which its colonial competitors were required to pay.

When the American colonists and tea merchants were told of this Act, they boycotted the company tea. Although the price of tea had dropped because of the Act, it also validated the Townshend Acts, setting the precedent for the king to impose additional taxes in the future. The arrival of tax-exempt

Company tea, undercutting the local merchants, triggered the Boston Tea Party in the Province of Massachusetts Bay, one of the major events leading up to the American Revolution.

Indian Rebellion and disestablishment

The Indian Rebellion of 1857 (also known as the Indian Mutiny or Sepoy Mutiny) resulted in widespread devastation in a limited region of north-central India. The crisis began in the Company's army in February, April and May 1857, when scattered mutinies coalesced and to a major revolt. Entire units revolted, killing their British officers and rousing the populace. There was wide support among both Hindu and Muslim elements, ranging from peasants to princes. However the Sikh soldiers supported the British cause. Historians have identified multiple overlapping causes—some recent and some stretching back decades. In 1854 Britain went to war with Russia, but fighting bogged down in the Crimea. London sent many of its best troops to the Crimean front. The extremely bloody stalemate led to widespread rumours to the effect that the army was not nearly as strong as its reputation had claimed. It also opened the possibility of a Russian intervention in India that would overthrow the British—indeed London throughout the 19th century was seriously worried about such a threat. Company leaders had ignored long festering cultural grievances among numerous factions inside India. The Company's army was composed largely of high-caste Hindu gentry, who increasingly resented the deterioration of service conditions. They had learned how to organize and fight

but were losing their respect for their British officers. Ambitious peasants resented the rising taxes and the changes in land tenure that made it harder to become successful farmers. At the highest social level princes and their entourages were angry with the systematic takeover of lapsed princedoms where there was no direct heir. Religious anger emerged from the criminalisation of traditional practices. The Hindu suttee (burning widows alive when their husband died) was criminalised and replaced with legalised remarriage. Religious leaders were outraged at this intrusion, and stimulated the formation of Hindu language newspapers which every week attacked the Company. Indian nationalists were angry with Christian missionaries, who were trying to convert the peasants. Muslims who did convert to Christianity were now allowed to inherit from their families, despite the rules against that in Muslim sharia law. The final spark came when the Company introduced new cartridges for its rifles, which were supposedly greased with pork and cow fat. To load his rifle the soldier had to bite off the paper, thus horribly polluting himself; both Muslims and Hindus saw a plot to force a mass conversion to Christianity. Historians agree that neither side understood the other, and the Company was unaware that the crisis was building.

British leaders condemned the East India Company for permitting the events to occur. In the aftermath of the Rebellion, under the provisions of the Government of India Act 1858, the British Government nationalised the company. The British government took over its Indian possessions, its administrative powers and machinery, and its armed forces.

The Company had already divested itself of its commercial trading assets in India in favour of the UK government in 1833, with the latter assuming the debts and obligations of the Company, which were to be serviced and paid from tax revenue raised in India. In return, the shareholders voted to accept an annual dividend of 10.5%, guaranteed for forty years, likewise to be funded from India, with a final pay-off to redeem outstanding shares. The debt obligations continued beyond dissolution, and were only extinguished by the UK government during the Second World War.

The company remained in existence in vestigial form, continuing to manage the tea trade on behalf of the British Government (and the supply of Saint Helena) until the East India Stock Dividend Redemption Act 1873 came into effect, on 1 January 1874. This Act provided for the formal dissolution of the company on 1 June 1874, after a final dividend payment and the commutation or redemption of its stock. *The Times* commented on 8 April 1873:

It accomplished a work such as in the whole history of the human race no other trading Company ever attempted, and such as none, surely, is likely to attempt in the years to come.

Establishments in Britain

The company's headquarters in London, from which much of India was governed, was East India House in Leadenhall Street. After occupying premises in Philpot Lane from 1600 to 1621; in Crosby House, Bishopsgate, from 1621 to 1638; and in Leadenhall Street from 1638 to 1648, the company moved into Craven House, an Elizabethan mansion in Leadenhall Street.

The building had become known as East India House by 1661. It was completely rebuilt and enlarged in 1726–1729; and further significantly remodelled and expanded in 1796–1800. It was finally vacated in 1860 and demolished in 1861–1862. The site is now occupied by the Lloyd's building.

In 1607, the company decided to build its own ships and leased a yard on the River Thames at Deptford. By 1614, the yard having become too small, an alternative site was acquired at Blackwall: the new yard was fully operational by 1617. It was sold in 1656, although for some years East India Company ships continued to be built and repaired there under the new owners.

In 1803, an Act of Parliament, promoted by the East India Company, established the East India Dock Company, with the aim of establishing a new set of docks (the East India Docks) primarily for the use of ships trading with India. The existing Brunswick Dock, part of the Blackwall Yard site, became the Export Dock; while a new Import Dock was built to the north. In 1838 the East India Dock Company merged with the West India Dock Company. The docks were taken over by the Port of London Authority in 1909, and closed in 1967.

The East India College was founded in 1806 as a training establishment for "writers" (i.e. clerks) in the company's service. It was initially located in Hertford Castle, but moved in 1809 to purpose-built premises at Hertford Heath, Hertfordshire. In 1858 the college closed; but in 1862 the buildings reopened as a public school, now Haileybury and Imperial Service College.

The East India Company Military Seminary was founded in 1809 at Addiscombe, near Croydon, Surrey, to train young officers for service in the company's armies in India. It was based in Addiscombe Place, an early 18th-century mansion. The government took it over in 1858, and renamed it the Royal Indian Military College. In 1861 it was closed, and the site was subsequently redeveloped.

In 1818, the company entered into an agreement by which those of its servants who were certified insane in India might be cared for at Pembroke House, Hackney, London, a private lunatic asylum run by Dr George Rees until 1838, and thereafter by Dr William Williams. The arrangement outlasted the company itself, continuing until 1870, when the India Office opened its own asylum, the Royal India Asylum, at Hanwell, Middlesex.

The East India Club in London was formed in 1849 for officers of the company. The Club still exists today as a private gentlemen's club with its club house situated at 16 St James's Square, London.

Legacy and criticisms

- The East India Company was one of the most powerful and enduring organisations in history and had a long lasting impact on the Indian Subcontinent, with both positive and harmful effects. Although dissolved by the East India Stock Dividend Redemption Act 1873 following the rebellion of 1857, it stimulated the growth of the British Empire. Its professionally trained armies rose to dominate the

sub-continent and were to become the armies of British India after 1857. It played a key role in introducing English as an official language in India. This also led to Macaulayism in the Indian subcontinent.

Once the East India Company took over Bengal in the treaty of Allahabad (1765) it collected taxes which it used to further its expansion to the rest of India and did not have to rely on venture capital from London. It returned a high profit to those who risked original money for earlier ventures into Bengal.

During the first century of the East India Company's expansion in India, most people in India lived under regional kings or Nawabs. By the late 18th century many Moghuls were weak in comparison to the rapidly expanding Company as it took over cities and land, and built roads, bridges and railways. Work began in 1849 on the first railway, the Great Indian Peninsula Railway, running for 21 miles (33.8 km) between Bombay (Mumbai) and Tannah (Thane). The Company sought quick profits because the financial backers in England took high risks: their money for possible profits or losses through shipwrecks, wars or calamities.

The increasingly large territory the company was annexing and collecting taxes was also run by the local Nawabs. In essence, it was a dual administration. Between 1765 and 1772 Robert Clive gave the responsibility of tax collecting, diwani, to the Indian deputy and judicial and police responsibilities to other Indian deputies. The Company concentrated its new power of collecting revenue and left the responsibilities to the Indian agencies. The East India Company took the beginning steps of

British takeover of power in India for centuries to come. In 1772, the company made Warren Hastings, who had been in India with the Company since 1750, its first governor-general to manage and overview all of the annexed lands. The dual administration system came to an end.

Hastings learned Urdu and Persian and took great interest in preserving ancient Sanskrit manuscripts and having them translated into English. He employed many Indians as officials.

Hastings used Sanskrit texts for Hindus and Arabic texts for Muslims. Hastings also annexed lands and kingdoms and enriched himself in the process. His enemies in London used this against him to have him impeached. (See Impeachment of Warren Hastings.)

Charles Cornwallis, widely remembered as having surrendered to George Washington following the Siege of Yorktown in 1781, replaced Hastings. Cornwallis distrusted Indians and replaced Indians with Britons. He introduced a system of personal land ownership for Indians. This change caused much conflict since most illiterate people had no idea why they suddenly became land renters from land owners.

The Mughals, Marathas and other local rulers often had to choose to fight against the company and lose everything or cooperate with the company and receive a big pension but lose their Empires or Kingdoms. The British East India Company gradually took over most of India by threat, intimidation, bribery or outright war.

The East India Company was the first company to record the Chinese usage of oil of bergamot to flavor tea, which led to the development of Earl Grey tea.

The East India Company introduced a system of merit-based appointments that provided a model for the British and Indian civil service.

Widespread corruption and looting of Bengal resources and treasures during its rule resulted in poverty. A proportion of the loot of Bengal went directly into Clive's pocket. Famines, such as the Great Bengal famine of 1770 and subsequent famines during the 18th and 19th centuries, became more widespread, chiefly because of exploitative agriculture promulgated by the policies of the East India Company and the forced cultivation of opium in place of grain. When the Company first arrived, India produced over a third of the world's GDP. Critics have argued the company damaged the Indian economy through exploitive economic policies and looting.

Symbols

Flags

The English East India Company flag changed over time, with a canton based on the flag of the contemporary Kingdom, and a field of 9-to-13 alternating red and white stripes.

From 1600, the canton consisted of a St George's Cross representing the Kingdom of England. With the Acts of Union 1707, the canton was changed to the new Union Flag—

consisting of an English St George's Cross combined with a Scottish St Andrew's cross—representing the Kingdom of Great Britain. After the Acts of Union 1800 that joined Ireland with Great Britain to form the United Kingdom of Great Britain and Ireland, the canton of the East India Company flag was altered accordingly to include a Saint Patrick's Saltire.

There has been much debate about the number and order of stripes in the field of the flag. Historical documents and paintings show variations from 9-to-13 stripes, with some images showing the top stripe red and others showing it white.

At the time of the American Revolution the East India Company flag was nearly identical to the Grand Union Flag. Historian Charles Fawcett argued that the East India Company Flag inspired the Stars and Stripes of America.

Coat of arms

The East India Company's original coat of arms was granted in 1600. The blazon of the arms is as follows:

"Azure, three ships with three masts, rigged and under full sail, the sails, pennants and ensigns Argent, each charged with a cross Gules; on a chief of the second a pale quarterly Azure and Gules, on the 1st and 4th a fleur-de-lis or, on the 2nd and 3rd a leopard or, between two roses Gules seeded Or barbed Vert." The shield had as a crest: "A sphere without a frame, bounded with the Zodiac in bend Or, between two pennants flottant Argent, each charged with a cross Gules, over the sphere the words *Deus indicat*" (Latin: God Indicates). The supporters were two sea lions (lions with fishes' tails) and the

motto was *Deo ducente nil nocet* (Latin: Where God Leads, Nothing Harms).

The East India Company's later arms, granted in 1698, were: "Argent a cross Gules; in the dexter chief quarter an escutcheon of the arms of France and England quarterly, the shield ornamentally and regally crowned Or." The crest was: "A lion rampant guardant Or holding between the forepaws a regal crown proper." The supporters were: "Two lions rampant guardant Or, each supporting a banner erect Argent, charged with a cross Gules." The motto was *Auspicio regis et senatus angliæ* (Latin: Under the auspices of the King and the Senate of England).

Merchant mark

When the East India Company was chartered in 1600, it was still customary for individual merchants or members of companies such as the Company of Merchant Adventurers to have a distinguishing merchant's mark which often included the mystical "Sign of Four" and served as a trademark. The East India Company's merchant mark consisted of a "Sign of Four" atop a heart within which was a saltire between the lower arms of which were the initials "EIC". This mark was a central motif of the East India Company's coinage and forms the central emblem displayed on the Scinde Dawk postage stamps.

Ships

- Ships of the East India Company were called East Indiamen or simply "Indiamen".

During the French Revolutionary and Napoleonic Wars, the East India Company arranged for letters of marque for its vessels such as *Lord Nelson*. This was not so that they could carry cannon to fend off warships, privateers, and pirates on their voyages to India and China (that they could do without permission) but so that, should they have the opportunity to take a prize, they could do so without being guilty of piracy. Similarly, the *Earl of Mornington*, an East India Company packet ship of only six guns, also sailed under a letter of marque.

In addition, the company had its own navy, the Bombay Marine, equipped with warships such as *Grappler*. These vessels often accompanied vessels of the Royal Navy on expeditions, such as the Invasion of Java.

At the Battle of Pulo Aura, which was probably the company's most notable naval victory, Nathaniel Dance, Commodore of a convoy of Indiamen and sailing aboard the *Warley*, led several Indiamen in a skirmish with a French squadron, driving them off. Some six years earlier, on 28 January 1797, five Indiamen, *Woodford*, under Captain Charles Lennox, *Taunton-Castle*, Captain Edward Studd, *Canton*, Captain Abel Vyvyan, *Boddam*, Captain George Palmer, and *Ocean*, Captain John Christian Lochner, had encountered Admiral de Sercey and his squadron of frigates. On this occasion the Indiamen succeeded in bluffing their way to safety, and without any shots even being fired. Lastly, on 15 June 1795, *General Goddard* played a large role in the capture of seven Dutch East Indiamen off St Helena.

East Indiamen were large and strongly built and when the Royal Navy was desperate for vessels to escort merchant

convoys it bought several of them to convert to warships. *Earl of Mornington* became *HMS Drake*. Other examples include:

- *HMS Calcutta*
- *HMS Glatton*
- *HMS Hindostan*
- *HMS Hindostan*
- *HMS Malabar*
- *HMS Buffalo*

Their design as merchant vessels meant that their performance in the warship role was underwhelming and the Navy converted them to transports.

Records

Unlike all other British Government records, the records from the East India Company (and its successor the India Office) are not in The National Archives at Kew, London, but are held by the British Library in London as part of the Asia, Pacific and Africa Collections. The catalogue is searchable online in the *Access to Archives* catalogues. Many of the East India Company records are freely available online under an agreement that the Families in British India Society has with the British Library. Published catalogues exist of East India Company ships' journals and logs, 1600–1834; and of some of the company's daughter institutions, including the East India Company College, Haileybury, and Addiscombe Military Seminary.

The Asiatic Journal and Monthly Register for British India and its Dependencies, first issued in 1816, was sponsored by the

East India Company, and includes much information relating to the EIC.

Early Governors

- 1600–1601 : Sir Thomas Smythe (first Governor)
- 1601–1602 : Sir John Watts
- 1602–1603 : Sir John Harts
- 1606–1607 : Sir William Romney
- 1607–1621 : Sir Thomas Smythe
- 1621–1624 : Sir William Halliday
- 1624–1638 : Sir Maurice (Morris) Abbot
- 1638–1641 : Sir Christopher Clitherow

Chapter 14

British Rule in Burma

British rule in Burma lasted from 1885 to 1948, from the successive three Anglo-Burmese wars through the creation of *Burma* as a province of British India to the establishment of an independently administered colony, and finally independence. The region under British control was known as **British Burma**. Various portions of Burmese territories, including Arakan (Rakhine State) or Tenasserim were annexed by the British after their victory in the First Anglo-Burmese War; Lower Burma was annexed in 1852 after the Second Anglo-Burmese War. The annexed territories were designated the *minor* province (a chief commissionership) of British India in 1862.

After the Third Anglo-Burmese War in 1885, Upper Burma was annexed, and the following year, the province of *Burma* in British India was created, becoming a *major* province (a lieutenant-governorship) in 1897. This arrangement lasted until 1937, when Burma began to be administered separately by the Burma Office under the Secretary of State for India and Burma. British rule was disrupted during the Japanese occupation of much of the country during World War II. Burma achieved independence from British rule on 4 January 1948.

Burma is sometimes referred to as "the Scottish Colony" owing to the heavy role played by Scotsmen in colonising and running the country, one of the most notable being Sir James Scott.

Prior to British conquest

Because of its location, trade routes between China and India passed through the country, keeping Burma wealthy through trade, although self-sufficient agriculture was still the basis of the economy. Indian merchants travelled along the coasts and rivers (especially the Irrawaddy River) throughout the regions where the majority of Burmese lived, bringing Indian cultural influences into the country that still exist there today. As Burma had been one of the first Southeast Asian countries to adopt Buddhism on a large scale, it continued under the British as the officially patronised religion of most of the population.

Before the British conquest and colonisation, the ruling Konbaung dynasty practised a tightly centralized form of government. The king was the chief executive with the final say on all matters, but he could not make new laws and could only issue administrative edicts. The country had two codes of law, the Dhammathat and the Hluttaw, the centre of government, was divided into three branches—fiscal, executive, and judicial. In theory, the king was in charge of all of the Hluttaw, but none of his orders got put into place until the Hluttaw approved them, thus checking his power. Further dividing the country, provinces were ruled by governors, who were appointed by the Hluttaw, and villages were ruled by hereditary headmen approved by the king.

Arrival of the British

Conflict began between Burma and the British when the Konbaung dynasty decided to expand into Arakan in the state of Assam, close to British-held Chittagong in India. This led to the First Anglo-Burmese War (1824–26). The British dispatched a large seaborne expedition that took Rangoon without a fight in 1824. In Danuphyu, at the Ayeyarwaddy Delta, Burmese General Maha Bandula was killed and his armies routed. Burma was forced to cede Assam and other northern provinces. The 1826 Treaty of Yandabo formally ended the First Anglo-Burmese War, the longest and the most expensive war in the history of British India. Fifteen thousand European and Indian soldiers died, together with an unknown number of Burmese army and civilian casualties. The campaign cost the British between 5 and 13 million pounds sterling (between 18 and 48 billion in 2020 U.S. dollars) which led to an economic crisis in British India in 1833.

In 1852, the Second Anglo-Burmese War was provoked by the British, who sought the teak forests in Lower Burma as well as a port between Calcutta and Singapore. After 25 years of peace, British and Burmese fighting started afresh and continued until the British occupied all of Lower Burma. The British were victorious in this war and as a result obtained access to the teak, oil, and rubies of their newly conquered territories.

In Upper Burma, the still unoccupied part of the country, King Mindon had tried to adjust to the thrust of imperialism. He enacted administrative reforms and made Burma more receptive to foreign interests. But the British initiated the

Third Anglo-Burmese War, which lasted less than two weeks during November 1885. The British government justified their actions by claiming that the last independent king of Burma, Thibaw Min, was a tyrant and that he was conspiring to give France more influence in the country. British troops entered Mandalay on 28 November 1885. Thus, after three wars gaining various parts of the country, the British occupied all the area of present-day Myanmar, making the territory a Province of British India on 1 January 1886.

Early British rule

Burmese armed resistance continued sporadically for several years, and the British commander had to coerce the High Court of Justice to continue to function. Though war officially ended after only a couple of weeks, resistance continued in northern Burma until 1890, with the British finally resorting to systematic destruction of villages and appointment of new officials to finally halt all guerrilla activity.

Traditional Burmese society was drastically altered by the demise of the monarchy and the separation of religion and state. Inter-marriage between Europeans and Burmese gave birth to an indigenous Eurasian community known as the Anglo-Burmese who would come to dominate the colonial society, hovering above the Burmese but below the British.

After Britain took over all of Burma, they continued to send tribute to China to avoid offending them, but this unknowingly lowered the status they held in Chinese minds. It was agreed at the Burma convention in 1886 that China would recognise

Britain's occupation of Upper Burma while Britain continued the Burmese payment of tribute every ten years to Peking.

Administration

The British controlled their new province through direct rule, making many changes to the previous governmental structure. The monarchy was abolished, King Thibaw sent into exile, and religion and state separated. This was particularly harmful, because the Buddhist monks, collectively known as the Sangha, were strongly dependent on the sponsorship of the monarchy. At the same time, the monarchy was given legitimacy by the Sangha, and monks as representatives of Buddhism gave the public the opportunity to understand national politics to a greater degree.

The British also implemented a secular education system. The colonial Government of India, which was given control of the new colony, founded secular schools, teaching in both English and Burmese, while also encouraging Christian missionaries to visit and found schools. In both of these types of schools, Buddhism and traditional Burmese culture was frowned upon.

Administrative divisions

The province of Burma, after 1885 was administered as follows:

- Ministerial Burma (Burma proper)
- Tenasserim Division (Toungoo, Thaton, Amherst, Salween, Tavoy, and Mergui Districts)

- Arakan Division (Akyab, Northern Arakan or Arakan Hill Tracts, Kyaukpyu and Sandoway Districts)
- Pegu Division (Rangoon City, Hanthawaddy, Pegu, Tharrawaddy and Prome Districts)
- Irrawaddy Division (Bassein, Henzada, Thayetmyo, Maubin, Myaungmya and Pyapon Districts)
- Scheduled Areas (Frontier Areas)
- Shan States
- Pakokku Chin Hills
- Kachin tracts

The "Frontier Areas", also known as the "Excluded Areas" or the "Scheduled Areas", compose the majority of states within Burma today. They were administered separately by the British with a Burma Frontier Service and later united with Burma proper to form Myanmar's geographic composition today. The Frontier Areas were inhabited by ethnic minorities such as the Chin, the Shan, the Kachin and the Karenni.

By 1931 Burma had 9 divisions, split into a number of districts.

- Arakan Division (Akyab, Arakan Hill, Kyaukpyu and Sandoway Districts)
- Minbu Division (Magway, Minbu and Thayetmyo Districts)
- Mandalay Division (Kyaukse, Mandalay, Meiktila and Myingyan Districts)
- Tenasserim Division (Toungoo, Thaton, Amherst, Salween, Tavoy, and Mergui Districts)
- Pegu Division (Rangoon City, Hanthawaddy, Pegu, Tharrawaddy and Prome Districts)

- Irrawaddy Division (Bassein, Henzada, Maubin, Myaungmya and Pyapon Districts)
- Sagaing Division (Bhamo, Lower Chindwin, Upper Chindwin, Katha, Myitkyina, Sagaing Districts, the Hukawng Valley and The Triangle Native areas)
- Federated Shan States (Northern, Eastern, Central, Myelat, Karenni, Kengtung and Yawnghwe)
- Pakokku Hill Tracts (Chin Hills, Manipur, Lushai Hills , Pakokku District , Cachar and Jaintia)

Economy

The traditional Burmese economy was one of redistribution with the prices of the most important commodities set by the state. For the majority of the population, trade was not as important as self-sufficient agriculture, but the country's position on major trade routes from India to China meant that it did gain a significant amount of money from facilitating foreign trade. With the arrival of the British, the Burmese economy became tied to global market forces and was forced to become a part of the colonial export economy.

Burma's annexation ushered in a new period of economic growth. The economic nature of society also changed dramatically. The British began exploiting the rich soil of the land around the Irrawaddy delta and cleared away the dense mangrove forests. Rice, which was in high demand in Europe, especially after the building of the Suez Canal in 1869, was the main export. To increase the production of rice, many Burmese migrated from the northern heartland to the delta, shifting the population concentration and changing the basis of wealth and power.

To prepare the new land for cultivation, farmers borrowed money from Indian moneylenders called chettiers at high interest rates, as British banks would not grant mortgages. The Indian moneylenders offered mortgage loans but foreclosed on them quickly if the borrowers defaulted.

At the same time, thousands of Indian laborers migrated to Burma (Burmese Indians) and, because of their willingness to work for less money, quickly displaced Burmese farmers. As the *Encyclopedia Britannica* states: "Burmese villagers, unemployed and lost in a disintegrating society, sometimes took to petty theft and robbery and were soon characterized by the British as lazy and undisciplined. The level of dysfunction in Burmese society was revealed by the dramatic rise in homicides."

With this quickly growing economy came industrialisation to a certain degree, with a railway being built throughout the valley of the Irrawaddy, and hundreds of steamboats traveled along the river. All of these modes of transportation were owned by the British. Thus, although the balance of trade was in favour of British Burma, the society was changed so fundamentally that many people did not gain from the rapidly growing economy.

The civil service was largely staffed by Anglo-Burmese and Indians, and the ethnic Burmese were excluded almost entirely from military service, which was staffed primarily with Indians, Anglo-Burmese, Karens and other Burmese minority groups. A British General Hospital Burmah was set up in Rangoon in 1887. Though the country prospered, the Burmese people largely failed to reap the rewards. (See George Orwell's novel

Burmese Days for a fictional account of the British in Burma.) An account by a British official describing the conditions of the Burmese people's livelihoods in 1941 describes the Burmese hardships:

“Foreign landlordism and the operations of foreign moneylenders had led to increasing exportation of a considerable proportion of the country’s resources and to the progressive impoverishment of the agriculturist and of the country as a whole.... The peasant had grown factually poorer and unemployment had increased....The collapse of the Burmese social system led to a decay of the social conscience which, in the circumstances of poverty and unemployment caused a great increase in crime.”

Nationalist movement

By the turn of the century, a nationalist movement began to take shape in the form of the Young Men's Buddhist Association (YMBA), modelled after the YMCA, as religious associations were allowed by the colonial authorities. They were later superseded by the General Council of Burmese Associations (GCBA) which was linked with *Wunthanu athin* or National Associations that sprang up in villages throughout Burma Proper. Between 1900 and 1911 the "Irish Buddhist" U Dhammaloka publicly challenged Christianity and imperial power, leading to two trials for sedition.

A new generation of Burmese leaders arose in the early twentieth century from amongst the educated classes, some of whom were permitted to go to London to study law. They returned with the belief that the Burmese situation could be

improved through reform. Progressive constitutional reform in the early 1920s led to a legislature with limited powers, a university and more autonomy for Burma within the administration of India. Efforts were undertaken to increase the representation of Burmese in the civil service. Some people began to feel that the rate of change was not fast enough and the reforms not extensive enough.

In 1920 a student strike broke out in protest against the new University Act which the students believed would only benefit the elite and perpetuate colonial rule. 'National Schools' sprang up across the country in protest against the colonial education system, and the strike came to be commemorated as 'National Day'. There were further strikes and anti-tax protests in the later 1920s led by the *Wunthanu athins*. Prominent among the political activists were Buddhist monks (*hpongyi*), such as U Ottama and U Seinda in the Arakan who subsequently led an armed rebellion against the British and later the nationalist government after independence, and U Wisara, the first martyr of the movement to die after a protracted hunger strike in prison.

In December 1930, a local tax protest by Saya San in Tharrawaddy quickly grew into first a regional and then a national insurrection against the government. Lasting for two years, the Galon Rebellion, named after the mythical bird Garuda – enemy of the Nagas i.e. the British – emblazoned on the pennants the rebels carried, required thousands of British troops to suppress along with promises of further political reform. The eventual trial of Saya San, who was executed, allowed several future national leaders, including Dr Ba Maw and U Saw, who participated in his defense, to rise to

prominence. In May 1930, the *Dobama Asiayone* (We Burmans Association) was founded, whose members called themselves *thakin* (an ironic name as *thakin* means "master" in the Burmese language – rather like the Indian 'sahib' – proclaiming that they were the true masters of the country entitled to the term usurped by the colonial masters). The second university student strike in 1936 was triggered by the expulsion of Aung San and Ko Nu, leaders of the Rangoon University Students Union, for refusing to reveal the name of the author who had written an article in their university magazine, making a scathing attack on one of the senior university officials. It spread to Mandalay leading to the formation of the All Burma Students Union. Aung San and Nu subsequently joined the Thakin movement progressing from student to national politics.

Separation from India

The British separated Burma Province from British India in 1937 and granted the colony a new constitution calling for a fully elected assembly, with many powers given to the Burmese, but this proved to be a divisive issue as some Burmese felt that this was a ploy to exclude them from any further Indian reforms. Ba Maw served as the first prime minister of Burma, but he was forced out by U Saw in 1939, who served as prime minister from 1940 until he was arrested on 19 January 1942 by the British for communicating with the Japanese.

A wave of strikes and protests that started from the oilfields of central Burma in 1938 became a general strike with far-reaching consequences. In Rangoon student protesters, after

successfully picketing the Secretariat, the seat of the colonial government, were charged by the British mounted police wielding batons and killing Rangoon University student. In Mandalay, the police shot into a crowd of protesters led by Buddhist monks killing 17 people. The movement became known as *Htaung thoun ya byei ayeidawbon* (the '1300 Revolution' named after the Burmese calendar year), and 20 December, the day the first martyr Aung Kyaw fell, commemorated by students as 'Bo Aung Kyaw Day'.

World War II

The Empire of Japan invaded Burma in 1942; this continued through 1943 when the State of Burma was proclaimed in Rangoon. Japan never succeeded in fully conquering all of the colony, however, and insurgent activity was pervasive, though not as much of an issue as it was in other former colonies. By 1945, British-led troops, mainly from the British Indian Army, had regained control over most of the colony.

From the Japanese surrender to Aung San's assassination

The surrender of the Japanese brought a military administration to Burma. The British administration sought to try Aung San and other members of the British Indian Army for treason and collaboration with the Japanese. Lord Mountbatten realised that a trial was an impossibility considering Aung San's popular appeal. After the war ended, the British Governor, Colonel Sir Reginald Dorman-Smith,

returned. The restored government established a political programme that focused on the physical reconstruction of the country and delayed discussion of independence. The Anti-Fascist People's Freedom League (AFPFL) opposed the government leading to political instability in the country. A rift had also developed in the AFPFL between the communists and Aung San together with the socialists over strategy, which led to Than Tun being forced to resign as general secretary in July 1946 and the expulsion of the CPB from the AFPFL the following October.

Dorman-Smith was replaced by Major-General Sir Hubert Rance as the new governor, and the Rangoon police went on strike. The strike, starting in September 1946, then spread from the police to government employees and came close to becoming a general strike. Rance calmed the situation by meeting with Aung San and convincing him to join the Governor's Executive Council along with other members of the AFPFL. The new executive council, which now had increased credibility in the country, began negotiations for Burmese independence, which were concluded successfully in London as the Aung San-Attlee Agreement on 27 January 1947.

The agreement left parts of the communist and conservative branches of the AFPFL dissatisfied, sending the Red Flag Communists led by Thakin Soe underground and the conservatives into opposition. Aung San also succeeded in concluding an agreement with ethnic minorities for a unified Burma at the Panglong Conference on 12 February, celebrated since as 'Union Day'. Shortly after, rebellion broke out in the Arakan led by the veteran monk U Seinda, and it began to spread to other districts. The popularity of the AFPFL,

dominated by Aung San and the socialists, was eventually confirmed when it won an overwhelming victory in the April 1947 constituent assembly elections.

Then a momentous event stunned the nation on 19 July 1947. U Saw, a conservative pre-war Prime Minister of Burma, engineered the assassination of Aung San and several members of his cabinet including his eldest brother Ba Win, the father of today's National League for Democracy exile-government leader Dr Sein Win, while meeting in the Secretariat. Since then, 19 July has been commemorated as Martyrs' Day in Burma. Thakin Nu, the Socialist leader, was now asked to form a new cabinet, and he presided over Burmese independence instituted under the Burma Independence Act 1947 on 4 January 1948. Burma chose to become a fully independent republic, and not a British Dominion upon independence. This was in contrast to the independence of India and Pakistan which both resulted in the attainment of dominion status. This may have been on account of anti-British popular sentiment being strong in Burma at the time.

Chapter 15

Jyotirao Phule

Jyotirao Govindrao Phule (11 April 1827 – 28 November 1890) was an Indian social activist, thinker, anti-caste social reformer and writer from Maharashtra. His work extended to many fields, including eradication of untouchability and the caste system and for his efforts in educating women and exploited caste people. He and his wife, Savitribai Phule, were pioneers of women's education in India. Phule started his first school for girls in 1848 in Pune at Tatyasaheb Bhide's residence or Bhidewada. He, along with his followers, formed the Satyashodhak Samaj (Society of Truth Seekers) to attain equal rights for people from exploited castes. People from all religions and castes could become a part of this association which worked for the upliftment of the oppressed classes. Phule is regarded as an important figure in the social reform movement in Maharashtra. He was bestowed with honorific Mahātmā (Sanskrit: "great-souled", "venerable") title by Maharashtrian social activist Vithalrao Krishnaji Vandekar in 1888.

Jyotirao Phule

Phule was born on 11 April 1827 into a family that belonged to the Mali caste which is considered as shudra's in varna system of Indian castes, traditionally occupied as gardeners, vegetable vendors, and florists.

The original surname of the family was *Gorhe* and had its origins in the village of Katgun, in present-day Satara District, Maharashtra. Phule's great-grandfather worked as a *chaughula*, a lowly village servant, in Katgun but moved to Khanwadi in Pune district. He prospered there but his only son, Shetiba, who was of poor intelligence, subsequently squandered what had been gained. Shetiba moved to Poona with his family, including three boys, in search of some form of income. The boys were taken under the wing of a florist who taught them the secrets of the trade. Their proficiency in growing and arranging became well known and they adopted the name *Phule* (flower-man) in place of *Gorhe*. Their fulfillment of commissions from the Peshwa, Baji Rao II, for flower mattresses and other goods for the rituals and ceremonies of the royal court so impressed him that he granted them 35 acres (14 ha) of land on the basis of the *inam* system, whereby no tax would be payable upon it. The oldest brother machinated to take sole control of the property, leaving the younger two siblings, Jyotirao Phule's father, Govindrao, to continue farming and also flower-selling.

Govindrao married Chimnabai and had two sons, of whom Jotirao was the younger. Chimnabai died before he was aged one. The Mali community did not make room for much by education, and after attending primary school to learn the basics of reading, writing, and arithmetic, Jyotirao was withdrawn from school. He joined the menfolk of his family at work, both in the shop and the farm. However, a Christian convert from the same Mali caste as Phule recognised his intelligence and persuaded Phule's father to allow Phule to attend the local Scottish Mission High School. Phule completed his English schooling in 1847. As was customary, he was

married young, at the age of 13, to a girl of his own community, chosen by his father.

The turning point in his life was in 1848, when he attended the wedding of a Brahmin friend. Phule participated in the customary marriage procession, but was later rebuked and insulted by his friend's parents for doing that. They told him that he being from a Shudra caste should have had the sense to keep away from that ceremony. This incident profoundly affected Phule on the injustice of the caste system.

Social activism

Phule's social activism included many fields, including eradication of untouchability and the caste system, education of women and the Dalits, and welfare of downtrodden women.

Education

In 1848, aged 21, Phule visited a girls' school in Ahmadnagar, run by Christian missionaries. It was also in 1848 that he read Thomas Paine's book *Rights of Man* and developed a keen sense of social justice. He realized that exploited castes and women were at a disadvantage in Indian society, and also that education of these sections was vital to their emancipation. To this end and in the same year, Phule first taught reading and writing to his wife, Savitribai, and then the couple started the first indigenously-run school for girls in Pune. In his book *Gulamgiri*, Phule says that the first school was for Brahmin and upper caste girls, however Phule's biographer says it was for low caste girls. The conservative upper caste society of Pune didn't approve his work. But many Indians and

Europeans helped him generously. Conservatives in Pune also forced his own family and community to ostracize them. During this period, their friend Usman Sheikh and his sister Fatima Sheikh provided them with roof over their heads. They also helped to start the school in their premises. Later, the Phules started schools for children from the then untouchable castes such as Mahar and Mang. In 1852, there were three Phule schools in operation 273 girls were pursuing education in these school but by 1858 they had all closed. Eleanor Zelliott blames the closure on private European donations drying up due to the Indian Mutiny of 1857, withdrawal of government support, and Jyotirao resigning from the school management committee because of disagreement regarding the curriculum.

Women's welfare

Phule watched how untouchables were not permitted to pollute anyone with their shadows and that they had to attach a broom to their backs to wipe the path on which they had traveled. He saw young widows shaving their heads, refraining from any sort of joy in their life. He saw how untouchable women had been forced to dance naked. He made the decision to educate women by witnessing all these social evils that encouraged inequality. He began with his wife, every afternoon, Jyotirao sat with his wife Savitribai Phule and educated her when she went to the farms where he worked, to bring him his meal. He sent his wife to get trained at a school. The husband and wife set up India's first girls' school in Vishrambag Wada, Pune, in 1848.igbib

He championed widow remarriage and started a home for dominant caste pregnant widows to give birth in a safe and

secure place in 1863. His orphanage was established in an attempt to reduce the rate of infanticide.

In 1863, Pune witnessed a horrific incident. A Brahmin widow named Kashibai got pregnant and her attempts at abortion didn't succeed. She killed the baby after giving it birth and threw it in a well, but her act came to light. She had to face punishment and was sentenced to jail. This incident greatly upset Phule and hence, along with his longtime friend Sadashiv Ballal Govande and Savitribai, he started an infanticide prevention centre. Pamphlets were stuck around Pune advertising the centre in the following words: "Widows, come here and deliver your baby safely and secretly. It is up to your discretion whether you want to keep the baby in the centre or take it with you. This orphanage will take care of the children [left behind]." The Phule couple ran the infanticide prevention centre till the mid-1880s.

Phule tried to eliminate the stigma of social untouchability surrounding the exploited castes by opening his house and the use of his water-well to the members of the exploited castes.

Views on religion and caste

Phule recast Aryan invasion theory of history, proposing that the Aryan conquerors of India, whom the theory's proponents considered to be racially superior, were in fact barbaric suppressors of the indigenous people. He believed that they had instituted the caste system as a framework for subjugation and social division that ensured the pre-eminence of their Brahmin successors. He saw the subsequent Muslim conquests of the Indian subcontinent as more of the same sort of thing,

being a repressive alien regime, but took heart in the arrival of the British, whom he considered to be relatively enlightened and not supportive of the *varnashramadharma* system instigated and then perpetuated by those previous invaders. In his book, *Gulamgiri*, he thanked Christian missionaries and the British colonists for making the exploited castes realise that they are worthy of all human rights. The book, whose title transliterates as *slavery* and which concerned women, caste and reform, was dedicated to the people in the US who were working to end slavery.

Phule saw Rama, the hero of the Indian epic Ramayana, as a symbol of oppression stemming from the Aryan conquest. His critique of the caste system began with an attack on the Vedas, the most fundamental texts of Hindus. He considered them to be a form of false consciousness.

He is credited with introducing the Marathi word *dalit* (broken, crushed) as a descriptor for those people who were outside the traditional varna system. The terminology was later popularised in the 1970s by the Dalit Panthers.

At an education commission hearing in 1884, Phule called for help in providing education for exploited castes. To implement it, he advocated making primary education compulsory in villages. He also asked for special incentives to get more lower-caste people in high schools and colleges.

Satyashodhak Samaj

On 24 September 1873, Phule formed Satyashodhak Samaj to focus on rights of depressed groups such women, the Shudra, and the Dalit. Through this the samaj he opposed idolatry and

denounced the caste system. Satyashodhak Samaj campaigned for the spread of rational thinking and rejected the need for priests.

Phule established Satyashodhak Samaj with the ideals of human well-being, happiness, unity, equality, and easy religious principles and rituals. A Pune-based newspaper, *Deenbandhu*, provided the voice for the views of the Samaj.

The membership of the samaj included Muslims, Brahmins and government officials. Phule's own Mali caste provided the leading members and financial supporters for the organization.

Occupation

Apart from his role as a social activist, Phule was a businessman too. In 1882 he styled himself as a merchant, cultivator and municipal contractor. He owned 60 acres (24 ha) of farmland at Manjri, near Pune. For period of time, he worked as a contractor for the government and supplied building materials required for the construction of a dam on the Mula-Mutha river near Pune in the 1870s. He also received contracts to provide labour for the construction of the Katraj Tunnel and the Yerawda Jail near Pune. One of Phule's businesses, established in 1863, was to supply metal-casting equipment.

Phule was appointed commissioner (municipal council member) to the then Poona municipality in 1876 and served in this unelected position until 1883.

Published works

Phule's *akhandas* were organically linked to the *abhangs* of Marathi Varkari saint Tukaram. Among his notable published works are:

- *Tritiya Ratna*, 1855
- *Brahmananche Kasab*, 1869
- *Powada : Chatrapati Shivajiraje Bhosle Yancha*, [English: Life Of Shivaji, In Poetical Metre], June 1869
- *Powada: Vidyakhatyatil Brahman Pantoji*, June 1869
- *Manav Mahamand* (Muhammad) (Abhang)
- *Gulamgiri*, 1873
- *Shetkarayacha Aasud* (Cultivator's Whipcord), July 1881
- *Satsar Ank 1*, June 1885
- *Satsar Ank 2* June 1885
- *Ishara*, October 1885
- *Gramjoshya sambhandi jahir kabhar*, (1886)
- *Satyashodhak Samajokt Mangalashtakasaah Sarva Puja-vidhi*, 1887
- *Sarvajanic Satya Dharma Poostak*, April 1889
- *Sarvajanic Satya Dharmapustak*, 1891
- *Akhandadi Kavyarachana*
- *Asprushyanchi Kaifiyat*

Recognition

According to Dhananjay Keer, Phule was bestowed with the title of Mahatma on 11 May 1888 by another social reformer from Bombay, Vithalrao Krishnaji Vandekar.

An early biography of Phule was the Marathi-language *Mahatma Jotirao Phule Yanche Charitra* (P. S. Patil, Chikali: 1927). Two others are *Mahatma Phule. Caritra Va Kriya* (*Mahatma Phule. Life and Work*) (A. K. Ghorpade, Poona: 1953), which is also in Marathi, and *Mahatma Jyotibha Phule: Father of Our Social Revolution* (Dhananjay Keer, Bombay: 1974). Unpublished material relating to him is held by the Bombay State Committee on the History of the Freedom Movement.

Mahatma Phule (1954), an Indian Marathi-language biographical film about the social reformer was directed Pralhad Keshav Atre.

Phule inspired B. R. Ambedkar, the first minister of law of India and the major architect of the Indian Constitution. Ambedkar had acknowledged Phule as one of his three gurus or masters.

There are many structures and places commemorating Phule. These include:

- The full-length statue inaugurated at the premises of Vidhan Bhavan (Assembly Building of Maharashtra State)
- Mahatma Jyotiba Phule Mandai, formerly known as Crawford Market, in Mumbai

- Mahatma Phule Museum in Pune
- Mahatma Phule Krishi Vidyapeeth (Agricultural University) in Rahuri, Ahmednagar District, Maharashtra.
- Mahathma Phule Mandai, the biggest vegetable market in Pune
- Mahatma Jyotiba Phule Rohilkhand University
- Subharti College of Physiotherapy was *formerly* named after him
- G. P. Deshpande's biographical play *Satyashodhak (The Truth Seeker)* was first performed by Jan Natya Manch in 1992.

Chapter 16

Rani of Jhansi

- **Lakshmibai**, the **Rani of Jhansi** (19 November 1828 — 18 June 1858), was the Maharani consort of the Marathaprincely state of Jhansi from 1843 to 1853 as the wife of Maharaja Gangadhar Rao. She was one of the leading figures of the Indian Rebellion of 1857 and became a symbol of resistance to the British Raj for Indian nationalists. She died in the Rebellion, wounded and killed in a battle on 18 June 1858. The Rebellion was suppressed by November that year.

Early life

Rani Lakshmibai was born on 19 November 1828 in the town of Varanasi into a MarathiKarhade Brahmin family. She was named Manikarnika Tambe and was nicknamed Manu. Her father was Moropant Tambe and her mother Bhagirathi Sapre (Bhagirathi Bai). Her parents came from Maharashtra. Her mother died when she was four years old. Her father was the Commander of the war of Kalyanpranth. Her father worked for PeshwaBaji Rao II of Bithoor district. The Peshwa called her "Chhabili", which means "playful". She was educated at home, able to read and write, and was more independent in her childhood than others of her age; her studies included shooting, horsemanship, fencing and mallakhamba with her childhood friends Nana Sahib and Tatyá Tope. Rani Lakshmibai contrasted many of the patriarchal cultural expectations for women in India's society at this time.

Rani Lakshuibai was accustomed to riding on horseback accompanied by escorts between the palace and the temple, although sometimes she was carried in a palanquin. Her horses included Sarangi, Pavan and Baadal; according to historians she rode Baadal when escaping from the fort in 1858. Her palace, the Rani Mahal, has now been converted into a museum. It houses a collection of archaeological remains of the period between the 9th and 12th centuries AD.

History of Jhansi, 1842 - May 1857

Manikarnika was married to the middle-aged Maharaja of Jhansi, Gangadhar Rao Newalkar, in May 1842 and was afterwards called Lakshuibai (or Laxuibai) in honour of the Hindu goddess Lakshmi and according to the Maharashtrian tradition of women being given a new name after marriage. In September 1851, she gave birth to a boy, later named Damodar Rao, who died four months after birth. The Maharaja adopted a child called Anand Rao, the son of Gangadhar Rao's cousin, who was renamed Damodar Rao, on the day before the Maharaja died. The adoption was in the presence of the British political officer who was given a letter from the Maharaja instructing that the child be treated with respect and that the government of Jhansi should be given to his widow for her lifetime.

After the death of the Maharaja in November 1853, because Damodar Rao (born Anand Rao) was an adopted son, the British East India Company, under Governor-General Lord Dalhousie, applied the Doctrine of Lapse, rejecting Damodar Rao's claim to the throne and annexing the state to its territories. When she was informed of this she cried out "*Main*

apni Jhansi nahi doongi" (I shall not surrender my Jhansi). In March 1854, Rani Lakshmibai was given an annual pension of Rs. 60,000 and ordered to leave the palace and the fort.

According to Vishnu Bhatt Godse the Rani would exercise at weightlifting, wrestling and steeplechasing before breakfast. An intelligent and simply-dressed woman, she ruled in a business-like manner.

Indian Rebellion of 1857

Beginning of the Rebellion

On 10 May 1857 the Indian Rebellion started in Meerut. When news of the fighting reached Jhansi, the Rani asked the British political officer, Captain Alexander Skene, for permission to raise a body of armed men for her own protection; Skene agreed to this. The city was relatively calm in the midst of the regional unrest, but the Rani conducted a Haldi Kumkum ceremony with pomp in front of all the women of Jhansi to provide assurance to her subjects, in the summer of 1857 and to convince them that the British were cowards and not to be afraid of them.

Until this point, Lakshmibai was reluctant to rebel against the British. In June 1857, rebels of the 12th Bengal Native Infantry seized the Star Fort of Jhansi containing the treasure and magazine, and after persuading the British to lay down their arms by promising them no harm, broke their word and massacred 40 to 60 European officers of the garrison along with their wives and children. The Rani's involvement in this massacre is still a subject of debate. An army doctor, Thomas

Lowe, wrote after the rebellion characterising her as the "Jezebel of India ... the young rani upon whose head rested the blood of the slain".

Four days after the massacre the sepoy left Jhansi, having obtained a large sum of money from the Rani, and having threatened to blow up the palace where she lived. Following this, as the only source of authority in the city the Rani felt obliged to assume the administration and wrote to Major Erskine, commissioner of the Saugor division explaining the events which had led her to do so. On 2 July, Erskine wrote in reply, requesting her to "manage the District for the British Government" until the arrival of a British Superintendent. The Rani's forces defeated an attempt by the mutineers to assert the claim to the throne of a rival prince Sadashiv Rao (nephew of Maharaja Gangadhar Rao) who was captured and imprisoned.

There was then an invasion of Jhansi by the forces of Company allies Orchha and Datia; their intention however was to divide Jhansi between themselves. The Rani appealed to the British for aid but it was now believed by the governor-general that she was responsible for the massacre and no reply was received. She set up a foundry to cast cannon to be used on the walls of the fort and assembled forces including some from former feudatories of Jhansi and elements of the mutineers which were able to defeat the invaders in August 1857. Her intention at this time was still to hold Jhansi on behalf of the British.

Siege of Jhansi

From August 1857 to January 1858 Jhansi under the Rani's rule was at peace. The British had announced that troops would be sent there to maintain control but the fact that none arrived strengthened the position of a party of her advisers who wanted independence from British rule. When the British forces finally arrived in March they found it well-defended and the fort had heavy guns which could fire over the town and nearby countryside. According to one source Hugh Rose, commanding the British forces, demanded the surrender of the city; if this was refused it would be destroyed. The same source claims that after due deliberation the Rani issued a proclamation: "We fight for independence. In the words of Lord Krishna, we will if we are victorious, enjoy the fruits of victory, if defeated and killed on the field of battle, we shall surely earn eternal glory and salvation." Other sources, for example, have no mention of a demand for surrender. She defended Jhansi against British troops when Sir Hugh Rose besieged Jhansi on 23 March 1858.

The bombardment of Jhansi began on 24 March but was met by heavy return fire and the damaged defences were repaired. The defenders sent appeals for help to Tatya Tope; an army of more than 20,000, headed by Tatya Tope, was sent to relieve Jhansi but they failed to do so when they fought the British on 31 March. During the battle with Tatya Tope's forces part of the British forces continued the siege and by 2 April it was decided to launch an assault by a breach in the walls. Four columns assaulted the defences at different points and those attempting to scale the walls came under heavy fire. Two other columns had already entered the city and were approaching the palace

together. Determined resistance was encountered in every street and in every room of the palace. Street fighting continued into the following day and no quarter was given, even to women and children. "No maudlin clemency was to mark the fall of the city" wrote Thomas Lowe. The Rani withdrew from the palace to the fort and after taking counsel decided that since resistance in the city was useless she must leave and join either Tatya Tope or Rao Sahib (Nana Sahib's nephew).

According to tradition with Damodar Rao on her back she jumped on her horse Badal from the fort; they survived but the horse died. The Rani escaped in the night with her son, surrounded by guards. The escort included the warriors Khuda Bakhsh Basharat Ali (commandant), Gulam Gaus Khan, Dost Khan, Lala Bhau Bakshi, Moti Bai, Sunder-Mundar, Kashi Bai, Deewan Raghunath Singh and Deewan Jawahar Singh. She decamped to Kalpi with a few guards, where she joined additional rebel forces, including Tatya Tope. They occupied the town of Kalpi and prepared to defend it. On 22 May British forces attacked Kalpi; the forces were commanded by the Rani herself and were again defeated.

Flight to Gwalior

The leaders (the Rani of Jhansi, Tatya Tope, the Nawab of Banda, and Rao Sahib) fled once more. They came to Gwalior and joined the Indian forces who now held the city (Maharaja Scindia having fled to Agra from the battlefield at Morar). They moved on to Gwalior intending to occupy the strategic Gwalior Fort and the rebel forces occupied the city without opposition. The rebels proclaimed Nana Sahib as Peshwa of a revived

Maratha dominion with Rao Sahib as his governor (subedar) in Gwalior. The Rani was unsuccessful in trying to persuade the other rebel leaders to prepare to defend Gwalior against a British attack which she expected would come soon. General Rose's forces took Morar on 16 June and then made a successful attack on the city.

Death and aftermath

On 17 June in Kotah-ki-Serai near the Phool Bagh of Gwalior, a squadron of the 8th (King's Royal Irish) Hussars, under Captain Heneage, fought the large Indian force commanded by Rani Lakshmibai, who was trying to leave the area. The 8th Hussars charged into the Indian force, slaughtering 5,000 Indian soldiers, including any Indian "over the age of 16". They took two guns and continued the charge right through the Phool Bagh encampment. In this engagement, according to an eyewitness account, Rani Lakshmibai put on a sowar's uniform and attacked one of the hussars; she was unhorsed and also wounded, probably by his sabre. Shortly afterwards, as she sat bleeding by the roadside, she recognised the soldier and fired at him with a pistol, whereupon he "dispatched the young lady with his carbine". According to another tradition Rani Lakshmibai, the Queen of Jhansi, dressed as a cavalry leader, was badly wounded; not wishing the British to capture her body, she told a hermit to burn it. After her death a few local people cremated her body.

The British captured the city of Gwalior after three days. In the British report of this battle, Hugh Rose commented that Rani Lakshmibai is "personable, clever and beautiful" and she is "the most dangerous of all Indian leaders". Rose reported that

she had been buried "with great ceremony under a tamarind tree under the Rock of Gwalior, where I saw her bones and ashes".

Her tomb is in the Phool Bagh area of Gwalior. Twenty years after her death Colonel Malleson wrote in the *History of the Indian Mutiny*; vol. 3; London, 1878-

Whatever her faults in British eyes may have been, her countrymen will ever remember that she was driven by ill-treatment into rebellion, and that she lived and died for her country, We cannot forget her contribution for India.'

- — *Colonel Malleson*

Descendant

According to a memoir purporting to be by 'Damodar Rao', the young prince was among his mother's troops and household at the battle of Gwalior. Together with others who had survived the battle (some 60 retainers with 60 camels and 22 horses) he fled from the camp of Rao Sahib of Bithur and as the village people of Bundelkhand dared not aid them for fear of reprisals from the British, they were forced to live in the forest and suffer many privations. After two years there were about 12 survivors and these, together with another group of 24 they encountered, sought the city of Jhalrapatan where there were yet more refugees from Jhansi. Damodar Rao of Jhansi surrendered himself to a British official and his memoir ends in May 1860. He was then allowed a pension of Rs. 10,000, seven retainers, and was in the guardianship of Munshi Dharmanarayan. The whole memoir was published in Marathi in Kelkar, Y. N. (1959) *Itihasachyaaa Sahali* ("Voyages in

History"). It is likely that this text is a written version based on tales of the prince's life in oral circulation and that what actually happened to him remains unknown.

Cultural depictions and statues

Statues of Lakshmibai are seen in many places of India, which show her and her son tied to her back. Lakshmibai National University of Physical Education in Gwalior, Lakshmibai National College of Physical Education in Thiruvananthapuram, Maharani Laxmi Bai Medical College in Jhansi are named after her. Rani Lakshmi Bai Central Agricultural University in Jhansi was founded in 2013. The Rani Jhansi Marine National Park is located in the Andaman and Nicobar Islands in the Bay of Bengal. A women's unit of the Indian National Army was named the Rani of Jhansi Regiment. In 1957 two postage stamps were issued to commemorate the centenary of the rebellion. Indian representations in novels, poetry, and film tend towards an uncomplicated valorization of Rani Lakshmibai as an individual solely devoted to the cause of Indian independence.

The Indian Coast Guard ship ICGS Lakshmi Bai has been named after her.

Songs and poems

- A number of patriotic songs have been written about the Rani. The most famous composition about Rani Lakshmi Bai is the Hindi poem *Jhansi ki Rani* written by Subhadra Kumari Chauhan. An emotionally charged description of the life of Rani Lakshmibai, it

is often taught in schools in India. A popular stanza from it reads:

Translation: "From the bards of Bundela we have heard this story / She fought valiantly like a man, she was the queen of Jhansi."

For Marathi people there is an equally well-known ballad about the brave queen penned at the spot near Gwalior where she died in battle, by B. R. Tambe, who was a poet laureate of Maharashtra and of her clan. A couple of stanzas run like this:

Translation: "You, denizen of this land, pause here and shed a tear or two / For this is where the flame of the valorous lady of Jhansi was extinguished / ... / Astride a stalwart stallion / With a naked sword in hand / She burst open the British siege / And came to rest here, the brave lady of Jhansi!"

Novels

- *Quest for a Throne* by Emilio Salgari in 1907, a novel of the Sandokan series. The Rani of Janshi appears commanding a relief force by the end of the novel, when the protagonists are besieged in the capital of Assam.
- *Flashman in the Great Game* by George MacDonald Fraser, a historical fiction novel about the Indian Revolt describing several meetings between Flashman and the Rani.
- *La femme sacrée*, in French, by Michel de Grèce. A novel based on the Rani of Jhansi's life in which the author imagines an affair between the Rani and an

English lawyer. Pocket, 1988, ISBN 978-2-266-02361-0

- *La Reine des cipayes*, in French, by Catherine Clément, Paris: Seuil, 2012, ISBN 978-2-021-02651-1
- *Rani*, a 2007 novel in English by Jaishree Misra.
- *Nightrunners of Bengal*, a 1951 novel in English by John Masters.
- *Manu* (ISBN 072788073X) and *Queen of Glory* (ISBN 0727881213), (2011 & 2012) by Christopher Nicole, two novels about Lakshmibai from the time of her marriage until her death during the 'Indian Revolt' as seen and experienced by an English woman companion.
- *Rebel Queen: A Novel* by Michelle Moran "A Touchstone Book" New York: Simon and Schuster, March 2015 (ISBN 978-1476716367)
- *Seeta*: This mutiny novel written by Philip Meadows Taylor in 1872 is showing the admiration of Taylor for the Rani.
- *Lachmi Bai, Rani of Jhansi: The Jeanne D'Arc of India*: This novel written by Michael White in 1901 depicts the Rani in a romanticised way.
- *The Rane: A legend of the Indian Mutiny*: In this novel written by Gillean, a British military officer, in 1887 the Rani is shown as an unscrupulous and cruel woman.
- *The Queen's Desire*: This novel written by Hume Nisbet in 1893 focuses on the Rani's sexuality. However, she does not want to use her sexuality to manipulate the British, but she cannot resist a British officer and consequently falls in love with him.

Film and television

- *The Tiger and the Flame* (1953), directed and produced by Sohrab Modi.
- *Jhansi Rani* (1985), an Indian Tamil film by M. Karnan, starring Pandharibai in the titular role.
- In 1988 Doordarshan serial *Bharat Ek Khoj* produced and directed by Shyam Benegal also included a full episode on Revolt 1857. The titular role of Rani Lakshmibai was played by noted TV actress Ratna Pathak Shah
- *Jhansi Ki Rani*, a television series aired on Doordarshan starring Varsha Usgaonkar as Rani Laxmibai.
- *Jhansi Ki Rani* (2009), a television series aired on Zee TV starring Kratika Sengar as Rani Lakshmibai and Ulka Gupta as young Rani Lakshmibai
- *Jhansi Ki Rani Laxmibai* (2012), a Hindi film by Indian filmmaker Rajesh Mittal, starring Vandana Sen Kashish as the queen.
- *The Rebel*, a film by Ketan Mehta, a companion piece to his film *Mangal Pandey: The Rising*
- *The Warrior Queen of Jhansi* (2019), a British film starring Devika Bhise as Rani Lakshmibai.
- *Manikarnika: The Queen of Jhansi* (2019), a Hindi film starring Kangana Ranaut as Rani Lakshmibai.
- *Sye Raa Narasimha Reddy* (2019), a Telugu language film starring Anushka Shetty as Rani Lakshmi Bai.
- *Khoob Ladi Mardaani...Jhansi Ki Rani* (2019), a television series airing on Colors TV starring Anushka Sen as Rani Lakshmibai.

Video game

- *The Order: 1886*, a single-player third-person shooter video game features a fictional version of Rani Lakshmi Bai. In the game, she is the rebel leader fighting the United India Company plotting to rule the world with unethical force.
- *Fate/Grand Order*, a mobile turn based RPG based on the popular Fate franchise, Lakshmi Bai appears as a playable "Servant" in the "Saber" class. Her design is based on that of "Fate" Jeanne D'Arc, in reference to the 1901 novel *Lachmi Bai, Rani of Jhansi: The Jeanne D'Arc of India* by Michael White which described her as "The Jeanne D'Arc of India".

Other works

- *The Queen of Jhansi*, by Mahasweta Devi (translated by Sagaree and Mandira Sengupta). This book is a reconstruction of the life of Rani Lakshmi Bai from extensive research of both historical documents (collected mostly by G. C. Tambe, grandson of the Queen) and folk tales, poetry and oral tradition; the original in Bengali was published in 1956; the English translation by Seagull Books, Calcutta, 2000, ISBN 8170461758.
- *The Rebellious Rani*, 1966; by Sir John George Smyth, 1st Baronet.
- *The Rani of Jhansi: Gender, History, and Fable in India*, by Harleen Singh (Cambridge University Press, 2014). The book is a study of the many

representations of Rani Lakshmbai in British novels, Hindi novels, poetry, and film.

- *Good Night Stories for Rebel Girls*, a children's book which features short stories about women models to children, includes an entry on the queen.

Chapter 17

Mujahideen

Mujahideen or **mujahidin** is the plural form of **mujahid** an Arabic term that broadly refers to Islamic guerrillas who engage in *jihad* (lit. 'struggle'), the fight on behalf of Islam/Allah or the Islamic community (*ummah*). The English term *jihadists* grammatically corresponds to it.

The widespread use of the word in English began with reference to the guerrilla-type militant groups led by the Islamist Afghan fighters in the Soviet–Afghan War. The term now extends to other jihadist groups in various countries such as Myanmar (Burma), Cyprus, and the Philippines.

Early history

In its roots, the Arabic word *mujahideen* refers to any person performing *jihad*. In its post-classical meaning, *jihad* refers to an act that is spiritually comparable in reward to promoting Islam during the early 600s CE. These acts could be as simple as sharing a considerable amount of one's income with the poor.

Modern Western definition

The modern term of *mujahideen* referring to spiritual Muslim warriors originates in the 19th century, when the term became increasingly identified with the militant revivalist movement of Sayyid Aḥmad Baralawī (or Brelvi), whose self-styled *mujāhidīn*

fought both Sikh expansion and British paramountcy in India. During this period, Pashtun tribal leaders in Afghanistan fought against the British attempts to raid Pashtun territory (although initially the British derogatorily called them the *Sitana Fanatics*). These fights began in 1829 when Baralawī came back to the village of Sitana from a pilgrimage to Mecca and began preaching war against the 'infidels' in the area defining the Northwest border of British India. Although he died in battle, the sect he had created survived and the Islamic guerrillas gained more power and prominence.

The term continued to be used throughout India for Muslim resistance to colonialism and the British Raj. During the Indian Mutiny of 1857, these holy warriors were said to accept any fleeing Sepoys and recruit them into their ranks. As time went by, the sect grew ever larger until it was not only conducting bandit raids, but even controlling areas in Afghanistan.

The first known use of the word *mujahideen* in reference to what are today known as jihadists was supposedly in the late 19th century, in 1887, by Thomas Patrick Hughes (1838–1911).

In Central Asia from 1916 to the 1930s, Islamic guerrillas were opponents of Tsarism and Bolshevism and were called referred to by the Soviets as *basmachis* ('bandits'). These groups called themselves *mojaheds*, describing themselves as standing for Islam. Other proto-mujahideen include Usman dan Fodio, Jahangir Khoja, and Muhammad Ahmed Al Mahdi.

Cold War era

In the 20th century, the term *mujahideen* was used most commonly in Iran and Afghanistan.

The modern phenomenon of jihadism that presents jihad (offensive or defensive) as the *casus belli* for insurgencies, guerrilla warfare, and international terrorism, originated in the 20th century and draws on early-to-mid-20th century Islamist doctrines such as Qutbism.

The name was most closely associated, however, with the mujahideen in Afghanistan, a coalition of guerrilla groups in Afghanistan that opposed the invading Soviet forces and eventually toppled the Afghan communist government during the Afghan War (1978–92). Rival factions thereafter fell out among themselves, precipitating the rise of the Taliban and the opposing Northern Alliance. Like the term *jihad*—to which it is lexicographically connected—the name has been used rather freely, both in the press and by Islamic militants themselves, and often has been used to refer to any Muslim groups engaged in hostilities with non-Muslims or even with secularized Muslim regimes.

Afghanistan

Arguably the best-known mujahideen outside the Islamic world are the various, loosely aligned Afghan opposition groups who initially rebelled against the government of the pro-Soviet Democratic Republic of Afghanistan (DRA) during the late 1970s. At the DRA's request, the Soviet Union brought forces into the country to aid the government in 1979. The

mujahideen fought against Soviet and DRA troops during the Soviet–Afghan War (1979–1989). Afghanistan's resistance movement originated in chaos and, at first, regional warlords waged virtually all of its fighting locally. As warfare became more sophisticated, outside support and regional coordination grew. The basic units of mujahideen organization and action continued to reflect the highly decentralized nature of Afghan society and strong loci of competing mujahideen and Pashtuntribal groups, particularly in isolated areas among the mountains. Eventually, the seven main mujahideen parties allied as the political bloc called Islamic Unity of Afghanistan Mujahideen. However the parties were not under a single command and had ideological differences.

Many Muslims from other countries assisted the various mujahideen groups in Afghanistan. Some groups of these veterans became significant players in later conflicts in and around the Muslim world. Osama bin Laden, originally from a wealthy family in Saudi Arabia, was a prominent organizer and financier of an all-Arab Islamist group of foreign volunteers; his Maktab al-Khadamat funnelled money, arms, and Muslim fighters from around the Muslim world into Afghanistan, with the assistance and support of the Saudi and Pakistani governments. These foreign fighters became known as "Afghan Arabs" and their efforts were coordinated by Abdullah Yusuf Azzam.

Although the mujahideen were aided by the Pakistani, American, Chinese and Saudi governments, the mujahideen's primary source of funding was private donors and religious charities throughout the Muslim world—particularly in the Persian Gulf. Jason Burke recounts that "as little as 25 per

cent of the money for the Afghan jihad was actually supplied directly by states."

Mujahideen forces caused serious casualties to the Soviet forces, and made the war very costly for the Soviet Union. In 1989 the Soviet Union withdrew its forces from Afghanistan. In February 1989 the seven Sunni mujahideen factions formed the Afghan Interim Government (AIG) in Peshawar, led by Sibghatullah Mojaddedi, as an attempt for a united front against the DRA. The AIG became a failure, partly because it could not solve the differences between the factions; partly because of limited public support as it excluded the Iran-backed Shia mujahideen factions, and the exclusion of supporters of ex-King Mohammed Zahir Shah; and the mujahideen's failure in the Battle of Jalalabad in March 1989.

In 1992 the DRA's last president, Mohammad Najibullah, was overthrown and most mujahideen factions signed the Peshawar Accords. However, the mujahideen could not establish a functional united government, and many of the larger mujahideen groups began to fight each other over power in Kabul.

After several years of devastating fighting, in a small Pashtun village, a mullah named Mohammed Omar organized a new armed movement with the backing of Pakistan. This movement became known as the Taliban ("students" in Pashto), referring to how most Taliban had grown up in refugee camps in Pakistan during the 1980s and were taught in the Saudi-backed Wahhabi madrassas, religious schools known for teaching a fundamentalist interpretation of Islam.

Cyprus

Even before independence, the Turkish Cypriot community maintained its own paramilitary force (the Türk Mukavemet Teşkilatı, or TMT), trained and equipped by the Turkish Army. In 1967, this force was renamed the *Mücahit* ("Mujahideen"), and in 1975 the *Mücahit* was renamed the Turkish Cypriot Security Force. In 1974, Turkey led a land invasion of Northern Cyprus with the aim of protecting the Turkish minority population after a Greek-inspired coup brought a threat of union of the island with Greece. Since then there has been no major fighting on Cyprus and the nation continues to be an independent country, though strongly linked with Turkey militarily and politically.

Iran and Iraq

While more than one group in Iran has called itself mujahideen, the most famous is the People's Mujahedin of Iran (PMOI; Persian: Mojāhedīn-e Khalq), an Iraq-based Islamic Socialist (combining Islamic and Marxist ideologies) militant organization that advocates for the overthrow of the leadership of the Iranian Republic. The group has taken part in multiple well-known conflicts in the region, participating in the 1979 Iranian Revolution, the Iran–Iraq War (as allies to the Iraqis), and in the Iraqi internal conflicts.

Another mujahideen was the Mujahedin-e Islam, an Islamic party led by Ayatollah Abol-Ghasem Kashani. It formed part of the Iranian National Front during the time of Mohammed Mosaddeq's oil nationalization, but broke away from Mosaddeq over his allegedly un-Islamic policies.

Myanmar (Burma)

From 1947 to 1961, local mujahideen fought against Burmese government soldiers in an attempt to have the Mayu peninsula in northern Arakan, Burma (present-day Rakhine State, Myanmar) secede from the country, so it could be annexed by East Pakistan (present-day Bangladesh). During the late 1950s and early 1960s, the mujahideen lost most of their momentum and support, resulting in most of them surrendering to government forces.

In the 1990s, the well-armed Rohingya Solidarity Organisation was the main perpetrator of attacks on Burmese authorities positioned on the Bangladesh–Myanmar border.

Philippines

In 1969, political tensions and open hostilities developed between the Government of the Philippines and jihadist rebel groups. The Moro National Liberation Front (MNLF) was established by University of the Philippines professor Nur Misuari to condemn the killings of more than 60 Filipino Muslims and later became an aggressor against the government while the Moro Islamic Liberation Front (MILF), a splinter group from the MNLF, was established to seek an Islamic state within the Philippines and is more radical and more aggressive. The conflict is ongoing; casualty statistics vary for the conflict however the conservative estimates of the Uppsala Conflict Data Program indicate that at least 6,015 people were killed in armed conflict between the Government of Philippines and ASG, BIFM, MILF, and MNLF factions between 1989 and 2012. Abu Sayyaf is an Islamic separatist group in the southern

Philippines, formed in 1991. The group is known for its kidnappings of Western nationals and Filipinos, for which it has received several large ransom-payments. Some Abu Sayyaf members have studied or worked in Saudi Arabia and developed relations with the mujahideen members while fighting and training in the war against the Soviet invasion of Afghanistan.

1990s

The 1990s are a transitional period between the Mujahideen outfits forming part of the proxy wars between the Cold War superpowers and the emergence of contemporary jihadism in the wake of the US "War on Terror" and the "Arab Spring".

Al-Qaeda saw its formative period during this time, and jihadism formed part of the picture in regional conflicts of the 1990s, including the Yugoslav Wars, the Somali Civil War, the First Chechen War, etc.

Yugoslav Wars

During the Bosnian war 1992–1995, many foreign Muslims came to Bosnia as mujahideen. Muslims around the world who shared mujahideen beliefs and respected the author of Islamic Declaration come to the aid of fellow Muslims. Alija Izetbegovic, author of Islamic Declaration and in his younger days author of poem "To the Jihad" was particularly happy about the presence of Mujahedeens in Bosnia and gave them full support. El Mujahid members claimed that in Bosnia they only have respect for Alija Izetbegovic and the head of the Bosnian Army Third Corps, Sakib Mahmuljin. The number of

foreign Muslim volunteers in Bosnia was estimated at about 4,000 in contemporary newspaper reports. Later research estimated the number to be about 400. They came from various places such as Saudi Arabia, Pakistan, Afghanistan, Jordan, Egypt, Iraq and the Palestinian Territories; to quote the summary of the International Criminal Tribunal for the former Yugoslavia judgment:

The evidence shows that foreign volunteers arrived in central Bosnia in the second half of 1992 with the aim of helping Muslims. Mostly they came from North Africa, the Near East and the Middle East. The foreign volunteers differed considerably from the local population, not only because of their physical appearance and the language they spoke, but also because of their fighting methods. The various foreign, Muslim volunteers were primarily organized into an umbrella detachment of the 7th Muslim Brigade, which was a brigade of the Army of the Republic of Bosnia and Herzegovina, based in Zenica. This independent subdivision colloquially known as *El-Mudžahid*, was composed exclusively of foreign nationals and not Bosnians (whereas the 7th Muslim Brigade was entirely made up of native Bosnians) and consisted of somewhere between 300 and 1,500 volunteers. Enver Hadžihasanović, Lieutenant Colonel of the Bosnian Army's 3rd Corps, appointed Mahmut Karalić (Commandant), Asim Koričić (Chief of Staff) and Amir Kubura (Assistant Chief for Operational and Curricula) to lead the group.

Some of the mujahideen funnelled arms and money into the country which Bosnia direly needed due to a United Nations-sanctioned arms embargo restricting the import of weapons into all of the republics of the Socialist Federal Republic of

Yugoslavia. However, many of the mujahideen were extremely devout Muslims of the strict Salafi sect, which contrasted sharply with the relatively secular society of Bosnian Muslims. This led to friction between the mujahideen and the Bosnians.

Foreign volunteers in Bosnia have been accused of committing war crimes during the conflict. However, the ICTY has never issued indictments against mujahideen fighters. Instead, the ICTY indicted some Bosnian Army commanders on the basis of superior criminal responsibility. The ICTY acquitted Amir Kubura and Enver Hadžihasanović of the Bosnian 3rd Corps of all charges related to the incidents involving mujahideen. Furthermore, the Appeals Chamber noted that the relationship between the 3rd Corps and the El Mujahedin detachment was not one of subordination but was instead close to overt hostility since the only way to control the detachment was to attack them as if they were a distinct enemy force.

The ICTY Trial Chamber convicted Rasim Delic, the former chief of the Bosnian Army General Staff. The ICTY found that Delic had effective control over the El Mujahid Detachment. He was sentenced to three years of imprisonment for his failure to prevent or punish the cruel treatment of twelve captured Serb soldiers by the Mujahideen. Delic remained in the Detention Unit while appellate proceedings continued.

Some individuals of the Bosnian Mujahideen, such as Abdelkader Mokhtari, Fateh Kamel, and Karim Said Atmani, gained particular prominence within Bosnia as well as international attention from various foreign governments. They were all North African volunteers with well established links to

Islamic Fundamentalist groups before and after the Bosnian War.

In 2015, former Human Rights Minister and Federation BiH Vice President Mirsad Kebo talked about numerous war crimes committed against Serbs by mujahideen in Bosnia and their links with current and past Muslim officials including former and current presidents of federation and presidents of parliament based on war diaries and other documented evidence. He gave evidence to the BiH federal prosecutor.

North Caucasus

The term *mujahideen* has often been used to refer to all separatist fighters in the case of the First and Second Chechen Wars. However, in this article, mujahideen is used to refer to the foreign, non-Caucasian fighters who joined the separatists' cause for the sake of Jihad. They are often called Ansaar (helpers) in related literature dealing with this conflict to prevent confusion with the native fighters.

Foreign mujahideen have played a part in both Chechen wars. After the collapse of the Soviet Union and the subsequent Chechen declaration of independence, foreign fighters began entering the region and associating themselves with local rebels (most notably Shamil Basayev). Many of the foreign fighters were veterans of the Soviet–Afghan War. The mujahideen also made a significant financial contribution to the separatists' cause; with their access to the immense wealth of Salafist charities like al-Haramain, they soon became an invaluable source of funds for the Chechen resistance, which had few resources of its own.

Most of the mujahideen decided to remain in Chechnya after the withdrawal of Russian forces. In 1999, foreign fighters played an important role in the ill-fated Chechen incursion into Dagestan, where they suffered a decisive defeat and were forced to retreat back into Chechnya. The incursion provided the new Russian government with a pretext for intervention. Russian ground forces invaded Chechnya again in 1999.

The separatists were less successful in the Second Chechen War. Russian officials claimed that the separatists had been defeated as early as 2002. The Russians also succeeded in killing the most prominent mujahideen commanders, most notably Ibn al-Khattab and Abu al-Walid.

Although the region has since been far from stable, separatist activity has decreased, though some foreign fighters remain active in Chechnya. In the last months of 2007, the influence of foreign fighters became apparent again when Dokka Umarov proclaimed the Caucasus Emirate being fought for by the Caucasian Mujahadeen, a pan-Caucasian Islamic state of which Chechnya was to be a province. This move caused a rift in the resistance movement between those supporting the Emirate and those who were in favour of preserving the Chechen Republic of Ichkeria.

Contemporary Jihadism

Indian subcontinent

In India, an outfit calling itself the Indian Mujahideen came to light in 2008 with multiple large scale terror attacks. On 26 November 2008, a group calling itself the Deccan Mujahideen

claimed responsibility for a string of attacks across Mumbai. The *Weekly Standard* claimed, "Indian intelligence believes the Indian Mujahideen is a front group created by Lashkar-e-Taiba and the Harkat-ul-Jihad-al-Islami to confuse investigators and cover the tracks of the Students Islamic Movement of India, or SIMI, a radical Islamist movement with aim to establish Islamic rule over India. In the Indian state of Jammu and Kashmir, Kashmiri Muslim separatists opposing Indian rule are often known as *mujahideen*. The members of the Salafi movement (within Sunni Islam) in the south Indian state of Kerala is known as "Mujahids".

Many militant groups have been involved in the war in North West Pakistan, most notably the Tehrik-i-Taliban Pakistan, Al Qaeda, and ISIS Khorasan Province. These groups refer to themselves as the *mujahideen* in their war against the Pakistani military and the west. Several different militant groups have also taken root in Pakistan-controlled Kashmir. Most noticeable of these groups are Lashkar-e-Taiba (LeT), Jaish-e-Mohammed (JeM), Jammu and Kashmir Liberation Front (JKLF), Hizbul Mujahideen and Harkat-ul-Mujahideen (HuM). A 1996 report by Human Rights Watch estimated the number of active mujahideen at 3,200.

In Bangladesh, the Jamaat-ul-Mujahideen was an Islamist organisation that was officially banned by the government of Bangladesh in February 2005 after attacks on NGOs. It struck back in mid-August when it detonated 500 bombs at 300 locations throughout Bangladesh.

Iraq and Syria

Iraqi insurgency

The term *mujahideen* is sometimes applied to fighters who joined the insurgency after the 2003 invasion of Iraq. Some groups also use the word *mujahideen* in their names, like Mujahideen Shura Council and Mujahideen Army.

Following the U.S. invasion of Iraq as part of the George W. Bush administration's post 9/11 foreign policy, many foreign Mujahideen joined several Sunni militant groups resisting the U.S. occupation of Iraq. A considerable part of the insurgents did not come from Iraq but instead from many other Arab countries, notably Jordan and Saudi Arabia. Among these recruits was Abu Musab al-Zarqawi, a Jordanian national who would go on to assume the leadership of Al-Qaeda in Iraq (AQI).

Syrian civil war

Various Islamic groups, often referred to as mujahideen and jihadists, have participated in the Syrian civil war. Alawites, the sect to which Syrian President Bashar al-Assad belongs, are considered to be heretics in some Sunni Muslim circles. In this sense, radical Sunni jihadist organizations and their affiliates have been anti-Assad. Jihadist leaders and intelligence sources said foreign fighters had begun to enter Syria only in February 2012. In May 2012, Syria's U.N. envoy Bashar Ja'afari declared that dozens of foreign fighters from Libya, Tunisia, Egypt, Britain, France elsewhere had been

captured or killed, and urged Saudi Arabia, Qatar and Turkey to stop "their sponsorship of the armed rebellion". Jihadist leaders and intelligence sources said foreign fighters had begun to enter Syria only in February 2012. In June, it was reported that hundreds of foreign fighters, many linked to al-Qaeda, had gone to Syria to fight against Assad. When asked if the United States would arm the opposition, Hillary Clinton expressed doubts that such weapons would be effective in the toppling of the Syrian government and may even fall into the hands of al-Qaeda or Hamas.

American officials assumed already in 2012 that Qaidat al-Jihad (a.k.a. Al-Qaeda in Iraq) has conducted bomb attacks against Syrian government forces, Iraqi Foreign Minister Hoshyar Zebari said that al-Qaeda in Iraq members have gone to Syria, where the militants previously received support and weapons from the Syrian government in order to destabilize the US occupation of Iraq. On 23 April, one of the leaders of Fatah al-Islam, Abdel Ghani Jawhar, was killed during the Battle of Al-Qusayr, after he blew himself up while making a bomb. In July 2012, Iraq's foreign minister again warned that members of al-Qaeda in Iraq were seeking refuge in Syria and moving there to fight.

It is believed that al-Qaeda leader Ayman al-Zawahiri condemned Assad. A group thought linked to al-Qaeda and calling itself the al-Nusra Front claimed for a suicide bomb attack on 6 January 2012 in the central Damascus neighbourhood of al-Midan killed 26 people, most of whom were civilians, as well as for truck bombs that killed 55 people and injured 370.

A member of the Abdullah Azzam Brigades in Lebanon admitted that his group had sent fighters to Syria.

On 12 November 2018, the United States closed its financial system to an Iraqi named, Shibl Muhsin 'Ubayd Al-Zaydi and others over concerns that they were sending Iraqi fighters to Syria and financial support to other Hezbollah activities in the region.

Israel

The Mujahideen Shura Council in the Environs of Jerusalem (MSC) was designated as a Foreign Terrorist Organization (FTO) by the U.S. Department of State.

On 12 November 2018, the Department of State blacklisted the Al-Mujahidin Brigades (AMB) over its alleged Hezbollah associations, as well as Jawad Nasrallah, son of Lebanon's Iran-backed Hezbollah leader Sayyed Hassan Nasrallah, from using the United States financial system and further naming him a terrorist associated with evidence of his involvement in attacks against Israel in the West Bank. It had been reported in Israel that the AMB was formerly linked to the Fatah rather than the Hamas organization.

Africa

Nigeria

Boko Haram has been active in Nigeria since it was founded in 2001. It existed in other forms before 2001. Although it initially limited its operations to northeast Nigeria, it has since

expanded to other parts of Nigeria, and to Cameroon, Niger and Chad. Boko Haram seeks to implement sharia law across Nigeria.

Somalia

The currently active jihadist groups in Somalia derive from the Al-Itihaad al-Islamiya group active during the 1990s.

In July 2006, a Web-posted message purportedly written by Osama bin Laden urged Somalis to build an Islamic state in the country and warned western states that his al-Qaeda network would fight against them if they intervened there. Foreign fighters began to arrive, though there were official denials of the presence of mujahideen in the country. Even so, the threat of jihad was made openly and repeatedly in the months preceding the Battle of Baidoa. On 23 December 2006, Islamists, for the first time, called upon international fighters to join their cause. The term *mujahideen* is now openly used by the post-ICU resistance against the Ethiopians and the TFG.

Harakat al-Shabaab Mujahideen is said to have non-Somali foreigners in its ranks, particularly among its leadership. Fighters from the Persian Gulf and international jihadists were called to join the holy war against the Somali government and its Ethiopian allies. Though Somali Islamists did not use suicide bombing tactics before, the foreign elements of al-Shabaab are blamed for several suicide bombings. Egypt has a longstanding policy of securing the Nile River flow by destabilizing Ethiopia. Similarly, recent media reports said that Egyptian and Arab jihadists were the core members of Al-

Shabaab, and were training Somalis in sophisticated weaponry and suicide bombing techniques.

Chinese ban

In April 2017, the government of China prohibited parents from choosing the name *Mujahid* as the given name for a child. The list included more than two dozen names and was targeted at the 10 million Uighurs in the western region of Xinjiang.