

Medieval and early modern periods (1206–1858)

Like other settled, agrarian societies in history, those in the Indian subcontinent have been attacked by nomadic tribes throughout its long history. In evaluating the impact of Islam on the sub-continent, one must note that the northwestern sub-continent was a frequent target of tribes raiding from Central Asia. In that sense, the Muslim intrusions and later Muslim invasions were not dissimilar to those of the earlier invasions during the 1st millennium. What does however, make the Muslim intrusions and later Muslim invasions different is that unlike the preceding invaders who assimilated into the prevalent social system, the successful Muslim conquerors retained their Islamic identity and created new legal and administrative systems that challenged and usually in many cases superseded the existing systems of social conduct and ethics, even influencing the non-Muslim rivals and common masses to a large extent, though non-Muslim population was left to their own laws and customs. They also introduced new cultural codes that in some ways were very different from the existing cultural codes. This led to the rise of a new Indian culture which was mixed in nature, though different from both the ancient Indian culture and later westernized modern Indian culture. At the same time it must be noted that overwhelming majority of Muslims in India are Indian natives converted to Islam. This factor also played an important role in the synthesis of cultures.

Delhi Sultanate (1206–1526)

Early Muslim communities

Islam in India existed in communities along the Arab coastal trade routes in Sindh, Bengal, Gujarat, Kerala, and Ceylon as soon as the religion originated and had early gained widespread acceptance in the Arabian Peninsula, being brought over by merchants, Sufis and missionaries, who oftentimes settled down and intermarried with the local women, adopting local customs. The first incursion by the new Muslim successor states of the Arab World occurred around 636 CE or 643 AD, during the Rashidun Caliphate, long before any Arab army reached the frontier of India by land.

Arab Naval Expeditions

Uthman b. Abul As Al Sakifi, governor of Bahrain and Oman, sent out ships to raid Thane, near modern-day Mumbai, while his brother Hakam sailed to Broach and a third fleet sailed to Debal under his younger brother Mughira either in 636 CE or 643 AD. According to one source all three expeditions were successful, however, another source states Mughira was defeated and killed at Debal. These expeditions were sent without the Caliph Umar's consent, and he rebuked Uthman, saying that had the Arabs lost any men the Caliph would have killed an equal number of men from Uthman's tribe in retaliation. The expeditions were sent to attack pirate nests, to safeguard Arabian trade in the Arabian Sea, and not to start the conquest of India.

Rashidun Caliphate and the India Frontier

The kingdoms of Kapisa-Gandhara, Zabulistan and Sind (which then held Makran), all of which were culturally and political part of India since ancient times, were known as "The Frontier of Al Hind". The first clash between a ruler of an Indian kingdom and the Arabs took place in 643 AD, when Arab forces defeated Rutbil, King of Zabulistan in Sistan. Arabs led by Suhail b. Abdi and Hakam al Taghilbi defeated an Indian army in the Battle of Rasil in 644 AD at the Indian Ocean sea coast, then reached the Indus River. Caliph Umar ibn Al-Khattab denied them permission to cross the river or operate on Indian soil and the Arabs returned home.

Abdullah ibn Aamir led the invasion of Khurasan in 650 AD, and his general Rabi b. Ziyad Al Harithi attacked Sistan and took Zaranj and surrounding areas in 651 AD while Ahnaf ibn Qais conquered the Hephthalites of Herat in 652 AD and advanced up to Balkh by 653 AD. Arab conquests now bordered the Kingdoms of Kapisa, Zabul and Sind. The Arabs levied annual tributes on the newly captured areas, and leaving 4,000 men garrisons at Merv and Zaranj retired to Iraq instead of pushing on against the frontier of India. Caliph Uthman b. Affan sanctioned an attack against Makran in 652 AD, and sent a recon mission to Sind in 653 AD. The mission described Makran as inhospitable, and Caliph Uthman, probably assuming the country beyond was much worse, forbade any further incursions into India.

This was the beginning of a prolonged struggle between the rulers of Kabul and Zabul against successive Arab governors of Sistan, Khurasan and Makran. The Kabul Shahi kings and their Zunbil kinsmen blocked access to the Khyber Pass and Gomal Pass routes into India from 653 to 870 AD, while modern Balochistan, Pakistan, comprising the areas of Kikan or Qiqanan, Nukan, Turan, Buqan, Qufs, Mashkey and Makran, would face several Arab expeditions between 661 - 711 AD. The Arabs launched several raids against these frontier lands, but repeated rebellions in Sistan and Khurasan between 653 - 691 AD diverted much of their military resources in regaining these provinces and away from expansion into Al Hind: Muslim control of these areas ebbed and flowed repeatedly as a result until 870 AD. Arabs troops disliked being stationed in Makran, and was reluctant to campaign in Kabul and Zabulistan, the difficult terrain and underestimation of Zunbil's power, Arab strategy to extract tribute instead of systematic conquest, and the fierce resistance of Zunbil and Turki Shah stalled Arab progress repeatedly in the "Frontier Zone."

Umayyad Expansion in Al Hind

Muawiyah established Umayyad rule over the Arabs after the first First Fitna in 661 AD, and resumed expansion of the Muslim Empire. After 663/665 AD, the Arabs launched an invasion against Kapisa, Zabul and what is now Pakistani Balochistan. Abdur Rahman b. Samurra besieged Kabul in 663 AD, while Haris b Marrah advanced against Kalat after marching through Fannazabur and Quandabil and moving through

the Bolan Pass. King Chach of Sindh sent an army against the Arabs, the enemy blocked the mountain passes, Haris was killed and his army was annihilated. Al Muhallab ibn Abi Suffrah took a detachment through the Khyber pass towards Multan in Southern Punjab in modern-day Pakistan in 664 AD, then pushed south into Kikan, and may have also raided Quandabil. Turki Shah and Zunbil expelled Arabs from their respective kingdoms by 670 AD, and Zunbil began assisting in organizing resistance in Makran.

Battles in Makran and Zabulistan

Arabs launched several campaigns in eastern Balochistan between 661 - 681 AD, four Arab commanders were killed during the campaigns, but Sinan b. Salma managed to conquer parts of Makran including the Chagai area, and establish a permanent base of operations in 673 AD. Rashid b. Amr, the next governor of Makran, subdued Mashkey in 672 AD, Munzir b. Jarood Al Abadi managed to garrison Kikan and conquer Buqan by 681 AD, while Ibn Harri Al Bahili, conducted several campaigns to secure the Arab hold on Kikan, Makran and Buqan by 683 AD. Zunbil saw off Arab campaigns in 668, 672 and 673 AD by paying tribute, although Arabs occupied the areas south of Helmand in 673 AD permanently Zunbil defeated Yazid b. Salm's army in 681 AD at Junzah, and Arabs had to pay 500,000 dirhams to ransom their prisoners, but the Arabs defeated and killed Zunbil in Sistan in 685. The Arabs were defeated in Zabul in next invaded Zabul in 693 AD.

Al Hajjaj and the East

Muhammad bib Qasim's Campaigns in Sindh. A generic representation, not to exact scale.

Al-Hajjaj ibn Yusuf Al Thaqifi, who had played a crucial role during the Second Fitna for the Umayyad cause, was appointed the governor of Iraq in 694 AD, further extended to Khurasan and Sistan in 697 AD. Al-Hajjaj also sponsored Muslim expansion in Makran, Sistan, Transoxiana and Sind.

Campaigns in Makran and Zabul

Arab hold on Makran had weakened when Arab rebels seized the province, and Hajjaj had to send three governors between 694 - 707 AD before Makran was partially recovered by 694 AD. Al Hajjaj also fought Zunbil in 698 AD and 700 AD. The 20,000 strong army led by Ubaidullah ibn Abu Bakra was trapped by the armies of Zunbil and Turki Shah near Kabul, and lost 15,000 men to thirst and hunger, earning this force the epithet of the "Doomed Army". Abd al-Rahman ibn Muhammad ibn al-Ash'ath led 20,000 troops each from Kufa and Basra in a cautious but successful campaign in 700

AD, but when he wanted to stop during winter, Al-Hajjaj's insulting rebuke led to mutiny. The mutiny put down by 704 AD, and Al-Hajjaj granted a 7-year truce to Zunbil

Umayyad expansion in Sindh

Raja Dahir of Sind had refused to return Arab rebels from Sindh[38][39] and furthermore, Meds and others. Meds shipping from their bases at Kutch, Debal and Kathiawar. in one of their raids had kidnapped Muslim women travelling from Sri Lanka to Arabia, thus providing a casus belli against Sindh Raja Dahir when Raja Dahir expressed his inability to help retrieve the prisoners. After two expeditions were defeated in Sindh Al Hajjaj equipped an army built around 6,000 Syrian cavalry and detachments of mawali from Iraq, six thousand camel riders, and a baggage train of 3,000 camels under his Nephew Muhammad bin Qasim to Sind. His Artillery of five catapults were sent to Debal by sea.

Conquest of Sindh

Early Arab conquest of what is now Pakistan by Muhammad bin Qasim for Umayyad caliphate rule c. 711 CE.

Muhammad bin Qasim departed from Shiraz in 710 CE, the Army marched along the coast to Tiaz in Makran, then to the Kech valley. Muhammad re-subdue the restive towns of Fannazbur and Armabil, (Lasbela) finally completing the conquest of Makran then the army met up with the reinforcements and catapults sent by sea near Debal and took Debal through assault. From Debal the Arabs moved north along the Indus, clearing the region up to Budha, some towns like Nerun and Sadusan (Sehwan) surrendered peacefully while tribes inhabiting Sisam were defeated in battle. Muhammad bin Qasim moved back to Nerun to resupply and receive reinforcements sent by Hajjaj. The Arabs crossed the Indus further South and defeated the army of Dahir, who was killed. The Arabs then marched north along the east bank of the Indus after the siege and capture of Rawer. Brahmanabad, then Alor (Aror) and finally Multan, were captured alongside other in-between towns with only light Muslim casualties. Arabs marched up to the foothills of Kashmir along the Jhelum in 713 AD, and the stormed on Al-Kiraj (probably the Kangra valley)[49] Muhammad was deposed after the death of Caliph Walid in 715 AD. Jai Singh, son of Dahir captured Brahmanabad and Arab rule was restricted to the Western shore of Indus. Sindh was briefly lost to the caliph when the rebel Yazid b. Muhallab took over Sindh briefly in 720 AD.,

Last Umayyad campaigns in Al Hind

Junaid b. Abd Al Rahman Al Marri became the governor of Sindh in 723 AD. Secured Debal, then defeat and killed Jai Singh secured Sindh and Southern Punjab and stormed Al Kiraj (Kangra valley) in 724 AD. Junaid next attacked a number of Hindu kingdoms in what is now Rajasthan, Gujrat and Madhya Pradesh aiming at

permanent conquest, but the chronology and area of operation of the campaigns during 725 - 743 AD is difficult to follow because accurate, complete information is lacking. The Arabs moved east from Sindh in several detachments and probably from attacked from both the land and the sea, occupying Mirmad (Marumada, in Jaisalmer), Al-Mandal (perhaps Oka-Mandal in Gujarat) or Marwar, and Dahnaj, not identified, al-Baylaman (Bhilmal) and Jurz (Gurjara country—north Gujarat and southern Rajasthan). and attacking Barwas (Broach), sacking Vallabhi the temple of Somnath. Gurjara king Siluka repelled Arabs from "Stravani and Valla", probably the area North of Jaisalmer and Jodhpur, and the invasion of Malwa but were ultimately defeated by Nagabhata I in 725 AD near Ujjain. Arabs lost control over the newly conquered territories and Sind due to Arab tribal infighting and Arab soldiers deserting the newly conquered territory during in 731 AD.

Al Hakam b. Awana Al Kalbi recovered Sindh, and in c733 AD, founded the garrison city of Al Mahfuza ("The Well Guarded") similar to Kufa, Basra and Wasit, on the eastern side of a lake near Brahmanabad. Hakam next attempted to reclaim the conquests of Junaid in Al Hind. Arab records merely state that he was successful,[50] Indian records at Navasari details that Arab forces defeated "Kacchella, Saindhava, Saurashtra, Cavotaka, Maurya and Gurjara" kings . The city of Al Mansura ("The Victorious") was founded near Al Mahfuza to commemorate pacification of Sindh by Amr b. Muhammad in c738 AD. Al Hakam next invaded the Deccan in 739 AD with the intention of permanent conquest, but was decisively defeated at Navsari by the viceroy Avanijanashraya Pulakesi of the Chalukya Empire serving Vikramaditya II. Arab rule was restricted to the west of Thar desert.

Last Days of Caliphate Control

When the Abbasid Revolution overthrew the Umayyads in 750 AD after the Third Fitna, Sindh became independent and was captured by Musa b. K'ab al Tamimi in 752 AD. Zunbil had defeated the Arabs in 728 AD, and saw off two Abbasid invasions in 769 and 785 AD. Abbasids attacked Kabul several times and collected tribute between 787 Ad - 815 Ad and extracted tributeafter each campaign. Abbasid Governor of Sind, Hisham (7in office 768 - 773 AD) raided Kashmir, recaptured parts of Punjab from Karkota control, and launched naval raids against ports of Gujarat in 758 and 770 AD, which like other Abbasid Naval raids launched of 776 and 779 AD, gained no territory. Arabs occupied Sindian (Southern Kutch) in 810 AD, only to lose it in 841 AD. Civil war erupted in Sind in 842 AD, and the Habbari dynasty occupied Mansurah, and by 871, five independent principalities emerged, with the Banu Habbari clan controlling in Mansurah, Banu Munabbih occupying Multan, Banu Madan ruling in Makran, with Makshey and Turan falling to other rulers, all outside direct Caliphate control. Ismaili missionaries found a receptive audience among both the Sunni and non-Muslim populations in Multan, which became a center of the Ismaili sect of Islam. The Saffarid Dynasty of Zaranj occupied Kabul and the kingdom of Zunbil permanently in 871 AD. A

new chapter of Muslim conquests began when the Samanid Dynasty took over the Saffarid Kingdom and Sabuktigin seized Ghazni.

Later Muslim invasions

Muslim incursions resumed under later Turkic and Central Asian Mongol dynasties with more local capitals, who supplanted the Caliphate and expanded their domains both northwards and eastwards and led to the establishment of the Delhi Sultanate.

Ghaznavid Period

Early life and origin

Mahmud was born on Thursday, 10 Muharram, 361 AH/ November 2, 971 CE in the town of Ghazna in Medieval Khorasan (modern southeastern Afghanistan). His father Sabuktigin was a Turkic Mamluk who founded the Ghaznavid dynasty. His mother was the daughter of a Persian aristocrat from Zabulistan.[5]

Family

Sultan Mahmud was born on 2 November 971 CE in Ghazni to first Ghaznavid Sultan Sebuktigin, Yusuf Sebuktigin being his younger brother. He was married to a woman named Kausari Jahan and had twin sons Mohammad and Ma'sud, who succeeded him one after the other, while his grandson by Mas'ud, Maw'dud Ghaznavi was also ruler of the empire. His sister Sitri-i-Mu'alla was married to Dawood bin Ataullah Alavi also known as Ghazi Salar Sahu, whose son was Ghazi Saiyyad Salar Masud. Mahmud's companion was a Georgian slave Malik Ayaz and his love for him inspired poems and stories.

Early career

In 994, Mahmud joined his father Sabuktigin in the capture of Khorasan from the rebel Fa'iq in aid of the Samanid Emir, Nuh II. During this period, the Samanid Empire became highly unstable, with shifting internal political tides as various factions vied for control, the chief among them being Abu'l-Qasim Simjuri, Fa'iq, Abu Ali[citation needed], the General Bekhtuzin as well as the neighbouring Buyid dynasty and Kara-Khanid Khanate.

Reign

Mahmud took over his father's kingdom in 998 after defeating and capturing Ismail at the Battle of Ghazni. He then set out west from Ghazni to take the Kandahar region followed by Bost (Lashkar Gah), where he turned it into a militarised city.

Mahmud initiated the first of numerous invasion of North India. On November 28, 1001, his army fought and defeated the army of Raja Jayapala of the Kabul Shahis at the battle of Peshawar. In 1002, Mahmud invaded Sistan and dethroned Khalaf ibn Ahmad, ending the Saffarid dynasty. From there he decided to focus on Hindustan to the southeast, particularly the highly fertile lands of the Punjab region.

Mahmud's first campaign to the south was against an Ismaili state first established at Multan in 965 by a da'i from the Fatimid Caliphate in a bid to carry political favor and recognition with the Abbasid Caliphate; he also engaged with the Fatimids elsewhere. At this point, Jayapala attempted to gain revenge for an earlier military defeat at the hands of Mahmud's father, who had controlled Ghazni in the late 980s and had cost Jayapala extensive territory. His son Anandapala succeeded him and continued the struggle to avenge his father's suicide. He assembled a powerful confederacy which faced defeat as his elephant turned back from the battle in a crucial moment, turning the tide into Mahmud's favor once more at Lahore in 1008 bringing Mahmud into control of the Shahi dominions of Udbandpura.

Ghaznavid campaigns in Indian Subcontinent

Following the defeat of the Indian Confederacy, after deciding to retaliate for their combined resistance, Mahmud then set out on regular expeditions against them, leaving the conquered kingdoms in the hands of Hindu vassals annexing only the Punjab region. He also vowed to raid and loot the wealthy region of northwestern India every year.

In 1001 Mahmud of Ghazni had first invaded modern Afghanistan and Pakistan. Mahmud defeated, captured and later released the Shahi ruler Jayapala, who had moved his capital to Peshawar (modern Pakistan). Jaya Pala killed himself and was succeeded by his son Ananda Pala. In 1005 Mahmud of Ghazni invaded Bhatia (probably Bhera) and in 1006 he invaded Multan at which time Ananda Pala's army attacked him. The following year Mahmud of Ghazni attacked and crushed Sukha Pala, ruler of Bathinda (who had become ruler by rebelling against the Shahi kingdom). In 1013, during Mahmud's 8th expedition into eastern Afghanistan and Pakistan, the Shahi kingdom (which was then under Trilochana Pala, son of Ananda Pala) was overthrown.

In 1014 Mahmud led an expedition to Thanesar. The next year he unsuccessfully attacked Kashmir. In 1018, he attacked Mathura and defeated a coalition of rulers there while also killing a ruler called Chandra Pala. In 1021 Mahmud supported the Kannauj king against Chandela Ganda, who was defeated. That same year Shahi Trilochana Pala was killed at Rahib and his son Bhima Pala succeeded him. Lahore (modern Pakistan) was annexed by Mahmud. Mahmud besieged Gwalior, in 1023, where he given tribute. Mahmud attacked Somnath, in 1025, and its ruler Bhima Deva I fled. The

next year, he captured Somnath and marched to Kachch against Bhima Deva. That same year Mahmud also attacked the Jat people of Jud.

The Indian kingdoms of Nagarkot, Thanesar, Kannauj, Gwalior, and Ujjain were all conquered and left in the hands of Hindu, Jain and Buddhist kings as vassal states and he was pragmatic enough not to shirk making alliances and enlisting local peoples into his armies at all ranks. Destroying the temples and monuments, would destroy the will power of the Hindus attacking the Empire since Mahmud never kept a permanent presence in the northwestern subcontinent; Nagarkot, Thanesar, Mathura, Kannauj, Kalinjar(1023) and Somnath all submitted or were raided. Mahmud's armies stripped the temples of their wealth completely and then destroyed them at Maheshwar, Jwalamukhi, Narunkot and Dwarka. During the period of Mahmud invasion, the Sindhi Swarankar Community and other Hindus who escaped conversion fled from Sindh to escape sectarian violence.

Political challenges

The last four years of Mahmud's life were spent contending with the influx of Oghuz and Seljuk Turks from Central Asia and the Buyid dynasty. Initially the Seljuks were repulsed by Mahmud and retired to Khwarezm but Togrul and Çagrı led them to capture Merv and Nishapur (1028–1029). Later they repeatedly raided and traded territory with his successors across Khorasan and Balkh and even sacked Ghazni in 1037. In 1040 at the Battle of Dandanaqan, they decisively defeated Mahmud's son, Mas'ud I resulting in Mas'ud abandoning most of his western territories to the Seljuks.

Sultan Mahmud died on 30 April 1030. His mausoleum is located in Ghazni, Afghanistan.

Campaign timeline

As emir

- 994: Gained the title of Saif ad-Dawla and became Governor of Khorasan under service to Nuh II of the Samanid Empire in civil strife
- 995: The Samanid rebels Fa'iq (leader of a court faction that had defeated Alptigin's nomination for Emir) and Abu Ali expel Mahmud from Nishapur. Mahmud and Sabuktigin defeat Samanid rebels at Tus.

As sultan

- 997: Kara-Khanid Khanate
- 999: Khorasan, Balkh, Herat, Merv from the Samanids. A concurrent invasion from the north by the Qarakhanids under Elik Khan (Nasr Khan) ends Samanid rule.
- 1000: Sistan from Saffarid dynasty

- 1001: Gandhara: Sultan Mahmud defeats Raja Jayapala at Peshawar; Jayapala subsequently abdicates and commits suicide.
- 1002: Seistan: Imprisoned Khuluf
- 1004: Bhatia (Bhera) annexed after it fails to pay its yearly tribute. in 1004 CE
- 1005-6: Multan: Fateh Daud, the Ismaili ruler of Multan revolts and enlists the aid of Anandapala. Mahmud massacres the Ismailis of Multan in the course of his conquest. Anandapala is defeated at Peshawar and pursued to Sodra (Wazirabad).
- Ghor and Muhammad ibn Suri then captured by Mahmud, made prisoner along with his son and taken to Ghazni, where Muhammad ibn Suri died. Appoints Sewakpal to administer the region. Anandapala flees to Kashmir, fort in the hills on the western border of Kashmir.
- 1005: Defends Balkh and Khorasan against Nasr I of the Kara-Khanid Khanate and recaptures Nishapur from Isma'il Muntasir of the Samanids.
- 1005: Sewakpal rebels and is defeated.
- 1008: Mahmud defeats the Indian Confederacy (Ujjain, Gwalior, Kalinjar, Kannauj, Delhi, and Ajmer) in battle between Und and Peshawar, and captures the Shahi treasury at Kangra, Himachal Pradesh.
- Note: A historical narrative states in this battle, under the onslaught of the Gakhars, Mahmud's army was about to retreat when King Anandapala's elephant took flight and turned the tide of the battle.
- 1010: Ghor; against Amir Suri
- 1010: Multan revolts. Abul Fatah Dawood imprisoned for life at Ghazni.
- 1012-1013: Sacks Thanesar
- 1012: Invades Gharchistan and deposes its ruler Abu Nasr Muhammad.
- 1012: Demands and receives remainder of the province of Khorasan from the Abassid Caliph. Then demands Samarkand as well but is rebuffed.
- 1013: Bulnat: Defeats Trilochanpala.
- 1014: Kafiristan attacked
- 1015: Mahmud's army sacks Lahore, but his expedition to Kashmir fails, due to inclement weather.
- 1015: Khwarezm: Marries his sister to Abul Abbas Mamun of Khwarezm who dies in the same year in a rebellion. Moves to quell the rebellion and installs a new ruler and annexes a portion.
- 1017: Kannauj, Meerut, and Muhavun on the Yamuna, Mathura and various other regions along the route. While moving through Kashmir he levies troops from vassal Prince for his onward march, Kannauj and Meerut submitted without battle.
- 1018-1020: Sacks the town of Mathura.
- 1021: Raises Ayaz to kingship, awarding him the throne of Lahore
- 1021: Kalinjar attacks Kannauj: he marches to their aid and finds the last Shahi King, Trilochanpaala, encamped as well. No battle, the opponents leave their baggage trains and withdraw from the field. Also fails to take the fort of Lokote again. Takes Lahore on his return. Trilochanpala flees to Ajmer. First Muslim governors appointed east of the Indus River.

- 1023: Lahore. He forces Kalinjar and Gwalior to submit and pay tribute:[16] Trilochanpala, the grandson of Jayapala, is assassinated by his own troops. Official annexation of Punjab by Ghazni. Also fails to take the Lohara fort on the western border of Kashmir for the second time.
- 1024: Ajmer, Nehrwalla, Kathiawar: This raid was his last major campaign. The concentration of wealth at Somnath was renowned, and consequently it became an attractive target for Mahmud, as it had previously deterred most invaders. The temple and citadel were sacked, and most of its defenders massacred.
- 1024: Somnath: Mahmud sacked the temple and is reported to have personally hammered the temple's gilded Lingam to pieces and the stone fragments were carted back to Ghazni, where they were incorporated into the steps of the city's new Jama Masjid (Friday Mosque) in 1026. He placed a new king on the throne in Gujarat as a tributary. His return detoured across the Thar Desert to avoid the armies of Ajmer and other allies on his return.
- 1025: Marched against the Jats of the Jood mountains who harried his army on its return from the sack of Somnath.
- 1027: Rey, Isfahan, Hamadan from the Buyids Dynasty.
- 1028, 1029: Merv, Nishapur lost to Seljuq dynasty

Attitude towards religious freedom

Following Mahmud's recognition by the Abbasid caliphate in 999, he pledged a jihad and to raid India every year. In 1005 CE, Mahmud conducted a series of campaigns during which the Ismailis of Multan were massacred.

However, modern historians, such as Thapar, Richard M. Eaton etc have portrayed a different view of Mahmaud as far as his religious policy is concerned.

Thapar wrote:

"Of the mercenaries, not an insubstantial number were Indians and, presumably, Hindus. Indian soldiers under their commander, referred to as Suvendhary, remained loyal to Mahmud. They had their own commander, the sipasalar-i-Hinduwan, lived in their own quarter in Ghazni and continued with their religion. When the Turkish commander of the troops rebelled, the command was given to a Hindu, Tilak, and he is commended for his loyalty. Complaints are made about the severity with which Muslims and Christians were killed by Indian troops fighting for Mahmud in Seistan."

Mohammad Habib states that there was no imposition of Jizya on "non-Muslims" during the reign of Mahmud of Ghazni nor any mention of "forced conversions":

"[H]is (Mahmud's) expeditions against India were not motivated by religion but by love of plunder."

Attack on the Somnath Temple

In 1024, Mahmud raided Gujarat, plundering the Somnath temple and breaking its jyotirlinga. He took away a booty of 2 crore dinars. Historians expect the damage to the temple to have been minimal because there are records of pilgrimages to the temple in 1038, which make no mention of any damage to the temple. However, powerful legends with intricate detail had developed regarding Mahmud's raid in the Turko-Persian literature, which "electrified" the Muslim world according to scholar Meenakshi Jain.

Historiography concerning Somnath

Historians including Romila Thapar, A.K. Majumdar and Richard M. Eaton have questioned the iconoclastic historiography of this incident. Thapar quoted Majumdar(1956)

"But, as is well known, Hindu sources do not give any information regarding the raids of Sultan Mahmud, so that what follows is based solely on the testimony of Muslim authors."

Thapar also argued against the prevalent narrative :

"Yet in a curiously contradictory manner, the Turko- Persian narratives were accepted as historically valid and even their internal contradictions were not given much attention, largely because they approximated more closely to the current European sense of history than did the other sources."

Legacy

Mahmud of Ghazni, under his reign the region broke away from the Samanid sphere of influence. While he acknowledged the Abbasids as caliph as a matter of form, he was also granted the title Sultan as recognition of his independence.

By the end of his reign, the Ghaznavid Empire extended from Ray in the west to Samarkand in the north-east, and from the Caspian Sea to the Yamuna. Although his raids carried his forces across the South Asia, only a portion of Punjab and Sindh in modern-day Pakistan, came under his semi-permanent rule; Kashmir, the Doab, Rajasthan and Gujarat remained under the control of the local Hindu dynasties.

The booty brought back to Ghazni was enormous, and contemporary historians (e.g. Abolfazl Beyhaghi, Ferdowsi) give descriptions of the magnificence of the capital, as well as of the conqueror's munificent support of literature. He transformed Ghazni, the first centre of Persian literature,[29] into one of the leading cities of Central Asia, patronizing scholars, establishing colleges, laying out gardens, and building mosques,

palaces, and caravansaries. Mahmud brought whole libraries from Rayy and Isfahan to Ghazni. He even demanded that the Khwarizmshah court send its men of learning to Ghazni.

Mahmud patronized the notable poet Ferdowsi, who after laboring 27 years, went to Ghazni and presented the Shahnameh to him. There are various stories in medieval texts describing the lack of interest shown by Mahmud in Ferdowsi and his life's work. According to historians, Mahmud had promised Ferdowsi a dinar for every distich written in the Shahnameh (60,000 dinars), but later retracted and presented him with dirhams (20,000 dirhams), the equivalent at that time of only 200 dinars. His expedition across the Gangetic plains in 1017, inspired Al-Biruni to compose his Tarikh Al-Hind in order to understand the Indians and their beliefs. During Mahmud's rule, universities were founded to study various subjects such as mathematics, religion, the humanities, and medicine.

On 30 April 1030, Sultan Mahmud died in Ghazni, at the age of 59. Sultan Mahmud had contracted malaria during his last invasion. The medical complication from malaria had caused lethal tuberculosis.

The Ghaznavid Empire was ruled by his successors for 157 years. The expanding Seljuk empire absorbed most of the Ghaznavid west. The Ghorids captured Ghazni in 1150 A.D., and Mu'izz al-Din (also known as Muhammad of Ghor) captured the last Ghaznavid stronghold at Lahore in 1187.

Modern view of Mahmud

The military of Pakistan has named its short-range ballistic missile in the honour of Mahmud of Ghazni, the Ghaznavi Missile. In addition to this, the Pakistan Military Academy, where cadets are trained for becoming Officers of the Pakistan Army also gives tribute the Mahmud of Ghazni by naming one of its twelve companies; Ghaznavi Company.

Under Sabuktigin, Ghazni found itself in conflict with the Shahi Raja Jayapala. When Sabuktigin died and his son Mahmud ascended the throne in 998, Ghazni was engaged in the North with the Qarakhanids when the Shahi Raja renewed hostilities.

In the early 11th century, Mahmud of Ghazni launched seventeen expeditions into South Asia. In 1001, Sultan Mahmud of Ghazni defeated Raja Jayapala of the Hindu Shahi Dynasty of Gandhara (in modern Afghanistan), the Battle of Peshawar and marched further into Peshawar (in modern Pakistan) and, in 1005, made it the center for his forces.

The Ghaznavid conquests were initially directed against the Ismaili Fatimids of Multan, who were engaged in an ongoing struggle with the Abbasid Caliphate in

conjunction with their compatriots of the Fatimid Caliphate in North Africa and the Middle East; Mahmud apparently hoped to curry the favor of the Abbasids in this fashion. However, once this aim was accomplished, he moved onto the richness of the loot of wealthy temples and monasteries. By 1027, Mahmud had captured parts of North India and obtained formal recognition of Ghazni's sovereignty from the Abbasid Caliph, al-Qadir Billah.

Ghaznavid rule in Northwestern India (modern Afghanistan and Pakistan) lasted over 175 years, from 1010 to 1187. It was during this period that Lahore assumed considerable importance apart from being the second capital, and later the only capital, of the Ghaznavid Empire.

At the end of his reign, Mahmud's empire extended from Kurdistan in the west to Samarkand in the Northeast, and from the Caspian Sea to the Punjab. Although his raids carried his forces across Northern and Western India, only Punjab came under his permanent rule; Kashmir, the Doab, Rajasthan, and Gujarat remained under the control of the local Indian dynasties. In 1030, Mahmud fell gravely ill and died at age 59. As with the invaders of three centuries ago, Mahmud's armies looted temples in Varanasi, Mathura, Ujjain, Maheshwar, Jwalamukhi, Somnath and Dwarka.

Mu'izz al-Din

Mu'izz al-Din better known as Shahāb-ud-Din Muhammad Ghori was a conqueror from the region of Ghor in Afghanistan. Before 1160, the Ghaznavid Empire covered an area running from central Afghanistan east to the Punjab, with capitals at Ghazni on the banks of Ghazni river in present-day Afghanistan, and at Lahore in present-day Pakistan. In 1160, the Ghorids conquered Ghazni from the Ghaznavids, and in 1173 Muhammad Bin Sām was made governor of Ghazni. He raided eastwards into the remaining Ghaznavid territory, and invaded Gujarat in the 1180s but was defeated by the Indian queen Naikidevi of Gujarat.[66][67] In 1186 and 1187 he conquered Lahore in alliance with a local Hindu ruler, ending the Ghaznavid empire and bringing the last of Ghaznavid territory under his control, and seemed to be the first Muslim ruler seriously interested in expanding his domain in the sub-continent, and like his predecessor Mahmud initially started off against the Ismaili kingdom of Multan that had regained independence during the Nizari conflicts, and then onto booty and power.

In 1191, he invaded the territory of Prithviraj III of Ajmer, who ruled much of present-day Rajasthan and Punjab, but was defeated at the First battle of Tarain.[68] The following year, Mu'izz al-Din assembled 120,000 horsemen and once again invaded India. Mu'izz al-Din's army met Prithviraj's army again at Tarain, and this time Mu'izz al-Din won; Govindraj was slain, Prithviraj executed[69] and Mu'izz al-Din advanced onto Delhi. Within a year, Mu'izz al-Din controlled Northern Rajasthan and Northern Ganges-Yamuna Doab. After these victories in India, and Mu'izz al-Din's establishment of a capital in Delhi, Multan was also incorporated into his empire. Mu'izz al-Din then returned east to Ghazni to deal with the threat on his eastern frontiers from the Turks

and Mongols, while his armies continued to advance through Northern India, raiding as far east as Bengal.

Mu'izz al-Din returned to Lahore after 1200. In 1206, Mu'izz al-Din had to travel to Lahore to crush a revolt. On his way back to Ghazni, his caravan rested at Damik near Sohawa (which is near the city of Jhelum in the Punjab province of modern-day Pakistan). He was assassinated on 15 March 1206, while offering his evening prayers. The identity of Ghori's assassins is disputed, with some claiming that he was assassinated by local Hindu Gakhars and others claiming he was assassinated by Hindu Khokhars, both being different tribes.

The Khokhars were killed in large numbers, and the province was pacified. After settling the affairs in the Punjab, Mu'izz al-Din marched back to Ghazni. While camping at Dhamayak in 1206 AD in the Jhelum district, the sultan was murdered by the Khokhars.

Hasan Nizami and Ferishta record the killing of Mu'izz al-Din at the hands of the Gakhars. However, Ferishta may have confused the Ghakars with the Khokhars. Other historians have also blamed Shahabuddin Ghori's assassination to a band of Hindu Khokhars.

Some also claim that Mu'izz al-Din was assassinated by the Hashshashin, a radical Ismaili Muslim sect.

According to his wishes, Mu'izz al-Din was buried where he fell, in Damik. Upon his death his most capable general, Qutb-ud-din Aybak, took control of Mu'izz al-Din's Indian conquests and declared himself the first Sultan of Delhi.

Early life

Mu'izz was born in 1149 in the Ghor region of what is now present day Afghanistan. The exact date of his birth is unknown. His father, Baha al-Din Sam I, was the local ruler of the Ghor region at the time. Mu'izz also had an elder brother named Ghiyath al-Din Muhammad. During their early life, Mu'izz and Ghiyath were imprisoned by their uncle Ala al-Din Husayn, but were later released by the latter's son Sayf al-Din Muhammad. When Sayf died in 1163, the Ghurid nobles supported Ghiyath, and helped him ascend the throne. Ghiyath shortly gave Mu'izz control over Istiyan and Kajuran. However, the throne was challenged by several Ghurid chiefs; Mu'izz aided Ghiyath in defeating and killing a rival Ghurid chief named Abu'l Abbas.

Early campaigns

Ghiyath was then challenged by his uncle Fakhr al-Din Masud, who claimed the throne for himself, and had allied with Tadj al-Din Yildiz, the Seljuq governor of Herat, and Balkh. However, the coalition was defeated by Ghiyath and Mu'izz at Ragh-i Zar. The brothers managed to kill the Seljuq governor during the battle, and then conquered

Zamindawar, Badghis, Gharchistan, and Guzgan. Ghiyath, however, spared Fakhr al-Din and restored him as the ruler of Bamiyan. Mu'izz, after returning from an expedition from Sistan, was shortly awarded with Kandahar by his brother. In 1173, the two brothers invaded Ghazni, and defeated the Oghuz Turks who had captured the city from the Ghaznavids. Mu'izz was then appointed as the ruler of Ghazni.

In 1175, the two brothers conquered Herat from its Seljuq governor, Baha al-Din Toghril, and also managed to conquer Pushang. The ruler of Sistan, Taj al-Din Harb ibn Muhammad, shortly acknowledged the sovereignty of the Ghurids, and so did the Oghuz Turks dominating Kirman.

During the same period, the Khwarazmian Sultan Shah, who was expelled from Khwarezm by his brother Tekish, took refuge in Ghor and requested military aid from Ghiyath. Ghiyath, however, did not help the latter. Sultan Shah managed to get help from the Kara-Khitans, and began plundering the northern Ghurid domains.

Invasion of India

After having helped his brother in expanding the western frontiers of the Ghurid Empire, he began to focus on India. He shortly invaded India, first capturing Multan from a fellow the Qarmatians in 1175–76. He then shortly captured Uch. Three years later he invaded Gujarat and was roundly defeated by the Hindu Queen Naikidevi. However, Mu'izz was able to take Peshawar and Sialkot. In 1186, Mu'izz, along with Ghiyath, ended the Ghaznavid dynasty after having captured Lahore and executed the Ghaznavid ruler Khusrau-Malik.

Invasion of Gujarat and the neighboring regions

Mu'izz's campaign against the Ismaili rulers of Multan in 1175 had ended in victory. He turned south, and led his army from Multan to Uch and then across the desert towards the Gujarat capital of Anhilwara (modern Patan). In 1178, Mu'izz suffered a defeat at the battle of Kayadara (Gujarat), during his first campaign against an Indian ruler in India.

Gujarat was ruled by the young Indian ruler Bhimdev Solanki II (ruled 1178–1241), although the age of the Raja meant that the army was commanded by his mother Naikidevi. Mu'izz's army had suffered greatly during the march across the desert, and Naikidevi inflicted a major defeat on him at the village of Kayadara (near to Mount Abu, about forty miles to the north-east of Anhilwara). The invading army suffered heavy casualties during the battle, and also in the retreat back across the desert to Multan.

Mu'izz shortly returned to Ghor, and along with the rulers of Bamiyan and Sistan, aided his brother Ghiyath in defeating the forces of Sultan Shah at Merv in 1190. He also annexed most of the latter's territories in Khorasan.

First Battle of Tarain

In 1191, Mu'izz proceeded towards Hindustan through the Khyber Pass in modern day Pakistan and was successful in reaching Punjab. Mu'izz captured a fortress, Bathinda in present-day Punjab state on the northwestern frontier of Prithvirāj Chauhān's kingdom. After appointing a Qazi Zia-ud-Din as governor of the fortress, he received the news that Prithviraj's army, led by his vassal prince Govind Tai were on their way to besiege the fortress. The two armies eventually met near the town of Tarain, 14 miles from Thanesar in present-day Haryana. The battle was marked by the initial attack of mounted Mamluk archers in which Prithviraj responds by counter-attacking from three sides and dominates the battle. Mu'izz mortally wounded Govind Tai in personal combat and himself was wounded, whereupon his army retreated.

Second Battle of Tarain

On his return to Ghazni, Mu'izz made preparations to avenge the defeat. According to Firishta, the Rajput army consisted of 3,000 elephants, 300,000 cavalry and infantry, most likely a gross exaggeration. Minhaj-i-Siraj, stated Mu'izz brought 120,000 fully armored men to the battle in 1192.

Prithviraj had called his banners but hoped to buy time as his banners (other Rajputs under him or his allies) had not arrived. Before the next day, Mu'izz attacked the Rajput army before dawn. Rajputs had a tradition of fighting from sunrise to sunset. Although they were able to quickly form formations, they suffered losses due to surprise attack before sunrise. Rajput army was eventually defeated and Prithviraj was taken prisoner and subsequently executed.

When he reached Lahore, he sent his envoy to Prithviraj to demand his submission, but the Chauhan ruler refused to comply. Prithviraj saw through Mu'izz al-Din's stratagem and issued a fervent appeal to his fellow Rajput chiefs to come to his aid against the Muslim invader.

Size of the forces and generals

According to Firishta, the Rajput army consisted of 3,000 elephants, 300,000 cavalry and infantry, most likely a gross exaggeration. Minhaj-i-Siraj, stated Mu'izz al-Din brought 120,000 fully armored men to battle.

Battle

Prithviraj had called his banners and hoped to buy time as his banners (other Rajputs under him or his allies) had not arrived. Mu'izz al-Din received news of this and sent a letter to Prithviraj asking for a truce. Mu'izz al-Din attacked the Rajput army before dawn. Forming his army into five units, Mu'izz al-Din sent four units to attack the Rajput flanks and rear. His flanking attacks failed and the fighting continued. In hopes of causing a break in the Rajput lines, Mu'izz al-Din ordered his fifth unit to feign retreat. The Rajput's charged the fleeing unit and Prithviraj's army lost its cohesion. Ghoris

12,000 fresh cavalry attacked and with continued flanking assaults, the Rajput army was eventually defeated, Prithviraj was taken prisoner and subsequently executed.

Further campaigns

When the state of Ajmer failed to fulfill the tribute demands as per the custom after a defeat, Qutbu I-Din Aibak, in 1193 took over Ajmer and soon established Ghurid control in northern and central India. Hindu kingdoms like Saraswati, Samana, Kohram and Hansi were captured without any difficulty. Finally his forces advanced on Delhi, capturing it soon after the Battle of Chandwar, defeating Raja Jaichand of Kannauj. Within a year, Mu'izz controlled northern Rajasthan and the northern part of the Ganges-Yamuna Doab. The Kingdom of Ajmer was then given over to Golā, on condition that he send regular tributes to the Ghurids.

Mu'izz returned west to Ghazni to deal with the threat to his western frontiers from the unrest in Iran, but he appointed Aibak as his regional governor for northern India. His armies, mostly under Turkic generals, continued to advance through northern India, raiding as far east as Bengal. followed by his conquest of Delhi. An army led by Qutbu I-Din Aibak, Mu'izz's deputy in India, invaded in ca. 1195–97 and plundered Anahilapataka.

War with the Khwarezmians and supreme leader of the Ghurids

In 1200, Tekish died, and was succeeded by Muhammad Khan (who took the honorific name 'Ala' al-Din). Among the first to hear of this were Ghiyath and Mu'izz al-Din. Within weeks the two brothers had moved their armies westwards into Khorasan. Once they had captured Nishapur, Mu'izz al-Din was sent on an expedition towards Ray, but he let his troops get out of control and got little further than Gurgan, earning criticism from Ghiyath which led to the only reported quarrel between the brothers.

Ghiyath died at Herat in 1202 after months of illness. Mu'izz, who had quickly returned to Ghor from India, obtained the support of Ghurid nobles, and was crowned as Sultan of the Ghurid Empire at Firuzkuh. Just after his ascension, Muhammad II invaded his domains, and besieged Herat. Mu'izz managed to repel him from Herat and then pursued him to Khwarezm, besieging Gurganj, their capital. Muhammad desperately requested aid from the Kara-Khitans, who sent an army to aid Muhammad. Mu'izz, because of the pressure from the Kara-Khitans, was forced to relieve the siege and retreat. However, on his way to his domains in Ghur, he was defeated at Andkhud in 1204. Mu'izz, however managed to reach Ghur, and prepared a counter-attack against the Khwarezmians and Kara-Khitans. A revolt shortly broke out in Punjab and the surrounding regions, which forced Mu'izz to make order in the region before mounting a counter-attack against his enemies.

Final days and death

In 1206, Mu'izz, having settled the affairs in India, left all the affairs in India in hands of his slave Qutbu I-Din Aibak.

On his way back to Ghazni, his caravan rested at Dhamiak near Sohawa (which is near the city of Jhelum in the Punjab province of modern-day Pakistan). He was assassinated on March 15, 1206, while offering his evening prayers. The identity of Mu'izz's assassins is disputed, with some claiming that he was assassinated by local Gakhars and others claiming he was assassinated by Khokhars or even Ismailis.

Hasan Nizami and Ferishta record the killing of Mu'izz at the hands of the Gakhars. However, Ferishta may have confused the Ghakars with the Khokhars.

All the historians before the time of Ferishta agree that the Khokhars, not the Gakhars, killed Mu'izz.

Some also claim that Mu'izz was assassinated by a radical Ismaili Muslim sect.

In Indian folklore, the death of Mu'izz was caused by Prithviraj Chauhan but this is not borne out by historical documents and Prithviraj died much earlier before the death of Mu'izz.

Succession

Mu'izz had no offspring, but he treated his Turkic slaves as his sons, who were trained both as soldiers and administrators and provided with the best possible education. Many of his competent and loyal slaves rose to positions of importance in Mu'izz's army and government.

When a courtier lamented that the Sultan had no male heirs, Mu'izz retorted:

"Other monarchs may have one son, or two sons; I have thousands of sons, my Turkish slaves who will be the heirs of my dominions, and who, after me, will take care to preserve my name in the Khuṭbah (Friday sermon) throughout these territories."

Mu'izz's prediction proved true. After his assassination, his Empire was divided amongst his slaves. Most notably:

- Qutbu I-Din Aibak became ruler of Delhi in 1206, establishing the Sultanate of Delhi, which marked the start of the Slave dynasty.
- Nasir-ud-Din Qabacha became ruler of Multan in 1210.
- Tajuddin Yildoz became ruler of Ghazni.
- Ikhtiyar Uddin Muhammad bin Bakhtiyar Khilji became ruler in parts of Bengal.

The Delhi Sultanate

Background

By 962 AD, Hindu and Buddhist kingdoms in South Asia were under a wave of raids from Muslim armies from Central Asia and Persia. Among them was Mahmud of Ghazni, who raided and plundered kingdoms in north India from east of the Indus river to west of Yamuna river seventeen times between 997 and 1030. Mahmud of Ghazni raided the treasuries but retracted each time, only extending Islamic rule into western Punjab.

The wave of raids on north Indian and western Indian kingdoms by Muslim warlords continued after Mahmud of Ghazni, plundering and looting these kingdoms. The raids did not establish or extend permanent boundaries of their Islamic kingdoms. The Ghurid Sultan Mu'izz al-Din Muhammad began a systematic war of expansion into north India in 1173. He sought to carve out a principality for himself by expanding the Islamic world, a tradition common among orthodox (Sunni) and heterodox (Shia) warlords in West and Central Asia from the 9th century onwards. Mu'izz sought a Sunni Islamic kingdom of his own extending east of the Indus river, and he thus laid the foundation for the Muslim kingdom called the Delhi Sultanate. Some historians chronicle the Delhi Sultanate from 1192 due to the presence and geographical claims of Mu'izz al-Din in South Asia by that time.

Mu'izz al-Din was assassinated in 1206, by Ismā'īlī Shia Muslims in some accounts or by Hindu Khokhars in others. After the assassination, one of Mu'izz slaves, the Turkic Qutbu l-Din Aibak, assumed power, becoming the first Sultan of Delhi.

Dynasties

Mamluk

History

The Mamluk, literally meaning owned, was a soldier of slave origin who had converted to Islam. The phenomenon started in the 9th century and gradually the Mamluks became a powerful military caste in various Muslim societies. Mamluks held political and military power most notably in Egypt, but also in the Levant, Iraq, and India. In 1206, Muhammad of Ghor was assassinated. Since he had no children, his empire split into minor sultanates led by his former mamluk generals. Taj-ud-Din Yildoz became the ruler of Ghazni. Mohammad Bin Bakhtiyar Khilji got Bengal. Nasir-ud-Din Qabacha became the sultan of Multan. Qutub-ud-din-Aybak became the sultan of Delhi, and that was the beginning of the Slave dynasty.

Aybak rose to power when a Ghorid superior was assassinated. However, his reign as the Sultan of Delhi was short lived as he died in 1210 and his son Aram Shah rose to the throne, only to be assassinated by Iltutmish in 1211.

The Sultanate under Iltutmish established cordial diplomatic contact with the Abbasid Caliphate between 1228–29 and had managed to keep India unaffected by the invasions of Genghis Khan and his successors. Following the death of Iltutmish in 1236

a series of weak rulers remained in power and a number of the noblemen gained autonomy over the provinces of the Sultanate. Power shifted hands from Rukn ud din Firuz to Razia Sultana until Ghiyas ud din Balban rose to the throne and successfully repelled both external from the Chagatai Khanate invasions and internal from the rebellious sultanate nobles threats to the Sultanate. The Khilji dynasty came into being when Jalal ud din Firuz Khilji overthrew the last of the Slave dynasty rulers, Muiz ud din Qaiqabad, the grandson of Balban, and assumed the throne at Delhi.

Sultans

The first Sultan of the Mamluk dynasty was Qutb-ud-din Aibak, who had the titular name of Sultan and reigned from 1206 to 1210. He temporarily quelled the rebellions of Nasir-ud-Din Qabacha of Multan and Tajuddin Yildoz of Ghazni. Making Lahore his capital, he consolidated his control over North India through an administrative hold over Delhi. He also initiated the construction of Delhi's earliest Muslim monuments, the Quwwat-ul-Islam mosque and the Qutub Minar. In 1210 he died accidentally while he was playing a game of polo in Lahore on horseback: his horse fell and he was impaled on the pommel of his saddle. He was buried near the Anarkali bazaar in Lahore.

The second Sultan was Aram Shah, who had the titular name of Sultan and reigned from 1210 to 1211. An elite group of forty nobles named Chihalgani ("the Forty") conspired against Aram Shah and invited Shams-ud-din Iltutmish, then Governor of Badaun, to replace Aram. Iltutmish defeated Aram in the plain of Jud near Delhi in 1211. It is not quite certain what became of Aram.

The third Sultan was Shams-ud-din Iltutmish, who had the titular name of Nasir Amir-ul-Mu'minin and reigned from 1211 to 1236. He shifted the capital from Lahore to Delhi and trebled the exchequer. He defeated Nasir-ud-Din Qabacha of Multan and Tajuddin Yildoz of Ghazni, who had declared themselves contenders of Delhi. Mongols invaded India in pursuit of Jalal-ud-din Mangabarni who was defeated at the Battle of Indus by Genghis Khan in 1221. After Genghis Khan's death, Iltutmish consolidated his hold on northern India by retaking many of the lost territories. In 1230, he built the Hauz-i-Shamsi reservoir in Mehrauli, and in 1231 he built Sultan Ghari, which was the first Islamic mausoleum in Delhi.

The fourth Sultan was Rukn-ud-din Feroze, who had the titular name of Sultan and reigned from April 1236 to November 1236. He ruled for only seven months and his mother, Shah Turkan, for all practical purposes was running the government. He abandoned himself to the pursuit of personal pleasure and debauchery, to the considerable outrage of the citizenry. On November 9, 1236, both Rukn-ud-din Feroze and his mother Shah Turkan were assassinated by the Chihalgani.

The fifth Sultana was Razia al-Din, who had the titular name of Jalâlat-ud-dîn Raziya Sultana and reigned from 1236 to 1240. As the first female Muslim ruler in India, she initially managed to impress the nobles and administratively handled the Sultanate

well. However, she began associating with the African Jamal-ud-Din Yaqut, provoking racial antagonism amongst the nobles and clergy, who were primarily Central Asian Turkic and already resented the rule of a female monarch. She was defeated by the powerful nobleman Malik Altunia whom she agreed to marry. Her brother Muiz-ud-din Bahram, however, usurped the throne with the help of the Chihalgani and defeated the combined forces of the Sultana and her husband. The couple fled and reached Kaithal, where their remaining forces abandoned them. They both fell into the hands of Jats and were robbed and killed on October 14, 1240.

The sixth Sultan was Muiz-ud-din Bahram, who had the titular name of Sultan and reigned from 1240 to May 15, 1242. During his reign, the Chihalgani became disorderly and constantly bickered among each other. It was during this period of unrest that the Mongols invaded the Punjab and sacked Lahore. Muiz-ud-din Bahram was too weak to take any action against them, and the Chihalgani besieged him in the White Fort of Delhi and put him to death in 1242.

The seventh Sultan was Ala-ud-din Masud, who had the titular name of Sultan and reigned from 1242 to 1246. He was effectively a puppet for the Chihalgani and did not actually have much power or influence in the government. Instead, he became infamous for his fondness of entertainment and wine. By 1246, the chiefs had become upset with Ala-ud-din Masud's increasing hunger for more power and replaced him with Nasir-ud-din Mahmud, who was another son of Iltutmish.

The eighth Sultan was Nasir-ud-din Mahmud, who had the titular name of Nasir-ud-din Feroze Shah and reigned from 1246 to 1266. As a ruler, Mahmud was known to be very religious, spending most of his time in prayer and was renowned for aiding the poor and the distressed. It was his Deputy Sultan, Ghiyath-ud-din Balban, who primarily dealt with state affairs.

The ninth Sultan was Ghiyath-ud-din Balban, who had the titular name of Sultan and reigned from 1266 to 1287. Balban ruled with an iron fist and broke up the Chihalgani group of noblemen. He tried to establish peace and order in India and built many outposts with garrisons of soldiers in areas where there had been disorder. Balban wanted to make sure everyone was loyal to the crown, so he established an efficient espionage system.

The tenth and final Sultan was Muiz-ud-din Muhammad Qaiqabad, who had the titular name of Sultan and reigned from 1287 to 1290. Being still young at the time, he ignored all state affairs. After four years, he suffered a paralytic stroke and was later murdered in 1290 by a Khilji chief. His three-year-old son Kayumars nominally succeeded him, but the Slave dynasty had ended with the rise of the Khiljis.

Architecture

The architectural legacy of the dynasty includes the Qutb Minar by Qutb-ud-din Aybak in Mehrauli, the Mausoleum of Prince Nasiru'd-Din Mahmud, eldest son of Iltutmish, known as Sultan Ghari near Vasant Kunj, the first Islamic Mausoleum (tomb) built in 1231, and Balban's tomb, also in Mehrauli Archaeological Park.

Khilji

The first ruler of Khilji dynasty was Jalal-ud-din Firoz Shah Khilji. He came to power in 1290 after killing the last ruler of the Mamluk dynasty, Muiz ud din Qaiqabad, at the behest of Turkic, Afghan, and Persian amirs. Jalal-ud-din Firoz Shah Khilji was of Turko-Afghan origin, and ruled for 6 years before he was murdered in 1296 by his nephew Juna Khan, who was also his son-in-law. Juna Khan later came to be known as Ala al-din Khilji.

Ala al-din began his military career as governor of Kara province, from where he led two raids on Malwa (1292) and Devagiri (1294) for plunder and loot. His military campaigning returned to these lands as well other South Indian kingdoms after he assumed power. He conquered Gujarat, Ranthambor, Chitor, and Malwa.[39] However, these victories were cut short because of Mongol attacks and plunder raids from northwest. The Mongols withdrew after plundering and stopped raiding northwest parts of the Delhi Sultanate.

After the Mongols withdrew, Ala al-din Khilji continued expanding Delhi Sultanate into South India, with the help of generals such as Malik Kafur and Khusraw Khan, collecting large war booty (Anwatan) from those they defeated. His commanders collected war spoils and paid Ghanima, which helped strengthen the Khilji rule. Among the spoils was the Warangal loot that included one of the largest known diamonds in human history, the Koh-i-noor.

Ala al-din Khilji changed tax policies, raising agriculture taxes from 20% to 50% (payable in grain and agricultural produce), eliminating payments and commissions on taxes collected by local chiefs, banned socialization among his officials as well as inter-marriage between noble families to help prevent any opposition forming against him, and he cut salaries of officials, poets, and scholars. These tax policies and spending controls strengthened his treasury to pay the keep of his growing army; he also introduced price controls on all agriculture produce and goods in the kingdom, as well as controls on where, how, and by whom these goods could be sold. Markets called shahana-i-mandi were created. Muslim merchants were granted exclusive permits and monopoly in these mandi to buy and resell at official prices. No one other than these merchants could buy from farmers or sell in cities. Those found violating these mandi rules were severely punished, such as by mutilation. Taxes collected in the form of grain were stored in kingdom's storage. During famines that followed, these granaries ensured sufficient food for the army.

Ala al-din is also known for his cruelty against attacked kingdoms after wars. Historians note him as a tyrant and that anyone Ala al-din Khilji suspected of being a

threat to this power was killed along with the women and children of that family. In 1298, between 15,000 to 30,000 people near Delhi, who had recently converted to Islam, were slaughtered in a single day, due to fears of an uprising.

After Ala-ud-din's death in 1316, his army general Malik Kafur, who was born in a Hindu family in India and had converted to Islam, tried to assume power. He lacked the support of Persian and Afghan nobility. Malik Kafur was killed. The last Khilji ruler was Ala-ud-din's 18-year-old son Qutb-ud-din Mubarak Shah Khilji, who ruled for four years before he was killed by Khusro Khan. Khusro Khan's reign lasted only a few months, when Ghazi Malik, later to be called Ghiyas-ud-din Tughlaq, killed him and assumed power, in 1320, thus beginning the Tughluq dynasty of Delhi Sultanate.

Tughlaq

History

The Khilji dynasty ruled the Delhi Sultanate before 1320. Its last ruler, Khusro Khan was a Hindu who had converted to Islam and then served Delhi Sultanate as the general of its army. Khusro Khan, along with Malik Kafur, had led numerous military campaigns on behalf of Ala-ud-din Khilji, to expand the Sultanate and plunder non-Muslim kingdoms in India.

After Ala-ud-din Khilji's death from illness in 1316, a series of palace arrests and assassinations followed, with Khusro Khan coming to power in June 1320 after killing licentious son of Ala-ud-din Khilji, Mubarak Khilji. However, he lacked the support of the Persian and Afghan nobles and aristocrats in Delhi. The Muslim aristocracy invited the Turkic origin Ghazi Malik, then the governor in Punjab under the Khiljis, to lead a coup in Delhi and remove Khusro Khan. In 1320, Ghazi Malik launched an attack and killed Khusro Khan to assume power.

Chronology

Ghiyasuddin Tughlaq

After assuming power, Ghazi Malik rechristened himself as Ghiyasuddin Tughlaq - thus starting and naming the Tughlaq dynasty. Ghiyasuddin Tughlaq is also referred in scholarly works as Tughlak Shah. He was of Turko-Indian origins, with a Turkic father and a Hindu mother.

Ghiyasuddin Tughlaq rewarded all those maliks, amirs and officials of Khilji dynasty who had rendered him a service and helped him come to power. He punished those who had rendered service to Khusro Khan, his predecessor. He lowered the tax rate on Muslims that was prevalent during Khilji dynasty, but raised the taxes on Hindus, wrote his court historian Ziauddin Barni, so that they might not be blinded by wealth or afford to become rebellious.

He built a city six kilometers east of Delhi, with a fort considered more defensible against the Mongol attacks, and called it Tughlakabad.

In 1321, he sent his eldest son Ulugh Khan, later known as Muhammad bin Tughlaq, to Deogir to plunder the Hindu kingdoms of Arangal and Tilang (now part of Telangana). His first attempt was a failure. Four months later, Ghiyasuddin Tughlaq sent large army reinforcements for his son asking him to attempt plundering Arangal and Tilang again. This time Ulugh Khan succeeded. Arangal fell, was renamed to Sultanpur, and all plundered wealth, state treasury and captives were transferred from the captured kingdom to Delhi Sultanate.

The Muslim aristocracy in Lukhnauti (Bengal) invited Ghiyasuddin Tughlaq to extend his coup and expand eastwards into Bengal by attacking Shamsuddin Firoz Shah, which he did over 1324–1325 AD, after placing Delhi under control of his son Ulugh Khan, and then leading his army to Lukhnauti. Ghiyasuddin Tughlaq succeeded in this campaign. As he and his favorite son Mahmud Khan were returning from Lakhnauti to Delhi, Ghiyasuddin Tughlaq's eldest son Ulugh Khan schemed with Muslim preacher Nizamuddin Auliya to kill him inside a wooden structure (kushk) built without foundation and designed to collapse, making it appear as an accident. Historic documents state that the Sufi preacher and Ulugh Khan had learnt through messengers that Ghiyasuddin Tughlaq had resolved to remove them from Delhi upon his return. Ghiyasuddin Tughlaq along with his favorite son Mahmud Khan died inside the collapsed kushk in 1325 AD, while his eldest son watched. One official historian of Tughlaq court gives an alternate fleeting account of his death, as caused by a lightning bolt strike on the kushk. Another official historian, Al-Badā'unī 'Abd al-Kadir ibn Mulūk-Shāh, makes no mention of lightning bolt or weather, but explains the cause of structural collapse to be the running of elephants; Al-Badaoni includes a note of the rumor that the accident was pre-planned.

Parricide

According to many historians such as Ibn Battuta, al-Safadi, Iṣāmi,[3] and Vincent Smith, Ghiyasuddin Tughlaq was killed by his son Ulugh Juna Khan, who then assumed power in 1325 AD. Juna Khan rechristened himself as Muhammad bin Tughlaq, and ruled for 26 years.

Muhammad bin Tughluq

During Muhammad bin Tughluq's rule, Delhi Sultanate temporarily expanded to most of the Indian subcontinent, its peak in terms of geographical reach. He attacked and plundered Malwa, Gujarat, Mahratta, Tilang, Kampila, Dhur-samundar, Mabbar, Lakhnauti, Chittagong, Sunarganw and Tirhut. His distant campaigns were expensive, although each raid and attack on non-Muslim kingdoms brought new looted wealth and ransom payments from captured people. The extended empire was difficult to retain, and rebellions all over Indian subcontinent became routine.

He raised taxes to levels where people refused to pay any. In India's fertile lands between Ganges and Yamuna rivers, the Sultan increased the land tax rate on non-Muslims by tenfold in some districts, and twentyfold in others.[20] Along with land taxes, dhimmis were required to pay crop taxes by giving up half or more of their harvested crop. These sharply higher crop and land tax led entire villages of Hindu farmers to quit farming and escape into jungles; they refused to grow anything or work at all.[30] Many became robber clans. Famines followed. The Sultan responded with bitterness by expanding arrests, torture and mass punishments, killing people as if he was "cutting down weeds". Historical documents note that Muhammad bin Tughluq was cruel and severe not only with non-Muslims, but also with certain sects of Muslims. He routinely executed Sayyids (Shia), Sufis, Qalandars, and other Muslim officials. His court historian Ziauddin Barni noted,

Not a day or week passed without spilling of much Muslim blood, (...)

— Ziauddin Barni, Tarikh-i Firoz Shahi

Muhammad bin Tughlaq founded a new city, called Jahanpannah (meaning, "Protection of the World"), which connected older Delhi with Siri. Later, he ordered that the capital of his Sultanate be moved from Delhi to Deogir in Maharashtra (renaming it to Daulatabad). He ordered a forced mass migration of Delhi's population. Those who refused were killed. One blind person who failed to move to Deogir, was dragged for the entire journey of 40 days - the man died, his body fell apart, and only his tied leg reached Daulatabad. The capital move failed because Daulatabad was arid and did not have enough drinking water to support the new capital. The capital then returned to Delhi. Nevertheless, Muhammad bin Tughlaq's orders affected history as large number of Delhi Muslims who came to Deccan area, did not return to Delhi to live near Muhammad bin Tughlaq. This influx of the then Delhi residents into Deccan region led to a growth of Muslim population in central and southern India.

Revolts against Muhammad bin Tughlaq began in 1327, continued over his reign, and over time the geographical reach of the Sultanate shrunk particularly after 1335. The Vijayanagara Empire originated in southern India as a direct response to attacks from the Delhi Sultanate. The Vijayanagara Empire liberated southern India from the Delhi Sultanate. In 1336 Kapaya Nayak of the Musunuri Nayak defeated the Tughlaq army and reconquered Warangal from the Delhi Sultanate. In 1338 his own nephew rebelled in Malwa, whom he attacked, caught and flayed alive. By 1339, the eastern regions under local Muslim governors and southern parts led by Hindu kings had revolted and declared independence from Delhi Sultanate. Muhammad bin Tughlaq did not have the resources or support to respond to the shrinking kingdom. By 1347, Bahmanid Sultanate had become an independent and competing Muslim kingdom in Deccan region of South Asia.

Muhammad bin Tughlaq was an intellectual, with extensive knowledge of Quran, Fiqh, poetry and other fields. He was deeply suspicious of his kinsmen and wazirs (ministers), extremely severe with his opponents, and took decisions that caused

economic upheaval. For example, after his expensive campaigns to expand Islamic empire, the state treasury was empty of precious metal coins. So he ordered minting of coins from base metals with face value of silver coins - a decision that failed because ordinary people minted counterfeit coins from base metal they had in their houses.

Ziauddin Barni, a historian in Muhammad bin Tughlaq's court, wrote that the houses of Hindus became a coin mint and people in Hindustan provinces produced fake copper coins worth crores to pay the tribute, taxes and jizya imposed on them. The economic experiments of Muhammad bin Tughlaq resulted in a collapsed economy, and nearly a decade long famine followed that killed numerous people in the countryside. The historian Walford chronicled Delhi and most of India faced severe famines during Muhammad bin Tughlaq's rule, in the years after the base metal coin experiment.

Muhammad bin Tughlaq planned an attack on Khurasan and Irak (Babylon and Persia) as well as China to bring these regions under Sunni Islam.[40] For Khurasan attack, a cavalry of over 300,000 horses were gathered near Delhi, for a year at state treasury's expense, while spies claiming to be from Khurasan collected rewards for information on how to attack and subdue these lands. However, before he could begin the attack on Persian lands in the second year of preparations, the plunder he had collected from Indian subcontinent had emptied, provinces were too poor to support the large army, and the soldiers refused to remain in his service without pay. For the attack on China, Muhammad bin Tughlaq sent 100,000 soldiers, a part of his army, over the Himalayas. However, Hindus closed the passes through the Himalayas and blocked the passage for retreat. The high mountain weather and lack of retreat destroyed that army in the Himalayas. The few soldiers who returned with bad news were executed under orders of the Sultan.

During his reign, state revenues collapsed from his policies. To cover state expenses, Muhammad bin Tughlaq sharply raised taxes on his ever shrinking empire. Except in times of war, he did not pay his staff from his treasury. Ibn Battuta noted in his memoir that Muhammad bin Tughlaq paid his army, judges (qadi), court advisors, wazirs, governors, district officials and others in his service by awarding them the right to force collect taxes on Hindu villages, keep a portion and transfer rest to his treasury. Those who failed to pay taxes were hunted and executed.[20] Muhammad bin Tughlaq died in March 1351 while trying to chase and punish people for rebellion and their refusal to pay taxes in Sindh (now in Pakistan) and Gujarat (now in India).

Historians have attempted to determine the motivations behind Muhammad bin Tughlaq's behavior and his actions. Some state Tughlaq tried to enforce orthodox Islamic observance and practice, promote jihad in South Asia as al-Mujahid fi sabilillah ('Warrior for the Path of God') under the influence of Ibn Taymiyyah of Syria. Others suggest insanity.

At the time of Muhammad bin Tughlaq's death, the geographic control of Delhi Sultanate had shrunk to Vindhya range (now in central India).

Feroz Shah Tughluq

After Muhammad bin Tughluq died, a collateral relative, Mahmud Ibn Muhammad, ruled for less than a month. Thereafter, Muhammad bin Tughluq's 45-year-old nephew Firuz Shah Tughlaq replaced him and assumed the throne. His rule lasted 37 years. Firuz Shah was, like his grandfather, of Turko-Indian origins. His Turkic father Sipah Rajab became infatuated with a Hindu princess named Naila. She initially refused to marry him. Her father refused the marriage proposal as well. Sultan Muhammad bin Tughlaq and Sipah Rajab then sent in an army with a demand for one year taxes in advance and a threat of seizure of all property of her family and Dipalpur people. The kingdom was suffering from famines, and could not meet the ransom demand. The princess, after learning about ransom demands against her family and people, offered herself in sacrifice if the army would stop the misery to her people. Sipah Rajab and the Sultan accepted the proposal. Sipah Rajab and Naila were married and Firoz Shah was their first son.

The court historian Ziauddin Barni, who served both Muhammad Tughlaq and first 6 years of Firoz Shah Tughlaq, noted that all those who were in service of Muhammad were dismissed and executed by Firoz Shah. In his second book, Barni states that Firuz Shah was the mildest sovereign since the rule of Islam came to Delhi. Muslim soldiers enjoyed the taxes they collected from Hindu villages they had rights over, without having to constantly go to war as in previous regimes. Other court historians such as 'Afif record a number of conspiracies and assassination attempts on Firoz Shah Tughlaq, such as by his first cousin and the daughter of Muhammad bin Tughlaq.

Firoz Shah Tughlaq tried to regain the old kingdom boundary by waging a war with Bengal for 11 months in 1359. However, Bengal did not fall, and remained outside of Delhi Sultanate. Firuz Shah Tughlaq was somewhat weak militarily, mainly because of inept leadership in the army.

An educated sultan, Firoz Shah left a memoir. In it he wrote that he banned torture in practice in Delhi Sultanate by his predecessors, tortures such as amputations, tearing out of eyes, sawing people alive, crushing people's bones as punishment, pouring molten lead into throats, putting people on fire, driving nails into hands and feet, among others. The Sunni Sultan also wrote that he did not tolerate attempts by Rafawiz Shia Muslim and Mahdi sects from proselytizing people into their faith, nor did he tolerate Hindus who tried to rebuild their temples after his armies had destroyed those temples. As punishment, wrote the Sultan, he put many Shias, Mahdi and Hindus to death (siyasat). Shams-i Siraj 'Afif, his court historian, also recorded Firoz Shah Tughlaq burning Hindus alive for secretly following their religion and for refusing to convert to Islam. In his memoirs, Firoz Shah Tughlaq lists his accomplishments to include converting Hindus to Sunni Islam by announcing an exemption from taxes and jizya for those who convert, and by lavishing new converts with presents and honours. Simultaneously, he raised taxes and jizya, assessing it at three levels, and stopping the practice of his predecessors who had historically exempted all Hindu Brahmins from

jizya tax. He also vastly expanded the number of slaves in his service and those of amirs (Muslim nobles). Firoz Shah Tughlaq reign was marked by reduction in extreme forms of torture, eliminating favours to select parts of society, but an increased intolerance and persecution of targeted groups. After the death of his heir in 1376 AD, Firuz Shah started strict implementation of Sharia throughout his dominions.

Firuz Shah suffered from bodily infirmities, and his rule was considered by his court historians as more merciful than that of Muhammad bin Tughlaq.[53] When Firuz Shah came to power, India was suffering from a collapsed economy, abandoned villages and towns, and frequent famines. He undertook many infrastructure projects including an irrigation canals connecting Yamuna-Ghaggar and Yamuna-Sutlej rivers, bridges, madrasas (religious schools), mosques and other Islamic buildings.[3] He also undertook destruction of Hindu temples, suppressed non-Sunni sects by demolishing their structures. Firuz Shah Tughlaq is credited with patronizing Indo-Islamic architecture, including the installation of lats (ancient Hindu and Buddhist pillars) near mosques. The irrigation canals continued to be in use through the 19th century.[53] After Feroz died in 1388, the Tughlaq dynasty's power continued to fade, and no more able leaders came to the throne. Firoz Shah Tughlaq's death created anarchy and disintegration of kingdom. In the years preceding his death, internecine strife among his descendants had already erupted.

Civil wars

The first civil war broke out in 1384 AD four years before the death of aging Firoz Shah Tughlaq, while the second civil war started in 1394 AD six years after Firoz Shah was dead. The Islamic historians Sirhindi and Bihamadkhani provide the detailed account of this period. These civil wars were primarily between different factions of Sunni Islam aristocracy, each seeking sovereignty and land to tax dhimmis and extract income from resident peasants.

Firuz Shah Tughluq's favorite grandson died in 1376. Thereafter, Firuz Shah sought and followed Sharia more than ever, with the help of his wazirs. He himself fell ill in 1384. By then, Muslim nobility who had installed Firuz Shah Tughluq to power in 1351 had died out, and their descendants had inherited the wealth and rights to extract taxes from non-Muslim peasants. Khan Jahan II, a wazir in Delhi, was the son of Firuz Shah Tughluq's favorite wazir Khan Jahan I, and rose in power after his father died in 1368 AD. The young wazir was in open rivalry with Muhammad Shah, the son of Firuz Shah Tughluq. The wazir's power grew as he appointed more amirs and granted favors. He persuaded the Sultan to name his great grandson as his heir. Then Khan Jahan II tried to convince Firuz Shah Tughlaq to dismiss his only surviving son. Instead of dismissing his son, the Sultan dismissed the wazir. The crisis that followed led to first civil war, arrest and execution of the wazir, followed by a rebellion and civil war in and around Delhi. Muhammad Shah too was expelled in 1387 AD. The Sultan Firuz Shah Tughluq died in 1388 AD. Tughluq Khan assumed power, but died in conflict. In 1389, Abu Bakr Shah assumed power, but he too died within a year. The civil war continued

under Sultan Muhammad Shah, and by 1390 AD, it had led to the seizure and execution of all Muslim nobility who were aligned, or suspected to be aligned to Khan Jahan II.

While the civil war was in progress, predominantly Hindu populations of Himalayan foothills of north India had rebelled, stopped paying Jizya and Kharaj taxes to Sultan's officials. Hindus of southern Doab region of India (now Etawah) joined the rebellion in 1390 AD. Sultan Muhammad Shah attacked Hindus rebelling near Delhi and southern Doab in 1392, with mass executions of peasants, and razing Etawah to the ground. However, by then, most of India had transitioned to a patchwork of smaller Muslim Sultanates and Hindu kingdoms. In 1394, Hindus in Lahore region and northwest South Asia (now Pakistan) had re-asserted self-rule. Muhammad Shah amassed an army to attack them, with his son Humayun Khan as the commander-in-chief. While preparations were in progress in Delhi in January 1394, Sultan Muhammad Shah died. His son, Humayun Khan assumed power, but was murdered within two months. The brother of Humayun Khan, Nasir-al-din Mahmud Shah assumed power - but he enjoyed little support from Muslim nobility, the wazirs and amirs. The Sultanate had lost command over almost all eastern and western provinces of already shrunken Sultanate. Within Delhi, factions of Muslim nobility formed by October 1394 AD, triggering the second civil war.

Tartar Khan installed a second Sultan, Nasir-al-din Nusrat Shah in Ferozabad, few kilometers from the first Sultan seat of power in late 1394. The two Sultans claimed to be rightful ruler of South Asia, each with a small army, controlled by a coterie of Muslim nobility. Battles occurred every month, duplicity and switching of sides by amirs became common place, and the civil war between the two Sultan factions continued through 1398, till the invasion by Timur.

Timur's Invasion

The lowest point for the dynasty came in 1398, when Turco-Mongol invader, Timur (Tamerlane) defeated four armies of the Sultanate. During the invasion, Sultan Mahmud Khan fled before Tamerlane entered Delhi. For eight days Delhi was plundered, its population massacred, and over 100,000 prisoners were killed as well.

Ibn Battuta's memoir on Tughlaq dynasty

Ibn Battuta, the Moroccan Muslim traveller, left extensive notes on Tughlaq dynasty in his travel memoirs. Ibn Battuta arrived in India through the mountains of Afghanistan, in 1334, at the height of Tughlaq dynasty's geographic empire. On his way, he learnt that Sultan Muhammad Tughluq liked gifts from his visitors, and gave to his visitors gifts of far greater value in return. Ibn Battuta met Muhammad bin Tughluq, presenting him with gifts of arrows, camels, thirty horses, slaves and other goods.

Muhammad bin Tughlaq responded by giving Ibn Battuta with a welcoming gift of 2,000 silver dinars, a furnished house and the job of a judge with an annual salary of 5,000 silver dinars that Ibn Battuta had the right to keep by collecting taxes from two and a half Hindu villages near Delhi.

In his memoirs about Tughlaq dynasty, Ibn Battuta recorded the history of Qutb complex which included Quwat al-Islam Mosque and the Qutb Minar. He noted the 7 year famine from 1335 AD, which killed thousands upon thousands of people near Delhi, while the Sultan was busy attacking rebellions. He was tough both against non-Muslims and Muslims. For example,

Not a week passed without the spilling of much Muslim blood and the running of streams of gore before the entrance of his palace. This included cutting people in half, skinning them alive, chopping off heads and displaying them on poles as a warning to others, or having prisoners tossed about by elephants with swords attached to their tusks.

— Ibn Battuta, Travel Memoirs (1334-1341, Delhi)

The Sultan was far too ready to shed blood. He punished small faults and great, without respect of persons, whether men of learning, piety or high station. Every day hundreds of people, chained, pinioned, and fettered, are brought to this hall, and those who are for execution are executed, for torture tortured, and those for beating beaten.

— Ibn Battuta, Chapter XV Rihla (Delhi)

In Tughlaq dynasty, the punishments were extended even to Muslim religious figures who were suspected rebellion. For example, Ibn Battuta mentions Sheikh Shinab al-Din, who was imprisoned and tortured as follows:

On the fourteen day, the Sultan sent him food, but he (Sheikh Shinab al-Din) refused to eat it. When the Sultan heard this he ordered that the sheikh should be fed human excrement [dissolved in water]. [His officials] spread out the sheikh on his back, opened his mouth and made him drink it (the excrement). On the following day, he was beheaded.

— Ibn Battuta, Travel Memoirs (1334-1341, Delhi)

Ibn Battuta wrote that Sultan's officials demanded bribes from him while he was in Delhi, as well as deducted 10% of any sums that Sultan gave to him. Towards the end of his stay in Tughluq dynasty court, Ibn Battuta came under suspicion for his friendship with a Sufi Muslim holy man. Both Ibn Battuta and the Sufi Muslim were arrested. While Ibn Battuta was allowed to leave India, the Sufi Muslim was killed as follows according to Ibn Battuta during the period he was under arrest:

(The Sultan) had the holy man's beard plucked out hair by hair, then banished him from Delhi. Later the Sultan ordered him to return to court, which the holy man refused to do. The man was arrested, tortured in the most horrible way, then beheaded.

— Ibn Battuta, Travel Memoirs (1334-1341, Delhi)

Slavery under Tughlaq dynasty

Enslaving non-Muslims was a standard practice during Delhi Sultanate, but it reached a new high during the Tughlaq dynasty. Each military campaign and raid on non-Muslim kingdoms yielded loot and seizure of slaves. Additionally, the Sultans patronized a market (al-nakhkhās) for trade of both foreign and Indian slaves. This market flourished under the reign of all Sultans of Tughlaq dynasty, particularly Ghiyasuddin Tughlaq, Muhammad Tughlaq and Firoz Tughlaq. Both Ibn Battuta's memoir and Shihab al-Din ibn Fadlallah al-'Umari texts recorded a flourishing market of non-Muslim slaves in Delhi. Al-'Umari wrote, for example,

The Sultan never ceases to show the greatest zeal in making war upon the infidels. Everyday thousands of slaves are sold at very low price, so great is the number of prisoners (from attacks on neighboring kingdoms).

— Shihabuddin al-Umari, Masalik-ul- Absar

Ibn Battuta's memoir record that he fathered a child each with two slave girls, one from Greece and one he purchased during his stay in Delhi Sultanate. This was in addition to the daughter he fathered by marrying a Muslim woman in India. Ibn Battuta also records that Muhammad Tughlaq sent along with his emissaries, both slave boys and slave girls as gifts to other countries such as China.

Muslim nobility and revolts

The Tughlaq dynasty experienced many revolts by Muslim nobility, particularly during Muhammad bin Tughlaq but also during other rulers such as Firoz Shah Tughlaq.

The Tughlaq's had attempted to manage their expanded empire by appointing family members and Muslim aristocracy as na'ib of Iqta' under contract. The contract would require that the na'ib shall have the right to force collect taxes from non-Muslim peasants and local economy, deposit a fixed sum of tribute and taxes to Sultan's treasury on a periodic basis. The contract allowed the na'ib to keep a certain amount of taxes they collected from peasants as their income, but the contract required any excess tax and seized property collected from non-Muslims to be split between na'ib and Sultan in a 20:80 ratio (Firuz Shah changed this to 80:20 ratio). The na'ib had the right to keep soldiers and officials to help extract taxes. After contracting with Sultan, the na'ib would enter into subcontracts with Muslim amirs and army commanders, each

granted the right over certain villages to force collect or seize produce and property from dhimmis.

This system of tax extraction from peasants and sharing among Muslim nobility led to rampant corruption, arrests, execution and rebellion. For example, in the reign of Firoz Shah Tughlaq, a Muslim noble named Shamsaldin Damghani entered into a contract over the iqta' of Gujarat, promising an enormous sums of annual tribute while entering the contract in 1377 AD. He then attempted to force collect the amount deploying his cotorie of Muslim amirs, but failed. Even the amount he did manage to collect, he paid nothing to Delhi. Shamsaldin Damghani and Muslim nobility of Gujarat then declared rebellion and separation from Delhi Sultanate. However, the soldiers and peasants of Gujarat refused to fight the war for the Muslim nobility. Shamsaldin Damghani was killed. During the reign of Muhammad Shah Tughlaq, similar rebellions were very common. His own nephew rebelled in Malwa in 1338 AD; Muhammad Shah Tughlaq attacked Malwa, seized his nephew, and then flayed him alive in public.

Indo-Islamic Architecture

The Sultans of Tughlaq dynasty, particularly Firoz Shah Tughlaq, patronized many construction projects and are credited with the development of Indo-Islamic architecture.

Rulers

Titular Name	Personal Name	Reign
<i>Sultan Ghiyath-ud-din Tughluq Shah</i>	Ghazi Malik	1321–1325
<i>Sultan Muhammad Adil bin Tughluq Shah Ulugh Khan Juna Khan</i>	Malik Fakhr-ud-din	1325–1351
<i>Sultan Feroze Shah Tughluq</i>	Malik Feroze ibn Malik Rajab	1351–1388
<i>Sultan Ghiyath-ud-din Tughluq Shah</i>	Tughluq Khan ibn Fateh Khan ibn Feroze Shah	1388–1389
<i>Sultan Abu Bakr Shah</i>	Abu Bakr Khan ibn Zafar Khan ibn Fateh Khan ibn Feroze Shah	1389–1390

<i>Sultan Muhammad Shah</i>	Muhammad Shah ibn Feroze Shah	1390–1394
<i>Sultan Ala-ud-din Sikandar Shah</i>	Humayun Khan	1394
<i>Sultan Nasir-ud-din Mahmud Shah Tughluq</i>	Mahmud Shah ibn Muhammad Shah	1394–1412/1413
<i>Sultan Nasir-ud-din Nusrat Shah Tughluq</i>	Nusrat Khan ibn Fateh Khan ibn Feroze Shah	1394–1398

Sayyid

The Sayyid dynasty was a Turkic dynasty. It ruled Delhi Sultanate from 1415 to 1451. The Timur invasion and plunder had left Delhi Sultanate in shambles, and little is known about the rule by Sayyid dynasty. According to historian William Hunter, the Delhi Sultanate had an effective control of only a few miles around Delhi. Schimmel notes Sayyid Khizr Khan as the first ruler of Sayyid dynasty, who assumed power by claiming to be representing Timur. His authority was questioned even by those near Delhi. His successor was Mubarak Khan, who rechristened himself as Mubarak Shah, and tried to regain lost territories in Punjab. He was unsuccessful.

With Sayyid dynasty's failing powers, Islam's history in Indian subcontinent underwent a profound change, according to Schimmel. The previously dominant Sunni sect of Islam became diluted, alternate Muslim sects such as Shia rose, and new competing centers of Islamic culture took roots beyond Delhi.

The Sayyid dynasty was displaced by the Lodi dynasty in 1451.

The rulers

Khizr Khan 1414–1421

Mubarak Shah 1421–1434

Muhammad Shah 1434–1445

Ala ud din shah 1445-1451

Khizr Khan

Khizr Khan was the governor of Multan under Firuz Shah Tughlaq. When Timur invaded India, Khizr Khan joined him. Timur appointed him the governor of Multan, Lahore. He then conquered the city of Delhi and started the rule of the Sayyids in 1414. He was ruling in name of Timur. He could not assume an independent position in all respects. As a mark of recognition of the suzerainty of the Mongols, the name of the Mongol ruler (Shah Rukh) was recited in the khutba but as an interesting innovation, the name of Khizr Khan was also attached to it. But strangely enough the name of Mongol ruler was not inscribed on the coins and the name of old Tughlaq sultan continued on the currency. No coins are known in the name of Khizr Khan.

Mubarak Shah

Mubarak Shah was, the son of Khizr Khan. He came to the throne in 1421. He was a man of great vision, but the nobles were against him and kept revolting.

Muhammad Shah

Muhammad Shah was a nephew of Mubarak Shah. He ruled from 1434-1443.

Ala-ud-din Alam Shah

Alam Shah was a weak ruler. In 1451 he surrendered Delhi to Bahlul Lodi and went to Budaun where He spent rest of his life.

Lodi

Main article: Lodi dynasty

The Lodi dynasty had its origins in the Afghan Lodi tribe. Bahlol Lodi (or Bahlul Lodi) was the first Afghan, Pathan, to rule Delhi Sultanate and the one who started the dynasty. Bahlol Lodi began his reign by attacking the Muslim controlled Kingdom of Jaunpur to expand the influence of Delhi Sultanate, and was partially successful through a treaty. Thereafter, the region from Delhi to Benares (then at the border of Bengal province), was back under influence of Delhi Sultanate.

After Bahlol Lodi died, his son Nizam Khan assumed power, rechristened himself as Sikandar Shah Ghazi Lodi and ruled from 1489-1517. One of the better known rulers of this dynasty, Sikandar Lodi expelled his brother Barbak Shah from Jaunpur, installed his son Jalal Khan as the ruler, then proceeded east to make claims on Bihar. The Muslim amir (noble) governors of Bihar agreed to pay tribute and taxes, but operated independent of Delhi Sultanate. Sikandar Lodi led a campaign of destruction of temples, particularly around Mathura. He also moved his capital and court from Delhi to Agra- an ancient Hindu city that had been destroyed during plunder and attacks of early Delhi Sultanate period. Sikandar thus launched buildings with Indo-Islamic architecture in Agra during his rule, and this growth of Agra continued during Mughal Empire, after the end of Delhi Sultanate.

Sikandar Lodi died a natural death in 1517, when his second son Ibrahim Lodi assumed power. Ibrahim did not enjoy support of Afghan and Persian amirs, or regional chiefs. Ibrahim attacked and killed his elder brother Jalal Khan, who was installed as the governor of Jaunpur by his father and had support of the amirs and chiefs. Ibrahim Lodi was unable to consolidate his power. After Jalal Khan's death, the governor of Punjab - Dawlat Khan Lodī - reached out to the Mughal Babur and invited him to attack Delhi Sultanate.[70] Babur came, defeated and killed Ibrahim Lodi, during Battle of Panipat in 1526. Ibrahim Lodi's death ended the Delhi Sultanate, and Mughal Empire replaced it.

Bahlul Lodi

Bahlul Khan Lodi (r.1451–89) was the nephew and son-in-law of Malik Sultan Shah Lodi, the governor of Sirhind in (Punjab), India and succeeded him as the governor of Sirhind during the reign of Sayyid dynasty ruler Muhammad Shah (Muhammad-bin-Farid). Muhammad Shah raised him to the status of an Emir. He was the most powerful of the Punjab chiefs and a vigorous leader, holding together a loose confederacy of Pathan and Turkish chiefs with his strong personality. He reduced the turbulent chiefs of the provinces to submission and infused some vigour into the government. After the last Sayyid ruler of Delhi, Ala-ud-Din Aalm Shah voluntarily abdicated in favour of him, Bahlul Khan Lodi ascended the throne of the Delhi sultanate on April 19, 1451. The most important event of his reign was the conquest of Jaunpur. Bahlul spent most of his time in fighting against the Sharqi dynasty and ultimately annexed it. He placed his eldest surviving son Barbak on the throne of Jaunpur in 1486.

Sikandar Lodi

Sikandar Lodi (r.1489–1517) (born Nizam Khan), the second son of Bahlul, succeeded him after his death on July 17, 1489 and took up the title Sikandar Shah. He was nominated by his father to succeed him and was crowned sultan on July 15, 1489. He founded Agra in 1504 and constructed mosques. He shifted the capital from Delhi to Agra. He abolished corn duties and patronized trade and commerce. He was a poet of repute. He composed under the pen-name of Gulruk. He was also patron of learning and ordered Sanskrit work in medicine to be translated into Persian. He curbed the individualistic tendencies of his Pashtun nobles and compelled them to submit their accounts to state audit. He was, thus, able to infuse vigor and discipline in the administration. His greatest achievement was the conquest and annexation of Bihar.

Ibrahim Lodi

Sultan Ibrahim Khan Lodi (1517–1526), the youngest son of Sikandar, was the last Lodi Sultan of Delhi. Sultan Ibrahim had the qualities of an excellent warrior, but he was rash and impolitic in his decisions and actions. His attempt at royal absolutism was premature and his policy of sheer repression unaccompanied by measures to strengthen the administration and increase the military resources was sure to prove a failure. Sultan Ibrahim (r.1517–26) faced numerous rebellions and kept out the opposition for almost a decade. He was engaged in warfare with the Afghans and the

Mughals for most of his reign and died trying to keep the Lodi Dynasty from annihilation. Sultan Ibrahim was defeated in 1526 at the Battle of Panipat. This marked the end of the Lodi Dynasty and the rise of the Mughal Empire in India led by Babur (r. 1526–1530).

Fall of the empire

By the time Ibrahim ascended the throne, the political structure in the Lodi Dynasty had dissolved due to abandoned trade routes and the depleted treasury. The Deccan was a coastal trade route, but in the late fifteenth century the supply lines had collapsed. The decline and eventual failure of this specific trade route resulted in cutting off supplies from the coast to the interior, where the Lodi empire resided. The Lodi Dynasty was not able to protect itself if warfare were to break out on the trade route roads; therefore, they didn't use those trade routes, thus their trade declined and so did their treasury leaving them vulnerable to internal political problems. In order to take revenge of the insults done by Ibrahim, the governor of Lahore, Daulat Khan Lodi asked the ruler of Kabul, Babur to invade his kingdom. Ibrahim Lodi was thus killed in a battle with Babur. With the death of Ibrahim Lodi, the Lodi dynasty also came to an end.

Pashtun factionalism

Another problem Ibrahim Lodhi had when he ascended the throne in 1517 were the Pashtun nobles. Some nobles backed Ibrahim's older brother, Jalaluddin, to take up arms against his brother in the area in the east at Jaunpur. Ibrahim gathered military support and defeated his brother by the end of the year. After this incident, he arrested Afghan nobles who opposed him. He then proceeded by appointing new administrators, who were his own men. Other Afghan nobles supported the governor of Bihar, Dariya Khan against Sultan Ibrahim.

Another factor that caused uprisings against Ibrahim Lodi, was his lack of an apparent successor. His own uncle, Alam Khan, betrayed Ibrahim by supporting the Mughal invader Babur.

Babur claimed to be the true and rightful Monarch of the lands of the Lodi dynasty. He believed himself the rightful heir to the throne of Timur, and it was Timur who had originally left Khizr Khan in charge of his vassal in the India, who became the leader, or Sultan, of the Delhi Sultanate, founding the Sayyid dynasty.[36] The Sayyid dynasty, however, had been ousted by Ibrahim Lodi, a Ghilzai Pashtun, and Babur wanted it returned to the Timurids. Indeed, while actively building up the troop numbers for an invasion of the India he sent a Memo to Ibrahim; "I sent him a goshawk and asked for the countries which from old had depended on the Turk," the 'countries' referred to were the lands of the Delhi Sultanate.

Following the unsurprising reluctance of Ibrahim to accept the terms of this "offer," and though in no hurry to launch an actual invasion, Babur made several preliminary incursions and also seized Kandahar — a strategic city if he was to fight off

attacks on Kabul from the west while he was occupied in India - from the Arghunids. The siege of Kandahar, however, lasted far longer than anticipated, and it was only almost three years later that Kandahar and its Citadel (backed by enormous natural features) were taken, and that minor assaults in India recommenced. During this series of skirmishes and battles an opportunity for a more extended expedition presented itself.

Rajput invasions and internal rebellions

Rana Sanga, the Hindu Rajput leader of Mewar (1509–1526) rose to be the greatest king of Rajputana. During his rule Mewar reached the pinnacle of its glory. He extended his kingdom, defeated the Lodi king of Delhi and was acknowledged by all the Rajput clans as the leading prince of Rajputana. Daulat Khan, the governor of Punjab region asked Babur to invade Lodi kingdom, with the thought of taking revenge from Ibrahim Lodi. Rana Sanga also offered his support to Babur to defeat Ibrahim Lodi. The Sultanate of Jaunpur located in modern-day Uttar Pradesh also surrounded the Lodi Dynasty.

Battle of Panipat, 1526

After being assured of the cooperation of Alam Khan (Ibrahim's uncle) and Daulat Khan, Governor of the Punjab, Babur gathered his army. Upon entering the Punjab plains, Babur's chief allies, namely Langar Khan Niazi advised Babur to engage the powerful Janjua Rajputs to join his conquest. The tribe's rebellious stance to the throne of Delhi was well known. Upon meeting their chiefs, Malik Hast (Asad) and Raja Sanghar Khan, Babur made mention of the Janjua's popularity as traditional rulers of their kingdom and their ancestral support for his patriarch Emir Timur during his conquest of Hind. Babur aided them in defeating their enemies, the Gakhars in 1521, thus cementing their alliance. Babur employed them as Generals in his campaign for Delhi, the conquest of Rana Sanga and the conquest of India.

The new usage of guns allowed small armies to make large gains on enemy territory. Small parties of skirmishers who had been dispatched simply to test enemy positions and tactics, were making inroads into India. Babur, however, had survived two revolts, one in Kandahar and another in Kabul, and was careful to pacify the local population after victories, following local traditions and aiding widows and orphans.

Babur wanted to fight Sultan Ibrahim because he wanted Sultan Ibrahim's power and territory. They did not fight against each other because of religious affairs. Babur and Sultan Ibrahim were both Sunni Muslims. Babur and his army of 24,000 men marched to the battlefield armed with muskets and artillery. Sultan Ibrahim prepared to fight by gathering 100,000 men (well armed but with no guns) and 1,000 elephants. This is known as the Battle of Panipat in 1526.

Sultan Ibrahim was at a disadvantage, not only because of his out-moded infantry, but also the inter-necine rivalries. Even though he had more men, Sultan Ibrahim had never fought in a war against gunpowder weapons. Strategically, Sultan Ibrahim didn't know what to do militarily. Babur had the advantage right from the start. Sultan Ibrahim perished on the battlefield along with 20,000 of his men in April 1526.

First Battle of Panipat

Background

After losing Samarkand for the third time, Babur gave attention to conquer India as he reached the banks of the Chenab in 1519. Until 1524, his aim was to only expand his rule to Punjab, mainly to fulfil his ancestor Timur's legacy, since it used to be part of his empire. At the time parts of north India was under the rule of Ibrahim Lodi of the Lodi dynasty, but the empire was crumbling and there were many defectors. He received invitations from Daulat Khan Lodi, Governor of Punjab and Ala-ud-Din, uncle of Ibrahim. He sent an ambassador to Ibrahim, claiming himself the rightful heir to the throne of the country, however the ambassador was detained at Lahore and released months later.

Babur started for Lahore, Punjab, in 1524 but found that Daulat Khan Lodi had been driven out by forces sent by Ibrahim Lodi.[8] When Babur arrived at Lahore, the Lodi army marched out and his army was routed.[8] In response, Babur burned Lahore for two days, then marched to Dipalpur, placing Alam Khan, another rebel uncle of Lodi's, as governor. Alam Khan was quickly overthrown and fled to Kabul. In response, Babur supplied Alam Khan with troops who later joined up with Daulat Khan Lodi and together with about 30,000 troops, they besieged Ibrahim Lodi at Delhi. He defeated them and drove off Alam's army and Babur realized Lodi would not allow him to occupy the Punjab.

Battle

Hearing of the size of Ibrahim's army, Babur secured his right flank against the city of Panipat, while digging a trench covered with tree branches to secure his left flank. In the center, he placed 700 carts tied together with ropes. Between every two carts there were breastworks for his matchlockmen. Babur also ensured there was enough space for his cavalry to charge between these carts.

When Ibrahim's army arrived, he found the approach to Babur's army too narrow to attack. While Ibrahim redeployed his forces to allow for the narrower front, Babur quickly took advantage of the situation to flank (tulghuma) the Lodi army. Many of Ibrahim's troops, were unable to get into action and as the battle turned against Ibrahim, they fled.[10] Faced with musket fire, cannon fire and cavalry attacks from all sides, Ibrahim Lodi fought and died with 6,000 of his remaining troops.

Advantage of cannons in the battle

Babur's guns proved decisive in battle, firstly because Ibrahim Lodi lacked any field artillery, but also because the sound of the cannon frightened Lodi's elephants, causing them to trample Lodi's own men.

Tactics

New tactics introduced by Babur were the tulghuma and the araba. Tulghuma meant dividing the whole army into various units, viz. the Left, the Right and the Centre. The Left and Right divisions were further subdivided into Forward and Rear divisions. Through this a small army could be used to surround the enemy from all the sides. The Centre Forward division was then provided with carts (araba) which were placed in rows facing the enemy and tied to each other with animal hide ropes. Behind them were placed cannons protected and supported by mantlets which could be used to easily maneuver the cannons. These two tactics made Babur's artillery lethal. The cannons could be fired without any fear of being hit, as they were shielded by the bullock carts held in place by hide ropes. The heavy cannons could also be easily traversed onto new targets, as they could be maneuvered by the mantlets which were on wheels.

Aftermath

Ibrahim Lodi died on the field of battle along with 15,000 of his troops. Vikramajit, ruler of Gwaliyar, was killed as well. The battle of Panipat was militarily a decisive victory. Politically it gained Babur little, and initiated a new phase of his establishment of the Mughal empire.

Second Battle of Panipat

Background

On January 24, 1556, the Mughal Emperor Humayun died in Delhi and was succeeded by his son, Akbar. Akbar was only thirteen years old. On February 14, 1556, Akbar was enthroned at Kalanaur, in Punjab. At this time, Mughal rule was confined to Kabul, Kandahar, parts of the Delhi region and Punjab. Akbar had been campaigning at Kabul with his guardian, Bairam Khan.

Hemu had become the ruler of North India after he defeated Akbar's army in the Battle of Delhi in 1556. Earlier Hemu had acted as Prime Minister-cum-Chief of Army of

Afghan ruler Adil Shah. He was a Hindu from Rewari in present day Haryana. Hemu had won 22 battles as Prime Minister-cum-Chief of Army during 1553-1556, from Punjab to Bengal. At the time of Humayun's death in January 1556, Hemu had just quelled a rebellion in Bengal, killing the Bengal ruler Muhammad Shah in the war. When he heard of Humayun's death, he told his commanders he would seize the Delhi throne for himself. He then launched an open rebellion, winning battles throughout northern India. When he attacked Agra, the commander of Akbar's forces there fled without fighting. Hemu gained control of Etawah, Kalpi, and Agra provinces, comprising present day Bihar and Uttar Pradesh. At Gwalior, Hemu consolidated his army by recruiting more Hindus.

Hemu defeated the Mughal army on 6 October in the Battle of Delhi (near Tughlaqabad). Around 3,000 Mughals were killed, and Mughal commander Tardi Beg fled with the survivors, leaving Delhi to Hemu. The next day, Hemu was crowned at Purana Qila fortress, re-establishing Hindu rule in north India, after 350 years of Muslim rule. According to Abul Fazl in Akbarnama, Hemu was preparing for an attack on Kabul and made several changes in his army.

The fall of Delhi and Agra to Hemu and the defeat of the Mughal commander Tardi Beg Khan disturbed the Mughals at Kalanaur. Many Mughal generals advised Akbar to retreat to Kabul, rather than challenge Hemu larger forces. but Bairam Khan decided in favor of war. Akbar's army marched towards Delhi. On November 5, the armies met at the historic battlefield of Panipat, where, thirty years earlier, Akbar's grandfather Babur had defeated Ibrahim Lodi in the First Battle of Panipat. H. G. Keene writes; "Akbar and his guardian Bairam Khan did not participate in the battle and were stationed 5 Koss (8 miles) away from the war zone. Bairam Khan did not permit the 13-year-old child King to be present on the battlefield in person. Instead he was provided with a special guard of 5,000 well trained and most faithful troops and was stationed at a safe distance far behind the battle lines. He was instructed by Bairam Khan to flee towards Kabul for life in case the Mughal Army was routed in the battlefield."

Battle

The Mughal Empire's army consisted of 10,000 cavalry with its centre was under the command of Shah Ali Quli Khan. Lal Khan of Badakhshan led the light cavalry to attack Hemu's positions. The Mughal Army's vanguard was led by Muhammad Qasim (Mughal)'s brigade consisted of Mounted archers and the regular cavalry of Abdulla Khan (Mughal) and Iskander Khan.

Hemu enticed the Mughal army's left and right wings by inducing a retreat on his flanks. Shah Ali Quli Khan learned of this trick from Tardi Beg Khan and dug a trench to protect the Mughal Army's center. But Hemu's War elephants crossed the trench and caused panic in the Mughal Army's centre.

A Mughal archer shot an arrow that pierced the eye of Hemu rendering him unconscious and in agony, Shah Ali Quli Khan isolated the elephant and captured Hemu.

The wounded Hemu was captured by Shah Quli Khan and carried to the Mughal camp. According to Badayuni, Bairam Khan asked Akbar to behead Hemu so that he could earn the title of Ghazi. Akbar replied 'He is already dead, if he had any strength for a duel, I would have killed him'. After Akbar's refusal Hemu's body was denied honour by the Mughal battle tradition and was unceremoniously beheaded by Bairam Khan. Hemu's head was sent to Kabul where it was hung outside the Delhi Darwaza while his body was placed in a gibbet outside Purana Quila in Delhi.

After Hemu's death, a massacre of Hemu's community and followers was ordered by Bairam Khan. Thousands were beheaded and towers of skulls were built with their heads, to instill terror among the Hindus and Afghans. These towers were still in existence about 60 years later as described by Peter Mundy, an English traveler who visited India during the time of Jahangir. Sikandar Khan Uzbek commanded the Mughal Army reserve which included the contingent of Mulla Pir Muhammad, who would reassert Mughal rule in Delhi.

Aftermath

Despite Hemu's numbers, Akbar's force won the battle. Hemu was captured and beheaded. His skull was sent to Kabul for display outside the 'Delhi Darwaza.[citation needed] His torso was sent to Delhi and hanged outside Purana Quila on a "gibbet: to intimidate the Hindu population. Hemu's wife escaped from Purana Qila, with the treasures of the fortress, and remained untraceable. Bairam Khan ordered mass executions of Hindus which continued for many years. Hemu's relatives and close Afghan supporters were caught and many of them beheaded. Minarets were made of their skulls at different places. Hemu's 82-year-old father who had escaped to Alwar was traced after six months, and was beheaded for refusing to convert to Islam.

Akbar retook Agra and Delhi without much resistance.[citation needed] But soon after he took possession of his capital, he had to return to Punjab to meet the advance of Sikandar Shah Suri (Adil Shah Suri's brother). Sikandar Shah was defeated and taken captive after the siege of Fort Mankot by Mughal forces and exiled to Bengal.[citation needed] The victory of Akbar at Panipat in 1556 was the real restoration of the Mughal power in India. It took Akbar eight years to capture the territory which was occupied by Hemu up to Bengal.

Third Battle of Panipat

Background

Lahore, Multan, Kashmir and other subahs on this side of Attock are

under our rule for the most part, and places which have not come under our rule we shall soon bring under us. Ahmad Shah Durrani's son Timur Shah Durrani and Jahan Khan have been pursued by our troops, and their troops completely looted. Both of them have now reached Peshawar with a few broken troops... So Ahmad Shah Durrani has returned to Kandahar with some 12-14 thousand broken troops.. Thus all have risen against Ahmad who has lost control over the region. We have decided to extend our rule up to Kandahar.

– Raghunathrao's letter to the Peshwa, 4 May 1758

Decline of Mughal Empire

The Mughal Empire had been in decline since the death of the Mughal Emperor Aurangzeb in 1707 due to rise of Marathas. The decline was accelerated by the invasion of India by Nader Shah in 1739 during the rule of Muhammad Shah who ruled from 1719-1748. Nader Shah also took away Takht-i-Taus (the peacock throne) and the Kohinoor Diamond. Continued rebellions by the Marathas in the south, and the de facto separation of a number of states (including Hyderabad and Bengal), weakened the state further. Within a few years of Aurangzeb's death, the Marathas had reversed all his territorial gains in the Deccan and had conquered almost all Mughal territory in central and northern India. Mughals had thus become just the titular heads of Delhi. At the same time Punjab saw frequent invasions by Ahmad Shah Abdali, the great Punjabi poet Baba Waris Shah said of the situation, "khada peeta wahy da, baqi Ahmad Shahy da"---"we have nothing with us except what we eat and wear, all other things are for Ahmad Shah". Abdali appointed his son, Timur Shah Durrani, as his governor in Punjab and Kashmir. In 1758 the Maratha Empire's Gen. Raghunathrao marched onwards, attacked and conquered Lahore and Peshawar and drove out Timur Shah Durrani. Lahore, Multan, Kashmir and other subahs on the south and eastern side of Peshawar were under the Maratha rule for the most part. In Punjab and Kashmir the Marathas were now major players.

Rise of the Marathas

The Marathas had gained control of a considerable part of India in the intervening period (1707–1757). In 1758 they occupied Delhi, captured Lahore and drove out Timur Shah Durrani, the son and viceroy of the Afghan ruler, Ahmad Shah Abdali. This was the high-water mark of the Maratha expansion, where the boundaries of their empire extended in the north to the Indus and the Himalayas, and in the south nearly to the extremity of the peninsula. This territory was ruled through the Peshwa, who talked of placing his son Vishwasrao on the Mughal throne. However, Delhi still remained under the nominal control of Mughals, key Muslim intellectuals including Shah Waliullah and other Muslim clergy in India who were alarmed at these developments. In desperation they appealed to Ahmad Shah Abdali, the ruler of Afghanistan, to halt the threat.

Prelude

"The lofty and spacious tents, lined with silks and broadcloths, were surmounted by large gilded ornaments, conspicuous at a distance... Vast numbers of elephants, flags of all descriptions, the finest horses, magnificently caparisoned ... seemed to be collected from every quarter ... it was an imitation of the more becoming and tasteful array of the Mughuls in the zenith of their glory." – Grant Duff, describing the Maratha army.

Ahmad Shah Durrani (Ahmad Shah Abdali), angered by the news from his son and his allies, was unwilling to allow the Marathas' spread go unchecked. By the end of 1759 Abdali with his Afghan tribes and his Rohilla ally Najib Khan had reached Lahore as well as Delhi and defeated the smaller enemy garrisons. Ahmed Shah, at this point, withdrew his army to Anupshahr, on the frontier of the Rohilla country, where he successfully convinced the Nawab of Oudh Shuja-ud-Daula to join his alliance against the Marathas—in spite of the Marathas time and again helping and showing sympathy towards Shuja-ud-daula. The Nawab's mother was of the opinion that he should join the Marathas. The Marathas had helped Safdarjung (father of Shuja) in defeating Rohillas in Farrukhabad. However, Shuja was very much ill-treated in the Abdali camp. Abdali was an Afghan Sunni Muslim and Shuja was a Persian Shia Muslim.

The Marathas under Sadashivrao Bhau (referred to as the Bhau or Bhao in sources) responded to the news of the Afghans' return to North India by raising a big army, and they marched North. Bhau's force was bolstered by some Maratha forces under Holkar, Scindia, Gaikwad and Govind Pant Bundele. Suraj Mal, the Jat ruler of Bharatpur, also had joined Bhausahab but left midway. This combined army of over 100,000 regular troops captured the Mughal capital, Delhi, from an Afghan garrison in December 1759. Delhi had been reduced to ashes many times due to previous invasions, and in addition there being acute shortage of supplies in the Maratha camp. Bhau ordered the sacking of the already depopulated city. He is said to have planned to place his nephew and the Peshwa's son, Vishwasrao, on the Mughal throne. The Jats did not support the Marathas. Their withdrawal from the ensuing battle was to play a crucial role in its result. Abdali drew first blood by attacking a small Maratha army led by Dattaji Shinde at Murari Ghat. Dattaji fought with characteristic Maratha valour but was soon defeated and killed by Abdali's troops.

Initial skirmishes

With both sides poised for battle, there followed much maneuvering, with skirmishes between the two armies fought at Karnal and Kunjpura. Kunjpura, on the banks of the Yamuna River 60 miles to the north of Delhi, was stormed by the Marathas and the whole Afghan garrison was killed or enslaved. Marathas achieved a rather easy victory at Kunjpura, although there was a substantial army posted there. Some of Abadali's best generals were killed. Ahmad Shah was encamped on the left bank of the Yamuna River, which was swollen by rains, and was powerless to aid the garrison. The

massacre of the Kunjpura garrison, within sight of the Durrani camp, exasperated him to such an extent that he ordered crossing of the river at all costs. Ahmed Shah and his allies on 17 October 1760, broke up from Shahdara, marching south. Taking a calculated risk, Abdali plunged into the river, followed by his bodyguards and troops. Between 23 and 25 October they were able to cross at Baghpat (a small town about 24 miles up the river), as a man from the village, in exchange for money, showed Abdali a way through Yamuna, from where the river could be crossed, unopposed by the Marathas who were still preoccupied with the sacking of Kunjpura.

After the Marathas failed to prevent Abdali's forces from crossing the Yamuna River, they set up defensive works in the ground near Panipat, thereby blocking his access back to Afghanistan, just as his forces blocked theirs to the south. However, on the afternoon of 26 October Ahmad Shah's advance guard reached Sambalka, about halfway between Sonapat and Panipat, where they encountered the vanguard of the Marathas. A fierce skirmish ensued, in which the Afghans lost 1000 men killed and wounded but drove the Marathas back to their main body, which kept retreating slowly for several days. This led to the partial encirclement of the Maratha army. In skirmishes that followed, Govind Pant Bunde, with 10,000 light cavalry who weren't formally trained soldiers, was on a foraging mission with about 500 men. They were surprised by an Afghan force near Meerut, and in the ensuing fight Bunde was killed. This was followed by the loss of another 2,000 Maratha soldiers who were delivering the army's payroll from Delhi. This completed the encirclement, as Ahmad Shah had cut off the Maratha army's supply lines.

With supplies and stores dwindling, tensions rose in the Maratha camp as the mercenaries in their army were complaining about not being paid. Initially the Marathas moved in almost 150 pieces of modern long-range, French-made artillery. With a range of several kilometres, these guns were some of the best of the time. The Marathas' plan was to lure the Afghan army to confront them while they had close artillery support.

Preliminary moves

During the next two months of the siege constant skirmishes and duels took place between units and individual champions from either side. In one of these Najib lost 3,000 of his Rohillas and was very nearly killed but ran away. Facing a potential stalemate, Abdali decided to seek terms, which Bhau was willing to consider. However, Najib Khan delayed any chance of an agreement with an appeal on religious grounds and sowed doubt about whether the Marathas would honour any agreement.

After the Marathas moved from Kunjpura to Panipat, Diler Khan Marwat, with his father Alam Khan Marwat and a force of 2500 Pashtuns, attacked and took control of Kunjpura, where there was a Maratha garrison of 700–800 soldiers. At that time Atai Khan Baluch, son of the Wazir of Abdali, came from Afghanistan with 10,000 cavalry and cut off the supplies to the Marathas. The Marathas at Panipat were surrounded by Abdali in the south, Pashtun Tribes (Yousuf Zai, Afridi, Khattak) in the east, Shuja, Atai Khan and others in the north and other Pashtun tribes (Gandapur, Marwat, Durrani and

Kakars) in the west. Abdali had also ordered Wazir Shaha Wali Khan Afridi and others to keep a watch in the thorny jungles surrounding Panipat. Thus, all supplies lines were cut.

The Marathas' difficulty in obtaining supplies worsened as the local population became hostile to them, since in the Marathas' desperation to secure provisions they had pillaged the surrounding areas.

While Sadashivrao Bhau was still eager to make terms, a message was received from the Peshawa insisting on going to war and promising that reinforcements were under way. Unable to continue without supplies or wait for reinforcements any longer, Bhau decided to break the siege. His plan was to pulverise the enemy formations with cannon fire and not to employ his cavalry until the Afghans were thoroughly softened up. With the Afghans broken, he would move camp in a defensive formation towards Delhi, where they were assured supplies.

Battle

Formations

The Maratha lines began a little to the north of Kala Amb. They had thus blocked the northward path of Abdali's troops and at the same time were blocked from heading south—in the direction of Delhi, where they could get badly needed supplies—by those same troops. Bhau, with the Peshwa's son and the household troops, was in the centre. The left wing consisted of the gardis under Ibrahim Khan. Holkar and Sindhia were on the extreme right.

The Maratha line was to be formed up some 12 km across, with the artillery in front, protected by infantry, pikemen, musketeers and bowmen. The cavalry was instructed to wait behind the artillery and bayonet-wielding musketeers, ready to be thrown in when control of the battlefield had been fully established. Behind this line was another ring of 30,000 young Maratha soldiers who were not battle-tested, and then the roughly 30,000 civilians entrained. Many were middle-class men, women and children on their pilgrimage to Hindu holy places and shrines. Behind the civilians was yet another protective infantry line, of young, inexperienced soldiers.

On the other side the Afghans formed a somewhat similar line, probably a few metres to the south of today's Sanauli Road. Their left was being formed by Najib and their right by two brigades of troops. Their left centre was led by two Viziers, Shuja-ud-daulah with 3,000 soldiers and 50–60 cannons and Ahmad Shah's Vizier Shah Wali with a choice body of 19,000 mailed Afghan horsemen. The right centre consisted of 15,000 Rohillas under Hafiz Rahmat and other chiefs of the Rohilla Pathans. Pasand Khan

covered the left wing with 5,000 cavalry, Barkurdar Khan and Amir Beg covered the right with 3,000 Rohilla cavalry.[citation needed] Long-range musketeers were also present during the battle. In this order the army of Ahmed Shah moved forward, leaving him at his preferred post in the centre, which was now in the rear of the line, from where he could watch and direct the battle.

Early phases

Before dawn on 14 January 1761, the Maratha troops broke their fast with the last remaining grain in camp and prepared for combat, coming from their lines with turbans disheveled and turmeric-smeared faces. They emerged from the trenches, pushing the artillery into position on their prearranged lines, some 2 km from the Afghans. Seeing that the battle was on, Ahmad Shah positioned his 60 smooth-bore cannon and opened fire. However, because of the short range of the Afghan weapons and the static nature of the Maratha artillery, the Afghan cannons proved ineffectual.

The initial attack was led by the Maratha left flank under Ibrahim Khan, who in his eagerness to prove his worth advanced his infantry in formation against the Rohillas and Shah Pasand Khan. The first salvos from the Maratha artillery went over the Afghans' heads and did very little damage. Nevertheless, the first Afghan attack was broken by Maratha bowmen and pikemen, along with a unit of the famed Gardi musketeers stationed close to the artillery positions. The second and subsequent salvos were fired at point-blank range into the Afghan ranks. The resulting carnage sent the Rohillas reeling back to their lines, leaving the battlefield in the hands of Ibrahim for the next three hours, during which the 8,000 Gardi musketeers killed about 12,000 Rohillas.

In the second phase, Bhau himself led the charge against the left-of-center Afghan forces, under the Afghan Vizier Shah Wali Khan. The sheer force of the attack nearly broke the Afghan lines, and soldiers started to desert their positions in the confusion. Desperately trying to rally his forces, Shah Wali appealed to Shuja ud Daulah for assistance. However, the Nawab did not break from his position, effectively splitting the Afghan force's center. Despite Bhau's success, the overenthusiasm of the charge and a phenomenon called "Dakshinayan" on that fateful day, the attack itself failed because the sunlight shone directly into the eyes of the attackers' horses, many of them half-starved Maratha mounts who were exhausted long before they had traveled the two kilometers to the Afghan lines; some simply collapsed.

Final phase

In the final phase the Marathas, under Scindia, attacked Najib. Najib successfully fought a defensive action, however, keeping Scindia's forces at bay. By noon it looked as though Bhau would clinch victory for the Marathas once again. The Afghan left flank still held its own, but the centre was cut in two and the right was almost destroyed. Ahmad Shah had watched the fortunes of the battle from his tent, guarded by the still unbroken forces on his left. He sent his bodyguards to call up his 15,000 reserve troops from his camp and arranged them as a column in front of his cavalry of musketeers

(Qizilbash) and 2,000 swivel-mounted shutarnaals or Ushtranaal—cannons—on the backs of camels. The shaturnals, because of their positioning on camels, could fire an extensive salvo over the heads of their own infantry at the Maratha cavalry. The Maratha cavalry was unable to withstand the muskets and camel-mounted swivel cannons of the Afghans. They could be fired without the rider having to dismount and were especially effective against fast-moving cavalry. He therefore sent 500 of his own bodyguards with orders to raise all able-bodied men out of camp and send them to the front. He sent 1,500 more to any those front-line troops who attempted to flee the battle and kill without mercy any soldier who would not return to the fight. These extra troops, along with 4,000 of his reserve troops, went to support the broken ranks of the Rohillas on the right. The remainder of the reserve, 10,000 strong, were sent to the aid of Shah Wali, still labouring unequally against the Bhao in the centre of the field. These mailed warriors were to charge with the Vizir in close order and at full gallop. Whenever they charged the enemy in front, the chief of the staff and Najib were directed to fall upon either flank.

With their own men in the firing line, the Maratha artillery could not respond to the shathurnals and the cavalry charge. Some 7,000 Maratha cavalry and infantry were killed before the hand-to-hand fighting began at around 14:00. By 16:00 the tired Maratha infantry began to succumb to the onslaught of attacks from fresh Afghan reserves, protected by armoured leather jackets.

Outflanked

Sadashivrao Bhau, seeing his forward lines dwindling and civilians behind, had not kept any reserves, and upon seeing Vishwasrao disappear in the midst of the fighting, he felt he had no choice but to come down from his elephant and lead the battle. Taking advantage of this, some Afghan soldiers who had been captured by the Marathas earlier during the siege of Kunjpura revolted. The slaves deliberately spread rumours about the defeat of the Marathas. This brought confusion and great consternation to loyal Maratha soldiers, who thought that the enemy had attacked from their rear. Some Maratha troops, seeing that their general had disappeared from his elephant, panicked and began to flee.

Abdali had given a part of his army the task of surrounding and killing the Gardis under Ibrahim Khan Gardi, who were at the leftmost part of the Maratha army. Bhausaheb had ordered Vitthal Vinchurkar (with 1500 cavalry) and Damaji Gaikwad (with 2500 cavalry) to protect the Gardis. However, after seeing the Gardis fight, they lost their patience, became overenthusiastic and decided to fight the Rohillas themselves. Thus they broke the round—they didn't follow the idea of round battle and went all out on the Rohillas, and the Rohilla riflemen started accurately firing at the Maratha cavalry, which was equipped only with swords. This gave the Rohillas the opportunity to encircle the Gardis and outflank the Maratha centre while Shah Wali pressed on attacking the front. Thus the Gardis were left defenceless and started falling one by one.

Vishwasrao had already been killed by a shot to the head. Bhau and his loyal bodyguards fought to the end, the Maratha leader having three horses shot out from under him. At this stage Holkar, realising the battle was lost, broke from the Maratha left flank and retreated. The Maratha army was routed and fled under the devastating attack. While 15,000 soldiers managed to reach Gwalior, the rest of the Maratha forces—including large numbers of non-combatants—were either killed or captured.[8]

Rout

The Afghans pursued the fleeing Maratha army and civilians. The Maratha front lines remained largely intact, with some of their artillery units fighting until sunset. Choosing not to launch a night attack, many Maratha troops escaped that night. Bhau's wife Parvatibai, who was assisting in the administration of the Maratha camp, escaped to Pune with her bodyguard (Janu Bhintada).

Reasons for the outcome

Durrani had both numeric as well as qualitative superiority over Marathas. The combined Afghan army was much larger than that of Marathas. Though the infantry of Marathas was organized along European lines and their army had some of the best French-made guns of the time, their artillery was static and lacked mobility against the fast-moving Afghan forces. The heavy mounted artillery of Afghans proved much better in the battlefield than the light artillery of Marathas.

The main reason for the failure of the Marathas was that they went to war without good allies. They were expecting support from their allies- Rajputs, Jats and Sikhs, but none of them supported Marathas in the battle. The Marathas had interfered in the internal affairs of the Rajput states (present-day Rajasthan) and levied heavy taxes and huge fines on them. They had also made large territorial and monetary claims upon Awadh. Their raids in the Jat territory had resulted in the loss of trust of Jat chiefs like Suraj Mal. They had, therefore, to fight their enemies alone. Marathas treated Sikhs, who assisted them in their north-west conquest as a non-entity in Punjab affairs. According to an assessment, the Sikhs were ever ready to co-operate with the Marathas, but it goes to the discredit of the Marathas that they did not make a proper confederacy with Sikhs. Kirpal Singh writes: Unlike Ahmad Shah Abdali who subsequently raised a cry of jihad, the Marathas couldn't mobilize their resources and make a common cause with the Sikhs in order to pay the Afghan Emperor in his own coin.

Moreover, the senior Maratha chiefs constantly bickered with one another. Each had ambitions of carving out their independent states and had no interest in fighting against a common enemy. Some of them didn't support the idea of a round battle and wanted to fight using guerilla tactics instead of charging the enemy head-on.[13] The Marathas were fighting alone at a place which was 1000 miles away from their capital Pune.

The Maratha army was also burdened with over 300,000 pilgrims who wished to worship at Hindu places of worship like Mathura, Prayag, Kashi, etc. The pilgrims wanted to accompany the army, as they would be secure with them.[13] Apart from just fighting the battle, the Maratha troops had the responsibility to protect the non-combatants from Afghans. That was the reason why Marathas suffered heavy losses even after the battle. They could not retreat quickly as they were to protect the non-combatants who were accompanying them.

Peshwa's decision to appoint Sadashivrao Bhau as the Supreme Commander instead of Malharrao Holkar or Raghunathrao proved to be an unfortunate one, as Sadashivrao was totally ignorant of the political and military situation in North India.[25]

If Holkar had remained in the battlefield, the Maratha defeat would have been delayed but not averted. Ahmad Shah's superiority in pitched battle could have been negated if the Marathas had conducted their traditional ganimi kava, or guerrilla warfare, as advised by Malharrao Holkar, in Punjab and in north India. Abdali was in no position to maintain his field army in India indefinitely.[26] Marathas had used guerrilla warfare in North India. The Turki horses could not have handled the plundering and cutting of supply lines by the Marathas.

Najib, Shuja and the Rohillas knew North India very well and that most of North India had allied with Abdali. Abdali used shaturnals, camels with mobile artillery pieces at his disposal. He was also diplomatic, striking agreements with Hindu leaders, especially the Jats and Rajputs, and former rivals like the Nawab of Awadh, appealing to him in the name of religion.[13] He also had better intelligence on the movements of his enemy, which played a crucial role in his encirclement of the enemy army.

Massacres after the battle

The Afghan cavalry and pikemen ran wild through the streets of Panipat, killing tens of thousands of Maratha soldiers and civilians. The women and children seeking refuge in streets of Panipat were hounded back in Afghan camps as slaves. Children over 14 were beheaded before their own mothers and sisters. Afghan officers who had lost their kin in battle were permitted to carry out massacres of 'infidel' Hindus the next day also, in Panipat and the surrounding area. They arranged victory mounds of severed heads outside their camps. According to the single best eye-witness chronicle-the bakhar by Shuja-ud-Daula's Diwan Kashi Raj, about 40,000 Maratha prisoners were slaughtered in cold blood the day after the battle. According to Mr. Hamilton of Bombay Gazette about half a million Marathi people were present there in Panipat town and he gives a figure of 40,000 prisoners as executed by Afghans. Many of the fleeing Maratha women jumped into the Panipat wells rather than risk rape and dishonour.

All of the prisoners were transported on bullock carts, camels and elephants in bamboo cages.

Siyar-ut-Mutakhirin says

The unhappy prisoners were paraded in long lines, given a little parched grain and a drink of water, and beheaded... and the women and children who survived were driven off as slaves - twenty-two thousand, many of them of the highest rank in the land.

Aftermath

The bodies of Vishwasrao and Bhau were recovered by the Marathas and were cremated according to Hindu custom. Bhau's wife Parvatibai was saved by Holkar, per the directions of Bhau, and eventually returned to Pune.

Peshwa Balaji Baji Rao, uninformed about the state of his army, was crossing the Narmada with reinforcements when a tired charkara arrived with a cryptic message: "Two pearls have been dissolved, 27 gold coins have been lost and of the silver and copper the total cannot be cast up". The Peshwa never recovered from the shock of the total debacle at Panipat. He returned to Pune and died a broken man in a temple on Paravati Hill.

Jankoji Scindia was taken prisoner and executed at the instigation of Najib. Ibrahim Khan Gardi was tortured and executed by enraged Afghan soldiers.[30] The Marathas never fully recovered from the loss at Panipat, but they remained the predominant military power in India and managed to retake Delhi 10 years later. However, their claim over all of India ended with the three Anglo-Maratha Wars, almost 50 years after Panipat.

The Jats under Suraj Mal benefited significantly from not participating in the Battle of Panipat. They provided considerable assistance to the Maratha soldiers and civilians who escaped the fighting. Suraj Mal himself was killed in battle against Najib-ud-Daula in 1763. Suraj Mal died on 25 December 1763 fighting the Rohillas under Najib, the very people against whom he could have helped the Marathas.

Ahmad Shah's victory left him, in the short term, the undisputed master of North India. However, his alliance quickly unravelled amidst squabbles between his generals and other princes, the increasing restlessness of his soldiers over pay, the increasing Indian heat and arrival of the news that Marathas had organised another 100,000 men in the south to avenge their loss and rescue captured prisoners.

Though Abdali won the battle, he also had heavy casualties on his side. So, he sought immediate peace with the Marathas. Abdali sent a letter to Nanasahab Peshwa (who was moving towards Delhi albeit at a very slow pace to join Bhau against Abdali) pleading to the Peshwa that he was not the one who attacked Bhau and that he was just defending himself. Abdali wrote in his letter to Peshwa on 10 February 1761:

There is no reason to have animosity amongst us. Your son Vishwasrao and your brother Sadashivrao died in battle, was unfortunate. Bhau started the

battle, so I had to fight back unwillingly. Yet I feel sorry for his death. Please continue your guardianship of Delhi as before, to that I have no opposition. Only let Punjab until Sutlaj remain with us. Reinstall Shah Alam on Delhi's throne as you did before and let there be peace and friendship between us, this is my ardent desire. Grant me that desire.

These circumstances forced Abdali to leave India at the earliest, never to return again. Before departing, he ordered the Indian chiefs, through a Royal Firman (order) (including Clive of India), to recognise Shah Alam II as Emperor.

Ahmad Shah also appointed Najib-ud-Daula as ostensible regent to the Mughal Emperor. In addition, Najib and Munir-ud-daulah agreed to pay to Abdali, on behalf of the Mughal king, an annual tribute of four million rupees. This was to be Ahmad Shah's final major expedition to North India, as he became increasingly preoccupied with the increasingly successful rebellions by the Sikhs. Abdali, haven't had achieved much from the battle of Panipat, died soon after on 16 October 1772 in Kandahar Province.

Shah Shuja was to regret his decision to join the Afghan forces. In time his forces became embroiled in clashes between the orthodox Sunni Afghans and his own Shia followers. He is alleged to have later secretly sent letters to Bhausaheb through his spies regretting his decision to join Abdali.

After the Battle of Panipat the services of the Rohillas were rewarded by grants of Shikohabad to Nawab Faiz-ullah Khan and of Jalesar and Firozabad to Nawab Sadullah Khan. Najib Khan proved to be an effective ruler. However, after his death in 1770, the Rohillas were defeated by the British East India Company. Najib who was suffering from STD[disambiguation needed], died on October 30, 1770

Maratha revenge

Marathas re-captured Delhi and restored their power in North India just after ten years of the battle by 1771 under Peshwa Madhavrao. Marathas restored Mughal emperor Shah Alam to the throne of Delhi in 1772. In 1770, Mahadji Shinde defeated Nawal Singh Jat of Mathura and annihilated his power. The forces of Mahadji Shinde, Visaji Krishna and Ramchandra Ganesh Kanade captured Delhi in 1771. After taking control of Delhi, Marathas sent a large army in 1772 to "punish" Afghan Rohillas for Panipat.

Najib's son Zabita Khan was defeated by the Marathas, led by Mahadji Sindhia and the fort of Pathargarh was completely looted by the Marathas in the form of horses, elephants, guns and other valuable things, which the Rohillas had looted at Panipat, they also destroyed his grave, scattering the bones all around.

The Rohillas were also forced to pay a heavy war indemnity. Maratha army devastated Rohilkhand by looting and plundering and also took the members of royal

family as captives. Maratha general Mahadaji was “very much pleased with the revenge taken by his men” for Panipat. After punishing the Rohillas, the Mughal Emperor Shah Alam II was restored to the throne by the Marathas.

Legacy

Further information: Anglo-Maratha Wars

The valor displayed by the Marathas was praised by Ahmad Shah Abdali himself, who paid a flowing tribute to his rivals in a letter to the then Jaipur ruler, Madhav Singh, he wrote :

The Marathas fought with the greatest valour which was beyond the capacity of other races. These dauntless blood-shedders didn't fall short in fighting and doing glorious deeds. But ultimately we won with our superior tactics and with the grace of the Divine Lord.

The Third Battle of Panipat saw an enormous number of deaths and injuries in a single day of battle. It was the last major battle between indigenous South Asian military powers until the creation of Pakistan in 1947.

To save their kingdom, the Mughals once again changed sides and welcomed the Afghans to Delhi. The Mughals remained in nominal control over small areas of India, but were never a force again. The empire officially ended in 1857 when its last emperor, Bahadur Shah II, was accused of being involved in the Sepoy Mutiny and exiled.

The Marathas' expansion was delayed due to the battle, and infighting soon broke out within the empire. They recovered their position under the next Peshwa Madhavrao I and by 1771 were back in control of the north, finally occupying Delhi. However, after the death of Madhavrao, due to infighting and increasing pressure from the British, their claims to empire only officially ended in 1818 after three wars with the British.

Meanwhile, the Sikhs—whose rebellion was the original reason Ahmad invaded—were left largely untouched by the battle. They soon retook Lahore. When Ahmad Shah returned in March 1764 he was forced to break off his siege after only two weeks due to a rebellion in Afghanistan. He returned again in 1767, but was unable to win any decisive battle. With his own troops complaining about not being paid, he eventually abandoned the district to the Sikhs, who remained in control until 1849 when it was annexed by the British Empire.

The Marathi term "Sankrant Kosalali", meaning "Sankranti has befallen us", is said to have originated from the events of the battle. There are some verbs in the Marathi language related to this loss as "Panipat zale". This verb is even today used in

Marathi language. A common pun is "Aamchaa Vishwaas Panipataat gela". Just before death of brave Dattaji Shinde, when asked whether he would still fight, lionheart Dattaji replied "Bachenge to Aur Bhi Ladenge" . Many historians, including British historians of the time, have argued that had it not been for the weakening of Maratha power at Panipat, the British might never have gotten a strong foothold in India.[citation needed]

The battle proved the inspiration for Rudyard Kipling's poem "With Scindia to Delhi".

"Our hands and scarfs were saffron-dyed for signal of despair,
When we went forth to Paniput to battle with the ~Mlech~ ,
Ere we came back from Paniput and left a kingdom there."

It is, however, also remembered as a scene of valour on both sides. Santaji Wagh's corpse was found with over 40 mortal wounds. The bravery of Vishwas Rao, the Peshwa's son, and Sadashiv Bhau was acknowledged even by the Afghans.[44] Yashwantrao Pawar also fought with great courage, killing many Afghans.

Afghan military prowess was to inspire hope in many orthodox Muslims and Mughal royalists and fear in the British.

The present-day Baloch tribes Bugtis and Marris are thought to be the descendants of Maratha soldiers and civilians who were taken as prisoners of war[45]

Accession of Babur and the Mughals

After Sultan Ibrahim's tragic death on the battle field, Babur named himself emperor over Sultan Ibrahim's territory, instead of placing Alam Khan (Ibrahim's uncle) on the throne. Sultan Ibrahim's death lead to the establishment of the Mughal Empire in India. He was the last emperor of the Lodi Dynasty. What was left of his empire was absorbed into the new Mughal Empire. Babur continued to engage in more military campaigns.

Mahmud Lodi

Ibrahim Lodi's brother , Mahmud Lodi declared himself Sultan and continued to resist Mughal forces. He provided 10,000 Pathan soldiers to Rana Sanga in battle of Khanwa. After the defeat, Mahmud Lodi fled eastwards and again posed a challenge to Babur two years later at the Battle of Ghaghra.

Destruction and desecration

Delhi Sultanate marked an era of temple destruction and desecration. Richard Eaton[16] has tabulated a campaign of destruction of idols and temples by Sultans, intermixed with instances of years where the temples were protected from desecration. In many cases, the demolished remains, rocks and broken statue pieces were reused to

build mosques and other buildings. For example, the Qutb complex in Delhi was built from stones of 27 demolished Hindu and Jain temples by some accounts, and additionally included parts from Buddhist temples by other accounts. Similarly, the Muslim mosque in Khanapur, Maharashtra was built from the looted parts and demolished remains of Hindu temples. Mohammad Bakhtiyar Khilji destroyed Buddhist and Hindu libraries and their manuscripts at Nalanda and Odantapuri Universities at the beginning of Delhi Sultanate.

The first historical record of a campaign of temples destruction, and defacement of faces or heads of Hindu idols, are from 1193 through early 13th century in Rajasthan, Punjab, Haryana and Uttar Pradesh under the command of Ghuri. Under Khalaji, the campaign of temple desecration expanded to Bihar, Madhya Pradesh, Gujarat and Maharashtra, and continued through late 13th century.[16] The campaign extended to Andhra Pradesh, Karnataka and Tamil Nadu under Malik Kafur and Ulugh Khan in 14th century, and by Bahmani in 15th century. Orissa temples were destroyed in 14th century under Tughlaq.

Beyond destruction and desecration, the Sultans of Delhi Sultanate in some cases had forbidden reconstruction of damaged Hindu, Jain and Buddhist temples, as well as prohibited repairs of old temples or construction of any new temples. In certain cases, the Sultanate would grant a permit for repairs and construction of temples if the patron or religious community paid jizya (fee, tax). For example, a proposal by the Chinese to repair Himalayan Buddhist temples destroyed by Sultanate's army was refused, on the grounds that such temple repairs were only allowed if the Chinese agreed to pay jizya tax to Sultanate's treasury. In his memoirs, Firoz Shah Tughlaq describes how he destroyed temples and built mosques instead, and killed those who dared build new temples. Other historical records from wazirs, amirs and the court historians of various Sultans of Delhi Sultanate describe the grandeur of idols and temples they witnessed in their campaigns and how these were destroyed and desecrated.

Temple desecration during Delhi Sultanate period

Sultan / Agent	Dynasty	Years	Temple Sites Destroyed	States
Mohammad Ghuri, Aibek	Mamluk	1193 1290	Ajmer, Samana, Kuhram, Delhi, Kol, Benaras	Rajasthan, Punjab, Haryana, Uttar Pradesh
Bakhtiyar, Iltumish, Jalal al-Din, Ala al-Din, Malik Kafur	Khilji	1290- 1320	1 Nalanda, Odantapuri, Vikramashila, Bhilsa, Ujjain, Jhain, Vijapur, Devagiri, Somnath, Chidambaram, Madurai	Bihar, Madhya Pradesh, Rajasthan, Gujarat, Maharashtra, Tamil Nadu

Firoz Tughluq, ughluq Nahar, Muzaffar Khan	T 1	320- 1395	Somnath, Warangal, Bodhan, Andhra Pradesh, Pillalamarri, Puri, Orissa, Haryana Sainthali, Idar, Somnath[90]
Sikandar, Sayyid Muzaffar Shah, Ahmad Shah, Mahmud		1400- 1442	Paraspur, Gujarat, Bijbehara, Tripuresvara, Rajasthan Idar, Diu, Manvi, Sidhpur, Delwara, Kumbhalmir
Suhrab, Lodi Begdha, Bahmani, Khalil Shah, Khawwas Khan, Sikandar Lodi, Ibrahim Lodi		1457- 1518	Mandalgarh, Rajasthan, Malan, Dwarka, Gujarat, Himachal Kondapalle, Kanchi, Pradesh, Madhya Amod, Nagarkot, Utgir, Pradesh Narwar, Gwalior

The list of Sultans in the Delhi Sultanate

Mamluk/Slave dynasty

- Qutb-ud-din Aibak (1206–1210), appointed Naib us Sultanat by Mu'izz al-Din Muhammad, first Muslim Sultan of India, ruled with Delhi as capital
- Aram Shah (1210–1211)
- Shams ud din Iltutmish (1211–1236), son-in-law of Qut-bud-din Aibak
- Rukn ud din Firuz (1236), son of Iltutmish
- Raziyyat-ud-din Sultana (1236–1240), daughter of Iltutmish
- Muiz ud din Bahram (1240–1242), son of Iltutmish
- Ala ud din Masud (1242–1246), son of Ruk-nud-din
- Nasir ud din Mahmud (1246–1266), grandson of Iltutmish
- Ghiyas ud din Balban (1266–1286), ex-slave, son-in-law of Sultan Nasir ud din Mahmud
- Muiz ud din Qaiqabad (1286–1290), grandson of Balban and son of Nasiruddin Bughra Khan

Khilji dynasty

- Jalal ud din Firuz Khilji (1290–1296)
- Alauddin Khilji (1296–1316)
- Umar Khan Khilji (1316)
- Qutb ud din Mubarak Shah (1316–1320)
- Khusro Khan (1320)

Tughluq dynasty

- Ghiyath al-Din Tughluq (1320–1325)[91]
- Muhammad bin Tughluq (1325–1351)
- Mahmud Ibn Muhammad (March 1351)
- Firuz Shah Tughluq (1351–1388)
- Ghiyas-ud-Din Tughlaq II (1388–1389)
- Abu Bakr Shah (1389–1390)
- Nasir ud din Muhammad Shah III (1390–1393)
- Sikander Shah I (March–April 1393)
- Nasir-ud-Din Mahmud Shah Tughluq (Sultan Mahmud II) at Delhi (1393–1413), son of Nasir uddin Muhammad, controlled the east[citation needed] from Delhi
- Nasir-ud-din Nusrat Shah Tughluq (1394–1414), grandson of Firuz Shah Tughluq, controlled the west[citation needed] from Firozabad
- Sayyid dynasty[edit]
- Khizr Khan (1414–1421)
- Mubarak Shah (1421–1434)
- Muhammad Shah (1434–1445)
- Alam Shah (1445–1451)

Lodi dynasty

- Bahlul Lodi (1451–1489)
- Sikandar Lodi (1489–1517)
- Ibrahim Lodi (1517–1526), defeated by Babur in the First Battle of Panipat on April 21, 1526

Timur

Early life

Timur was born in Transoxiana near the city of Kesh (modern Shahrisabz, Uzbekistan) some 80 kilometres (50 mi) south of Samarkand, part of what was then the Chagatai Khanate. His father, Taraqai, was a minor noble of the Barlas, who were Mongols that had been Turkified.

According to Gérard Chaliand, Timur was a Muslim, and he saw himself as Genghis Khan's heir. Though not a Borjigid or a descendent of Genghis Khan, he clearly sought to invoke the legacy of Genghis Khan's conquests during his lifetime.

His name Temur means "Iron" in old Turkic languages (Uzbek Temir, Turkish Demir). Both Timur and Demir are popular male names in Turkey today.

Later Timurid dynastic histories claim that he was born on April 8, 1336, but most sources from his lifetime give ages that are consistent with a birthdate in the late 1320s. Historian Beatrice Forbes Manz suspects the 1336 date was designed to tie Timur to the legacy of Abu Sa'id Bahadur Khan, the last ruler of the Ilkhanate descended from Hulagu Khan, who died in that year.

At the age of eight or nine, Timur and his mother and brothers were carried as prisoners to Samarkand by an invading Mongol army. In his childhood, Timur and a small band of followers Timur is regarded as a military genius and a tactician, with an uncanny ability to work within a highly fluid political structure to win and maintain a loyal following of nomads during his rule in Central Asia. He was also considered extraordinarily intelligent – not only intuitively but also intellectually. 16 In Samarkand and his many travels, Timur, under the guidance of distinguished scholars, was able to learn the Persian, Mongolian, and Turkic languages. 9 More importantly, Timur was characterized as an opportunist. Taking advantage of his Turco-Mongolian heritage, Timur frequently used either the Islamic religion or the law and traditions of the Mongol Empire to achieve his military goals or domestic political aims.

Military leader

About 1360 Timur gained prominence as a military leader whose troops were mostly Turkic tribesmen of the region. He took part in campaigns in Transoxiana with the Khan of the Chagatai Khanate. Allying himself both in cause and by family connection with Kurgan, the dethroner and destroyer of Volga Bulgaria, he invaded Khorasan[28] at the head of a thousand horsemen. This was the second military expedition that he led, and its success led to further operations, among them the subjugation of Khwarezm and Urgench.

Following Kurgan's murder, disputes arose among the many claimants to sovereign power. Tughlugh Timur of Kashgar, another descendant of Genghis Khan, invaded, interrupting this infighting. Timur was sent to negotiate with the invader but joined with him instead and was rewarded with Transoxania. At about this time his father died and Timur became chief of the Berlas as well. Tughlugh then attempted to set his son over Transoxania, but Timur repelled this invasion with a smaller force.

Rise to power

It was in this period that Timur reduced the Chagatai khans to the position of figureheads while he ruled in their name. Also during this period, Timur and his brother-

in-law Husayn, who were at first fellow fugitives and wanderers in joint adventures, became rivals and antagonists. The relationship between them began to become strained after Husayn abandoned efforts to carry out Timur's orders to finish off Ilya Khoja (former governor of Mawarannah) close to Tishnet. 40

Timur began to gain a following of people in Balkh, consisting of merchants, fellow tribesmen, Muslim clergy, aristocracy and agricultural workers, because of his kindness in sharing his belongings with them. This contrasted Timur's behavior with that of Husayn, who alienated these people, took many possessions from them via his heavy tax laws and selfishly spent the tax money building elaborate structures. 41–2 At around 1370 Husayn surrendered to Timur and was later assassinated, which allowed Timur to be formally proclaimed sovereign at Balkh. He married Husayn's wife Saray Mulk Khanum, a descendant of Genghis Khan, allowing him to become imperial ruler of the Chaghatay tribe.

One day Aksak Temür spoke thusly:

"Khan Züdei (in China) rules over the city. We now number fifty to sixty men, so let us elect a leader." So they drove a stake into the ground and said: "We shall run thither and he among us who is the first to reach the stake, may he become our leader". So they ran and Aksak Timur, as he was lame, lagged behind, but before the others reached the stake he threw his cap onto it. Those who arrived first said: "We are the leaders." ["But,"] Aksak Timur said: "My head came in first, I am the leader." Meanwhile, an old man arrived and said: "The leadership should belong to Aksak Timur; your feet have arrived but, before then, his head reached the goal." So they made Aksak Timur their prince.

Legitimization of Timur's rule

Timur's Turco-Mongolian heritage provided opportunities and challenges as he sought to rule the Mongol Empire and the Muslim world. According to the Mongol traditions, Timur could not claim the title of khan or rule the Mongol Empire because he was not a descendant of Genghis Khan. Therefore, Timur set up a puppet Chaghatay khan, Suyurghatmish, as the nominal ruler of Balkh as he pretended to act as a "protector of the member of a Chinggisid line, that of Genghis Khan's eldest son, Jochi".

As a result, Timur never used the title of khan because the name khan could only be used by those who come from the same lineage as Genghis Khan himself. Timur instead used the title of amir meaning general, and acting in the name of the Chagatai ruler of Transoxania.

To reinforce his position in the Mongol Empire, Timur managed to acquire the royal title of son-in-law when he married a princess of Chinggisid descent.

Likewise, Timur could not claim the supreme title of the Islamic world, caliph, because the "office was limited to the Quraysh, the tribe of the Prophet Muhammad".

Therefore, Timur reacted to the challenge by creating a myth and image of himself as a "supernatural personal power" ordained by God. Since Timur had a successful career as a conqueror, it was easy to justify his rule as ordained and favored by God since no ordinary man could be a possessor of such good fortune that resistance would be seen as opposing the will of God. Moreover, the Islamic notion that military and political success was the result of Allah's favor had long been successfully exploited by earlier rulers. Therefore, Timur's assertions would not have seemed unbelievable to fellow Islamic people.

Period of expansion

Timur spent the next 35 years in various wars and expeditions. He not only consolidated his rule at home by the subjugation of his foes, but sought extension of territory by encroachments upon the lands of foreign potentates. His conquests to the west and northwest led him to the lands near the Caspian Sea and to the banks of the Ural and the Volga. Conquests in the south and south-West encompassed almost every province in Persia, including Baghdad, Karbala and Northern Iraq.

One of the most formidable of Timur's opponents was another Mongol ruler, a descendant of Genghis Khan named Tokhtamysh. After having been a refugee in Timur's court, Tokhtamysh became ruler both of the eastern Kipchak and the Golden Horde. After his accession, he quarreled with Timur over the possession of Khwarizm and Azerbaijan. However, Timur still supported him against the Russians and in 1382 Tokhtamysh invaded the Muscovite dominion and burned Moscow.

Conquest of Persia

After the death of Abu Sa'id, ruler of the Ilkhanate, in 1335, there was a power vacuum in Persia. In the end Persia was split amongst the Muzaffarids, Kartids, Eretnids, Chobanids, Injuids, Jalayirids, and Sarbadars. In 1383, Timur started the military conquest of Persia, though he already over much of Persian Khorasan by 1381, after Khwaja Mas'ud, of the Sarbadar dynasty surrendered. Timur began his lengthy Persian campaign with Herat, capital of the Kartid dynasty. When Herat did not surrender to him he reduced the city to rubble and massacred most of its citizens. It remained in ruins until Shahrukh Mirza ordered its reconstruction.[33] Timur then sent a General to capture rebellious Kandahar. With the capture of Herat the Kartid kingdom surrendered and became vassals of Timur, but would later be annexed in 1389 by Timur's son Miran Shah. He then headed west to capture the Zagros Mountains; to do this he passed through Mazandaran. During his travel through the north of Persia, he captured the then town of Tehran, who surrendered and were thus treated mercifully. He then held siege to Soltaniyeh in 1384. But Khorasan revolted one year later, so Timur destroyed Isfizar and the prisoners were cemented into the walls alive. The next year the kingdom of Sistan, under the Mihrabanid dynasty, was ravaged, and its capital at Zaranj was destroyed. Timur then returned to his capital of Samarkand where he began planning for his Georgian campaign and Golden Horde invasion. In 1386 he passed through Mazandaran as he had when trying to capture the Zagros. He went

near the city of Soltaniyeh, which he previously captured but instead turned north to Tabriz, where he captured it with little resistance, along with Maragha. He then ordered heavy taxation to the people which was collected by Adil Aqa, who was also given control over Soltaniyeh. Adil was later executed because Timur suspected his corruption. He then went north to begin his Georgian and Golden Horde campaigns, pausing his full-scale invasion of Persia. When he returned from these two campaigns he found his generals did well in protecting the cities and lands he conquered in Persia. Though many rebelled, and his son Miran Shah who may have been regent was forced to annex rebellious vassal dynasties, his holdings remained. So he went on to capture the rest of Persia, specifically the two major southern cities of Isfahan and Shiraz. When Timur arrived with his army to Isfahan, it immediately surrendered to Timur in 1387; he treated it with relative mercy as he normally did with cities that surrendered (unlike Herat). However, after Isfahan revolted against Timur's taxes by killing the tax collectors and some of Timur's soldiers, Timur ordered the massacre of the city's citizens; the death toll is reckoned at between 100,000 and 200,000.[34] An eye-witness counted more than 28 towers constructed of about 1,500 heads each.[35] This has been described as a "systematic use of terror against towns...an integral element of Tamerlane's strategic element" which he viewed as preventing bloodshed by discouraging resistance. His massacres were selective and he spared the artistic and educated. This would later influence the next great Persian conqueror: Nader Shah.[34] Timur then began a five-year campaign to the west in 1392, attacking Persian Kurdistan. After that, in 1393, Shiraz was captured after it surrendered and the Muzaffarids became vassals to Timur, though prince Shah Mansur rebelled but was defeated and the Muzaffarids were annexed. Shortly after Georgia was devastated so that the Golden Horde could not use it to threaten northern Iran. In the same year Timur caught Baghdad by surprise in August by marching there in only eight days from Shiraz. Sultan Ahmad Jalayir fled to Syria, where the Mamluk Sultan Barquq protected him and killed Timur's envoys. Timur left the Sarbadar prince Khwaja Mas'ud to govern Baghdad but he was driven out when Ahmad Jalayir returned. Ahmad was unpopular but got some dangerous help from Qara Yusuf of the Kara Koyunlu but fled again in 1399, this time to the Ottomans.

In the meantime Tokhtamysh, now khan of the Golden Horde, turned against his patron and in 1385 invaded Azerbaijan. The inevitable response by Timur resulted in the Tokhtamysh–Timur war. In the initial stage of the war Timur won a victory at the Battle of the Kondurcha River. After the battle Tokhtamysh and some of his army were allowed to escape. After Tokhtamysh's initial defeat Timur invaded Muscovy to the north of Tokhtamysh's holdings. Timur's army burned Ryazan and advanced on Moscow. He was pulled away before reaching the Oka River by Tokhtamysh's renewed campaign in the south.

In the first phase of the conflict with Tokhtamysh, Timur led an army of over 100,000 men north for more than 700 miles into the steppe. He then rode west about 1,000 miles advancing in a front more than 10 miles wide. During this advance Timur's army got far enough north to be in a region of very long summer days causing complaints by his Muslim soldiers about keeping a long schedule of prayers. It was then

that Tokhtamysh's army was boxed in against the east bank of the Volga River in the Orenburg region and destroyed at the Battle of the Kondurcha River.

It was in the second phase of the conflict that Timur took a different route against the enemy by invading the realm of Tokhtamysh via the Caucasus region. The year 1395 saw the Battle of the Terek River concluding the titanic struggle between the two monarchs.

Tokhtamysh was not able to restore his power or prestige. He was killed about a decade after the Terek River battle in the area of present-day Tyumen.

During the course of Timur's campaigns his army destroyed Sarai, the capital of the Golden Horde, and Astrakhan, subsequently disrupting the Golden Horde's Silk Road. The Golden Horde no longer held power after the coming of Timur.

In May 1393 Timur's army invaded the Anjudan. This crippled the Ismaili village only one year after his assault on the Ismailis in Mazandaran. The village was prepared for the attack. This is evidenced by it containing a fortress and a system of underground tunnels. Undeterred, Timur's soldiers flooded the tunnels by cutting into a channel overhead. Timur's reasons for attacking this village are not yet well understood. However, it has been suggested that his religious persuasions and view of himself as an executor of divine will may have contributed to his motivations. The Persian historian Khwandamir explains that an Ismaili presence was growing more politically powerful in Persian Iraq. A group of locals in the region was dissatisfied with this and, Khwandamir writes, these locals assembled and brought up their complaint with Timur, possibly provoking his attack on the Ismailis there.

Campaign against the Tughlaq Dynasty

In 1398, Timur invaded northern India, attacking the Delhi Sultanate ruled by Sultan Nasir-ud-Din Mahmud Shah Tughluq of the Tughlaq Dynasty. He was opposed by Ahirs and Jats but the Sultanate at Delhi did nothing to stop him.[38] After crossing the Indus river on 30 September 1398, he sacked Tulamba and massacred its inhabitants.

Then he advanced and captured Multan by October.

Timur crossed the Indus River at Attock (now Pakistan) on 24 September 1398. His invasion did not go unopposed and he encountered resistance by the Governor of Meerut during the march to Delhi. Timur was still able to continue his approach to Delhi, arriving in 1398, to fight the armies of Sultan Nasir-ud-Din Mahmud Shah Tughluq, which had already been weakened by a succession struggle within the royal family.

Capture of Delhi (1398)

The battle took place on 17 December 1398. Sultan Nasir-ud-Din Mahmud Shah Tughluq and Mallu Iqbal's army had war elephants armored with chain mail and poison on their tusks. With his Tatar forces afraid of the elephants, Timur ordered his men to dig a trench in front of their positions. Timur then loaded his camels with as much wood and hay as they could carry. When the war elephants charged, Timur set the hay on fire and prodded the camels with iron sticks, causing them to charge at the elephants howling in pain: Timur had understood that elephants were easily panicked. Faced with the strange spectacle of camels flying straight at them with flames leaping from their backs, the elephants turned around and stampeded back toward their own lines. Timur capitalized on the subsequent disruption in Nasir-ud-Din Mahmud Shah Tughluq's forces, securing an easy victory. Nasir-ud-Din Mahmud Shah Tughluq fled with remnants of his forces. Delhi was sacked and left in ruins. Before the battle for Delhi, Timur executed 100,000 captives.

The capture of the Delhi Sultanate was one of Timur's greatest victories, arguably surpassing the likes of Alexander the Great and Genghis Khan because of the harsh conditions of the journey and the achievement of taking down one of the richest cities at the time. After Delhi fell to Timur's army, uprisings by its citizens against the Turkic-Mongols began to occur, causing a bloody massacre within the city walls. After three days of citizens uprising within Delhi, it was said that the city reeked of decomposing bodies of its citizens with their heads being erected like structures and the bodies left as food for the birds. Timur's invasion and destruction of Delhi continued the chaos that was still consuming India and the city would not be able to recover from the great loss it suffered for almost a century.

Campaigns in the Levant

Before the end of 1399, Timur started a war with Bayezid I, sultan of the Ottoman Empire, and the Mamluk sultan of Egypt Nasir-ad-Din Faraj. Bayezid began annexing the territory of Turkmen and Muslim rulers in Anatolia. As Timur claimed sovereignty over the Turkmen rulers, they took refuge behind him.

In 1400 Timur invaded Christian Armenia and Georgia. Of the surviving population, more than 60,000 of the local people were captured as slaves, and many districts were depopulated.

Then Timur turned his attention to Syria, sacking Aleppo and Damascus. The city's inhabitants were massacred, except for the artisans, who were deported to Samarkand. Timur cited Umayyad caliphs Muawiyah I's killing of Hasan ibn Ali and Yazid I's killing of Husayn ibn Ali as the reason for his massacre of Damascus' inhabitants.

He invaded Baghdad in June 1401. After the capture of the city, 20,000 of its citizens were massacred. Timur ordered that every soldier should return with at least two severed human heads to show him. When they ran out of men to kill, many warriors

killed prisoners captured earlier in the campaign, and when they ran out of prisoners to kill, many resorted to beheading their own wives.

In the meantime, years of insulting letters had passed between Timur and Bayezid. Finally, Timur invaded Anatolia and defeated Bayezid in the Battle of Ankara on 20 July 1402. Bayezid was captured in battle and subsequently died in captivity, initiating the twelve-year Ottoman Interregnum period. Timur's stated motivation for attacking Bayezid and the Ottoman Empire was the restoration of Seljuq authority. Timur saw the Seljuks as the rightful rulers of Anatolia as they had been granted rule by Mongol conquerors, illustrating again Timur's interest with Genghizid legitimacy.

After the Ankara victory, Timur's army ravaged Western Anatolia, with Muslim writers complaining that the Timurid army acted more like a horde of savages than that of a civilized conqueror. But Timur did take the city of Smyrna, a stronghold of the Christian Knights Hospitalers, thus he referred to himself as ghazi or "Warrior of Islam". A mass beheading was carried out in Smyrna by Timur's soldiers.

Timur was furious at the Genoese and Venetians whose ships ferried the Ottoman army to safety in Thrace. As Lord Kinross reported in *The Ottoman Centuries*, the Italians preferred the enemy they could handle to the one they could not.

While Timur invaded Anatolia, Qara Yusuf assaulted Baghdad and captured it in 1402. Timur returned to Persia from Anatolia and sent his grandson Abu Bakr ibn Miran Shah to reconquer Baghdad, which he proceeded to do. Timur then spent some time in Ardabil, where he gave Ali Safavi, leader of the Safaviyya, a number of captives. Subsequently, he marched to Khorasan and then to Samarkhand, where he spent nine months celebrating and preparing to invade Mongolia and China.

He ruled over an empire that, in modern times, extends from southeastern Turkey, Syria, Iraq, and Iran, through Central Asia encompassing part of Kazakhstan, Afghanistan, Armenia, Azerbaijan, Georgia, Turkmenistan, Uzbekistan, Kyrgyzstan, Pakistan, and even approaches Kashgar in China. The conquests of Timur are claimed to have caused the deaths of up to 17 million people, an assertion impossible to verify.

Of Timur's four sons, two (Jahangir and Umar Shaikh) predeceased him. His third son, Miran Shah, died soon after Timur, leaving the youngest son, Shah Rukh. Although his designated successor was his grandson Pir Muhammad b. Jahangir, Timur was ultimately succeeded in power by his son Shah Rukh. His most illustrious descendant Babur founded the Islamic Mughal Empire and ruled over most of Afghanistan and North India. Babur's descendants Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb, expanded the Mughal Empire to most of the Indian subcontinent.

Markham, in his introduction to the narrative of Clavijo's embassy, states that his body "was embalmed with musk and rose water, wrapped in linen, laid in an ebony coffin and sent to Samarkand, where it was buried". His tomb, the Gur-e Amir, still stands in Samarkand, though it has been heavily restored in recent years.

Attempts to attack the Ming dynasty

By 1368, Han Chinese forces had driven the Mongols out of China. The first of the new Ming dynasty's emperors, the Hongwu Emperor, and his son, the Yongle Emperor, demanded and received homage from many Central Asian states as the political heirs to the former House of Kublai. The Ming emperors' treatment of Timur as a vassal did not sit well with the conqueror. In 1394 Hongwu's ambassadors eventually presented Timur with a letter addressing him as a subject. He summarily had the ambassadors Fu An, Guo Ji, and Liu Wei detained. He had the 1500 guards executed. Neither Hongwu's next ambassador, Chen Dewen (1397), nor the delegation announcing the accession of the Yongle Emperor fared any better.

Timur eventually planned to conquer China. To this end Timur made an alliance with the Northern Yuan dynasty based in Mongolia and prepared all the way to Bukhara. Engke Khan sent his grandson Öljei Temür Khan, also known as "Buyanshir Khan" after he converted to Islam while at the court of Timur in Samarkand.

Timur preferred to fight his battles in the spring. However, he died en route during an uncharacteristic winter campaign. In December 1404, Timur began military campaigns against Ming China and detained a Ming envoy. He suffered illness while encamped on the farther side of the Syr Daria and died at Farab on February 17, 1405,[59] before ever reaching the Chinese border. After his death the Ming envoys such as Fu An and the remaining entourage were released, by his grandson Khalil Sultan.

Succession

Just before his death, Timur designated his grandson Pir Muhammad ibn Jahangir as his successor. However, his other descendants did not abide by this wish, and spent the next fifteen years engaged in violent infighting. His son Shahrukh Mirza and grandson Khalil Sultan struggled for control until Shahrukh won.

Exchanges with Europe

Timur had numerous epistolary and diplomatic exchanges with various European states, especially Spain and France.

Relations between the court of Henry III of Castile and that of Timur played an important part in medieval Castilian diplomacy. In 1402, the time of the Battle of Ankara, two Spanish ambassadors were already with Timur: Pelayo de Sotomayor and Fernando de Palazuelos. Later, Timur sent to the court of the Kingdom of León and Castile a Chagatai ambassador named Hajji Muhammad al-Qazi with letters and gifts.

In return, Henry III of Castile sent a famous embassy to Timur's court in Samarkand in 1403–06, led by Ruy González de Clavijo, with two other ambassadors,

Alfonso Paez and Gomez de Salazar. On their return, Timur affirmed that he regarded the king of Castile "as his very own son".

According to Clavijo, Timur's good treatment of the Spanish delegation contrasted with the disdain shown by his host toward the envoys of the "lord of Cathay" (i.e., the Yongle Emperor), the Chinese ruler. Clavijo's visit to Samarkand allowed him to report to the European audience on the news from Cathay (China), which few Europeans had been able to visit directly in the century that had passed since the travels of Marco Polo.

The French archives preserve:

- A 30 July 1402 letter from Timur to Charles VI of France, suggesting that he send traders to Asia. It is written in Persian.[61]
- A May 1403 letter. This is a Latin transcription of a letter from Timur to Charles VI, and another from Miran Shah, his son, to the Christian princes, announcing their victory over Bayezid I at Smyrna.[62]

A copy has been kept of the answer of Charles VI to Timur, dated 15 June 1403.

Legacy

Timur's legacy is a mixed one. While Central Asia blossomed under his reign, other places such as Baghdad, Damascus, Delhi and other Arab, Georgian, Persian, and Indian cities were sacked and destroyed and their populations massacred. He was responsible for the effective destruction of the Christian Church in much of Asia. Thus, while Timur still retains a positive image in Muslim Central Asia, he is vilified by many in Arabia, Persia, and India, where some of his greatest atrocities were carried out. However, Ibn Khaldun praises Timur for having unified much of the Muslim world when other conquerors of the time could not.[64] The next great conqueror of the middle east: Nader Shah was greatly influenced by Timur and almost re-enacted Timur's conquests and battle strategies in his own campaigns. Like Timur, Nader Shah conquered most of Caucasia, Persia, and Central Asia along with also sacking Delhi.

Timur's short-lived empire also melded the Turko-Persian tradition in Transoxiana, and in most of the territories which he incorporated into his fiefdom, Persian became the primary language of administration and literary culture (diwan), regardless of ethnicity. In addition, during his reign, some contributions to Turkic literature were penned, with Turkic cultural influence expanding and flourishing as a result. A literary form of Chagatai Turkic came into use alongside Persian as both a cultural and an official language.

Tamerlane virtually exterminated the Church of the East, also known to Westerners as the Nestorian church, which had previously been a major branch of Christianity but afterwards was largely confined to certain parts of Iraq.

Timur became a relatively popular figure in Europe for centuries after his death, mainly because of his victory over the Ottoman Sultan Bayezid. The Ottoman armies were at the time invading Eastern Europe and Timur was ironically seen as a sort of ally.

Timur has now been officially recognized as a national hero of newly independent Uzbekistan. His monument in Tashkent now occupies the place where Karl Marx's statue once stood.

Muhammad Iqbal, a philosopher, poet and politician in British India who is widely regarded as having inspired the Pakistan Movement,[68][better source needed] composed a notable poem entitled Dream of Timur, the poem itself was inspired by a prayer of the last Mughal emperor, Bahadur Shah II.

The Sharif of the Hijaz suffers due to the divisive sectarian schisms of his faith,
And lo! that young Tatar (Timur) has boldly re-envisioned magnanimous victories of
overwhelming conquest.

In 1794, Sake Dean Mahomed published his travel book, The Travels of Dean Mahomet. The book begins with the praise of Genghis Khan, Timur, and particularly the first Mughal emperor, Babur. He also gives important details on the then incumbent Mughal Emperor Shah Alam II.

Historical sources

The earliest known history of his reign was Nizam ad-Din Shami's Zafarnama, which was written during Timur's lifetime. Between 1424 and 1428, Sharaf ad-Din Ali Yazdi wrote a second Zafarnama drawing heavily on Shami's earlier work. Ahmad ibn Arabshah wrote a much less favorable history in Arabic. Arabshah's history was translated by the Dutch Orientalist Jacobus Golius in 1636.

As Timurid-sponsored histories, the two Zafarnamas present a dramatically different picture from Arabshah's chronicle. William Jones remarked that the former presented Timur as a "liberal, benevolent and illustrious prince" while the latter painted him as "deformed and impious, of a low birth and detestable principles".

Malfuzat-i Timuri

The Malfuzat-i Timurī and the appended Tuzūk-i Tīmūrī, supposedly Timur's own autobiography, are almost certainly 17th century fabrications.[12][69] The scholar Abu Taleb Hosayni presented the texts to the Mughal emperor Shah Jahan, a distant descendant of Timur, in 1637–38, supposedly after discovering the Chagatai language originals in the library of a Yemeni ruler. Due to the distance between Yemen and Timur's base in Transoxiana and the lack of any other evidence of the originals, most

historians consider the story highly implausible and suspect Hosayni of inventing both the text and its origin story.

European views

Timur arguably had a significant impact on the Renaissance culture and early modern Europe. His achievements both fascinated and horrified Europeans from the fifteenth century to the early nineteenth century.

European views of Timur were mixed throughout the fifteenth century, with some European countries calling him an ally and others seeing him as a threat to Europe because of his rapid expansion and brutality.

When Timur captured the Ottoman Sultan Bayezid at Ankara, he was often praised and seen as a trusted ally by European rulers such as Charles VI of France and Henry IV of England because they believed he was saving Christianity from the Turkish Empire in the Middle East. Those two kings also praised him because his victory at Ankara allowed Christian merchants to remain in the Middle East and allowed for their safe return home to both France and England. Timur was also praised because it was believed that he helped restore the right of passage for Christian pilgrims to the Holy Land.

Other Europeans viewed Timur as a barbaric enemy who presented a threat to both European culture and the religion of Christianity. His rise to power moved many leaders, such as Henry III of Castile, to send embassies to Samarkand to scout out Timur, learn about his people, make alliances with him, and try to convince him to convert to Christianity in order to avoid war.

In the introduction to a 1723 translation of Yazdi's Zafarnama, the translator wrote:

[M. Petis de la Croix] tells us, that there are calumnies and impostures, which have been published by authors of romances, and Turkish writers who were his enemies, and envious at his glory: among whom is Ahmed Bin Arabschah...As Timur-Bec had conquered the Turks and Arabians of Syria, and had even taken the Sultan Bajazet prisoner, it is no wonder that he has been misrepresented by the historians of those nations, who, in despite of truth, and against the dignity of history, have fallen into great excesses on this subject.

Exhumation

Timur's body was exhumed from his tomb in 1941 and his remains examined by the Soviet anthropologist Mikhail M. Gerasimov, Lev V. Oshanin and V. Ia. Zezenkova. It was determined that Timur was a tall and broad-chested man with strong cheek

bones. At 5 feet 8 inches (1.73 meters), Timur was tall for his era. The examinations confirmed that Timur was lame and had a withered right arm due to his injuries. His right thighbone had knitted together with his kneecap, and the configuration of the knee joint suggests that he had kept his leg bent at all time and therefore would have had a pronounced limp. Gerasimov reconstructed the likeness of Timur from his skull and found that Timur's facial characteristics displayed Mongoloid features with some Caucasoid admixture. Oshanin also concluded that Timur's cranium showed predominately the characteristics of a South Siberian Mongoloid type.[74] Timur is therefore considered to have been close to the Mongoloid race with some Caucasoid admixture.

It is alleged that Timur's tomb was inscribed with the words, "When I rise from the dead, the world shall tremble." It is also said that when Gerasimov exhumed the body, an additional inscription inside the casket was found, which read, "Who ever opens my tomb, shall unleash an invader more terrible than I." In any case, the same day Gerasimov began the exhumation, Adolf Hitler launched Operation Barbarossa, the largest military invasion of all time, upon the Soviet Union. Timur was re-buried with full Islamic ritual in November 1942 just before the Soviet victory at the Battle of Stalingrad.

In the arts

- Tamburlaine the Great, Parts I and II (English, 1563–1594): play by Christopher Marlowe
- Tamerlane (1701): play by Nicholas Rowe (English)
- Tamerlano (1724): opera by George Frideric Handel, in Italian, based on the 1675 play Tamerlan ou la mort de Bajazet by Jacques Pradon.
- Bajazet (1735): opera by Antonio Vivaldi, portrays the capture of Bayezid I by Timur
- Il gran Tamerlano (1772): opera by Josef Mysliveček that also portrays the capture of Bayezid I by Timur
- Tamerlane: first published poem of Edgar Allan Poe (American, 1809–1849).
- Timur is the deposed, blind former King of Tartary and father of the protagonist Calaf in the opera Turandot (1924) by Giacomo Puccini, libretto by Giuseppe Adami and Renato Simoni.
- Timour appears in the story Lord of Samarkand by Robert E. Howard.
- Tamerlan: novel by Colombian writer Enrique Serrano in Spanish[78]
- Tamburlaine: Shadow of God: a BBC Radio 3 play by John Fletcher, broadcast 2008, is a fictitious account of an encounter between Tamburlaine, Ibn Khaldun, and Hafez.
- Tamerlane (1928): historical novel by Harold Lamb.

Consorts

Timur married six times and had many concubines:

1. Turmish Agha, daughter of Amir Jaku Barlas;
2. Aljaz Turkhan Agha (m. 1357/58), daughter of Amir Mashlah and granddaughter of Amir Kurgan;
3. Saray Mulk Khanum (m. 1367), widow of Emir Husain Khan, daughter of Khazan Khan;
4. Dilshad Agha (m. 1374), daughter of Shams ed-Din and his wife Bujan Agha;
5. Touman Agha (m. 1377), daughter of Emir Musa and his wife Arzu Mulk Agha;
6. Chulpan Mulk Agha, daughter of Haji Bey of Jetah;
7. Tukul Khanum (m. 1395), daughter of Mongol Khan Khizr Khawaja Aglen;
8. Tolun Agha, concubine and mother of Umar Shaikh Mirza I;
9. Mengli Agha, concubine and mother of Miran Shah ibn Timur;
10. Toghay Turkhan Agha, concubine and mother of Shahrukh Mirza ibn Timur.

Descendants of Timur

Sons of Timur

- Jahangir Mirza ibn Timur - with Turmish Agha;
- Umar Shaikh Mirza I - with Tolun Agha;
- Miran Shah ibn Timur - with Mengli Agha;
- Shahrukh Mirza ibn Timur - with Toghay Turkhan Agha;
- Khalil Sultan ibn Timur - with Saray Mulk Khanum.

Daughters of Timur

- Akia Beghi, married to Mohammad Bey, son of Amir Musa - mother unknown;
- unknown, married to Solyman Mirza - mother unknown;
- unknown, married to Cumaleza Mirza - mother unknown;
- Sultan Bakht Begum, married firstly Mohammed Mireke, married secondly, 1389/90, Soliman Shah- with Aljaz Turkhan Agha.

Sons of Jahangir

- Pir Muhammad bin Jahangir Mirza

Sons of Umar Shaikh Mirza I

- Pir Muhammad ibn Umar Shaikh Mirza I
- Iskandar ibn Umar Shaikh Mirza I
- Rustam ibn Umar Shaikh Mirza I
- Bayqarah ibn Umar Shaikh Mirza I
 - Mansur ibn Bayqarah
 - Husayn ibn Mansur bin Bayqarah

- Badi' al-Zaman
 - Muhammed Mu'min
- Muzaffar Hussein
- Ibrahim Hussein

Sons of Miran Shah

- Khalil Sultan ibn Miran Shah
- Abu Bakr ibn Miran Shah
- Muhammad ibn Miran Shah
 - Abu Sa'id Mirza
 - Umar Shaikh Mirza II
 - Zahir-ud-din Muhammad Babur
 - the Mughals
 - Jahangir Mirza II

Sons of Shahrukh Mirza

- Mirza Muhammad Taraghay – better known as Ulugh Beg
 - Abdul-Latif
- Ghiyath-al-Din Baysonqor
 - Ala-ud-Daulah Mirza ibn Baysonqor
 - Ibrahim Mirza
 - Sultan Muhammad ibn Baysonqor
 - Yadigar Muhammad
 - Mirza Abul-Qasim Babur ibn Baysonqor
- Sultan Ibrahim Mirza
 - Abdullah Mirza
- Mirza Soyurghatmish Khan
- Mirza Mohammed Juki

Babur

Name

Zahīr-ud-Dīn is Arabic for "Defender of the Faith" of Islam and Muhammad honors its prophet.

The difficulty of pronouncing the name for his Central Asian Turco-Mongol army may have been responsible for the greater popularity of his nickname Babur, also variously spelled Baber, Babar, and Bābor. The name is generally taken in reference to the Persian babr, meaning "tiger". The word repeatedly appears in Ferdowsi's Shahnameh and was borrowed into the Turkic languages of Central Asia. Timur's name had undergone a similar evolution, with the Sanskrit cimara ("iron") becoming pronounced first *čimr and then a Turkicized timür, owing to the need to provide vocalic

support between the m and r in Turkic languages. The choice of vowel would nominally be restricted to one of the four front vowels (e, i, ö, ü per the Ottoman vowel harmony rule), hence babr → babür, although the rule is routinely violated for words of Persian or Arabic derivation. Thackston argues for an alternate derivation from the PIE word "beaver", pointing to similarities between the pronunciation Bābor and the Russian bobr (бобр, "beaver").

Babur bore the royal titles Badshah and al-ṣultānu 'l-ʿazam wa 'l-ḥāqān al-mukkarram pādshāh-e ḡāzī.

Background

Babur's memoirs form the main source for details of his life. They are known as the Baburnama and were written in Chaghatai Turkic, his mother-tongue, though, according to Dale, "his Turki prose is highly Persianized in its sentence structure, morphology or word formation and vocabulary." Baburnama was translated into Persian during the rule of Babur's grandson Akbar.

Babur was born on 14 February [O.S.] 1483 in the city of Andijan, Andijan Province, Fergana Valley, contemporary Uzbekistan. He was the eldest son of Umar Sheikh Mirza,[13] ruler of the Fergana Valley, the son of Abū Saʿīd Mirza (and grandson of Miran Shah, who was himself son of Timur) and his wife Qutlugh Nigar Khanum, daughter of Yunus Khan, the ruler of Moghulistan (and great-great grandson of Tughlugh Timur, the son of Esen Buqa I, who was the great-great-great grandson of Chaghatai Khan, the second born son of Genghis Khan).

Babur hailed from the Barlas tribe, which was of Mongol origin and had embraced Turkic and Persian culture. He converted to Islam and resided in Turkestan and Khorasan. Aside from the Chaghatai language, Babur was equally fluent in Persian, the lingua franca of the Timurid elite.

Hence Babur, though nominally a Mongol (or Moghul in Persian language), drew much of his support from the local Turkic and Iranian people of Central Asia, and his army was diverse in its ethnic makeup. It included Persians (known to Babur as "Sarts" and "Tajiks"), ethnic Afghans, Arabs, as well as Barlas and Chaghatayid Turko-Mongols from Central Asia.

Rule in Central Asia

As ruler of Fergana

In 1494, at eleven years old, Babur became the ruler of Fergana, in present-day Uzbekistan, after Umar Sheikh Mirza died "while tending pigeons in an ill-constructed dovecote that toppled into the ravine below the palace". During this time, two of his uncles from the neighbouring kingdoms, who were hostile to his father, and a group of nobles who wanted his younger brother Jahangir to be the ruler, threatened his

succession to the throne. His uncles were relentless in their attempts to dislodge him from this position as well as from many of his other territorial possessions to come. Babur was able to secure his throne mainly because of help from his maternal grandmother, Aisan Daulat Begum, although there was also some luck involved.

Most territories around his kingdom were ruled by his relatives, who were descendants of either Timur or Genghis Khan, and were constantly in conflict. At that time, rival princes were fighting over the city of Samarkand to the west, which was ruled by his paternal cousin. Babur had a great ambition to capture it and in 1497, he besieged Samarkand for seven months before eventually gaining control over it. He was fifteen years old and for him, this campaign was a huge achievement. Babur was able to hold it despite desertions in his army but later fell seriously ill. Meanwhile, a rebellion amongst nobles who favoured his brother, back home approximately 350 kilometres (220 mi) away robbed him of Fergana. As he was marching to recover it, he lost the Samarkand to a rival prince, leaving him with neither Fergana nor Samarkand. He had held Samarkand for 100 days and he considered this defeat as his biggest loss, obsessing over it even later in his life after his conquests in India.

In 1501, he laid siege on Samarkand once more, but was soon defeated by his most formidable rival, Muhammad Shaybani, khan of the Uzbeks. Samarkand, his lifelong obsession, was lost again. He tried to reclaim Fergana but lost it too and escaping with a small band of followers, he wandered to the mountains of central Asia and took refuge with hill tribes. Thus, during the ten years since becoming the ruler of Fergana, Babur suffered many short-lived victories and was without shelter and in exile, aided by friends and peasants. He finally stayed in Tashkent, which was ruled by his maternal uncle. Babur wrote, "During my stay in Tashkent, I endured much poverty and humiliation. No country, or hope of one!" For three years Babur concentrated on building up a strong army, recruiting widely amongst the Tajiks of Badakhshan in particular. By 1502, Babur had resigned all hopes of recovering Fergana, he was left with nothing and was forced to try his luck someplace else.

At Kabul

Kabul was ruled by Ulugh Begh Mirza of the Arghun Dynasty, who died leaving only an infant as heir. The city was then claimed by Mukin Begh, who was considered to be a usurper and was opposed by the local populace. In 1504, by using the whole situation[clarification needed] to his own advantage, Babur was able to cross the snowy Hindu Kush mountains and capture Kabul; the remaining Arghunids were forced to retreat to Kandahar. With this move, he gained a new kingdom, re-established his fortunes and would remain its ruler until 1526. In 1505, because of the low revenue generated by his new mountain kingdom, Babur began his first expedition to India; in his memoirs, he wrote, "My desire for Hindustan had been constant. It was in the month of

Shaban, the Sun being in Aquarius, that we rode out of Kabul for Hindustan". It was a brief raid across the Khyber Pass.

In the same year, Babur united with Sultan Husayn Mirza Bayqarah of Herat, a fellow Timurid and distant relative, against their common enemy, the Uzbek Shaybani. However, this venture did not take place because Husayn Mirza died in 1506 and his two sons were reluctant to go to war. Babur instead stayed at Herat after being invited by the two Mirza brothers. It was then the cultural capital of the eastern Muslim world. Though he was disgusted by the vices and luxuries of the city, he marvelled at the intellectual abundance there, which he stated was "filled with learned and matched men". He became acquainted with the work of the Chagatai poet Mir Ali Shir Nava'i, who encouraged the use of Chagatai as a literary language. Nava'i's proficiency with the language, which he is credited with founding, may have influenced Babur in his decision to use it for his memoirs. He spent two months there before being forced to leave because of diminishing resources; it later was overrun by Shaybani and the Mirzas fled.

Babur became the only reigning ruler of the Timurid dynasty after the loss of Herat, and many princes sought refuge from him at Kabul because of Shaybani's invasion in the west.[26] He thus assumed the title of Padshah (emperor) among the Timurids—though this title was insignificant since most of his ancestral lands were taken, Kabul itself was in danger and Shaybani continued to be a threat. He prevailed during a potential rebellion in Kabul, but two years later a revolt among some of his leading generals drove him out of Kabul. Escaping with very few companions, Babur soon returned to the city, capturing Kabul again and regaining the allegiance of the rebels. Meanwhile, Shaybani was defeated and killed by Ismail I, Shah of Shia Safavid Persia, in 1510.

Babur and the remaining Timurids used this opportunity to reconquer their ancestral territories. Over the following few years, Babur and Shah Ismail formed a partnership in an attempt to take over parts of Central Asia. In return for Ismail's assistance, Babur permitted the Safavids to act as a suzerain over him and his followers. Thus, in 1513, after leaving his brother Nasir Mirza to rule Kabul, he managed to get Samarkand for the third time and Bokhara but lost both again to the Uzbeks. Shah Ismail reunited Babur with his sister Khānzāda, who had been imprisoned by and forced to marry the recently deceased Shaybani.[31] He returned to Kabul after three years in 1514. The following 11 years of his rule mainly involved dealing with relatively insignificant rebellions from Afghan tribes, his nobles and relatives, in addition to conducting raids across the eastern mountains. Babur began to modernise and train his army despite it being, for him, relatively peaceful times.

Foreign relations

Babur began relations with the Safavids when he met Ali Mirza Safavi at Samarkand; their good relations lasted even after Babur was approached by the Ottomans. The Safavids army led by Najm-e Sani massacred civilians in Central Asia and then sought the assistance of Babur, who advised the Safavids to withdraw. The

Safavids, however, refused and were defeated during the Battle of Ghazdewan by the warlord Ubaydullah Khan.

Babur's early relations with the Ottomans were poor because the Ottoman Sultan Selim I provided his rival Ubaydullah Khan with powerful matchlocks and cannons.[34] In 1507, when ordered to accept Selim I as his rightful suzerain Babur refused, and gathered Qizilbash servicemen in order to counter the forces of Ubaydullah Khan during the Battle of Ghazdewan. In 1513, Selim I reconciled with Babur (fearing that he would join the Safavids), dispatched Ustad Ali Quli the artilleryman and Mustafa Rumi, the matchlock marksman, and many other Ottoman Turks, in order to assist Babur in his conquests; this particular assistance proved to be the basis of future Mughal-Ottoman relations.[35] From them, he also adopted the tactic of using matchlocks and cannons in field (rather than only in sieges), which would give him an important advantage in India.

Formation of the Mughal Empire

Babur still wanted to escape from the Uzbeks, and finally chose India as a refuge instead of Badakhshan, which was to the north of Kabul. He wrote, "In the presence of such power and potency, we had to think of some place for ourselves and, at this crisis and in the crack of time there was, put a wider space between us and the strong foeman." After his third loss of Samarkand, Babur gave full attention on conquest of India, launching a campaign, he reached Chenab, now in Pakistan, in 1519. Until 1524, his aim was to only expand his rule to Punjab, mainly to fulfil his ancestor Timur's legacy, since it used to be part of his empire. At the time parts of north India was under the rule of Ibrahim Lodi of the Lodi dynasty, but the empire was crumbling and there were many defectors. He received invitations from Daulat Khan Lodi, Governor of Punjab and Ala-ud-Din, uncle of Ibrahim. He sent an ambassador to Ibrahim, claiming himself the rightful heir to the throne of the country, however the ambassador was detained at Lahore and released months later.

Babur started for Lahore, Punjab, in 1524 but found that Daulat Khan Lodi had been driven out by forces sent by Ibrahim Lodi. When Babur arrived at Lahore, the Lodi army marched out and his army was routed. In response, Babur burned Lahore for two days, then marched to Dipalpur, placing Alam Khan, another rebel uncle of Lodi's, as governor. Alam Khan was quickly overthrown and fled to Kabul. In response, Babur supplied Alam Khan with troops who later joined up with Daulat Khan Lodi and together with about 30,000 troops, they besieged Ibrahim Lodi at Delhi. He easily defeated and drove off Alam's army and Babur realized Lodi would not allow him to occupy the Punjab.

Battle of Khanwa

Background

The Rajput ruler Rana Sanga had sent an embassy to Babur at Kabul, offering to join in Babur's attack on Sultan Ibrahim Lodi of Delhi. Sanga had offered to attack Agra

while Babur would be attacking Delhi. However, while Babur did attack Sultan Ibrahim Lodi, and took over Delhi and Agra, Sanga made no move, apparently having changed his mind.[5] Babur had resented this backsliding; in his autobiography, Babur accuses Rana Sanga of breach of agreement. The historian Satish Chandra speculates that Sanga may have imagined a long drawn struggle taking place between Babur and Sultan Ibrahim Lodi following which he would be able to take control over the regions he coveted. Alternatively, writes Chandra, Sanga may have thought that in the event of a Mughal victory, Babur would withdraw from Delhi and Agra, like Timur, once he had seized the treasures of these cities. Once he realized that Babur intended to stay on in India, Sanga proceeded to build a grand coalition which would either force Babur out of India or else confine him to Punjab. In early 1527, Babur started receiving reports of Sanga's advance towards Agra.

Initial skirmishes

After the First Battle of Panipat, Babur had recognized that his biggest danger came from two quarters: Rana Sanga, and the Afghans ruling in Eastern India at the time. In a council that Babur called, it was decided that the Afghans represented the bigger danger, and consequently Humayun was sent heading an army to fight the Afghans in the east. However, upon hearing of Rana Sanga's advancement on Agra, Humayun was hastily recalled. Military detachments were then sent by Babur for the conquest of Dholpur, Gwalior, and Bayana. These were strong forts forming the outer boundaries of Agra. The commanders of Dholpur and Gwalior surrendered their forts to Babur accepting his generous terms. However, Nizam Khan, the commander of Bayana opened negotiations with both Babur and Rana Sanga. Babur's initial military detachment to Bayana was also defeated and dispersed by Rana Sanga's forces. However, subsequently, Bayana surrendered to Babur.

Rajput-Afghan alliance against Babur

Rana Sangha had succeeded in building a formidable military alliance against Babur. He was joined by virtually all the leading Rajput kings from Rajasthan--including those from Harauti, Jalor, Sirohi, Dungarpur, Dhundhar, and Amber. Rao Ganga of Marwar did not join personally, but sent a contingent on his behalf. Rao Medini Rao of Chanderi in Malwa also joined the alliance. Further, Mahmud Lodi, the younger son of Sikandar Lodi, whom the Afghans had proclaimed their new Sultan also joined the alliance with a force of 10,000 Afghans under him. Hasan Khan Mewat, the ruler of Mewat, also joined the alliance with a force of 12,000. Babur denounced the Afghans who joined the alliance against him as kafirs and murtads (i.e. those who had apostatized from Islam). According to the historian Satish Chandra, Babur was using these words in a political sense, and not a religious sense. Chandra also argues that the alliance weaved together by Sanga represented a Rajput-Afghan alliance with the proclaimed mission of expelling Babur, and restoring the Lodi empire. Hence, the Battle of Khanwa can hardly be seen as a religious conflict between Hindus and Muslims, or even as a Rajput attempt to establish hegemony over North India.

Babur rallies his troops

According to Babur, Rana Sanga's army consisted of 200,000 soldiers--probably a rough guess, according to Lane-Poole as the Mewar army along with the armies of Marwar, Merta and Dungarpur numbered 40,000 when Rana Sanga invaded Gujarat.[4] Even if this figure is exaggerated, Chandra comments that it is indisputable that Sanga's army greatly outnumbered Babur's forces. The greater numbers and reported courage of the Rajputs served to instill fear in Babur's army. An astrologer added to the general unease by his foolish predictions. To raise the flagging morale of his soldiers, Babur proceeded to renounce future consumption of wine, broke his drinking cups, poured out all the stores of liquor on the ground, and promulgated a pledge of total abstinence. He also made his nobles and soldiers take an oath on the Koran that they would fight to the death. In his autobiography, Babur writes that:

It was a really good plan, and it had a favorable propagandistic effect on friend and foe.

The battle

The Battle of Khanwa took place at Khanwa, near Fatehpur-Sikri, on 16 March, 1527. Before the battle, Babur had carefully inspected the battle site. Like in Panipat, he strengthened his front by procuring carts which were fastened by iron chains (not leather straps as at Panipat) in the Ottoman fashion. These were used for providing shelter to horses and for storing artillery. Gaps between the carts were used for horsemen to charge at the opponent at an opportune time. To lengthen the line, ropes built of raw hide were placed over wheeled wooden tripods. Behind the tripods, matchlockmen were placed who could fire and, if required, advance. The flanks were given protection by digging ditches. In addition to the regular force, small contingents were kept apart on the left flank and in front for the *tulghuma* (flanking) tactic. Thus, a strong offensive-defensive formation had been prepared by Babur. Rana Sanga, fighting in a traditional way, attacked the Mughal army's flanks. He was prevented from breaking through by reinforcements dispatched by Babur. Once the advance of the Rajputs and their Afghan allies had been contained, Babur's flanking tactic came into play. The carts and matchlockmen were ordered to advance, hemming in the Rajputs and their allies. Despite putting up a gallant fight, Rana Sanga and his allies suffered a disastrous defeat. Following his victory, Babur ordered a tower of enemy skulls to be erected, a practice formulated by Timur against his adversaries, irrespective of their religious beliefs. According to Chandra, the objective of constructing a tower of skulls was not just to record a great victory, but also to terrorize opponents. Earlier, the same tactic had been used by Babur against the Afghans of Bajaur.

Aftermath

The Battle of Khanwa demonstrated that Rajput bravery was not enough to counter Babur's superior generalship and organizational skills. Babur himself commented:

Swordsmen though some Hindustanis may be, most of them are ignorant and unskilled in military move and stand, in soldierly counsel and procedure.

This statement, made in the context of the Afghans, was equally applicable to the Rajputs according to Chandra. Rana Sanga managed to evade capture and escape to Chittor, but the grand alliance he had built collapsed. Quoting Rushbrook Williams, Chandra writes:

The powerful confederacy which depended so largely for its unity upon the strength and reputation of Mewar, was shattered by a single defeat and ceased henceforth to be a dominant factor in the politics of Hindustan.

On 30th January, 1528, Rana Sanga died in Chittor, apparently poisoned by his own chiefs who held his plans of renewing the fight with Babur to be suicidal.

It is suggested that had it not been for the cannon of Babur, Rana Sanga might have achieved victory. Pradeep Barua notes that Babur's cannon put an end to outdated trends in Indian warfare.

Personal life and relationships

There are no descriptions about Babur's physical appearance, except from the paintings in the translation of the Baburnama prepared during the reign of Akbar.[23] In his autobiography, Babur claimed to be strong and physically fit, and claimed to have swum across every major river he encountered, including twice across the Ganges River in North India. Unlike his father, he had ascetic tendencies and did not have any great interest in women. In his first marriage, he was "bashful" towards Aisha Sultan Begum. later losing his affection for her. However, he acquired several more wives and concubines over the years, and as required for a prince, he was able to ensure the continuity of his line; Babur treated them and his other women relatives well. In his memoirs, there is a mention of his infatuation for a younger boy when Babur was 16 years old. According to the historian Abraham Eraly, bisexuality was common and pederasty high fashion among the central Asian aristocrats of the time.

Babur's first wife, Aisha Sultan Begum, was his cousin, the daughter of Sultan Ahmad Mirza, his father's brother. She was an infant when betrothed to Babur, who was himself five years old. They married eleven years later, c. 1498-99 AD. The couple had one daughter by her, Fakhr-un-Nissa, who died within a year in 1500. Three years later, after Babur's first defeat at Fergana, Aisha left him and returned to her father's household. In 1504, Babur married Zaynab Sultan Begum, who died childless within two years. In the period 1506-08, Babur married four women, being Maham Begum (in 1506), Masuma Sultan Begum, Gulrukh Begum and Dildar Begum. Babur had four

children by Maham Begum, of whom only one survived infancy. This was his eldest son and heir, Humayun. Masuma Sultan Begum died during childbirth; the year of her death is disputed (either 1508 or 1519). Gulrukh bore Babur two sons, Kamran and Askari, and Dildar Begum was the mother of Babur's youngest son, Hindal.[46] Babur later married Mubarak Yusufzai, a Pashtun woman of the Yusufzai tribe. Gulnar Aghacha and Nargul Aghacha were two Circassian slaves given to Babur as gifts by Tahmasp Shah Safavi, the Shah of Persia. They became "recognized ladies of the royal household."

During his rule in Kabul, when there was a relative time of peace, Babur pursued his interests in literature, art, music and gardening. Previously, he never drank alcohol and avoided it when he was in Herat. In Kabul, he first tasted it at the age of thirty. He then began to drink regularly, host wine parties and consume preparations made from opium. Though religion had a central place in his life, Babur also approvingly quoted a line of poetry by one of his contemporaries: "I am drunk, officer. Punish me when I am sober". He quit drinking for health reasons before the Battle of Khanwa, just two years before his death, and demanded that his court do the same. But he did not stop chewing narcotic preparations, and did not lose his sense of irony. He wrote, "Everyone regrets drinking and swears an oath (of abstinence); I swore the oath and regret that."

Death and legacy

Babur died at the age of 47 on 5 January [O.S. 26 December 1530] 1531, and was succeeded by his eldest son, Humayun. After death, his body was moved to Kabul, Afghanistan where it lies in Bagh-e Babur (Babur Gardens).

It is generally agreed that, as a Timurid, Babur was not only significantly influenced by the Persian culture, but that his empire also gave rise to the expansion of the Persianate ethos in the Indian subcontinent.

For example, F. Lehmann states in the *Encyclopædia Iranica*:

His origin, milieu, training, and culture were steeped in Persian culture and so Babur was largely responsible for the fostering of this culture by his descendants, the Mughals of India, and for the expansion of Persian cultural influence in the Indian subcontinent, with brilliant literary, artistic, and historiographical results.

Although all applications of modern Central Asian ethnicities to people of Babur's time are anachronistic, Soviet and Uzbek sources regard Babur as an ethnic Uzbek. At the same time, during the Soviet Union Uzbek scholars were censored for idealizing and praising Babur and other historical figures such as Ali-Shir Nava'i.

Babur is considered a national hero in Uzbekistan. On 14 February 2008, stamps in his name were published in the country to commemorate his 525th birth anniversary. Many of Babur's poems have become popular Uzbek folk songs, especially by Sherali

Jo'rayev. Some sources claim that Babur is a national hero in Kyrgyzstan too. In October 2005, Pakistan developed the Babur Cruise Missile, named in his honor.

One of the enduring features of Babur's life was that he left behind the lively and well-written autobiography known as Baburnama. Quoting Henry Beveridge, Stanley Lane-Poole writes:

His autobiography is one of those priceless records which are for all time, and is fit to rank with the confessions of St. Augustine and Rousseau, and the memoirs of Gibbon and Newton. In Asia it stands almost alone.

In his own words, "The cream of my testimony is this, do nothing against your brothers even though they may deserve it." Also, "The new year, the spring, the wine and the beloved are joyful. Babur make merry, for the world will not be there for you a second time."

Babri Masjid

Babur is popularly believed to have demolished the Rama Temple at Ayodhya, India, and built Babri Masjid there.[citation needed] However, three inscriptions which once adorned the surface of the mosque indicate that it was constructed on the orders of Mir Baqi, not Babur. Baqi was one of Babur's generals who led forces sent to the region during his reign. In 2003, the Archaeological Survey of India (ASI) was asked to conduct a more detailed study and an excavation to ascertain the type of structure that was beneath the rubble of Babri Masjid.[59] According to a news report in The Week, the ASI report indicated "no mention of a temple, only of evidence of a massive structure, fragments of which speak about their association with temple architecture of the Saivite style."

Aurangzeb[edit]

Early life

Aurangzeb was born on 4 November 1618, in Dahod, Gujarat. He was the third son and sixth child of Shah Jahan and Mumtaz Mahal. His father was a governor of Gujarat at that time. In June 1626, after an unsuccessful rebellion by his father, Aurangzeb and his brother Dara Shikoh were kept as hostages under their grandparents' (Nur Jahan and Jahangir) Lahore court. On 26 February 1628, Shah Jahan was officially declared the Mughal Emperor, and Aurangzeb returned to live with his parents at Agra Fort, where Aurangzeb received his formal education in Arabic and Persian. His daily allowance was fixed at Rs. 500 which he spent on religious education and the study of history. He also accused his brothers of alcoholism and womanising.

On 28 May 1633 Aurangzeb escaped death when a powerful war elephant stampeded through the Mughal Imperial encampment. He rode against the elephant and struck its trunk with a lance, and successfully defended himself from being crushed.

Aurangzeb's valour was appreciated by his father who conferred him the title of Bahadur (Brave) and had him weighed in gold and presented gifts worth Rs. 200,000. This event was celebrated in Persian and Urdu verses and Aurangzeb said

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

Early military campaigns and administration

Bundela War

On 15 December 1634, Aurangzeb was given his first command, comprising 10,000 horse and 4000 troopers. He was allowed to use the red tent, which was an imperial prerogative.

Subsequently, Aurangzeb was nominally in charge of the force sent to Bundelkhand with the intent of subduing the rebellious ruler of Orchha, Jhujhar Singh, who had attacked another territory in defiance of Shah Jahan's policy and was refusing to atone for his actions. By arrangement, Aurangzeb stayed in the rear, away from the fighting, and took the advice of his generals as the Mughal Army gathered and commenced the Siege of Orchha in 1635.[citation needed] The campaign was successful and Singh was removed from power.

Viceroy of the Deccan

A painting from Padshahnama depicts Prince Aurangzeb facing a maddened war elephant named Sudhakar.

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

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

interior palace compound in military attire and immediately dismissed him from his position of Viceroy of the Deccan; Aurangzeb was also no longer allowed to use red tents or to associate himself with the official military standard of the Mughal emperor.

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

In 1647, Shah Jahan moved Aurangzeb from Gujarat to be governor of Balkh, replacing a younger son, Murad Baksh, who had proved ineffective there. The area was under attack from Uzbek and Turkoman tribes. Whilst the Mughal artillery and muskets were a formidable force, so too were the skirmishing skills of their opponents. The two sides were in stalemate and Aurangzeb discovered that his army could not live off the land, which was devastated by war. With the onset of winter, he and his father had to make a largely unsatisfactory deal with the Uzbeks, giving away territory in exchange for nominal recognition of Mughal sovereignty. The Mughal force suffered still further with attacks by Uzbeks and other tribesmen as it retreated through snow to Kabul. By the end of this two-year campaign, into which Aurangzeb had been plunged at a late stage, a vast sum of money had been expended for little gain.

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

Dara Shikoh's appointment followed the removal of Aurangzeb, who once again became Viceroy in the Deccan. He regretted this and harboured feelings that Shikoh had manipulated the situation to serve his own ends. Aurangbad's two jagirs (land grants) were moved there as a consequence of his return and, because the Deccan was a relatively impoverished area, this caused him to lose out financially. So poor was the area that grants were required from Malwa and Gujarat in order to maintain the administration and the situation caused ill-feeling between father and son. Shah Jahan insisted that things could be improved if Aurangzeb made efforts to develop cultivation, but the efforts that were made proved too slow in producing results to satisfy the emperor.

Aurangzeb proposed to resolve the situation by attacking the dynastic occupants of Golconda (the Qutb Shahis) and Bijapur (the Adil Shahis). As an adjunct to resolving the financial difficulties, the proposal would also extend Mughal influence by accruing more lands. Again, he was to feel that Dara had exerted influence on his father: believing that he was on the verge of victory in both instances, Aurangzeb was frustrated that Shah Jahan chose then to settle for negotiations with the opposing forces rather than pushing for complete victory.

War of Succession

The four sons of Shah Jahan all held posts as governors during their father's reign. The emperor favoured the eldest, Dara Shikoh, and this had caused resentment among the younger three, who sought at various times to strengthen alliances between themselves and against Dara. There was no Muslim tradition of primogeniture and historian Satish Chandra says that "In the ultimate resort, connections among the powerful military leaders, and military strength and capacity [were] the real arbiters." Jacques Weber, emeritus professor of modern history at the University of Nantes, explains that "... the loyalties of these officials seem to have been motivated more by their own interests, the closeness of the family relation and above all the charisma of the pretenders than by ideological divides." The contest for power was primarily between Dara Shikoh and Aurangzeb because, although all four sons had demonstrated competence in their official roles, it was around these two that the supporting cast of officials and other influential people mostly circulated. There were ideological differences — Dara was an intellectual and a religious liberal in the mould of Akbar, while Aurangzeb was much more conservative — but, as historians Barbara D. Metcalf and Thomas R. Metcalf say, "To focus on divergent philosophies neglects the fact that Dara was a poor general and leader. It also ignores the fact that factional lines in the succession dispute were not, by and large, shaped by ideology ..." Muslims and Hindus did not divide along religious lines in their support for one pretender or the other nor, according to Chandra, is there much evidence to support the belief that Jahanara and other members of the royal family were split in their support. Jahanara, certainly, interceded at various times on behalf of all of the princes and was well-regarded by Aurangzeb even though she shared the religious outlook of Dara.

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

Having made clear that he wanted Dara to succeed him, Shah Jahan became ill with stranguary in 1657 and was closeted under the care of his favourite son in the newly built city of Shahjahanabad (Old Delhi). Rumours of the death of Shah Jahan abounded and the younger sons were concerned that Dara might be hiding it for Machiavellian reasons. Thus, they took action: Shah Shuja prepared to contest the throne from Bengal, where he had been governor since 1637, while Murad did the same in his governorship of Gujarat and Aurangzeb did so in the Deccan. It is not known whether these preparations were made in the mistaken belief that the rumours of death were true or whether the challengers were just taking advantage of the situation.

After regaining some of his health, Shah Jahan moved to Agra and Dara urged him to send forces to challenge Shah Shuja and Murad, who had declared themselves rulers in their respective territories. While Shah Shuja was defeated at Banares in February 1658, the army sent to deal with Murad discovered to their surprise that he and Aurangzeb had combined their forces, the two brothers having agreed to partition

the empire once they had gained control of it. The two armies clashed at Dharmat in April 1658, with Aurangzeb being the victor. Shuja was being chased through Bihar and the victory of Aurangzeb proved this to be a poor decision by Dara Shikoh, who now had a defeated force on one front and a successful force unnecessarily pre-occupied on another. Realising that his recalled Bihar forces would not arrive at Agra in time to resist the emboldened Aurangzeb's advance, Dara scrambled to form alliances in order but found that Aurangzeb had already courted key potential candidates. When Dara's disparate, hastily concocted army clashed with Aurangzeb's well-disciplined, battle-hardened force at the Battle of Samugarh in late May, neither Dara's men nor his generalship were any match for Aurangzeb. Dara had also become over-confident in his own abilities and, by ignoring advice not to lead in battle while his father was alive, he cemented the idea that he had usurped the throne. "After the defeat of Dara, Shah Jahan was imprisoned in the fort of Agra where he spent eight long years under the care of his favourite daughter Jahanara."

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

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

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

Reign

Establishment of Islamic law

Historian Katherine Brown has noted that "The very name of Aurangzeb seems to act in the popular imagination as a signifier of politico-religious bigotry and repression, regardless of historical accuracy." The subject is controversial and, despite no proof, has resonated in modern times with popularly accepted claims that he intended to destroy the Bamiyan Buddhas. As a political and religious conservative, Aurangzeb chose not to follow the liberal religious viewpoints of his predecessors after his ascension. Shah Jahan had already moved away from the liberalism of Akbar, although in a token manner rather than with the intent of suppressing Hinduism, and Aurangzeb took the change still further. Though the approach to faith of Akbar, Jahangir and Shah Jahan was more syncretic than Babur, the founder of the empire, Aurangzeb's position is not so obvious. His emphasis on sharia competed, or was directly in conflict, with his insistence that zawabit or secular decrees could supersede sharia. Despite claims of sweeping edicts and policies, contradictory accounts exist. He sought to codify Hanafi law by the work of several hundred jurists, called Fatawa-e-Alamgiri. It is possible the War of Succession and continued incursions combined with Shah Jahan's spending made cultural expenditure impossible.

As emperor, Aurangzeb banned alcoholism, gambling, castration, servitude, eunuchs, music, nautch and narcotics in the Mughal Empire. He learnt that at Sindh, Multan, Thatta and particularly at Varanasi, the Hindu Brahmins attracted large numbers of indigenous local Muslims to their discourses. He ordered the Subahdars of these provinces to demolish the schools and the temples of non-Muslims. Aurangzeb also ordered Subahdars to punish Muslims who dressed like non-Muslims. The executions of the antinomian Sufi mystic Sarmad Kashani and the ninth Sikh Guru Tegh Bahadur bear testimony to Aurangzeb's religious intolerance; the former was beheaded on multiple accounts of heresy, the latter, according to Sikhs, because he objected to Aurangzeb's forced conversions. According to other sources, there is no official account that Aurangzeb forcefully converted people. He imposed Jizya on non-Muslims. Further, Aurangzeb levied discriminatory taxes on Hindu merchants at the rate of 5% as against 2.5% on Muslim merchants. He ordered to dismiss all Hindu quanungos and patwaris from revenue administration.

Another instance of Aurangzeb's notoriety was his policy of temple destruction, for which figures vary wildly from 80 to 60,000. Indian historian Harbans Mukhia wrote that "In the end, as recently recorded in Richard Eaton's careful tabulation, some 80 temples were demolished between 1192 and 1760 (15 in Aurangzeb's reign) and he compares this figure with the claim of 60,000 demolitions, advanced rather nonchalantly by 'Hindu nationalist' propagandists,' although even in that camp professional historians are slightly more moderate." Among the Hindu temples he demolished were the three most sacred: the Kashi Vishwanath temple, Kesava Deo temple and Somnath temple. He built large mosques in their place. In 1679, he ordered destruction of several prominent temples that had become associated with his enemies: these included the temples of Khandela, Udaipur, Chittor and Jodhpur. Historian Richard Eaton believes the overall understanding of temples to be flawed. As early as the sixth century, temples

became vital political landmarks as well as religious ones. He writes that not only was temple desecration widely practised and accepted, it was a necessary part of political struggle.

Francois Bernier, who traveled and chronicled Mughal India during the War of Succession, notes the distaste of both Shah Jahan and Aurangzeb for Christians. This led to the demolition of Christian settlements near the European factories and enslavement of Christian converts by Shah Jahan. Furthermore, Aurangzeb stopped all the aid to Christian missionaries (Frankish Padres) that had been initiated by Akbar and Jahangir.

Ram Puniyani states that Aurangzeb was not always fanatically anti-Hindu, and kept changing his policies depending on the needs of the situation. He banned the construction of new temples, but permitted the repair and maintenance of existing temples. He also made generous donations of jagirs to several temples to win the sympathies of his Hindu subjects. There are several firmans (orders) in his name, supporting temples and gurudwaras, including Mahakaleshwar temple of Ujjain, Balaji temple of Chitrakoot, Umananda Temple of Guwahati and the Shatrunjaya Jain temples. During his time, the number of Hindu Mansabdars increased from 22% to 31% in the Mughal administration as he needed them to continue his fight in the Deccan.

Execution of opponents

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

Aurangzeb then executed Sarmad Kashani a controversial Sufi mystic of Jewish origins.

Later Aurangzeb executed Sambhaji the leader of the Maratha Confederacy. During his trial he was found guilty of murder and violence, atrocities against the Muslims of Burhanpur and Bahadurpur in Berar by Marathas under his command.

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

Expansion of the Mughal Empire

Throughout his reign, Aurangzeb engaged in almost constant warfare. He built up a massive army and began a program of military expansion along all the boundaries of his empire. He pushed north-west into the Punjab and also drove south, conquering two further Muslim kingdoms[citation needed] - the Adil Shahis of Bijapur and Qutbshahis of Golconda — to add to the defeat of the Ahmednagar Sultanate that had

been accomplished in 1636 while he had been viceroy of the Deccan. These new territories were administered by the Mughal Nawabs loyal to Aurangzeb.

Soon after seizing the throne, Aurangzeb began advancements against the unruly Sultan of Bijapur and during 1657, the Mughals are known to have utilized rockets during the Siege of Bidar, against Sidi Marjan. Aurangzeb's forces discharged rockets and grenades while scaling the walls, and Sidi Marjan himself was mortally wounded after a rocket struck his large gunpowder depot. After twenty-seven days of hard fighting, Bidar was captured by the Mughals.

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

In 1664, Shaista Khan (the son of Asaf Khan IV), was appointed the Subedar of Bengal. He immediately eliminated Portuguese and Arakanese pirates from the region, and in 1666 led an army of 70,000 men to recapture the port of Chittagong from the Arakanese king Sanda Thudhamma. Chittagong remained a key port throughout Mughal rule.

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

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

Military equipment

Dagger (Khanjar) of Aurangzeb (Badshah Alamgir).

Mughal cannon making skills advanced during the 17th century.[59] One of the most impressive Mughal cannons is known as the Zafarbaksh, which is a very rare composite cannon, that required skills in both wrought-iron forge welding and bronze-casting technologies and the in-depth knowledge of the qualities of both metals.

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

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

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

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

War elephants

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

Art and Culture

Aurangzeb was known to be of a more austere nature than his predecessors. Being religious he encouraged Islamic calligraphy. His reign also saw the building of the Lahore badshahi Mosque, and Bibi ka Maqbara in Aurangabad for his wife Rabia-ud-Daurani.

Calligraphy

The Mughal Emperor Aurangzeb is known to have patronized works of Islamic Calligraphy during his reign particularly Syed Ali Tabrizi.

Architecture

Unlike his father, Aurangzeb was not much interested in architecture. The structure of Bibi Ka Maqbara in Aurangabad, which now is a historical monument was constructed by the sons of Aurangzeb in remembrance of their mother. The inspiration came from Taj mahal as is quite visible from its architecture. Aurangzeb ordered the construction of the Badshahi Mosque in Lahore. Aurangzeb constructed a small marble mosque known as the Moti Masjid (Pearl Mosque) in the Red Fort complex in Delhi. He also constructed a mosque on Benares. The mosque he constructed in Srinagar is still the largest in Kashmir.

Textile

The Textile industry in the Mughal Empire emerged very firmly during the reign of the Mughal Emperor Aurangzeb and was particularly well noted by Francois Bernier, a French physician of the Mughal Emperor. Francois Bernier writes how Karkanahs, or workshops for the artisans, particularly in textiles flourished by "employing hundreds of embroiderers, who were superintended by a master". He further writes how "Artisans manufacture of silk, fine brocade, and other fine muslins, of which are made turbans, robes of gold flowers, and tunics worn by females, so delicately fine as to wear out in one night, and cost even more if they were well embroidered with fine needlework".

He also explains the different techniques employed to produce such complicated textiles such as Himru (whose name is Persian for "brocade"), Paithani (whose pattern is identical on both sides), Mushru (satin weave) and how Kalamkari, in which fabrics are painted or block-printed, was a technique that originally came from Persia. Francois Bernier provided some of the first, impressive descriptions of the designs and the soft, delicate texture of Pashmina Shawls also known as Kani, which were very valued for their warmth and comfort among the Mughals, and how these textiles and shawls eventually began to find their way to France and England.

Shawls manufactured in the Mughal Empire had highly influenced other cultures around the world.

Foreign relations

As soon as he became emperor, Aurangzeb sent some of the finest ornate gifts such as carpets, lamps, tiles and others to the Islamic shrines at Mecca and Medina. He also ordered the construction of very large ships in Surat that would transport these gifts and even pilgrims to the Hijaz. These annual expeditions organized by Aurangzeb were led by Mir Aziz Badakhshi who died in Mecca of natural causes but managed to deliver more than 45,000 silver coins and several thousand Kaftans of honor.

Relations with the Uzbek

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

Relations with the Safavid dynasty

Aurangzeb received the embassy of Abbas II of Persia in 1660 and returned them with gifts. However relations between the Mughal Empire and the Safavid dynasty were tense because the Persians attacked the Mughal army positioned near Kandahar. Aurangzeb prepared his armies in the Indus River Basin for a counteroffensive, but Abbas II's death in 1666 caused Aurangzeb to end all hostilities. Aurangzeb's rebellious son, Sultan Muhammad Akbar, sought refuge with Suleiman I of Persia, who had rescued him from the Imam of Musqat and later refused to assist him in any military adventures against Aurangzeb.

Relations with the French

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

Relations with the Sultanate of Maldives

In the 1660s, the Sultan of the Maldives, Ibrahim Iskandar I, requested help from Aurangzeb's representative, the Faujdar of Balasore. The sultan was concerned about the impact of Dutch and English trading ships but the powers of Aurangzeb did not extend to the seas, the Maldives were not under his governance and nothing came of the request.

Relations with the Ottoman Empire

In 1688 the desperate Ottoman Sultan Suleiman II urgently requested for assistance against the rapidly advancing Austrians, during the Ottoman–Habsburg War. However, Aurangzeb and his forces were heavily engaged in the Deccan Wars against the Marathas to commit any formal assistance to their Ottoman allies.

Relations with the English

In 1686, the English East India Company, which had unsuccessfully tried to obtain a firman, an imperial directive that would grant England regular trading privileges throughout the Mughal empire, initiated the so-called Child's War. This hostility against the empire ended in disaster for the English, particularly when Aurangzeb dispatched a strong fleet from Janjira commanded by the Sidi Yaqub and manned by Mappila loyal to Ali Raja Ali II and Abyssinian sailors firmly blockaded Bombay in 1689.[76][page needed] In 1690 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 behavior in the future.

In September 1695, English pirate Henry Every perpetrated one of the most profitable pirate raids in history with his capture of a Grand Mughal convoy near Surat. The Indian ships had been returning home from their annual pilgrimage to Mecca when the pirates struck, capturing the Ganj-i-Sawai, reportedly the greatest ship in the Muslim fleet, and its escorts in the process. When news of the piracy reached the mainland, a livid Aurangzeb nearly ordered an armed attack against the English-governed city of Bombay, though he finally agreed to compromise after the East India Company promised to pay financial reparations, estimated at £600,000 by the Mughal authorities. Meanwhile, Aurangzeb shut down four of the East India Company's factories, imprisoned the workers and captains (who were nearly lynched by a rioting mob), and threatened to put an end to all English trading in India until Every was captured. The Privy Council and East India Company offered a massive bounty for Every's apprehension, leading to the first worldwide manhunt in recorded history. However, Every successfully eluded capture.

In 1702, Aurangzeb sent Daud Khan Panni, the Mughal Empire's Subhedar of the Carnatic region, to besiege and blockade Fort St. George for more than three months.[79] The governor of the fort Thomas Pitt was instructed by the English East India Company to sue for peace.

Administrative reforms

Revenue

Aurangzeb's exchequer raised a record[citation needed] £100 million in annual revenue through various sources like taxes, customs and land revenue, et al. from 24 provinces.

Coins

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

King Aurangzeb Alamgir Stamped coins, in the world, like the bright full moon.

Rebellions

By 1700, the Marathas attacked the Mughal provinces from the Deccan and secessionist agendas from the Rajputs, Hindu Jats and Sikhs rebelled against the Mughal Empire's administrative and economic systems.

- In 1669, the Hindu Jat peasants of Bharatpur around Mathura rebelled and created Bharatpur state but were defeated.
- In 1659, Shivaji, launched a surprise attack on the Mughal Viceroy Shaista Khan and, while waging war against Aurangzeb. Shivaji and his forces attacked the Deccan, Janjira and Surat and tried to gain control of vast territories. In 1689 Aurangzeb's armies captured Shivaji's son Sambhaji and executed him after he had sacked Burhanpur. But, the Marathas continued the fight and it actually started the terminal decline of his empire.
- In 1679, the Rathore clan under the command of Durgadas Rathore rebelled when Aurangzeb didn't give permission to make the young Rathore prince the king and took direct command of Jodhpur. This incident caused great unrest among the Hindu Rajput rulers under Aurangzeb and led to many rebellions in Rajputana.
- In 1672, the Satnami, a sect concentrated in an area near Delhi, under the leadership of Bhirbhan, took over the administration of Narnaul, but they were eventually crushed upon Aurangzeb's personal intervention with very few escaping alive.
- In 1671, the Battle of Saraighat was fought in the easternmost regions of the Mughal Empire against the Ahom Kingdom. The Mughals led by Mir Jumla II and Shaista Khan attacked and were defeated by the Ahoms.
- Maharaja Chhatrasal was a medieval Indian warrior from Bundela Rajput clan, who fought against the Mughal Emperor Aurangzeb, and established his own kingdom in Bundelkhand, becoming a Maharaja of Panna.

Jat rebellion

In 1669, Hindu Jats began to organize a rebellion that is believed to have been caused by Aurangzeb's imposition of Jizya (a form of organized religious taxation). The Jats were led by Gokula, a rebel landholder from Tilpat. By the year 1670 20,000 Jat rebels were quelled and the Mughal Army took control of Tilpat, Gokula's personal fortune amounted to 93,000 gold coins and hundreds of thousands of silver coins.

Gokula was caught and executed. But the Jats continued to terrorize the Mughals and attacked Akbar's mausoleum the gold, silver and fine carpets within the tomb . There are claims that Jats caused two large silver doors at the entrance of the Taj Mahal to be stolen and melted down. However, Jats later established their independent state of Bharatpur.

Mughal–Maratha Wars

In 1657, while Aurangzeb attacked Golconda and Bijapur in the Deccan, the Hindu Maratha warrior aristocrat, Shivaji, used guerrilla tactics to take control of three Adil Shahi forts formerly under his father's command. With these victories, Shivaji assumed de facto leadership of many independent Maratha clans. The Marathas harried the flanks of the warring Adil Shahis and Mughals, gaining weapons, forts, and territory. Shivaji's small and ill-equipped army survived an all out Adil Shahi attack, and Shivaji personally killed the Adil Shahi general, Afzal Khan. With this event, the

Marathas transformed into a powerful military force, capturing more and more Adil Shahi and Mughal territories. Shivaji went on to neutralise Mughal power in the region.

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

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

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

Aurangzeb's reign over the empire reached its climax the emperor, he no longer honored the rights of Christians, Jews, Muslims, Dadupanthis, Stargazers, Malakis, Atheists, Brahmins, Jains, in fact all the communities of the Empire. His imposition of Jizya upon communities that were not adherents of Islam, led to the rise of the opportunistic Shivaji and his Maratha Confederacy, whose leadership clearly indicated to Aurangzeb in a letter "Protesting against Imposition of Jaziya (2nd April 1679)".

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

In 1689, Aurangzeb's forces captured Sambhaji. His successor Rajaram and his Maratha forces fought individual battles against the forces of the Mughal Empire, and territory changed hands repeatedly during years of interminable warfare. As there was

no central authority among the Marathas, Aurangzeb was forced to contest every inch of territory, at great cost in lives and money. Even as Aurangzeb drove west, deep into Maratha territory – notably conquering Satara — the Marathas expanded their attacks further into Mughal lands – Malwa, Hyderabad and Jinji in Tamil Nadu. Aurangzeb waged continuous war in the Deccan for more than two decades with no resolution. He thus lost about a fifth of his army fighting rebellions led by the Marathas in Deccan India. He traveled a long distance to the Deccan to conquer the Marathas and eventually died at the age of 90, still fighting the Marathas.

Aurangzeb's shift from conventional warfare to anti-insurgency in the Deccan region shifted the paradigm of Mughal military thought. There were conflicts between Marathas and Mughals in Pune, Jinji, Malwa and Vadodara. The Mughal Empire's port city of Surat was sacked twice by the Marathas during the reign of Aurangzeb and the valuable port was in ruins.

- A Mughal trooper in the Deccan.
- Aurangzeb leads his final expedition (1705), leading an army of 500,000 troops.

Mughal-era aristocrat armed with a matchlock musket.

Ahom campaign

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

The Mughals set out in November 1661, and within weeks occupied the capital of Kuch Behar after a few fierce skirmishes. The Kuch Behar was annexed, and the Mughal Army reorganized and began to retake their territories in Assam. Mir Jumla II's forces captured Pandu, Guwahati, and Kajali practically unopposed. In February 1662, Mir Jumla II initiated the Siege of Simalugarh and after the Mughal cannon breached the fortifications, the Ahoms abandoned the fort and escaped. Mir Jumla II then proceeded towards Garhgaon the capital of the Ahom kingdom, which was reached on 17 March 1662, although the ruler Raja Sutamla fled and the victorious Mughals captured 100 elephants, about 300,000 coins of silver, 8000 shields, 1000 ships, and 173 massive stores of rice.

Later that year in December 1663, the aged Mir Jumla II died on his way back to Dacca of natural causes, but skirmishes continued between the Mughals and Ahoms after the rise of Chakradhwaj Singha, who refused to pay further indemnity to the Mughals and during the wars that continued the Mughals suffered great hardships. Munnawar Khan emerged as a leading figure and is known to have supplied food to vulnerable Mughal forces in the region near Mathurapur. Although the Mughals under the command of Syed Firoz Khan the Faujdar at Guwahati were overrun by two Ahom

armies in the year 1667, but they continued to hold and maintain presence along their the eastern territories even after the Battle of Saraighat in the year 1671.

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

The Battle of Saraighat was the last battle in the last major attempt by the Mughals to extend their empire into Assam. Though the Mughals managed to regain Guwahati briefly after a later Borphukan deserted it, the Ahoms wrested control in the Battle of Itakhuli in 1682 and maintained it till the end of their rule.

Satnami rebellion

Aurangzeb dispatched his personal imperial guard during the campaign against the Satnami rebels.

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

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

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

Sikh Rebels

Early in Aurangzeb's reign, various insurgent groups of Sikhs engaged Mughal troops in increasingly bloody battles. The ninth Sikh Guru, Guru Tegh Bahadur, like his predecessors was opposed to conversion of the local population as he considered it wrong. According to Sikh sources, approached by Kashmiri Pandits to help them retain their faith and avoid forced religious conversions, Guru Tegh Bahadur took on Aurangzeb. Other sources however state that Aurangzeb did not forcefully convert people. The emperor perceived the rising popularity of the Guru as a threat to his sovereignty and in 1670 had him executed,[106][page needed] which infuriated the

Sikhs. In response, Guru Tegh Bahadur's son and successor, Guru Gobind Singh, further militarized his followers, starting with the establishment of Khalsa in 1699, eight years before Aurangzeb's death.[citation needed] In 1705, Guru Gobind Singh sent a letter entitled Zafarnamah to Aurangzeb. This drew attention to Aurangzeb's cruelty and how he had betrayed Islam. The letter caused him much distress and remorse. Guru Gobind Singh's formation of Khalsa in 1699 led to the establishment of the Sikh Confederacy and later Sikh Empire.

Pashtun rebellion

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

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

Death and legacy

By 1689, almost all of Southern India was a part of the Mughal Empire and after the conquest of Golconda, Aurangzeb may have been the richest and most powerful man alive. Mughal victories in the south expanded the Mughal Empire to 3.2 million square kilometres, with a population estimated as being between 100 million and 150 million. But this supremacy was short-lived. Jos Gommans, Professor of Colonial and Global History at the University of Leiden, says that "... the highpoint of imperial centralisation under emperor Aurangzeb coincided with the start of the imperial downfall."

Aurangzeb's vast imperial campaigns against rebellion-affected areas of the Mughal Empire caused his opponents to exaggerate the "importance" of their rebellions. The results of his campaigns were made worse by the incompetence of his regional Nawabs.

Muslim views regarding Aurangzeb vary. Most Muslim historians believe that Aurangzeb was the last powerful ruler of an empire inevitably on the verge of decline. The major rebellions organized by the Sikhs and the Marathas had deep roots in the remote regions of the Mughal Empire.

Unlike his predecessors, Aurangzeb considered the royal treasury to be held in trust for the citizens of his empire. He made caps and copied the Quran to earn money for his use. Aurangzeb constructed a small marble mosque known as the Moti Masjid (Pearl Mosque) in the Red Fort complex in Delhi. However, his constant warfare, especially with the Marathas, drove his empire to the brink of bankruptcy just as much as the wasteful personal spending and opulence of his predecessors.[citation needed] Aurangzeb knew he would not return to the throne after his final campaign against the Marathas in 1706, in which he was joined by newly emerging commanders in the Mughal army such as Syed Hassan Ali Khan Barha, Saadat Ali Khan and Asaf Jah I, and Daud Khan.

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

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

Even when ill and dying, Aurangzeb made sure that the populace knew he was still alive, for if they had thought otherwise then the turmoil of another war of succession was likely. He died in Ahmednagar on 20 February 1707 at the age of 88, having outlived many of his children. His modest open-air grave in Khuldabad expresses his deep devotion to his Islamic beliefs. It is sited in the courtyard of the shrine of the Sufi saint Shaikh Burhan-u'd-din Gharib, who was a disciple of Nizamuddin Auliya of Delhi.

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

territory, seizing power from the weak emperor. Within decades of Aurangzeb's death, the Mughal Emperor had little power beyond the walls of Delhi.

Full title

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

Durrani Empire

Reign of Ahmad Shah Durrani (1747–1772)

- Battle of Manupur (1748)
- Battle of Lahore (1752)
- Battle of Sabzavar (1755)
- Durrani occupation of Delhi (1757)
- Battle of Gohalwar (1757)
- Battle of Lahore (1759)
- Battle of Barari Ghat (1760)
- Second Battle of Sikandarabad (1760)
- Siege of Kunjpura (1760)
- Third Battle of Panipat
- Battle of Gujranwala (1761)
- Battle of Sialkot (1761)
- Battle of Kup (1762)
- Battle of Sialkot (1763)

In 1709 Mir Wais Hotak, chief of the Ghilji tribe of Kandahar Province, gained independence from the Safavid Persians. From 1722 to 1725, his son Mahmud Hotak briefly ruled large parts of Iran and declared himself as Shah of Persia. However, the Hotak dynasty came to a complete end in 1738 after being toppled and banished by the Afsharids who were led by Nader Shah Afshar of Persia.

The year 1747 marks the definitive appearance of an Afghan political entity independent of both the Persian and Mughal empires. In October 1747 a loya jirga (grand council) concluded near the city of Kandahar with Ahmad Shah Durrani being selected as the new leader of the Afghans, thus the Durrani dynasty was founded. Despite being younger than the other contenders, Ahmad Shah had several overriding

factors in his favor. He belonged to a respectable family of political background, especially since his father served as Governor of Herat who died in a battle defending the Afghans. He also had a well-trained larger army and possessed a substantial part of Nadir Shah's treasury, including the world's largest Koh-i-Noor diamond.

Early victories

One of Ahmad Shah's first military action was the capture Ghazni from the Ghiljis, and then wresting Kabul from the local ruler. In 1749, the Mughal ruler was induced to cede Sindh, the Punjab region and the important trans Indus River to Ahmad Shah in order to save his capital from Afghan attack.[16] Having thus gained substantial territories to the east without a fight, Ahmad Shah turned westward to take possession of Herat, which was ruled by Nader Shah Afshar's grandson, Shahrukh Afshar. Ahmad Shah next sent an army to subdue the areas north of the Hindu Kush mountains. In short order, the powerful army brought under its control the Tajik, Hazara, Uzbek, Turkmen, and other tribes of northern Afghanistan. Ahmad Shah invaded the remnants of the Mughal Empire a third time, and then a fourth, consolidating control over the Kashmir and Punjab regions, with Lahore being governed by Afghans. He sacked Delhi in 1757, but permitted the Mughal dynasty to remain in nominal control of the city as long as the ruler acknowledged Ahmad Shah's suzerainty over Punjab, Sindh, and Kashmir. Leaving his second son Timur Shah to safeguard his interests, Ahmad Shah left India to return to Afghanistan.

Relations with China

Alarmed by the expansion of China's Qing Dynasty up to the western border of Kazakhstan, Ahmad Shah attempted to rally neighboring Muslim khanates and the Kazakhs to unite and attack China, ostensibly to liberate its western Muslim subjects. Ahmad Shah halted trade with Qing China and dispatched troops to Kokand. However, with his campaigns in India exhausting the state treasury, and with his troops stretched thin throughout Central Asia, Ahmad Shah lacked sufficient resources to do anything except to send envoys to Beijing for unsuccessful talks.

Decline

The victory at Panipat was the high point of Ahmad Shah's—and Afghan—power. However, even prior to his death, the empire began to unravel. In 1762, Ahmad Shah crossed the passes from Afghanistan for the sixth time to subdue the Sikhs. From this time and on, the domination and control of the Empire began to loosen. He assaulted Lahore and, after taking their holy city of Amritsar, massacred thousands of Sikh inhabitants, destroying their revered Golden Temple. Within two years, the Sikhs rebelled again and rebuilt their holy city of Amritsar. Ahmad Shah tried several more times to subjugate the Sikhs permanently, but failed. Ahmad Shah also faced other rebellions in the north, and eventually he and the Uzbek Emir of Bukhara agreed that the Amu Darya would mark the division of their lands. A decade after the third Battle of Panipat, Marathas under the leadership of Mahadji Scindia entered and recaptured

Delhi in 1771, cutting off Rohillas from the Durrani forever. Ahmad Shah retired to his home in the mountains east of Kandahar, where he died on April 14, 1773. He had succeeded to a remarkable degree in balancing tribal alliances and hostilities, and in directing tribal energies away from rebellion. He earned recognition as Ahmad Shah Baba, or "Father" of Afghanistan.

Other Durrani rulers (1772–1826)

Ahmad Shah's successors governed so ineptly during a period of profound unrest that within fifty years of his death, the Durrani empire per se was at an end, and Afghanistan was embroiled in civil war. Much of the territory conquered by Ahmad Shah fell to others in this half century. By 1818, the Sadozai rulers who succeeded Ahmad Shah controlled little more than Kabul and the surrounding territory within a 160-kilometer radius. They not only lost the outlying territories but also alienated other tribes and lineages among the Durrani Pashtuns.

Timur Shah (1772–1793)

Early life

Timur Shah was born in Mashhad^{[2][citation needed][page needed]} in 1748 and had a quick rise to power by marrying the daughter of the Mughal Emperor Alamgir II. He received the city of Sirhind as a wedding gift and was later made the Governor of Punjab, Kashmir and the Sirhind district in 1757 (when he was only 9 years old), by his father Ahmad Shah Durrani. He ruled from Lahore under the regency of his Wazir, General Jahan Khan, who administered these territories for approximately one year, from May 1757 until April 1758. Timur Shah Durrani was defeated by the Sikhs in the Battle of Gohalwar (Amritsar, 1757).

The Sikhs also assisted by Adina Beg Khan, Governor of the Julundur Doab, along with Raghunath Rao who was leading the Maratha Empire, forced Timur Shah and Jahan from Punjab and put in place their own government under Adina.

Succession

When Timur Shah succeeded his father in 1772, the regional chieftains only reluctantly accepted him, and most of his reign was spent reasserting his rule over the

Durrani Empire. He was noted for his use of the Bala Hisar Fort in Peshawar, as the winter capital of his Empire.

In 1776, Timur Shah compelled his uncle Abdul Qadir Khan Durrani to leave Afghanistan. Abdul left Afghanistan and sent his family including his: wife Zarnaab Bibi, sisters Azer Khela and Unaar Khela, brother Saifullah Khan Durrani, nephews Mohammad Umer Durrani, Basheer Ahmad Khan Durrani and Shams ur Rehman Durrani and two sons, Faizullah Khan Durrani and Abdullah Khan Durrani to Akora Khattak, in present day Khyber Pakhtunkhwa. He himself went to Damascus (Syria), where he (Abdul Qadir Khan Durrani) died in 1781.

Timur Shah himself left twenty-four sons, and the succession that struggle that followed his death began the process of undermining the authority of the Durrani authority. Under Timur Shah's eventual successor, Shah Zaman, the empire disintegrated. In 1797 Shah Zaman, like his father and grandfather before him, decided to revive his fortunes and fill his treasuries by ordering a full-scale invasion of Hindustan, the time-honoured Afghan solution to cash crises.

Changes in rule

During his reign, the Durrani Empire began to shrink. In an attempt to move away from disaffected Pashtun tribes, he shifted the capital from Kandahar to Kabul and chose Peshawar as the winter capital in 1776. His court was remained influenced by Persian culture and he became reliant on the Qizilbash bodyguard for his personal protection.

Personality

Timur Shah prided himself on being a man of taste. He revived the formal gardens of the Bala Hisar Fort in Kabul, first constructed by Shah Jahan's Governor of Kabul. In this endeavour, he was inspired by his senior wife, a Mughal princess who had grown up in the Delhi Red Fort with its remarkable courtyard. Furthermore, like his Mughal in-laws, he had a talent for dazzling display, such as in the way he dressed and groomed himself.

Death

Timur Shah died in 1793, and was then succeeded by his fifth son Zaman Shah Durrani. His tomb is located in Kabul.

Early years

He seized the throne of the Durrani Empire on the death of his father, Timur Shah. He defeated his rivals, his brothers, with the help of Sardar Payenda Khan, chief of the Barakzais. He extracted an oath of allegiance from the final challenger, Mahmud, and in return relinquished the governorship of Herat. In so doing, he divided the power base between Herat and his own government in Kabul, a division which was to remain in place for a century. Kabul was the primary base of power, while Herat maintained a state of quasi-independence. Kandahar was fought over for the spoils.

During his reign he tried to combine his dispersed relatives together who were deported by his father Timur Shah. His uncle Saifullah Khan Durrani, his sons Mohammad Umar, Bashir Ahmad Khan and Shams Ur Rehman, his cousins Faizullah Khan and Abdullah Khan lived in Akora Khattak[citation needed] in present day Khyber Pakhtunkhwa. They were contacted to come back to Afghanistan but without success. Saifullah Khan died in 1779 and after that the family was led by Faizullah Khan but he disliked the bad habits of Abdullah Khan and Bashir Ahmad Khan and left Akora Khattak and went to Bannu without informing his relatives.[citation needed] Later on, after the death of his wife, Abdullah Khan Durrani migrated to Kohat in 1791 where he married a widow, Pashmina.

Zaman Shah tried his best to recombine his family members and relatives so as to gain power but many of them were living an unknown life. Some of them have even been forgotten their identity.

He attempted to repeat his father's success in India, but his attempts at expansion attempts were failed by the Sikhs and also brought him into conflict with the British. The British induced the Shah of Persia to invade Durrani, thwarting his plans by forcing him to protect his own lands.

In his own lands things went well for Zaman, at least initially. He was able to force Mahmud from Herat and into a Persian exile. However, Mahmud established an alliance with Fateh Khan, with whose support he was able to strike back in 1800, and Zaman had to flee toward Peshawar. But he never made it; on the way, he was captured, blinded and imprisoned in Kabul, in the Bala Hissar. Little information about the rest of his life is available, but he was probably imprisoned for nearly 40 years, until his death, during which time Afghanistan continued to experience much political turmoil.

Zaman Shah Durrani

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Mahmud Shah Durrani

His 1st and 2nd deposed

Mahmud Shah Durrani was the half-brother of his predecessor, Zaman Shah. On July 25, 1801, Zaman Shah was deposed, and Mahmud Shah ascended to ruler-ship. He then had a chequered career; he was deposed in 1803, restored in 1809, and finally deposed again in 1818.

Trouble with Barakzai tribe

His son Shahzada Kamran Durrani was always in trouble with Amir Fateh Khan Barakzai, the brother of Dost Muhammad Khan. After the assassination of Fateh Khan Barakzai the fall of the Durrani Empires begun. King Mahmud Shah Durrani died in 1829. The country was then ruled by Shuja Shah Durrani; another of his half-brothers.

Shah Shujah Durrani

Appearance

According to Mountstuart Elphinstone, "The King of Kabul [Shah Shuja] was a handsome man". He also wrote "of an olive complexion with a thick black beard.....his voice clear, his address princely." Shuja wore the Koh-i-Noor diamond in one of his bracelets when Elphinstone visited him. William Fraser, who accompanied Elphinstone was "struck with the dignity [Shah Shuja] of his appearance and the romantic Oriental awe..." Fraser also "judged" him to be "about five feet six inches tall" and his skin colour was "very fair, but dead...his beard was thick jet black and shortened a little by the obliquely upwards, but turned again at the corners....The eyelashes and the edges of his eyelids were blackened with antimony" He also described Shuja's voice as "loud and sonorous".

Marriage

After coming to power in 1803, Shuja ended the "blood feud" with the Barakzais and also forgave them. To create an alliance with them, he married "their sister" Wa'fa Begum.

Career

Depositions, imprisonments and alliances

Shuja Shah was the governor of Herat and Peshawar from 1798 to 1801. He proclaimed himself as King of Afghanistan in October 1801 (after the deposition of his brother Zaman Shah), but only properly ascended to the throne on July 13, 1803.

Shuja allied Afghanistan with the United Kingdom in 1809, as a means of defending against an invasion of Afghanistan and India by Russia.

In June, 1809, he was overthrown by his predecessor Mahmud Shah and went into exile in India, where he was captured by Jahandad Khan Bamizai and imprisoned at Attock (1811–2) and then taken to Kashmir (1812–3) by Atta Muhammad Khan. When Mahmud Shah's vizier Fateh Khan invaded Kashmir alongside Maharaja Ranjit

Singh's army, he chose to leave with the Sikh army. He stayed in Lahore from 1813 to 1814. In return for his freedom, he handed the Koh-i-Nor diamond to Maharaja Ranjit Singh and gained his freedom. He stayed first in Punjab and later in Ludhiana with Shah Zaman. The place where he stayed in Ludhiana is presently occupied by Main Post Office near Mata Rani Chowk and a white marble stone inside the building marking his stay there can be seen.

In 1833 he struck a deal with Maharaja Ranjit Singh of the Punjab: He was allowed to march his troops through Punjab, and in return he would cede Peshawar to the Sikhs if they could manage to take it. In a concerted campaign the following year, Shuja marched on Kandahar while the Sikhs, commanded by General Hari Singh Nalwa attacked Peshawar. In July, Shuja Shah was narrowly defeated at Kandahar by the Afghans under Dost Mohammad Khan and fled. The Sikhs on their part reclaimed Peshawar.

In 1838 he had gained the support of the British and the Sikh Maharaja Ranjit Singh for wresting power from Dost Mohammad Khan Barakzai. This triggered the First Anglo-Afghan War (1838–1842). Shuja was restored to the throne by the British on August 7, 1839,[8] 30 years after his deposition, but did not remain in power when the British left. He was assassinated by Shuja ud-Daula, on April 5, 1842.

Ali Shah Durrani

Sultan Ali Shah Durrani was ruler of the Durrani Empire from 1818 to 1819. He was the son of Timur Shah Durrani, and the penultimate Durrani Emperor. He was deposed by his brother Ayub Shah.

Ayub Shah Durrani

Ayub Shah, a son of Timur Shah, ruled Afghanistan from 1819 to 1823. The loss of Kashmir during his reign opened a new chapter in neighboring Indian history. In 1823, he was imprisoned by the Barakzai, marking the end of the Durrani dynasty. He fled to Punjab after buying his freedom and died there in 1837.

Impact of Islam and Muslims in India

According to historian Will Durant, "The Islamic conquest of India is probably the bloodiest story in history". By the estimate of Koenraad Elst the population of Indian subcontinent reduced by almost 80 million between 1000 and 1525.[108] In course of their conquests and rule in India, the number of Muslims in India increased through Immigration and Conversion. The Ancient Indian Kingdoms in Afghanistan and Pakistan

became Muslim majority areas, as did the Eastern Part of Bengal. This would ultimately lead to the Partition of India in 1947 after the end of British rule.

Conversion theories

Considerable controversy exists both in scholarly and public opinion as to how conversion to Islam came about in Indian subcontinent, typically represented by the following schools of thought

1. Conversion was a combination, initially by violence, threat or other pressure against the person.
2. As a socio-cultural process of diffusion and integration over an extended period of time into the sphere of the dominant Muslim civilization and global polity at large.
3. That conversions occurred for non-religious reasons of pragmatism and patronage such as social mobility among the Muslim ruling elite
4. That the bulk of Muslims are descendants of migrants from the Iranian plateau or Arabs.
5. Conversion was a result of the actions of Sufi saints and involved a genuine change of heart.

An estimate of the number of people killed remains unknown. Based on the Muslim chronicles and demographic calculations, an estimate was done by K.S. Lal in his book *Growth of Muslim Population in Medieval India*, who claimed that between 1000 CE and 1500 CE, the population of Hindus decreased by 80 million. Although this estimate was disputed by Simon Digby in *(School of Oriental and African Studies)*, Digby suggested that estimate lacks accurate data in pre-census times. In particular the records kept by al-Utbi, Mahmud al-Ghazni's secretary, in the *Tarikh-i-Yamini* document several episodes of bloody military campaigns. Hindus who converted to Islam however were not completely immune to persecution due to the caste system among Muslims in India established by Ziauddin al-Barani in the *Fatawa-i Jahandari*, where they were regarded as an "Ajlaf" caste and subjected to discrimination by the "Ashraf" castes.

Critics of the "religion of the sword theory" point to the presence of the strong Muslim communities found in Southern India, modern day Bangladesh, Sri Lanka, western Burma, Indonesia and the Philippines coupled with the distinctive lack of equivalent Muslim communities around the heartland of historical Muslim empires in South Asia as refutation to the "conversion by the sword theory". The legacy of Muslim conquest of South Asia is a hotly debated issue even today. Not all Muslim invaders were simply raiders. Later rulers fought on to win kingdoms and stayed to create new ruling dynasties. The practices of these new rulers and their subsequent heirs (some of whom were borne of Hindu wives of Muslim rulers) varied considerably. While some were uniformly hated, others developed a popular following. According to the memoirs of Ibn Battuta who traveled through Delhi in the 14th century, one of the previous sultans had been especially brutal and was deeply hated by Delhi's population. His memoirs also indicate that Muslims from the Arab world, Persia and Turkey were often favored with important posts at the royal courts suggesting that locals may have played

a somewhat subordinate role in the Delhi administration. The term "Turk" was commonly used to refer to their higher social status. However S.A.A. Rizvi points to Muhammad bin Tughlaq as not only encouraging locals but promoting artisan groups such as cooks, barbers and gardeners to high administrative posts. In his reign, it is likely that conversions to Islam took place as a means of seeking greater social mobility and improved social standing.

Expansion of trade

Islam's impact was the most notable in the expansion of trade. The first contact of Muslims with India was the Arab attack on a nest of pirates near modern-day Mumbai to safeguard their trade in the Arabian Sea. Around the same time many Arabs settled at Indian ports, giving rise to small Muslim communities. The growth of these communities was not only due to conversion but also the fact that many Hindu kings of south India (such as those from Cholas) hired Muslims as mercenaries.

A significant aspect of the Muslim period in world history was the emergence of Islamic Sharia courts capable of imposing a common commercial and legal system that extended from Morocco in the West to Mongolia in the North East and Indonesia in the South East. While southern India was already in trade with Arabs/Muslims, northern India found new opportunities. As the Hindu and Buddhist kingdoms of Asia were subjugated by Islam, and as Islam spread through Africa – it became a highly centralising force that facilitated in the creation of a common legal system that allowed letters of credit issued in say Egypt or Tunisia to be honoured in India or Indonesia (The Sharia has laws on the transaction of business with both Muslims and non-Muslims[citation needed]). In order to cement their rule, Muslim rulers initially promoted a system in which there was a revolving door between the clergy, the administrative nobility and the mercantile classes. The travels of explorer Muhammad Ibn-Abdullah Ibn-Batuta were eased because of this system. He served as an Imam in Delhi, as a judicial official in the Maldives, and as an envoy and trader in the Malabar. There was never a contradiction in any of his positions because each of these roles complemented the other. Islam created a compact under which political power, law and religion became fused in a manner so as to safeguard the interests of the mercantile class. This led world trade to expand to the maximum extent possible in the medieval world. Sher Shah Suri took initiatives in improvement of trade by abolishing all taxes which hindered progress of free trade. He built large networks of roads and constructed Grand Trunk Road (1540–1544), which connects Chittagong to Kabul. Parts of it are still in use today. The geographic regions add to the diversity of languages and politics.

Cultural influence

The divide and rule policies, two-nation theory, and subsequent partition of India in the wake of Independence from the British Empire has polarised the sub-continental psyche, making objective assessment hard in comparison to the other settled agricultural societies of India from the North West. Muslim rule differed from these others in the level of assimilation and syncretism that occurred. They retained their

identity and introduced legal and administrative systems that superseded existing systems of social conduct and ethics. While this was a source of friction it resulted in a unique experience the legacy of which is a Muslim community strongly Islamic in character while at the same time distinctive and unique among its peers.

The impact of Islam on Indian culture has been inestimable. It permanently influenced the development of all areas of human endeavour – language, dress, cuisine, all the art forms, architecture and urban design, and social customs and values. Conversely, the languages of the Muslim invaders were modified by contact with local languages, to Urdu, which uses the Arabic script. This language was also known as Hindustani, an umbrella term used for the vernacular terminology of Hindi as well as Urdu, both major languages in South Asia today derived primarily from Sanskrit grammatical structures and vocabulary.

Muslim rule saw a greater urbanisation of India and the rise of many cities and their urban cultures. The biggest impact was upon trade resulting from a common commercial and legal system extending from Morocco to Indonesia. This change of emphasis on mercantilism and trade from the more strongly centralised governance systems further clashed with the agricultural based traditional economy and also provided fuel for social and political tensions.

A related development to the shifting economic conditions was the establishment of Karkhanas, or small factories and the import and dissemination of technology through India and the rest of the world. The use of ceramic tiles was adopted from architectural traditions of Iraq, Iran, and Central Asia. Rajasthan's blue pottery was a local variation of imported Chinese pottery. There is also the example of Sultan Abidin (1420–70) sending Kashmiri artisans to Samarkand to learn book-binding and paper making. Khurja and Siwan became renowned for pottery, Moradabad for brass ware, Mirzapur for carpets, Firozabad for glass wares, Farrukhabad for printing, Sahranpur and Nagina for wood-carving, Bidar and Lucknow for bidriware, Srinagar for papier-mache, Benaras for jewellery and textiles, and so on. On the flip-side encouraging such growth also resulted in higher taxes on the peasantry.

Numerous Indian scientific and mathematical advances and the Hindu numerals were spread to the rest of the world and much of the scholarly work and advances in the sciences of the age under Muslim nations across the globe were imported by the liberal patronage of Arts and Sciences by the rulers. The languages brought by Islam were modified by contact with local languages leading to the creation of several new languages, such as Urdu, which uses the modified Arabic script, but with more Persian words. The influences of these languages exist in several dialects in India today.

Islamic and Mughal architecture and art is widely noticeable in India, examples being the Taj Mahal and Jama Masjid. At the same time, Muslim rulers destroyed most of the ancient Indian architectural marvels and converted them into Islamic structures, most notably at Varanasi, Mathura, Ayodhya and the Kutub Complex in New Delhi.

Iconoclasm

Nalanda

Etymology

A number of theories exist about the etymology of the name, Nālandā. According to the Tang Dynasty Chinese pilgrim, Xuanzang, it comes from Na alam dā meaning no end in gifts or charity without intermission. Yijing, another Chinese traveller, however, derives it from Nāga Nanda referring to the name (Nanda) of a snake (naga) in the local tank. Hiranand Sastri, an archaeologist who headed the excavation of the ruins, attributes the name to the abundance of nālas (lotus-stalks) in the area and believes that Nalanda would then represent the giver of lotus-stalks.

Early history

Nalanda was initially a prosperous village by a major trade route that ran through the nearby city of Rajagriha (modern Rajgir) which was then the capital of Magadha.[14] It is said that the Jain thirthankara, Mahavira, spent 14 rainy seasons at Nalanda. Gautama Buddha too is said to have delivered lectures in a nearby mango grove named Pavarika and one of his two chief disciples, Shariputra, was born in the area and later attained nirvana there.[4]:148[10]:328 This traditional association with Mahavira and Buddha tenuously dates the existence of the village to at least the 5th–6th century BCE.

Not much is known of Nalanda in the centuries hence. Taranatha, the 17th-century Tibetan Lama, states that the 3rd-century BCE Mauryan and Buddhist emperor, Ashoka, built a great temple at Nalanda at the site of Shariputra's chaitya. He also places 3rd-century CE luminaries such as the Mahayana philosopher, Nagarjuna, and his disciple, Aryadeva, at Nalanda with the former also heading the institution. Taranatha also mentions a contemporary of Nagarjuna named Suvishnu building 108 temples at the location. While this could imply that there was a flourishing centre for Buddhism at Nalanda before the 3rd century, no archaeological evidence has been unearthed to support the assertion. When Faxian, an early Chinese Buddhist pilgrim to India, visited Nalo, the site of Shariputra's parinirvana, at the turn of the 5th century CE, all he found worth mentioning was a stupa.

Nalanda in the Gupta era

Nalanda's datable history begins under the Gupta Empire and a seal identifies a monarch named Shakraditya (Śakrāditya) as its founder. Both Xuanzang and a Korean pilgrim named Prajnyavarman (Prajñāvarman) attribute the foundation of a sangharama (monastery) at the site to him. Shakraditya is identified with the 5th-century CE Gupta emperor, Kumaragupta I (r. c. 415 – c. 455 CE), whose coin has been discovered at Nalanda.[6]:166[10]:329 His successors, Buddhagupta, Tathagatagupta, Baladitya, and Vajra, later extended and expanded the institution by building additional monasteries and temples.

The Guptas were traditionally a Vaishya dynasty. Narasimhagupta (Baladitya) however, was brought up under the influence of the Mahayanist philosopher, Vasubandhu. He built a sangharama at Nalanda and also a 300 ft (91 m) high vihara with a Buddha statue within which, according to Xuanzang, resembled the "great Vihara built under the Bodhi tree". The Chinese monk also noted that Baladitya's son, Vajra, who commissioned a sangharama as well, "possessed a heart firm in faith".

The post-Gupta era

The post-Gupta period saw a long succession of kings who continued building at Nalanda "using all the skill of the sculptor". At some point, a "king of central India" built a high wall along with a gate around the now numerous edifices in the complex. Another monarch (possibly of the Maukhari dynasty) named Purnavarman who is described as "the last of the race of Ashoka-rajā", erected an 80 ft (24 m) high copper image of Buddha to cover which he also constructed a pavilion of six stages.

However, after the decline of the Guptas, the most notable patron of the Mahavihara was Harsha, the 7th-century emperor of Kannauj. Harsha was a converted Buddhist and considered himself a servant of the monks of Nalanda. He built a monastery of brass within the Mahavihara and remitted to it the revenues of 100 villages. He also directed 200 households in these villages to supply the institution's monks with requisite amounts of rice, butter, and milk on a daily basis. Around a thousand monks from Nalanda were present at Harsha's royal congregation at Kannauj.

Much of what is known of Nalanda prior to the 8th century is based on the travelogues of the Chinese monks, Xuanzang (Si-Yu-Ki) and Yijing (A Record of the Buddhist Religion As Practised in India and the Malay Archipelago).

Xuanzang in Nalanda

Xuanzang (also known as Hiuen Tsang) travelled around India between the years of 630 and 643 CE, and visited Nalanda first in 637 and then again in 642, spending a total of around two years at the monastery. He was warmly welcomed in Nalanda where he received the Indian name of Mokshadeva and studied under the guidance of Shilabhadra, the venerable head of the institution at the time. He believed that the aim of his arduous overland journey to India had been achieved as in Shilabhadra he had at last found an incomparable teacher to instruct him in Yogachara, a school of thought that had then only partially been transmitted to China. Besides Buddhist studies, the monk also attended courses in grammar, logic, and Sanskrit, and later also lectured at the Mahavihara.

In the detailed account of his stay at Nalanda, the pilgrim describes the view out of the window of his quarters thus,

Moreover, the whole establishment is surrounded by a brick wall, which encloses the entire convent from without. One gate opens into the great college, from which are separated eight other halls standing in the middle (of the Sangharama). The richly adorned towers, and the fairy-like turrets, like pointed hill-tops are congregated

together. The observatories seem to be lost in the vapours (of the morning), and the upper rooms tower above the clouds.

Xuanzang was a contemporary and an esteemed guest of Harsha and catalogued the emperor's munificence in some detail. According to Xuanzang's biographer, Hwui-Li, Nalanda was held in contempt by some Sthaviras for its emphasis on Mahayana philosophy. They reportedly chided King Harsha for patronising Nalanda during one of his visits to Odisha, mocking the "sky-flower"[clarification needed] philosophy taught there and suggesting that he might as well patronise a Kapalika temple. When this occurred, Harsha notified the chancellor of Nalanda, who sent the monks Sagaramati, Prajnyarashmi, Simharashmi, and Xuanzang to refute the views of the monks from Odisha.

Xuanzang returned to China with 657 Buddhist texts (many of them Mahayanist) and 150 relics carried by 20 horses in 520 cases, and translated 74 of the texts himself. In the thirty years following his return, no fewer than eleven travellers from China and Korea are known to have visited famed Nalanda.

Yijing in Nalanda

Inspired by the journeys of Faxian and Xuanzang, the pilgrim, Yijing (also known as I-tsing), after studying Sanskrit in Srivijaya, arrived in India in 673 CE. He stayed there for fourteen years, ten of which he spent at the Nalanda Mahavihara. When he returned to China in 695, he had with him 400 Sanskrit texts which were subsequently translated.

Unlike his predecessor, Xuanzang, who also describes the geography and culture of 7th-century India, Yijing's account primarily concentrates on the practice of Buddhism in the land of its origin and detailed descriptions of the customs, rules, and regulations of the monks at the monastery. In his chronicle, Yijing notes that revenues from 200 villages (as opposed to 100 in Xuanzang's time) had been assigned toward the maintenance of Nalanda. He described there being eight halls with as many as 300 apartments. According to him, daily life at Nalanda included a series of rites that were followed by all. Each morning, a bell was rung signalling the bathing hour which led to hundreds or thousands of monks proceeding from their viharas towards a number of great pools of water in and around the campus where all of them took their bath. This was followed by another gong which signalled the ritual ablution of the image of the Buddha. The chaityavandana was conducted in the evenings which included a "three-part service", the chanting of a prescribed set of hymns, shlokas, and selections from scriptures. While it was usually performed at a central location, Yijing states that the sheer number of residents at Nalanda made large daily assemblies difficult. This resulted in an adapted ritual which involved a priest, accompanied by lay servants and children carrying incense and flowers, travelling from one hall to the next chanting the service. The ritual was completed by twilight.

Nalanda in the Pala era

The Palas established themselves in North-eastern India in the 8th century and reigned until the 12th century. Although they were a Buddhist dynasty, Buddhism in their time was a mixture of the Mahayana practised in Nalanda and Vajrayana, a Tantra-influenced version of Mahayanist philosophy. Nalanda was a cultural legacy from the great age of the Guptas and it was prized and cherished. The Palas were prolific builders and their rule oversaw the establishment of four other Mahaviharas modelled on the Nalanda Mahavihara at Jagaddala, Odantapura, Somapura, and Vikramashila respectively. Remarkably, Odantapura was founded by Gopala, the progenitor of the royal line, only 6 miles (9.7 km) away from Nalanda.

Inscriptions at Nalanda suggest that Gopala's son, Dharmapala, who founded the Mahavihara at Vikramshila, also appears to have been a benefactor of the ancient monastery in some form. It is however, Dharmapala's son, the 9th century emperor and founder of the Mahavihara at Somapura, Devapala, who appears to have been Nalanda's most distinguished patron in this age. A number of metallic figures containing references to Devapala have been found in its ruins as well as two notable inscriptions. The first, a copper plate inscription unearthed at Nalanda, details an endowment by the Shailendra King, Balaputradeva of Suvarnadvipa (Sumatra in modern-day Indonesia). This Srivijayan king, "attracted by the manifold excellences of Nalanda" had built a monastery there and had requested Devapala to grant the revenue of five villages for its upkeep, a request which was granted. The Ghosrawan inscription is the other inscription from Devapala's time and it mentions that he received and patronised a learned Vedic scholar named Viradeva who was later elected the head of Nalanda.

The now five different seats of Buddhist learning in eastern India formed a state-supervised network and it was common for great scholars to move easily from position to position among them. Each establishment had its own official seal with a dharmachakra flanked by a deer on either side, a motif referring to Buddha's deer park sermon at Sarnath. Below this device was the name of the institution which in Nalanda's case read, "Śrī-Nālandā-Mahāvihārīya-Ārya-Bhikṣusaṃghasya" which translates to "of the Community of Venerable Monks of the Great Monastery at Nalanda".

While there is ample epigraphic and literary evidence to show that the Palas continued to patronise Nalanda liberally, the Mahavihara was less singularly outstanding during this period as the other Pala establishments must have drawn away a number of learned monks from Nalanda. The Vajrayana influence on Buddhism grew strong under the Palas and this appears to have also had an effect on Nalanda. What had once been a centre of liberal scholarship with a Mahayanist focus grew more fixated with Tantric doctrines and magic rites. Taranatha's 17th-century history claims that Nalanda might have even been under the control of the head of the Vikramshila Mahavihara at some point.

The Mahavihara

While its excavated ruins today only occupy an area of around 1,600 feet (488 m) by 800 feet (244 m) or roughly 12 hectares, Nalanda Mahavihara occupied a far greater area in medieval times. It was considered an architectural masterpiece, and was marked by a lofty wall and one gate. Nalanda had eight separate compounds and ten

temples, along with many other meditation halls and classrooms. On the grounds were lakes and parks.[citation needed] Nalanda was a residential school, i.e., it had dormitories for students. In its heyday, it is claimed to have accommodated over 10,000 students and 2,000 teachers. Chinese pilgrims estimated the number of students to have been between 3,000 and 5,000.

The subjects taught at Nalanda covered every field of learning, and it attracted pupils and scholars from Korea, Japan, China, Tibet, Indonesia, Persia and Turkey.

Xuanzang left detailed accounts of the school in the 7th century. He described how the regularly laid-out towers, forest of pavilions, harmikas and temples seemed to "soar above the mists in the sky" so that from their cells the monks "might witness the birth of the winds and clouds". The pilgrim states: "An azure pool winds around the monasteries, adorned with the full-blown cups of the blue lotus; the dazzling red flowers of the lovely kanaka hang here and there, and outside groves of mango trees offer the inhabitants their dense and protective shade."

Library

It is evident from the large numbers of texts that Yijing carried back with him after his 10-year residence at Nalanda, that the Mahavihara must have featured a well-equipped library. Traditional Tibetan sources mention the existence of a great library at Nalanda named Dharmaganja (Piety Mart) which comprised three large multi-storeyed buildings, the Ratnasagara (Ocean of Jewels), the Ratnodadhi (Sea of Jewels), and the Ratnaranjaka (Jewel-adorned). Ratnodadhi was nine storeys high and housed the most sacred manuscripts including the Prajnyaparamita Sutra and the Guhyasamaja.

The exact number of volumes in the Nalanda library is not known. But it is estimated to have been in the hundreds of thousands. The library not only collected religious manuscripts but also had texts on such subjects as grammar, logic, literature, astrology, astronomy, and medicine. The Nalanda library must have had a classification scheme which was possibly based on a text classification scheme developed by the Sanskrit linguist, Panini. Buddhist texts were most likely divided into three classes based on the Tripitaka's three main divisions: the Vinaya, Sutra, and the Abhidhamma.

Curriculum

In his biography of Xuanzang, Hwui-Li states that all the students of Nalanda studied the Great Vehicle (Mahayana) as well as the works of the eighteen (Hinayana) sects of Buddhism. In addition to these, they studied other subjects such as the Vedas, Hetuvidyā (Logic), Shabdavidya (Grammar and Philology), Chikitsavidya (Medicine), the works on magic (the Atharvaveda), and Samkhya.

Xuanzang himself studied a number of these subjects at Nalanda under Shilabhadra and others. Besides Theology and Philosophy, frequent debates and discussions necessitated competence in Logic. A student at the Mahavihara had to be well-versed in the systems of Logic associated with all the different schools of thought of

the time as he was expected to defend Buddhist systems against the others. Other subjects believed to have been taught at Nalanda include law, astronomy, and city-planning.

Tibetan tradition holds that there were "four doxographies" (Tibetan: grub-mtha') which were taught at Nalanda:

Sarvastivada Vaibhashika

Sarvastivada Sautrantika

Madhyamaka, the Mahayana philosophy of Nagarjuna

Chittamatra, the Mahayana philosophy of Asanga and Vasubandhu

In the 7th century, Xuanzang recorded the number of teachers at Nalanda as being around 1510. Of these, approximately 1000 were able to explain 20 collections of sutras and shastras, 500 were able to explain 30 collections, and only 10 teachers were able to explain 50 collections. Xuanzang was among the few who were able to explain 50 collections or more. At this time, only the abbot Shilabhadra had studied all the major collections of sutras and shastras at Nalanda.

Administration

The Chinese monk Yijing wrote that matters of discussion and administration at Nalanda would require assembly and consensus on decisions by all those at the assembly, as well as resident monks

If the monks had some business, they would assemble to discuss the matter. Then they ordered the officer, Vihārpāl, to circulate and report the matter to the resident monks one by one with folded hands. With the objection of a single monk, it would not pass. There was no use of beating or thumping to announce his case. In case a monk did something without consent of all the residents, he would be forced to leave the monastery. If there was a difference of opinion on a certain issue, they would give reason to convince (the other group). No force or coercion was used to convince.

Xuanzang also noted

The lives of all these virtuous men were naturally governed by habits of the most solemn and strictest kind. Thus in the seven hundred years of the monastery's existence no man has ever contravened the rules of the discipline. The king showers it with the signs of his respect and veneration and has assigned the revenue from a hundred cities to pay for the maintenance of the religious.

Influence on Buddhism

A vast amount of what came to comprise Tibetan Buddhism, both its Mahayana and Vajrayana traditions, stems from the teachers and traditions at Nalanda. Shantarakshita, who pioneered the propagation of Buddhism in Tibet in the 8th century was a scholar of Nalanda. He was invited by the Tibetan king, Khri-sron-deu-tsan, and

established the monastery at Samye, serving as its first abbot. He and his disciple Kamalashila (who was also of Nalanda) essentially taught Tibetans how to do philosophy. Padmasambhava, who was also invited from Nalanda Mahavihara by the king in 747 CE, is credited as a founder of Tibetan Buddhism.

The scholar Dharmakirti (c. 7th century), one of the Buddhist founders of Indian philosophical logic, as well as one of the primary theorists of Buddhist atomism, taught at Nalanda.

Other forms of Buddhism, such as the Mahayana Buddhism followed in Vietnam, China, Korea and Japan, flourished within the walls of the ancient school. A number of scholars have associated some Mahayana texts such as the Shurangama Sutra, an important sutra in East Asian Buddhism, with the Buddhist tradition at Nalanda. Ron Epstein also notes that the general doctrinal position of the sutra does indeed correspond to what is known about the Buddhist teachings at Nalanda toward the end of the Gupta period when it was translated.

Historical figures associated with Nalanda

Traditional sources state that Nalanda was visited by both Mahavira and the Buddha in c. 6th and 5th century BCE. It is also the place of birth and nirvana of Shariputra, one of the famous disciples of Buddha.

Aryabhata

Aryadeva, student of Nagarjuna

Atisha, Mahayana and Vajrayana scholar

Chandrakirti, student of Nagarjuna

Dharmakirti, logician

Dharmapala

Dignaga, founder of Buddhist Logic

Nagarjuna, formaliser of the concept of Shunyata

Naropa, student of Tilopa and teacher of Marpa

Shilabhadra, the teacher of Xuanzang

Xuanzang, Chinese Buddhist traveller

Yijing, Chinese Buddhist traveller

Decline and end

The decline of Nalanda is concomitant with the disappearance of Buddhism in India. When Xuanzang travelled the length and breadth of India in the 7th century, he observed that his religion was in slow decay and even had ominous premonitions of Nalanda's forthcoming demise. Buddhism had steadily lost popularity with the laity and thrived, thanks to royal patronage, only in the monasteries of Bihar and Bengal. By the time of the Palas, the traditional Mahayana and Hinayana forms of Buddhism were imbued with Tantric practices involving secret rituals and magic. The rise of Hindu philosophies in the subcontinent and the waning of the Buddhist Pala dynasty after the 11th century meant that Buddhism was hemmed in on multiple fronts, political, philosophical, and moral. The final blow was delivered when its still-flourishing monasteries, the last visible symbols of its existence in India, were overrun during the Muslim invasion that swept across Northern India at the turn of the 13th century.

In around 1200 CE, Bakhtiyar Khilji, a Turkic chieftain out to make a name for himself, was in the service of a commander in Awadh. The Persian historian, Minhaj-i-Siraj in his *Tabaqat-i Nasiri*, recorded his deeds a few decades later. Khilji was assigned two villages on the border of Bihar which had become a political no-man's land. Sensing an opportunity, he began a series of plundering raids into Bihar and was recognised and rewarded for his efforts by his superiors. Emboldened, Khilji decided to attack a fort in Bihar and was able to successfully capture it, looting it of a great booty. Minhaj-i-Siraj wrote of this attack

Muhammad-i-Bakht-yar, by the force of his intrepidity, threw himself into the postern of the gateway of the place, and they captured the fortress, and acquired great booty. The greater number of the inhabitants of that place were Brahmans, and the whole of those Brahmans had their heads shaven; and they were all slain. There were a great number of books there; and, when all these books came under the observation of the Musalmans, they summoned a number of Hindus that they might give them information respecting the import of those books; but the whole of the Hindus had been killed. On becoming acquainted [with the contents of those books], it was found that the whole of that fortress and city was a college, and in the Hindui tongue, they call a college Bihar.

This passage refers to an attack on a Buddhist monastery (the "Bihar" or Vihara) and its monks (the shaved Brahmans). The exact date of this event is not known with scholarly estimates ranging from 1197 to 1206. While many historians believe that this monastery which was mistaken for a fort was Odantapura, some are of the opinion that it was Nalanda itself. However, considering that these two Mahaviharas were only a few kilometres apart, both very likely befell a similar fate. The other great Mahaviharas of the age such as Vikramshila and later, Jagaddala, also met their ends at the hands of the Turks at around the same time.

Another important account of the times is the biography of the Tibetan monk-pilgrim, Dharmasvamin, who journeyed to India between 1234 and 1236. When he visited Nalanda in 1235, he found it still surviving, but a ghost of its past existence. Most of the buildings had been damaged by the Muslims and had since fallen into disrepair. But two viharas, which he named Dhanaba and Ghunaba, were still in serviceable condition with a 90-year-old teacher named Rahula Shribhadra instructing a class of

about 70 students on the premises. Dharmasvamin believed that the Mahavihara had not been completely destroyed for superstitious reasons as one of the soldiers who had participated in the desecration of a Jnananatha temple in the complex had immediately fallen ill.

While he stayed there for six months under the tutelage of Rahula Shribhadra, Dharmasvamin makes no mention of the legendary library of Nalanda which possibly did not survive the initial wave of Turkic attacks. He, however, provides an eyewitness account of an attack on the derelict Mahavihara by the Muslim soldiers stationed at nearby Odantapura (now Bihar Sharif) which had been turned into a military headquarters. Only the Tibetan and his nonagenarian instructor stayed behind and hid themselves while the rest of the monks fled Nalanda. Contemporary sources end at this point. But traditional Tibetan works which were written much later suggest that Nalanda's story might have managed to endure for a while longer even if the institution was only a pale shadow of its former glory. The Lama, Taranatha, states that the whole of Magadha fell to the Turks who destroyed many monasteries including Nalanda which suffered heavy damage. He however also notes that a king of Bengal named Chagalaraja and his queen later patronised Nalanda in the fourteenth and fifteenth centuries, although no major work was done there.

An 18th-century work named Pag sam jon zang recounts another Tibetan legend which states that chaityas and viharas at Nalanda were repaired once again by a Buddhist sage named Mudita Bhadra and that Kukutasiddha, a minister of the reigning king, erected a temple there. A story goes that when the structure was being inaugurated, two indignant (Brahmanical) Tirthika mendicants who had appeared there were treated with disdain by some young novice monks who threw washing water at them. In retaliation, the mendicants performed a 12-year penance propitiating the sun, at the end of which they performed a fire-sacrifice and threw "living embers" from the sacrificial pit into the Buddhist temples. The resulting conflagration is said to have hit Nalanda's library. Fortunately, a miraculous stream of water gushed forth from holy manuscripts in the ninth storey of Ratnodadhi which enabled many manuscripts to be saved. The heretics perished in the very fire that they had kindled. While it is unknown when this event was supposed to have occurred, archaeological evidence (including a small heap of burnt rice) does suggest that a large fire did consume a number of structures in the complex on more than one occasion. A stone inscription notes the destruction by fire and subsequent restoration at the Mahavihara during the reign of Mahipala (r. 988 – 1038).

The last throne-holder of Nalanda, Shakyashribhadra, fled to Tibet in 1204 at the invitation of the Tibetan translator Tropu Lotsawa (Khro-phu Lo-tsa-ba Byams-pa dpal). In Tibet, he started an ordination lineage of the Mulasarvastivada lineage to complement the two existing ones.

The remains

Excavated ruins of the monasteries of Nalanda.

After its decline, Nalanda was largely forgotten until Francis Buchanan-Hamilton surveyed the site in 1811–1812 after locals in the vicinity drew his attention to a vast complex of ruins in the area. He, however, did not associate the mounds of earth and debris with famed Nalanda. That link was established by Major Markham Kittoe in 1847. Alexander Cunningham and the newly formed Archaeological Survey of India conducted an official survey in 1861–1862. Systematic excavation of the ruins by the ASI did not begin until 1915 and ended in 1937. A second round of excavation and restoration took place between 1974 and 1982.

The remains of Nalanda today extend some 1,600 feet (488 m) north to south and around 800 feet (244 m) east to west. Excavations have revealed eleven monasteries and six major brick temples arranged in an ordered layout. A 100 ft (30 m) wide passage runs from north to south with the temples to its west and the monasteries to its east. Most structures show evidence of multiple periods of construction with new buildings being raised atop the ruins of old ones. Many of the buildings also display signs of damage by fire on at least one occasion.

All the monasteries at Nalanda are very similar in layout and general appearance. Their plan involves a rectangular form with a central quadrangular court which is surrounded by a verandah which, in turn, is bounded by an outer row of cells for the monks. The central cell facing the entrance leading into the court is a shrine chamber. Its strategic position means that it would have been the first thing that drew the eye when entering the edifice. With the exception of those designated 1A and 1B, the monasteries all face west with drains emptying out in the east and staircases positioned in the south-west corner of the buildings. Monastery 1 is considered the oldest and the most important of the monastery group and shows as many as nine levels of construction. Its lower monastery is believed to be the one sponsored by Balaputradeva, the Srivijayan king, during the reign of Devapala in the 9th century. The building was originally at least 2 storeys high and contained a colossal statue of a seated Buddha.

The most iconic of Nalanda's structures is Temple no. 3 with its multiple flights of stairs that lead all the way to the top. The temple was originally a small structure which was built upon and enlarged by later constructions. Archaeological evidence shows that the final structure was a result of at least seven successive such accumulations of construction. The fifth of these layered temples is the most interesting and the best preserved with four corner towers of which three have been exposed. The towers as well as the sides of the stairs are decorated with exquisite panels of Gupta-era art depicting a variety of stucco figures including Buddha and the Bodhisattvas, scenes from the Jataka tales, Brahmanical deities such as Shiva, Parvati, Kartikeya, and Gajalakshmi, Kinnaras playing musical instruments, various representations of Makaras, as well as human couples in amorous postures. The temple is surrounded by numerous votive stupas some of which have been built with bricks inscribed with passages from sacred Buddhist texts. The apex of Temple no. 3 features a shrine chamber which now only contains the pedestal upon which an immense statue of Buddha must have once rested.

Temple no. 2 notably features a dado of 211 sculptured panels depicting a variety of religious motifs as well as scenes of art and of everyday life. The site of Temple no. 13 features a brick-made smelting furnace with four chambers. The discovery of burnt metal and slag suggests that it was used to cast metallic objects. To the north of this temple lie the remains of Temple no. 14. An enormous image of the Buddha was discovered here. The image's pedestal features fragments of the only surviving exhibit of mural painting at Nalanda.

Numerous sculptures, murals, copper plates, inscriptions, seals, coins, plaques, potteries and works in stone, bronze, stucco and terracotta have been unearthed within the ruins of Nalanda. The Buddhist sculptures discovered notably include those of the Buddha in different postures, Avalokiteshvara, Jambhala, Manjushri, Marichi, and Tara. Brahmanical idols of Vishnu, Shiva-Parvathi, Ganesha, Mahishasura Mardini, and Surya have also been found in the ruins.

A number of other ruined structures survive. Nearby is the Surya Mandir, a Hindu temple.[citation needed] The known and excavated ruins extend over an area of about 150,000 square metres, although if Xuanzang's account of Nalanda's extent is correlated with present excavations, almost 90% of it remains unexcavated.[citation needed] Nalanda is no longer inhabited. Today the nearest habitation is a village called Bargaon.

Surviving Nalanda manuscripts

Fleeing monks took some of the Nalanda manuscripts. A few of them have survived and are preserved in collections such as those at:

Los Angeles County Museum of Art

Asia Society

Yarlung Museum, Tsetang (From the On ke ru Lha khang monastery)

Revival efforts

In 1951, the Nava Nalanda Mahavihara (New Nalanda Mahavihara), a modern centre for Pali and Buddhism in the spirit of the ancient institution, was founded by the Government of Bihar near Nalanda's ruins. It was deemed to be a university in 2006.

September 1, 2014, saw the commencement of the first academic year of a modern Nalanda University, with 15 students, in nearby Rajgir.[44] It has been established in a bid to revive the ancient seat of learning. The university has acquired 455 acres of land for its campus and has been allotted 2727 crores (around \$454M) by the Indian government. It is also being funded by the governments of China, Singapore, Australia, Thailand, and others.

Tourism

Nalanda is a popular tourist destination in the state attracting a number of Indian and overseas visitors. It is also an important stop on the Buddhist tourism circuit.

Nalanda Archaeological Museum

The Archaeological Survey of India maintains a museum near the ruins for the benefit of visitors. The museum exhibits the antiquities that have been unearthed at Nalanda as well as from nearby Rajgir. Out of 13,463 items, only 349 are on display in four galleries.

Xuanzang Memorial Hall

The Xuanzang Memorial Hall is an Indo-Chinese undertaking to honour the famed Buddhist monk and traveller. A relic, comprising a skull bone of the Chinese monk, is on display in the memorial hall.

Nalanda Multimedia Museum

Another museum adjoining the excavated site is the privately run Nalanda Multimedia Museum. It showcases the history of Nalanda through 3-D animation and other multimedia presentations.

Vijayanagara Empire (14th–16th century)

Alternative name

Karnata Empire (Karnata Rajya) was another name for the Vijayanagara Empire, used in some inscriptions and literary works of the Vijayanagara times including the Sanskrit work Jambavati Kalyanam by King Krishnadevaraya and Telugu work Vasu Charitamu.

History

Origin of Vijayanagara Empire

Kannadiga origin theory

Scholars such as Rothermund, B.L Rice, P.B. Desai, Saletore, Henry Heras, Suryanatha Kamath, Karmakar and S.K. Aiyangar claim that the founders of the Vijayanagara Empire were Kannadigas and related to the Hoysala dynasty. E. W. West opines the founders were officers in the army of Veera Ballala III, the last Hoysala king. Though controversies over the role of Vidyaranya in the founding of the empire exist, it is well accepted that he was an important individual at the powerful Shringeri monastic order, though he became the head of the order around 1380, a few decades after the founding of the empire.

According to these historians, modern epigraphal research and interpretation of these inscriptions (not available to earlier historians) support the theory that the founders of the empire were local princes under the service of the last of the Hoysala king. According to them, inscriptions prove that Harihara I and Bukka Raya I were in the Hoysala service a decade before their arrival at Kampili (in modern Bellary district). Not only did the widow of Hoysala Veera Ballala III participate in the coronation of Harihara I in 1346, her name appears before that of the founding King Harihara I in a 1349 inscription, indicating he gained legitimacy for being a devoted heir of the Hoysala legacy. Further, according to William Coelho and Heras, it is known that the original founding of the capital Vijayanagara was in 1320 by Veera Ballala III, the city then being known as Vijayavirupaksha Hosapattana. According to Eaton, By 1344, the transfer of power from the Hoysala Empire to the emerging Vijayanagara Empire seems to have been gradual and without bloodshed, as ex-Hoysala officers melted away from a crumbling Hoysala power to support the Sangama cause. Historian Kamath argues that in 1346, Harihara I made a grant to Bharati Tirtha, the Shringeri pontiff in the presence of Krishnayitayi, queen of the slain Hoysala king Veera Ballala III (who herself made a grant on the same day). Harihara I was a commander in the Hoysala Kingdom and had been appointed by Veera Ballala III with autonomous powers after the fall of the Seuna (Yadava dynasty) and Kampili kingdoms, to administer the northern territories. Also, the very first fortification that Harihara I built was at Barakuru in coastal Karnataka in 1336. He was a Hoysala commander in charge of its northern territories from his seat in Gutti (modern Ananthapur district of Andhra Pradesh), at that time a Hoysala territory.[12] He assumed the Kannada titles Purvapaschima Samudradhishvara (lit, "Master of eastern and western and oceans"), Arirayavibhada (lit, "fire to the enemy kings") and Bhashegetappuvarayaraganda (lit, "punisher of the ruler who failed to keep a promise"). According to Kamath, when Veera Ballala III died fighting the Sultan of Madurai, Harihara I seems to have gained sovereign powers over the entire Hoysala territory.

The historian Saletore pointed out that that even famous Telugu scholars such as Vallabharaya and Srinatha called the Sangama brothers Karnata Kshitinatha in their writings, indicating they were a Kannada family. An early inscription of Harihara II called him "Lion to the scent elephant of the Andhra king", demonstrating their anti-Telugu propensity. According to the epigraphist and historian P.B. Desai, the Persian author Ferishta of the Vijayanagara days wrote of the emperors "Roies of Karnataka". According to Kamath, the Kannada writings of that time such as Chikkadevaraya Vamshavali and Keladinripa Vijayam claim that the Sangama brothers were Kannadigas by linguistic affinity, making them people of Karnataka Regarding the earliest modern work written on the history of the Vijayanagara Empire by Robert Sewell (A Forgotten Empire, 1901) Kamath claims that Sewell had not used all sources but had copiously used travellogues and other works written by only European travellers to forward his theories.

Kamath points out that almost half of the Vijayanagar Empire inscriptions, out of a total of 7000 available to us, are in Kannada. The Kings used titles such as Bhashegetappuvarayaraganda, Moorurayaraganda and Arirayadatta which are pure Kannada language titles. Their remaining inscriptions are in Sanskrit, Telugu and Tamil.

According to Appadurai, The "Karnataka Empire" or Vijayanagar Empire was originally of the Karnataka region and it drew its inspirations from the Hoysala Empire and the Western Ganga Dynasty of the Karnataka and the Chola and Pandya of the Tamil country. According to Henry Heras, inscriptional evidence shows that Ballappa Dandanayaka, a nephew of Hoysala Veera Ballala III was married to a daughter of Harihara I, the founding king of the empire. This is claimed proof enough of the association Sangama brothers had with the Hoysala family.

According to the historians Saletore, P.B. Desai and Henry Heras, the theory of capture of Harihara I and Bukka Raya I by the Sultan of Delhi and conversion to Islam is false and that the testimony of epigraphs proves that the area around Hampi constituted their homeland. The empire never had a Telugu origin. The patron saint of the early kings was saint Vidyaranya, the 12th Shankaracharya of Sringeri in Karnataka, and this is proof enough of their unquestionable identity with the Kannada country. About the Muslim records that claim a Telugu origin of Harihara I and Bukka Raya, these historians feel, the records are neither unanimous nor reliable in their claims. In those days of religious rigidity, it is too far-fetched to accept a theory of conversion to Islam and re-conversion to Hinduism while still managing to win the trust and loyalty of Hindu subjects in an hour of impending invasions. According to Kamath, the great devotion the founders of the empire had in Lord Chennakeshava of Belur and Lord Virupaksha of Hampi testifies to their origin from Kannada country, though in political and administrative matters, the Vijayanagar kings followed the Hoysala, Kakatiya, Chola framework in the various provincial regions of the empire. The Sangama brothers even signed their Sanskrit records in Kannada (as Srivirupaksha) and used their Kannada titles even in their Telugu, Tamil and Sanskrit records. No Telugu titles were used by them.[16] A popular chieftain and patriot of those times, prince Kumara Rama of Kummata Durga or simply Kummata Durga (capital of the tiny Kampli kingdom in Bellary District) may have been related to Sangama, father of Harihar I. This evidence exists in a literary piece by poet Nanjunda (Kumara Rama Charita). According to Kamath, the early Vijayanagar kings raised memorials at Sandur, Chitradurga and Dharwad to sing the glory of Kumara Rama's valor and show their continued efforts to build an empire in his legacy. All this proves the matrimonial relations the Sangama family had with the Kummata family.

Telugu origin theory

Historians such as Robert Sewell, Dallapiccola, M.H. Ramasarma, Y. Subbarayalu, N. Venkataramanayya and B. Suryanarain Rao have attested the Telugu origin of Vijayanagar empire. According to British traveler Francis Buchanan (1801), while on a visit to Beidur in Mysore (Karnataka), he was shown a Sanskrit book called Vidyaranya Sikka by a person called Ramappa Varmika. The book mentioned that the founders of Vijayanagar were Harihara and Bukka, and that they were guards of the treasury of the Kakatiya King Prataparudra of Warangal. The brothers met a spiritual teacher called Vidyaranya, the sage of Sringeri monastery, who guided them to establish the Kingdom of Vijayanagar to safeguard the Hindu religion. This was in 1336 and Harihara was made first king of the fledgling empire. Robert Sewell considered

various such theories and concluded that Harihara and Bukka were treasury officers of Kuruba Gowda caste, in the court of Warangal, the capital of the (Kakatiya dynasty). The Delhi Sultan who captured and converted the brothers to Islam, sent them back to put down the rebellion of Hoysala king. They succeeded in suppressing the rebellion but laid foundation of an independent kingdom at the behest of Vidyaranya.

Historians Venkataramanayya and Ramasarma supported the conclusions of Sewell based on his research and the information provided by the Sanskrit and Kannada treatises such as Vidyaranya Kalajnana (in Sanskrit), Vidyaranya Vrittanta, Rajakalanirnaya, Pirmahasamhiti and Sivatatva Ratnakara (all in Kannada). According to the scholar Suryanarain Rao, who described seven traditional accounts of the origin of Harihara and Bukka, five were inclined towards a Telugu origin of the founding kings.[34] According to Sreenivasa Rao, the Telugu Golla identity of Harihara and Bukka and their devotion to the goddess Bhuvaneswari is also established. According to Subbarayalu, indirect evidences such as the employment of predominantly Telugu Nayaks (Kamma, Baliya, Velama and Reddy people) for revenue collection throughout the empire also supported their Telugu affinity.

According to Gribble, Muslim scholars of the time, such as Ziauddin Barani, Isarni and Ferishta and foreign visitors such as Ibn Batuta and Nuniz also recorded that the Sangama brothers were serving King Prataparudra and were taken captive after the fall of Warangal. According to B.R. Gopal, who based his research on evidence gleaned from inscriptions such as the Gozalavidu record, the founders of Vijayanagara were at first in the service of the last Kakatiya king Prataparudra of Warangal. When that monarch was defeated by Muhammad bin Tughluq and taken prisoner, they fled to Kampili and took refuge in the court of Kampilideva. Venkataramanayya states that on the outbreak of a rebellion in Kampili the brothers were sent by Tughlaq with an army to Kampili to reconquer it from the rebels and rule the province as his deputies. According to M.Somesekhara Sarma, they successfully suppressed the rebellion, but under the influence of Vidyaranya renounced Islam and threw in their lot with the Andhra nationalists led by Musunuri Nayaks who had just then succeeded under the leadership of Kaapaya Nayaka in expelling the Muslims and re-establish the national independence. Professor Nilakanta Shastri claims that Harihara and Bukka then reverted to their ancient faith and having declared independence, assumed the leadership of the Hindus of Kampili in their fight against the Muslims.

According to Venkataramanaya, Kaapaya and Bukka had actively collaborated with each other to ward off the Muslim threat, probably because of their close association in the court of Warangal. He surmised that the establishment of Vijayanagar kingdom drew inspiration from the successful exploits of Kaapaya.

Other theories of origin

A popular account says that the Hampi region was part of a Kampili kingdom in the 14th century when large parts of north India was under Muslim rule. In 1326 AD Muhammad bin Tughluq defeated and killed the king of Kampili. Among those taken prisoner were sons of Sangama, Hukka (Harihara I) and Bukka (Bukka Raya), both treasury officers of Kampili who were forced to convert to Islam. Some years later the brothers were sent back to govern Kampili. In 1336, The brothers laid the foundation of an independent kingdom, denying any subordination to the Tughluqs and became Hindu again.

Ancient City of Vijayanagara

Capital city in medieval literature

The capital city of the Vijayanagara Empire was founded on the banks of the Tungabhadra River by Harihara I and Bukka Raya I in the 14th century. The capital city grew with extraordinary rapidity in the early decades of Sangama rule and became one of the biggest cities in the world of the 15th and 16th centuries. The capital city had splendid layout with forts, palaces, gardens and temples in it. The construction of major irrigation works during the 15th century under Emperor Deva Raya and under Emperor Krishna Deva Raya in the early 16th century was one of the main reasons why the city flourished and expanded. Several foreign travelers visited the city in the 15th and 16th century and were impressed by the magnificence of the city. The Persian traveler Abdur Razzak who visited the capital city in the 15th century described the city with the following words:" The city of Vijayanagar is such that the pupil of the eye has never seen a place like it, and the ear of intelligence has never been informed that there existed anything to equal it in the world" The Portuguese traveler Domingo Paes says of the city: " This is the best provided city in the world." Domingo Paes was overwhelmed by the city and stated:" The people in the city are countless in number, so much so that I do not wish to write it down for fear it should be thought fabulous. What I saw seemed as large as Rome and very beautiful to the sight; there are many groves of trees within it, many orchards and gardens of fruit trees and many conduits of water which flow in the midst of it, and in places there are lakes." The Italian traveler Nicolo Conti who visited the city in 1420 CE, estimated the circumference of the city to be sixty miles and was impressed by the strength of its fortifications.

Excavations

Recent excavations have unearthed archaeological artifacts dating from the 3rd century BC to early in the 2nd millennium, documenting evidence from over seven hundred important sites. These sites include ash mounds, ancient settlements, megalithic cemeteries, temples and rock art. These findings show that the Vijayanagar area was densely settled for a long period before the creation of the empire.

Land

Starting at its outermost fortifications, the principality of Vijayanagar spans from Anegondi in the north to Hosapete in the south and covers a total area of 650 km². Vijayanagara's core, an area of 25 km², includes the Tungabhadra River flowing through rocky terrain with huge boulders piled in massive formations. In addition to this naturally daunting landscape, builders constructed fortifications surrounding the regal city in several layers. The rocky hillocks made excellent sentinel points for watch towers and granite boulders provided the raw material for temple construction. South of the river the rocky landscape disappears, replaced by flat cultivable land where large and small temples complexes were built. The largest human populations were located to the south of the irrigated lands that were watered by a system of clever ducts and anecut (dams) channelling water to the capital from the river. At its peak, Vijayanagara may have had up to a million residents.

Zoning

For the sake of simplicity archaeologists have divided the capital area into many zones. Of these, the major two zones are the Sacred Centre and the Royal Centre. The former, generally spread along the south bank, is characterized by the highest concentration of religious structures. The Royal Centre is notable for its stately structures, both civil and military. The very seat of power of the empire was located at the core of this area.

Islamic Quarter also sometimes called, as the Moorish Quarter is located between the northern slope of the Malyavanta hill towards and the Talarigatta Gate. According to the archaeologists, high-ranking Muslim officers of the king's court and the military officers stayed in this area.

Legends

Two important legends associated with Hampi, the core area of Vijayanagar, had an important part in making it a pilgrim destination for several centuries prior to the Vijayanagara era. One legend describes a local Goddess, Pampa, who married Virupaksha (Lord Shiva) on the Hemakuta Hill and was thereafter considered to be an incarnation of Parvati. From Pampa came the name Pampe or (in Kannada) Hampe. The other legend draws on the Hindu epic Ramayana in which Lord Rama and his brother, Lakshmana, searched for Sita in the vicinity of the ancient capital of Kishkindha and met Hanuman on Rishyamuka Hill. Sugreeva, the monkey king in exile, and Rama made a covenant to mutually help each other find Sita and get rid of the evil King Vali. This agreement is celebrated by the presence of a temple in which are icons of Lord Rama, Lakshmana and Sugreeva. Hanuman, the devout follower of Rama, is said to have been born on Anjenadri Hill near the Tungabhadra river facing Hampi. Hence his name is Anjaneya. Archaeology traces the history of Hampi to neolithic settlements while inscriptional evidence confirms that in more recent times the area came under the rule of the Chalukyas, Rashtrakutas, Hoysalas and finally the tiny kingdom of Kampili.

The legendary association of this area with Lord Virupaksha (Harihara and Bukka Raya being of Shaiva faith) and Lord Rama (the personification of the perfect king) was not lost on the empire's founders. Its natural ruggedness and inaccessibility must have been additional reasons to choose this location for the capital of the new empire. During the empire's rule, Vijayanagara was known as one of the most beautiful cities in India. A copper plate inscription (Tamarashasana) of Marappa (one of the Sangama brothers) is dated 1346 and traces the Sangama genealogy, identifying the Sangama family deity (gotradhidaivam) as Lord Virupaksha of Hampi. Inscriptions attesting to the elevation of Lord Virupaksha to Rashtra devata (God of the Kingdom) have been found. By the time of Bukka I, the capital had already grown into a great capital and inscriptions call it great Nagari named Vijaya situated in Hemakuta.

Forts and roads

The Vijayanagar empire created its cities primarily for protection against invasion. The city itself was a fortress and designed as such in every possible way. It was built of massive stone and earthen walls, with hilltop fortresses and watch towers scattered across its length and breadth. Visitors to the city, irrespective of their guild and intention, had to travel through a heavily fortified and protected area before reaching the main urban core which gave them an ample view of the might that protected the empire. Massive fortifications stood at every possible entry into the main metropolis and in other crucial locations. Additional defensive features were watch posts and bastions located along roads, gates and hilltops that provided maximum visibility.

The capital was the political nerve centre of the empire as well as a center of commerce and pilgrimage. Envoys from other kingdoms, merchants, pilgrims, soldiers and ordinary people all travelled about in the great city on its extensive network of roads. Research has shown over 80 transportation related sites linked by several broad roads about 30 to 60 m wide that were the major transport routes into the city core. Smaller roads, less than 10 m wide, led to temples, settlements and irrigation fields. All major roadways could be monitored from watch towers, gates and rest houses.

Urban settlements

The greater metropolitan region of the city was inhabited by royalty, imperial officers, soldiers, agriculturists, craftsmen, merchants, labourers among others. Literary sources from this era testify to the presence of large military encampments on the city's outskirts. Outside the metropolis, walled towns and villages were scattered about the countryside. Some settlements may have been populated by only a few thousand people while others were large enough to hold ten to fifteen thousand residents. Each settlement had multiple shrines and temples. Numerous Vijayanagar period relics have been lost due to the inhabitation of these settlements by modern day settlers.

Agriculture and craft

While today the city's landscape appears to be barren, there is recorded evidence of extensive deforestation and numerous agricultural activities. This suggests that the landscape has changed dramatically. Virtually all available arable land was irrigated using a variety of innovative methods. A significant percentage of the population was involved in agriculture, making the city self-sufficient for food. This enabled it to withstand long sieges, of which there were many during the empire's three century long existence. Numerous canals were dug to provide a perennial water supply to the narrow strip of fertile land bordering the Tungabhadra River. Many of these canals are still in use today though they usually have been modified to meet current requirements. Many of the tanks (bunds) created for water storage purposes like the Kamalapura tank are still in use. Excavation of the Intensive Survey Area has shown the presence of sixty water reservoir embankments. Numerous other agricultural features such as check dams, erosion control walls and wells have been recorded. The net result of these systems was a complex agricultural landscape characterized by a multitude of agricultural regimes appropriate to the complex topography, resources, needs and differing populations.

Sandur, which formed the southern boundary of the greater metropolitan region, is still known today for iron and haematite ores. Iron slag and other metallurgical debris have been documented at more than thirty sites. Of these, five sites have been dated to the Vijayanagar period and contain iron smelting workshops.

Sacred sites

As well as being a bustling commercial and military encampment, the metropolitan area had over one hundred and forty sacred sites, making it an important centre of religion and religious pilgrimage. Along with temples, numerous sacred images and structures have been recorded in residential and defensive sites. Sacred sites include large temples with towering gopuras, such as the Mallikarjuna temple in the town of Mallappanagudi located on the main road connecting modern Hosapete and Vijayanagara and built in the period of Deva Raya I. There are many smaller temples and shrines. Even more numerous are the images of deities carved into boulder and slab surfaces as well as hero stones (virgal) which were also considered sacred. Sculpted icons of Hanuman, Bhairava, Virabhadra and goddesses in various forms are also frequently seen as well as images from folk traditions such as naga stones (snake stones) linked with woman's ritual activities. Tombs associated with Muslim inhabitants of the city are also present.

Battle of Raichur

Background

The fort of Raichur was built by Kakatiya king Rudra in 1284 CE which passed on to the Vijayanagar kingdom after the decline of Kakatiyas. Ever since, the fort has been under dispute for nearly two centuries. The fort was captured by Bahmanis in 1323 CE.

Saluva Narasimha Raya expressed a wish in his testament that the city of Raichur be recaptured. This has been in the mind of Krishnadevaraya since his coronation in 1509. In the year 1520 Krishnadevaraya sent Seyed Maraikar, a Muslim in his service to Goa with a large sum of money to buy horses. Maraikar instead went to Adil Khan with the money and offered his services. Krishnadevaraya made a demand that Maraikar be returned along with the money which was duly refused. During the period of peace Krishnadevaraya made extensive preparations for a grand attack on Raichur doab. After the court decided that Raichur should be attacked the king invited all commanders (Nayakas) in his service to take part in the battle.

Battle

The Vijayanagar army consisted of some 700,000 fighting men, over 30,000 horses, and 550 elephants. The king Krishnadevaraya performed prayers in the city of Vijayanagar and left for Raichur. The Vijayanagar army was well-armed – the archers and musketeers with their quilted tunics, shieldmen with their swords and poignards in their girdles. The horses were in full clothing and elephants had large howdahs from which four men could fight on each side of them. The army upon nearing the fort of Raichur pitched the camp on the eastern side of the citadel and began the siege. After an interval, Krishnadevaraya received intelligence of arrival of Ismail Adil Shah on the north side of Krishna River with an army of 140,000 cavalry and infantry. On the morning of May 19, 1520, the forces of Vijayanagar and Bijapur clashed and engaged. The Vijayanagar army made tremendous noise heralding the engagement. Though Bijapur had superior firepower, Vijayanagar emerged victorious. Ismail Adil Shah was defeated and his forces were routed.

Outcome

In this battle, Krishnadevaraya was supported by some Portuguese soldiers with Cristovao de Figueiredo at their head. The Portuguese commander was specially honored by the Vijayanagar king. The Portuguese on the coast gained by the result of this battle, since Goa rose and fell simultaneously with the rise and fall of Vijayanagar, considering that the entire trade of Portuguese depended on the support of Vijayanagar. The Vijayanagar armies later destroyed Gulbarga before a truce was made and liberated the sons of Mahmud Bahamani. This battle had far-reaching effects; it weakened the power and prestige of the Adil Shah and he turned his attention to make alliances with other Muslim neighbors. The victory also caused other Sultans in the Deccan to come together and consider a combination by aid of which Vijayanagar was eventually defeated.

Battle of Talikota

Prelude

The throne of the Vijayanagara Empire had passed from Achyuta Raya, upon his death, to Rama Raya. The Sultanates were in constant fear of a much bigger

Vijayanagara Empire united against it, which was seen as the common enemy. The excessive pride of Vijayanagara in its strength and internal conflicts also added to the cause of the battle.

The battle

By 29 December 1564 the first battles broke out. Qutb Shah and Nizam Shah, who were friends, decided to go on their own first and led their divisions to clash with Tirumala Deva Raya's division. The Hindu army inflicted defeat on the Muslims and the Sultans fled in disarray losing thousands of men in the encounter. The Sultans were shaken by this encounter and asked Adil Shah to forget previous arguments and stand by them for the intended Hindu counter-attack. The Sultans met secretly and decided that the only way to succeed was to resort to stratagem. Nizam Shah and Qutb Shah decided to parley with the Raya who was now planning a large counter-thrust into the Muslim flanks. At the same time Adil Shah sent a false message to the Hindu commander that he wished to remain neutral. As a result of these parleys Ramaraya delayed his counter-thrust giving a small but critical time window for the Muslims to regroup. Sultan Imad Shah of Berar made the first thrust by attacking Tirumala Deva Raya's division guarding the Krishna ford. Tirumala fell upon him with his full force and in a short but intense encounter destroyed the Sultan's army and sent him fleeing for life. However, the sultans Nizam Shah, Qutb Shah, Barid Shah on one side and Adil Shah on the other used this distraction to cross the Krishna and attack the main Hindu divisions.

Rama Raya, though surprised, rapidly responded. Despite being in his 70s he decided to personally lead the Hindu armies and took to the field in the center. He was faced by Nizam Shah's division. Ramaraya's first brother Tirumala hurriedly returned to form the left wing of the Hindu army that was countered by Adil Shah and traitorous Hindus under the Maharatta chief Raja Ghorpade. His second brother Venkatadri formed the Hindu right wing that was opposed by Qutb Shah and Barid Shah, strengthened by Nizam Shah's auxiliaries as the battle progressed.

On 23 Jan 1565, the armies clashed on the plains near the villages of Rakshasi and Tangadi. Several reports claimed that over a million men were involved. Venkatadri struck early and within the first two hours the Hindu right wing's heavy guns fired constantly on the ranks of Barid Shah. As the ranks were softened the Hindu infantry under Venkatadri ploughed through the divisions of Barid Shah annihilating them. The assault was so vigorous that it looked like a Hindu victory was imminent. Qutb Shah was also in retreat, when Nizam Shah sent his forces to shore up the ranks of the Sultans. Nizam Shah himself was then pressed hard by the heavy cannonade from Rama Raya's division and was facing a Hindu infantry thrust with Ramaraya at the helm. At this point the Sultans signaled to the Muslim officers in the Vijayanagaran army

to launch a subversive attack. Suddenly Ramaraya found his rear surprised by the two Muslim divisions in his ranks turning against him. About 140,000 Muslim troops had opened a vigorous rear attack on the Hindus and captured several artillery positions. Several cannon shells landed near Ramaraya's elephant and he fell from it as his mount was struck by a cannon shard. Ramaraya tried to recover but Nizam Shah made a dash to seize him.

The battle seems to have been decided by the Deccan sultanate's artillery and the capture and execution of the ruling Hindu minister Rama Raya.[3] Venkatadri was also killed as the Qutb Shah, Nizam and Barid put all their forces together and launched a concerted punch. Tirumala tried to stiffen the center but at that point the whole division of Adil Shah that was waiting all the while made the final assault on the rear of Tirumala Deva Raya's division. The Vijayanagar artillery had by then been exhausted and was blasted by the Adil Shah's artillery and the Hindus faced a rout.

Tirumala Deva Raya, seeing the rout, fled to Vijayanagara and taking up the treasury on 1500 elephants fled south towards Penukonda. The looting of Hindu Vijayanagara by the victorious army of the Muslim sultanates is supposed to have gone on for six months, after which the sultans set fire to the city. The heat from the burning of the city is supposed to have been so intense that it left cracks in the granite hills on its periphery.

Assesment of the battle's outcome

Historians have debated the cause of the defeat.[5] Apart from epigraphal analysis, historians also have at their disposal writings of European travelers to the kingdom around the time of the war.

- The betrayal by two Muslim commanders (Gilani Brothers) of Vijayanagara Army at a key point in the battle was the chief cause of the defeat.
- The Vijayanagara armies had fewer cavalry on horseback and depended on commanders riding war elephants, making them slower on the battlefield. The Sultanate armies had many more swift Persian horses used by key sections of the army and commanders. This gave them an advantage.
- The three main commanders of the Vijayanagara army, including Aliya Rama Raya, were aging compared to the younger commanders of the Sultanate armies.
- While the Vijayanagara infantry depended on bows made of bamboo, the Sultanate armies used crossbows made of metal which were much more effective in accuracy and distance. Also, the Vijayanagara army used 7 feet (2.1 m) long spears and javelins while the Sultanate armies used 15 feet (4.6 m) long spears while riding horse back. This gave them an advantage.
- Aliya Rama Raya's policy, of placing his family members at key public posts, led to civil unrest.
- The Vijayanagara armies had pillaged their neighboring empires and had formed alliances with imperial forces, also sowing dissention.

- The Sultanates' armies had a much better prepared artillery division manned by mercenary gunners from Turkestan. At that time they were considered the best at artillery warfare, while the Vijayanagara forces depended on European mercenaries who were not as well trained.

Despite all these disadvantages, the greatest factor was the betrayal of the Vijaynagara Army by two Muslim commanders (Gilani Brothers). At the critical point of the war, Muslim officers in the Vijayanagara army launched a subversive attack. Suddenly Rama Raya found himself surprised when the two Muslim divisions in his ranks turned against him.[6] The Muslim troops of the Vijaynagara army had opened a vigorous rear attack on the Hindus and captured several artillery positions. Several cannon shells landed near Rama Raya's elephant and he fell from it as his mount was struck by a cannon shard. Rama Raya tried to recover, but Nizam Shah made a dash to seize him.

During the battle Tirumala was standing before Adil shah, Venkatadri before Qutb shah, and Rama Raya was facing Nizam shah. Rama Raya had ordered his soldiers to capture Qutb shah and Adil shah and behead Nizam shah. First honors were enjoyed by Hindu forces.

At one point of time Nizam shah and Qutb shah thought of running away from the battle field,[citation needed] as Tirumala and Venkatadri had given such a mortal blow to both of them. Suddenly there was confusion in the ranks of the Hindu troops. They were dumb-struck that they were being attacked from behind. That was the deciding moment of the war. Two Muslim soldiers, the Gilani brothers, had betrayed the Hindu troops. They had been expelled from Adil shah's army for betraying him but were offered a higher status in Rama Raya's army.

A day before the war, they were secretly invited by the Muslim troops and were instigated to betray the Hindus. The same thing happened. No one knew what was going on, an intelligence failure on the part of Rama Raya. Cannons fired continuously from the front end, leaving thousands of Hindus dead, and at that point an elephant belonging to Ahmadnagar pushed Rama Raya out of his litter. He was taken prisoner and was produced before Adil shah. Rama Raya was soon beheaded and his head was exhibited to the troops. Seeing that their king was dead, and in utter confusion, the Hindu troops turned their backs to the battlefield and ran away.

There was no one to lead the troops, though the army consisted of lakhs of soldiers. They had traveled almost 160 km from the capital city. The Muslim soldiers chased Hindu troops and butchered them on their way. More than one lakh soldiers were killed that day.

The people at the capital city received the news that Rama Raya was killed and that the army had lost the war. But they would not believe the news because they had never seen such a scenario nor heard the news of Vijayanagar being defeated in war for the past 200 years. The troops entered the city along with Tirumala and Venkatadri,

having been defeated. Tirumala and Venkatadri slipped into the palace and took whatever they could before the Muslims came and killed them too. They fled along with their family members. Those who remained loyal to the throne followed them. The others, who didn't want to leave their motherland, stayed there, waiting for the Muslims to enter the city and kill them. There was another pitched battle at that juncture, but in vain.

The Muslim troops waited and rested outside the capital for three days. During those three days there was the scenario of theft and robbery in the city.

After three days, Muslim troops entered the city. There was no one to stop them. They looted, plundered and destroyed the city. Men, women and children were killed. Shops, temples and houses were burnt and the Hindu idols were destroyed. This destructive episode continued for six months. Robert Sewell, in his book *The Forgotten Empire*, concludes thus - "With fire and sword, with crowbars and axes, they carried on day after day their work of destruction. Never perhaps in the history of the world has such havoc been wrought, and wrought so suddenly, on so splendid a city; teeming with a wealthy and industrious population in the full plenitude of prosperity one day, and on the next seized, pillaged, and reduced to ruins, amid scenes of savage massacre and horrors begging description." Robert Sewell (1845–1925) worked in the civil service of the Madras Presidency during the period of colonial rule in India. He was Keeper of the Madras Record Office and was tasked with responsibility for documenting ancient inscriptions and remains in the region. As with other British administrators of his type at that period, his purpose was not scholarly but rather to bolster administrative control by constructing a history that placed British rule as a virtue and a necessity rather than something to be denigrated. A portrayal of historic factionalism among local figureheads and dominion by alien despots would, it was thought, enhance the perception that only the British could rescue the country from its past.

Aftermath

A victorious army along with dwellers then fell upon the city. Using axes, crowbars, fire and sword the victorious armies went about the task of destroying the city of Vijayanagara which never recovered from the onslaught. The highly diminished Vijayanagara empire now tried to stage an unsuccessful resurgence with its capital at Penukonda. Tirumala however could not lay claim over Vijayanagara as locals instead supporting the younger brother of Aliya Rama Raya, also called Tirumala, the regent. It was another six years before Tirumala could claim regency over the former capital of Vijayanagara. During this time, anarchy had spread. Aliya Rama Raya's habit of nominating family relatives to key positions of the former kingdom instead of loyal officers became a reason for family feuds and rebellion. The Polygar (Palyagar) system (local chieftains) which had been so successful earlier was also a reason for break away factions. The Nayaks of Tamil speaking regions; Gingee, Madurai Nayaks and Tanjore Nayaks were flexing their freedom and in fact Tirumala Deva Raya had to tacitly accept the independence of these Nayakas in order to keep their friendship in an hour of impending invasions from Bijapur. Later, the Vijayanagara empire shifted capitals to

Chandragiri and eventually to Vellore during which time the other feudatories, the Kingdom of Mysore, Nayakas of Keladi in Shimoga and Nayakas of Vellore also became independent. As a result of the Vijayanagara empire's collapse, the political system of the southern areas disintegrated. However, it left a residue of Telugu enclaves and local elites scattered over most of South India.[8] Kannada country lost its united identity for the coming four centuries, with the creation of smaller states such as the Kingdom of Mysore, Keladi Nayakas, Nayakas of Chitradurga, the latter two eventually merging with the Kingdom of Mysore.[9] For the Sultanates and Muslim rulers of the south, victory seemed temporary as they continued to engage in squabbling and fighting amongst themselves which ultimately resulted in their capitulation to the Marathas and later the British Empire. Some Kannada speaking regions became part of Hyderabad Karnataka ruled by the Nizam of Hyderabad and Bombay Presidency governed by Maratha chieftains all of whom came under the British umbrella.

After the fall of Vijayanagar, some historians believe that Tirumala, the brother of Rama Raya made an attempt to revive the city but failed. It is believed that there was a conflict between him and his nephew Pedda Tirumala over the control of the city and hence he decided to abandon it. With the Vijayanagar army in shambles, Rama Raya's nepotism at the expense of traditional Hindu civil officers left the whole kingdom in a state of chaos. Muslim horsemen roved over the countryside extorting money and goods from the people. There was also a profusion of robberies and plundering operations by gangs of warlords in the Telugu country. In the Tamil country Nayakas of Madurai, Tanjavur and Gingee established independent kingdoms, which to a great extent restored local stability in these regions. It took Tirumala a whole six years to restore civil administration and rebuild an army. He attacked Portuguese horse traders and seized horses from them to raise a cavalry. He made Penukonda his capital and started heavily fortifying it to prepare for a major defensive war.

Imad Shah of Berar suffered massively and his kingdom soon ended within a few years of Talikota. Barid Shah of Bidar, founded by the Turk Qasim Barid from Azerbaijan, and Nizam Shah of Ahmednagar were also considerably weakened. Adil Shah, who had recovered from the Talikota war, marched southwards again in 1567 to continue the conquest of the Vijayanagar kingdom. Pedda Tirumala entered into negotiations with the Sultan and directed the invader against his uncle Tirumala, whom he feared. But the Sultan brushed him aside and took Vijayanagar and then marched on Penukonda. Tirumala dispatched his commander Savaram Chennappa Nayaka to repulse the Sultan. The Nayaka inflicted a defeat on the Muslim forces through a surprise sally when the Sultan was expecting a defensive reaction from the fort of Penukonda. Tirumala made Chennappa commander of the Vijayanagar army and resorted to diplomacy to buy some time for himself. Tirumala thought that his negotiations would result in Nizam Shah and Qutb Shah forming a common cause against Adil Shah. A twin Muslim army attacked the Vijayanagarans at Adoni and Penukonda. Hard pressed in Adoni the Hindu armies capitulated but Tirumala and Chennappa put up a strong resistance at Penukonda and repulsed the Muslim forces from the Telugu country. Tirumala then initiated negotiations with the Nayakas of

Gingee, Tanjavur and Madurai and unified them to his cause of the defense of the South against the Turushkas. He appointed his 3 sons, Sriranga, Rama and Venkata as viceroys at Penukonda, Shrirangapattanam and Chandragiri to respectively administer the Telugu, Kannada and Tamil divisions of the kingdom. He then strengthened his army to deter any further Muslim attacks and finally ascended the throne with the title: "Reviver of the decadent Karnata empire". In 1572, he felt he was too old to rule and retired to a religious life of Vishnubhakti (Devotion to God Vishnu).

But by 1576 Adil Shah had vastly strengthened his army and fortified Adoni as a base to launch a "non-stop war" on the Vijayanagarans. A huge Mohammedan army suddenly set forth from Adoni to attack Penukonda from different directions. The capital and treasury lay in great peril, so Sriranga I retreated with the treasury to Chandragiri and from there established a supply line for Chennappa Nayaka to defend Penukonda. One of the generals in the Muslim army was a Rigvedi Maharashtrian Brahmin, Yamaji Rao. Chennappa sent a message to him appeal to his duty to the Dharma against the Mlecchas and Turushkas. Yamaji Rao accepted the message and joined the Vijayanagar side with the Hindu troops in the Shah's army and critical intelligence. Chennappa immediately struck with great vigor. On 21 December 1576, the holy solisticial day for the Hindus, Chennappa advanced heavy guns against the Muslim flanks and opened an intense simultaneous bombardment from the Penukonda ledges and the flanks. Adil Shah's army broke up very rapidly and retreated in disarray. Sriranga I sent reinforcements to tear apart the disarrayed Muslim ranks and they retreated. In the mean time Shriranga negotiated peace with Qutb Shah who did not send any reinforcements to Adil Shah allowing the Vijayanagarans to completely evict him. However, Qutb Shah soon appointed Murari Rao, the Brahmin brigand, as his commander-in-chief, and he began strengthening the Golconda army. In 1579 Murari Rao launched a sudden plundering operation and the head of a large Muslim army. His hordes began systematically ravaging the territory south of the Krishna with great ferocity. In late 1579, he appeared near the great Narasimha temple at Ahobilam, which had been enormously endowed by several generations since the Reddis and the Vijayanagarans. Along with his Muslim troops he ransacked the temple and laid waste to it. He uprooted an ancient ruby-studded pure gold idol of Vishnu and sent it to the Sultan as gift.

Sriranga I, hurried to parry the attack and defeated Murari Rao and his Golconda raiders. Finally, by 1580, he turned the tide and started chasing the Golconda army northwards recovering the territory they had seized. In the process Murari Rao was captured but his life spared because of his brahminical origins. Ibrahim Qutb Shah was furious and decided to settle the matters himself and invaded Kondavidu with the rest of his army and took the fort. Then he launched a massive raid on Udayagiri. But Sriranga I kept the fight on and repulsed the Muslim army from Udayagiri after an initial retreat. Unfazed Qutb Shah struck at Vinukonda and seized the fort. Sriranga I along Chennappa rushed to counter the attack. After much fierce fighting the Muslim army was forced to retreat. The Hindus stormed the fort of Vinukonda after intense fighting. Then Chennappa stormed Kondavidu and died fighting even as he forced the Islamic army to retreat. But Sriranga I got into an internecine conflict with his brothers, who

refused to cooperate in the national struggle. Qutb Shah took advantage of this and in late 1580 captured Kondavidu firmly and died in Golconda shortly after that. His son, Muhammad Quli became Qutb Shah thereafter.

In 1586 Sriranga I died without issue and his younger brother Venkata II became the king. Venkata was faced with the new Qutb Shah. The Qutb invaded Kurnool in Andra and seized the territory shortly after Venkata II came to power. Then he ravaged Cuddapah and having completely laid waste to it, marched on Anantapur burning and plundering the district. Next a large Muslim army of the under the Qutb's personal command besieged Penukonda. Another Muslim division under the fierce Turk Rustam Khan ravaged Gandikota and Gutti and annexed them. Venkata II realized the deep crisis that had dawned on the Hindus and decided to resort to stratagem. He sent a delegation to the Shah stating that he was suing peace and accepting him as the overlord of the conquered territory. The Shah thought the Hindu was brought to his knees and pleased with his conquests decided to consolidate them rather than stand a long siege before Penukonda. Venkata II, moved very rapidly to strengthen Penukonda to withstand a long siege and declared war on the Muslims. The Sultan hurried back to renew the siege. The Venkata II waited till just before monsoon and launched a strong artillery barrage on the Muslim army. The Muslims began to retreat and the monsoons began swelling the Krishna river and cut off their escape route. The Hindus fell upon the Muslim army and soundly trashed it. Qutb somehow escaped the attack and retreated to Kondavidu. Then Venkata II attacked the Muslim garrison at Gutti and destroyed it to re-conquer the fort. Then from Kondavidu a large Muslim force advanced to provide relief to the garrison at Gandikota. But the Venkata II intercepted the army, destroyed it and stormed Gandikota to liberate the territory that was earlier taken by Qutb Shah. Qutb Shah decided to put an end to the Hindu resistance and sent his ace general Rustam Khan with Muslim army of around 100000 men to smash Venkata. Venkata II quickly prepared for their charge and prepared an ambush for them between Gandikota and the Penner River. Rustam Khan believed that the Hindus were not reacting and fell into the Vijayanagar ambush in mid-1588. The Hindus opened artillery fire and after having softened the Muslim ranks fell upon them with their infantry and cavalry divisions. A carnage followed, Rustam Khan's head was cut off, and over 50,000 Muslim troops were exterminated in the battle of Penner. It was great win for the Hindus and the Sultan's men were on the retreat everywhere. Venkata II followed this up with a strike on Udayagiri and liberated it from the stranglehold of the Muslim troops. After this the Vijayanagar recovered the territory lost to the Qutb Shahs and repulsed them beyond the Krishna. Thus, till the end of Venkata's rule the Muslim advance was pushed beyond the Krishna. For another 28 years, Venkata II ruled and did much to restore the rest of South India that was under his control to great prosperity.

However, the Hindu chiefs remained much disunited and after his death there was a long period of internal instability. But the measure of Venkata II had kept out Muslims till Adil Shah recovered and sent Abdul Wahabi to attack Kurnool. But the Vijayanagar general Gopalaraja defeated and repulsed this attack in 1620. Then another Adil Shahi general Randhula Khan finally overcame the Hindu resistance, and with help from some Hindu traitors took Bangalore in 1641. In 1645 the Mughal Emperor

of Delhi instructed the Sultans of the Deccan to eliminate Vijayanagara, in fact a Mughal commander Mustafa Khan led an expedition. The last Hindu ruler of Vijayanagara Sriranga III was too weak to do much and was driven into exile. The Brahmins met at Tirupati to use to wealth from temple donations for organizing a national defense against the Muslims. The women too donated their jewels for this national movement. They called upon the Nayaks to fight for the Dharma and inflicted a defeat on Mustafa Khan. But Muslim powers combined their forces and pressed on again with the expedition with Sardar Mir Jumla strengthening Mustafa Khan's assault. The Hindus put up their last fight in very fiercely fought battle at Virincipuram. While they suffered heavy losses in the engagement, Muslims too suffered heavy losses and could not pursue their conquests immediately. However, even as Sriranga III was vanishing into oblivion in 1649 another Hindu power was slowly growing up in the form of Marathas. They started their victory march in 1659 and by 1761 brought almost entire Indian subcontinent under their control crushing the domination of Deccan Sultans & Mughals forever. Thus Hinduism survived in India.

Governance

Numbers

The numerical strength of the Vijayanagaram army is disputed. Nikolo Cante reported a figure of 90,000 men during the reign of Krishna Deva Raya but Fernao Nuniz claimed it to be around 100,000, consisting of 70,000 foot soldiers, 32,000 cavalry and 550 war elephants. Rayawacha countered that the force contained 500,000 foot soldiers, 60,000 cavalry and 1,200 war elephants.

Deva Raya II, to counter the superior Bahmani cavalry, is believed to have enrolled 2000 Muslim cavalymen to teach the art of archery to his Hindu soldiers and officers.

Branches

The Vijayanagaram army contained two main branches, being the Kaijeeta Sainyam and the Amaranayaka Sainyam. Sainyam roughly means army.

Kaijeeta Sainyam

The Kaijeeta Sainym, as funded directly by the emperor and Nuniz, claims that it comprised 50,000 men during the reign of Krishna Deva Raya, including 2,000 horsemen who served as palace guards and 2,000 who served as the emperor's personal bodyguards. Razak Rayala says that the army was on salary, being paid every four months rather than by the award of jagirs.

Amaranayaka Sainyam

The Amaranayaka Sainyam was maintained using the feudal naymankara system of the Kakatiyas. For this purpose, the empire was divided into Amaras (areas of revenue-producing land), that were granted to leaders called Nayakas. In return, these Nayakas supplied soldiers when required. The number supplied depended on the rank of the Nayaka, who himself divided lands among his subordinates. According to Nuniz, the Amaranayaka army strength stood at 600,000 during the rule of Achutadevaraya; Rayawacha itemized the forces supplied as being 200,000 foot soldiers, 24,000 cavalry, 1,200 war elephants.

Composition

The Vijayanagara army consisted primarily of infantry, cavalry and war elephants, armed with bows and arrows, swords and lances as its principal weapons. According to Ferishta, the foot soldiers applied oil to their bodies but did not wear armour or helmets, whereas Portuguese travellers, such as Pace and Barros, described protective clothing made of animal skin and that they carried shields.

Although the Vijayanagran kings had little interest in guns, the infantry did have a regiment of matchlockmen. They also built a navy, sited on the west coast, which was headed by the governor of Hanover Timmoju in the time of Krishna Deva Raya and which, according to Heeras Rayala, assisted the Portuguese in their occupation of Goa.[citation needed] The powerful navy enabled the Vijayanagara rulers to invade Sri Lanka repeatedly.

Forts

Forts played an important role in medieval warfare. According to tradition, there were eight types of forts. However, Rayawachaka mentions four types of forts. They are giri(hill), stala, jala (water)and vana (forest) forts. Krishnaraya suggests that forts were mainly constructed in Gadi and border areas. Pace wrote that many forts were present in border areas. Deep forests were grown around forts. Catapults and damboli were used for fort defense. Damboli is a cannon which throws stones on enemies. To occupy forts they used lagga systems. Krishnadevaraya used them to occupy Kondaveedu fort.

Recruitment

Emperor Krishna Deva Raya recruited soldiers. Tulu, Kabbali and Morasa State clan members joined in large numbers. Forest tribes including Chenchu, Koya and Boya also sent recruits. Empire training facilities improved bravery, interest in war, and body strength. According to books written in that time, the samu garidi (dance performance of knives and fire) and training gyms were both present throughout the country. Hontakaras trained the fighters. Since Vijayanagaram was a multi-faith country, muslims also joined the army. Their strength increased from the era of Deva Raya II and peaked

in the time of Aliya Rama Raya, diminishing after his surprise defeat in the Battle of Talikota.

Economy

The economy of the empire was largely dependent on agriculture. Sorghum (jowar), cotton, and pulse legumes grew in semi-arid regions, while sugarcane, rice, and wheat thrived in rainy areas. Betel leaves, areca (for chewing), and coconut were the principal cash crops, and large scale cotton production supplied the weaving centers of the empire's vibrant textile industry. Spices such as turmeric, pepper, cardamom, and ginger grew in the remote Malnad hill region and were transported to the city for trade. The empire's capital city was a thriving business centre that included a burgeoning market in large quantities of precious gems and gold. Prolific temple-building provided employment to thousands of masons, sculptors, and other skilled artisans.

Land ownership was important. Most of the growers were tenant farmers and were given the right of part ownership of the land over time. Tax policies encouraging needed produce made distinctions between land use to determine tax levies. For example, the daily market availability of rose petals was important for perfumers, so cultivation of roses received a lower tax assessment. Salt production and the manufacture of salt pans were controlled by similar means. The making of ghee (clarified butter), which was sold as an oil for human consumption and as a fuel for lighting lamps, was profitable. Exports to China intensified and included cotton, spices, jewels, semi-precious stones, ivory, rhino horn, ebony, amber, coral, and aromatic products such as perfumes. Large vessels from China made frequent visits, some captained by the Chinese Admiral Zheng He, and brought Chinese products to the empire's 300 ports, large and small, on the Arabian Sea and the Bay of Bengal. The ports of Mangalore, Honavar, Bhatkal, Barkur, Cochin, Cannanore, Machilipatnam, and Dharmadam were the most important.

When merchant ships docked, the merchandise was taken into official custody and taxes levied on all items sold. The security of the merchandise was guaranteed by the administration officials. Traders of many nationalities (Arabs, Persians, Guzerates, Khorassanians) settled in Calicut, drawn by the thriving trade business.[55] Ship building prospered and keeled ships of 1000–1200 bahares (burden) were built without decks by sewing the entire hull with ropes rather than fastening them with nails. Ships sailed to the Red Sea ports of Aden and Mecca with Vijayanagara goods sold as far away as Venice. The empire's principal exports were pepper, ginger, cinnamon, cardamom, myrobalan, tamarind timber, anafistula, precious and semi-precious stones, pearls, musk, ambergris, rhubarb, aloe, cotton cloth and porcelain. Cotton yarn was shipped to Burma and indigo to Persia. Chief imports from Palestine were copper, quicksilver (mercury), vermilion, coral, saffron, coloured velvets, rose water, knives, coloured camlets, gold and silver. Persian horses were imported to Cannanore before a two-week land trip to the capital. Silk arrived from China and sugar from Bengal.

East coast trade hummed, with goods arriving from Golkonda where rice, millet, pulse and tobacco were grown on a large scale. Dye crops of indigo and chay root were produced for the weaving industry. A mineral rich region, Machilipatnam was the gateway for high quality iron and steel exports. Diamond mining was active in the Kollur region. The cotton weaving industry produced two types of cottons, plain calico and muslin (brown, bleached or dyed). Cloth printed with coloured patterns crafted by native techniques were exported to Java and the Far East. Golkonda specialised in plain cotton and Pulicat in printed. The main imports on the east coast were non-ferrous metals, camphor, porcelain, silk and luxury goods.

Culture

Social life

Most information on the social life in Vijayanagara empire comes from the writings of foreign visitors and evidence that research teams in the Vijayanagara area have uncovered. The Hindu caste system was prevalent and rigidly followed, with each caste represented by a local body of elders who represented the community. These elders set the rules and regulations that were implemented with the help of royal decrees. Untouchability was part of the caste system and these communities were represented by leaders (Kaivadavaru). The Muslim communities were represented by their own group in coastal Karnataka. The caste system did not, however, prevent distinguished persons from all castes from being promoted to high ranking cadre in the army and administration. In civil life, by virtue of the caste system, Brahmins enjoyed a high level of respect. With the exception of a few who took to military careers, most Brahmins concentrated on religious and literary matters. Their separation from material wealth and power made them ideal arbiters in local judicial matters, and their presence in every town and village was a calculated investment made by the nobility and aristocracy to maintain order. However, the popularity of low-caste scholars (such as Molla and Kanakadasa) and their works (including those of Vemana and Sarvajna) is an indication of the degree of social fluidity in the society.

The practice of Sati was common, though voluntary, and mostly practiced among the upper classes. Over fifty inscriptions attesting to this have been discovered in the Vijayanagara principality alone. These inscriptions are called Satikal (Sati stone) or Sati-virakal (Sati hero stone). Satikals commemorated the death of a woman by entering into fire after the death of her husband while Sati-virakals were made for a woman who performed Sati after her husband's heroic death. Either way, the woman was raised to the level of a demi-goddess and proclaimed by the sculpture of a Sun and crescent moon on the stone.

The socio-religious movements of the previous centuries, such as Lingayatism, provided momentum for flexible social norms to which women were expected to abide. By this time South Indian women had crossed most barriers and were actively involved in matters hitherto considered the monopoly of men, such as administration, business and trade, and involvement in the fine arts. Tirumalamba Devi who wrote Varadambika

Parinayam and Gangadevi who wrote Madhuravijayam were among the notable women poets of the era. Early Telugu women poets like Tallapaka Timmakka and Atukuri Molla became popular during this period. The court of the Nayaks of Tanjore is known to have patronised several women poets. The Devadasi system existed, as well as legalised prostitution relegated to a few streets in each city. The popularity of harems amongst men of the royalty is well known from records.

Painted ceiling from the in Virupaksha temple depicting Hindu mythology, 14th century.

Well-to-do men wore the Pethaor Kulavi, a tall turban made of silk and decorated with gold. As in most Indian societies, jewellery was used by men and women and records describe the use of anklets, bracelets, finger-rings, necklaces and ear rings of various types. During celebrations, men and women adorned themselves with flower garlands and used perfumes made of rose water, civet musk, musk or sandalwood.[63] In stark contrast to the commoners whose lives were modest, the lives of the empire's kings and queens were full of ceremonial pomp in the court. Queens and princesses had numerous attendants who were lavishly dressed and adorned with fine jewellery, their daily duties being light.

Physical exercises were popular with men and wrestling was an important male preoccupation for sport and entertainment. Even women wrestlers are mentioned in records.[58] Gymnasiums have been discovered inside royal quarters and records speak of regular physical training for commanders and their armies during peace time.[65] Royal palaces and market places had special arenas where royalty and common people alike amused themselves by watching matches such as cock fights, ram fights and wrestling between women. Excavations within the Vijayanagara city limits have revealed the existence of various types of community-based activities in the form of engravings on boulders, rock platforms and temple floors, implying these were places of casual social interaction. Some of these games are in use today and others are yet to be identified.

Religion

The Vijayanagara kings were tolerant of all religions and sects, as writings by foreign visitors show. The kings used titles such as Gobrahamana Pratipalanacharya (lit, "protector of cows and Brahmins") and Hindurayasuratana (lit, "upholder of Hindu faith") that testified to their intention of protecting Hinduism and yet were at the same time staunchly Islamicate in their court ceremonials and dress, as Philip Wagoner points out in his 1996 article 'Sultan Among Hindu Kings' published in the Journal of Asian Studies. The Empire's founders, Harihara I and Bukka Raya I, were devout Shaivas (worshippers of Shiva), but made grants to the Vaishnava order of Sringeri with Vidyaranya as their patron saint, and designated Varaha (the boar, an Avatar of Vishnu) as their emblem. It is also important to note here that over one-fourth of the archaeological dig found a "Islamic Quarter" not far from the "Royal Quarter." Nobles from Central Asia's Timurid kingdoms also came down to Vijayanagara. The later

Saluva and Tuluva kings were Vaishnava by faith, but worshipped at the feet of Lord Virupaksha (Shiva) at Hampi as well as Lord Venkateshwara (Vishnu) at Tirupati. A Sanskrit work, Jambavati Kalyanam by King Krishnadevaraya, called Lord Virupaksha Karnata Rajya Raksha Mani ("protective jewel of Karnata Empire"). The kings patronised the saints of the dvaita order (philosophy of dualism) of Madhvacharya at Udupi.

The Bhakti (devotional) movement was active during this time, and involved well known Haridasas (devotee saints) of that time. Like the Virashaiva movement of the 12th century, this movement presented another strong current of devotion, pervading the lives of millions. The haridasas represented two groups, the Vyasakuta and Dasakuta, the former being required to be proficient in the Vedas, Upanishads and other Darshanas, while the Dasakuta merely conveyed the message of Madhvacharya through the Kannada language to the people in the form of devotional songs (Devaranamas and Kirthanas). The philosophy of Madhvacharya was spread by eminent disciples such as Naraharitirtha, Jayatirtha, Sripadaraya, Vyasatirtha, Vadirajatirtha and others. Vyasatirtha, the guru (teacher) of Vadirajatirtha, Purandaradasa (Father of Carnatic music) and Kanakadasa earned the devotion of King Krishnadevaraya. The king considered the saint his Kuladevata (family deity) and honoured him in his writings. During this time, another great composer of early carnatic music, Annamacharya composed hundreds of Kirthanas in Telugu at Tirupati in present-day Andhra Pradesh.

The defeat of the Jain Western Ganga Dynasty by the Cholas in the early 11th century and the rising numbers of followers of Vaishnava Hinduism and Virashaivism in the 12th century was mirrored by a decreased interest in Jainism.[80] Two notable locations of Jain worship in the Vijayanagara territory were Shravanabelagola and Kambadahalli.

Islamic contact with South India began as early as the 7th century, a result of trade between the Southern kingdoms and Arab lands. Jumma Masjids existed in the Rashtrakuta empire by the 10th century and many mosques flourished on the Malabar coast by the early 14th century. Muslim settlers married local women; their children were known as Mappillas (Moplahs) and were actively involved in horse trading and manning shipping fleets. The interactions between the Vijayanagara empire and the Bahamani Sultanates to the north increased the presence of Muslims in the south. The introduction of Christianity began as early as the 8th century as shown by the finding of copper plates inscribed with land grants to Malabar Christians. Christian travelers wrote of the scarcity of Christians in South India in the Middle Ages, promoting its attractiveness to missionaries. The arrival of the Portuguese in the 15th century and their connections through trade with the empire, the propagation of the faith by Saint Xavier (1545) and later the presence of Dutch settlements fostered the growth of Christianity in the south.

Language

Kannada, Telugu and Tamil were used in their respective regions of the empire. Over 7000 inscriptions (Shilashasana) including 300 copper plate inscriptions (Tamarashasana) have been recovered, almost half of which are in Kannada, the remaining in Telugu, Tamil and Sanskrit. Bilingual inscriptions had lost favour by the 14th century. The empire minted coins at Hampi, Penugonda and Tirupati with Nagari, Kannada and Telugu legends usually carrying the name of the ruler. Gold, silver and copper were used to issue coins called Gadyana, Varaha, Pon, Pagoda, Pratapa, Pana, Kasu and Jital. The coins contained the images of various gods including Balakrishna (infant Krishna), Venkateshwara (the presiding deity of the temple at Tirupati), goddesses such as Bhudevi and Sridevi, divine couples, animals such as bulls and elephants and birds. The earliest coins feature Hanuman and Garuda (divine eagle), the vehicle of Lord Vishnu. Kannada and Telugu inscriptions have been deciphered and recorded by historians of the Archaeological Survey of India.

Literature

Main articles: Vijayanagara Empire Literature and Vijayanagara literature in Kannada

Kannada

Court literature

Overview

Gada Parva (lit, "Battle of the clubs") section of Kumaravyasa's epic Kumaravyasa Bharata in Kannada (c.1425-1450)

The Kannada classic Ekottara Satasthala (also called Noorundu Sthala) by Jakkanarya (c.1425-1450), a minister in the royal court, was written during the rule of King Deva Raya II

Kannada inscription of King Krishnadeva Raya dated 1513 A.D., at the Vitthala temple in Hampi. In addition to grants, the inscription provides useful information about his three queens, his father Narasa Nayaka, and his mother Nagala Devi

Before the 12th century, Jain writers had dominated Kannada literature with their champu (verses mixed with prose) style of writings popular in court literature. In the later medieval period, they had to contend with the Veerashaivas who challenged the very notion of royal literature with their vachana poetry, a stylised form of spoken language, more popular in folk genres. The popular growth of Veerashaiva (devotees of the Hindu god Shiva) literature began in the 12th century, while Vaishnava (devotees of the Hindu god Vishnu) writers began to exert their influence from the 15th century. Jain writers had to reinvent their art, moving away from the traditional themes of renunciation and tenets to focus on contemporary topics. Andayya's 13th century classic Kabbigara Kava ("Poets defender") was an early example of the change in literary style, and also reflected the hostility toward the Veerashaivas; the Jain author found it ideal to narrate the story of Manmatha, the God of Love, who turned Shiva into a half woman.

The Veerashaivas had initiated an important change, casting aside the concept of formal literature and making way for shorter local genres. The Vaishnava haridasas later popularised musical forms that were more acceptable to the common man. Written classics eulogising kings and commanders were a thing of the past. Kannada literature had moved closer to the spoken and sung folk traditions, with singability being its hallmark, and devotion to God its goal.

This significant shift in the literary landscape was coupled with major political changes that were taking place in southern India in the early 14th century. With the decline of the regional Hindu kingdoms, the Vijayanagara Empire had risen as a bulwark against Muslim incursions from the north while creating an atmosphere conducive to development of the fine arts. In an important age of Kannada literature, competition between Vaishnava and Veerashaiva writers came to the fore. Literary disputations between the two sects were common, especially in the court of King Deva Raya II. Acute rivalry led to "organised processions" in honour of the classics written by poets of the respective sects. With the exception of the best-known writers from these faiths, many authors produced lesser quality writings with a sectarian and propagandist bent.

The Vaishnava writers consisted of two groups who seemed to have no interaction with each other: the Brahmin commentators who typically wrote under the patronage of royalty; and the Bhakti (devotion) poets who played no role in courtly matters, instead taking the message of God to the people in the form of melodious songs composed using folk genres. Kumara Vyasa and Timmanna Kavi were well-known among the Brahmin commentators, while Purandara Dasa and Kanaka Dasa were the most famous of the Bhakti writers. The philosophy of Madhvacharya, which originated in the Kannada-speaking region in the 13th century, spread beyond its borders over the next two centuries. The itinerant haridasas, best described as mystic saint-poets, spread the philosophy of Madhvacharya in simple Kannada, winning mass appeal by preaching devotion to God and extolling the virtues of jnana (enlightenment), bhakti (devotion) and vairagya (detachment).

This was the age of the shatpadi metre, although only the most skilled of poets, such as Chamarasa, Kumara Vyasa, Kanaka Dasa and Bhaskara used it to the best effect. Mentioned for the first time in Kannada literature by Nagavarma I in his Chhandombudhi (c. 990) and successfully used by the 12th century Hoysala poet Raghavanka, this hexa-metre style suited for narrative poetry found immense popularity throughout the Vijayanagara period. The shataka metre (string of 100 verses) was put to best use by the Veerashaivas who produced most of the didactic writings in this metre, although the Jain poet Ratnakaravarni is the most famous exponent of it. The writings of Ratnakaravarni and Kanaka Dasa in sangatya metre are considered masterpieces from this period.

In the royal courts, there was increased interaction between Kannada and Telugu literatures, continuing a trend which had begun in the Hoysala period. Translations of classics from Kannada to Telugu and vice versa became popular. Well-known bilingual poets of this period were Bhima Kavi, Piduparti Somanatha and Nilakanthacharya. Some Telugu poets, including Dhurjati, were so well versed in Kannada that they freely used many Kannada terms in their Telugu writings. It was because of this "familiarity" with Kannada language that the notable

writer Srinatha called his Telugu writings "Kannada". Translations by bilingual writers continued in the centuries to follow.

With the disintegration of the Vijayanagara Empire in the late 16th and early 17th centuries, the centres of Kannada literature moved to the courts of the emerging independent kingdoms, the Kingdom of Mysore and the Keladi Nayakas. Writers in these courts, many of whom were Veerashaiva by faith, were not only adept in Kannada but often also in Sanskrit and/or Telugu. Two such writers were Kalale Nanjaraja and Kempe Gowda, the founder of Bangalore. This multi-linguality was perhaps a lingering legacy of the cosmopolitan Vijayanagara literary culture and the emerging social responsibilities of the Veerashaiva monastic order which no longer confined itself to a Kannada only audience, but rather sought to spread its influence across southern India.

In the Kingdom of Mysore, the Veerashaiva literary school was challenged by the growing influence of the Srivaishnava intelligentsia in the Wodeyar court. The Srivaishnava writers (followers of a sect of Vaishnavism) of Kannada literature were also in competition with Telugu and Sanskrit writers, their predominance continuing into the English colonial rule over the princely state of Mysore. Meanwhile, the radical writings of 16th-century poet Ratnakaravarni had made way for a new kind of poetry heralded by those who were not poets in the traditional courtly sense, rather itinerant poets who travelled across the Kannada-speaking region, cutting across court and monastery, writing poems (in the tripadi metre) and influencing the lives of people with their humanistic values which overcame the social barriers of caste and religion. Sarvajna (often compared to Telugu poet Vemana), Sisunala Sherif, Mupina Sadakshari, Navalingayogi and Kadakolada Madivalappa are the best-known among them. These maverick poets heralded yet another epoch of unconventional literature in Kannada language, free of courtly conservatism and established literary tastes.

Vaishnava writings

Vaishnava authors wrote treatments of the Hindu epics, the Ramayana, the Mahabharata and the Bhagavata, as well as the Vedanta and other subjects from the Hindu puranic traditions. This was the age of Kumara Vyasa, an influential Vaishnava poet and a doyen of medieval Kannada epic poetry. Historians have drawn parallels between Adikavi Pampa (c. 941) and Kumara Vyasa, while identifying fundamental differences in their style. Both are considered masters of their respective periods; while Pampa is identified as a stylist of the classical age, Kumara Vyasa is considered a generalist of the medieval age. Unlike Pampa, a product of the marga (Sanskritic-mainstream) period of Kannada literature, Kumara Vyasa successfully wielded the flexibility of the desi (native) shatpadi metre, which used a range of language that included metaphors, similes, humour and even vulgarity.

Kumara Vyasa wrote Gadugina Bharata in 1430 in the Vyasa tradition. The title of the work is a reference to Gadagu (modern Gadag), where the author lived. The writing is based on the first ten chapters of the Hindu epic Mahabharata and is also alternatively titled Karnata Bharata Kathamanjari or Kumaravyasa Bharata. It is a dedication to the deity of Gadag and emphasises the divinity and grace of the Hindu god Krishna. Unlike Pampa, who adhered to a strictly Jain interpretation of the epic in his Vikramarjuna Vijaya (941), eulogising Pandava

Arjuna as the hero, making Draupadi solely Arjuna's wife and casting the Kaurava prince Duryodhana and his loyal companion Karna as lofty individuals, Kumara Vyasa portrays all characters with the exception of Krishna as deeply human with foibles. His depiction of the secondary characters, such as the cunning Keechaka and the coward Uttara Kumara, is also noteworthy. An interesting aspect of the work is the sense of humour exhibited by the poet and his hero, Krishna. This work marks the transition in Kannada literature from old to modern. Particularly known for his use of sophisticated metaphors, Kumara Vyasa earned the title Rupaka Samrajya Chakravarti ("Emperor of the land of Metaphors"). The remaining chapters of the epic were translated by Timmanna Kavi (1510) of the court of King Krishnadevaraya. The poet named his work Krishnaraya Bharata after his patron king. Airavata (1430) by Kumara Vyasa recounts an episode from the Mahabharata and is a story of the elephant ridden by god Indra.

Inspired by Kumara Vyasa, the first complete brahminical adaptation of the epic Ramayana was written by Kumara Valmiki (a pseudonym of Narahari, 1500) and is called Torave Ramayana after the village Torave, where it was composed. As with the Mahabharata, this adaptation veers away from the Jain version by Nagachandra (1105). Nagachandra had used the champu metre popular in Sanskrit works and sought to portray Ravana as a tragic hero. In a departure from the original version (by Valmiki), the Jain epic ends with Rama's asceticism and nirvana. Kumara Valmiki's account, written in the Valmiki tradition, is in the shatpadi metre and is steeped in the author's devotion for the god Rama, an incarnation of the god Vishnu. According to the author, the epic he wrote was actually a recounting of Shiva's conversation with his consort Parvati. In this version of the epic, King Ravana, the villain, is one of the suitors at Sita's Swayamvara (lit a ceremony of "choice of a husband"). His failure in winning the bride's hand results in jealousy towards Rama, the eventual bridegroom. As the story progresses, Hanuman, for all his services, is heaped with encomium and is exalted to the status of "the next creator". At the end of the story, during the war with Rama, Ravana realises that Rama is none other than the god Vishnu and hastens to die at his hands to achieve salvation. The chapter narrating the war (Yuddhakanda) is given prominence over all other chapters. The writing has remained popular for centuries and inspired folk theatre such as the Yakshagana, which draws from episodes of Torave Ramayana for enactment. The influence of the Puranic tradition and that of Madhavacharya are visible in this lively yet religious narration that uses every opportunity to glorify its hero, Rama. However, the author has been criticised for dwelling in abstractions and for not reaching the graceful poetic level of his predecessor Kumara Vyasa.

The early Bhagavata writings in Sanskrit by well-known acharyas (gurus) were solely meant to have a proselytising effect on the masses, encouraging them to a theistic way of life and belief in the god Krishna. Chatu Vitthalanatha, who flourished as a court poet of King Krishnadeva Raya and his successor King Achyuta Raya, was the first to translate the Bhagavata into Kannada in a voluminous writing comprising 12,247 stanzas divided into 280 sections. The work covered the entire original version in shatpadi metre. Two other names appear in the colophons, Sadananda Yati and Nityatma Sukayogi, prompting some scholars to attribute the work to the group while others consider them alternate names of the same writer. The work covers all ten avatars of the god Vishnu, though it is essentially centred on the depiction of Krishna as the supreme Lord. The purana covers stories of Vishnu's famous devotees such as Prahlad and Dhruva in detail, as well as stories of demons Vritasura, Hiranyakashipu and others who sought to attain salvation by dying at the hands of Vishnu. Most noteworthy is the epic's

influence on the compositions of the Haridasas. Though the writing is not considered as important as the other two epics of the period, its significance to religiously minded people is well accepted. Chatu Vitthalanatha wrote a fuller version of portions of the epic Mahabharata as well. Other notable writers of the 16th century were Tirumala Bhatta (Siva Gite) and Ramendra (Saundarya Katharatna, using tripadi metre).

Veerashaiva writings

The Veerashaiva writers were devotees of the Hindu god Shiva, his 25 forms, and the expositions of Shaivism. An important development in their literature during this period was the recasting the saints of the 12th century Veerashaiva movement (Basavanna, Allama Prabhu and others) as the protagonists of their writings.

Bhima Kavi paved the way for the shatpadi metre tradition in his work Basavapurana (c.1369), a form first experimented with by the 12th century Hoysala poet Raghavanka. Bhima Kavi's work, a biography of Basavanna, is an important Veerashaiva purana. It was inspired by earlier biographies of Basavanna by the Hoysala poet Harihara (the author of the first biographical narrative poem of the protagonist's life called Basavaraja Ragale) and the Telugu writings of Palkuriki Somanatha of the 13th century. Bhima Kavi humbly acknowledges and eulogises his predecessors in a writing full of well-known personalities.

The author starts with Basavanna's birth and weaves episodes of other famous sharanas (devotees of Hindu god Shiva)—such as Allama Prabhu—into his life history. Basavanna is depicted as a saintly person, a great devotee of Shiva, an incarnation of Nandi, a man of miracles and one with a mission, sent to re-establish the Veerashaiva faith on earth. The work is arranged into eight aswasas (divisions) containing sixty-one sandhis (chapters) and 3,621 verses. The narration includes stories of devotees of Shiva who overcame their egos. Apart from a few variations, the writings of Bhima Kavi and his predecessors are complementary. Two lost works of Bhima Kavi are the Bhimakaviswara Ragale and the Bhringidandaka.

Chamarasa, Lakkanna Dandesa and Jakkanarya flourished under the patronage of King Deva Raya II. Chamarasa, champion of the Veerashaiva faith, was a rival of Kumara Vyasa in the court of King Deva Raya II. His magnum opus, the Prabhulinga Lile (1430) was a eulogy of 12th-century saint Allama Prabhu; it was translated into Telugu and Tamil language at the behest of his patron king, and later into the Sanskrit and Marathi languages. In the story, the saint is considered an incarnation of Hindu god Ganapathi while Parvati took the form of a princess of Banavasi. In stark contrast to Kumara Vyasa's war-torn epic, Chamarasa delivered a writing full of spirituality. A remark made by the poet in the writing, that his story is "not about ordinary mortals", implied that the Vaishnava epics the Ramayana and the Mahabharata were about mortals; this was evidence of rivalry between the two faiths.

Lakkanna Dandesa, the king's prime minister and provincial governor, wrote an encyclopaedia on the beliefs and rites of the Veerashaiva faith titled Sivatatva Chintamani. This work is an account of the life of Basavanna, the progenitor of the faith, and hundreds of his followers, making it valuable material for students of the Lingayat movement. Numerous references are made in this work to the capital city of Vijayanagara and its suburbs. Jakkanarya,

a minister in the court, not only wrote Nurondusthala (one hundred and one stories) but also was patron to Kumarabanka Natha and Mahalinga Deva, poet-saints who wrote vachana poems and books on the Shaiva philosophy (called shatsthala). Other writers of the 15th century worthy of mention are Kavi Linga (1490), court poet of King Saluva Narasimha I, Adrisappa (Praudaraya Charitra), Bommarasa (Soundara Purana), Kallarasa (Janavasya), Chaturmukha Bommarasa (Revanasiddhesvara Purana), Suranga Kavi (Trisasti Puratanara Charitre), and Nilakanthacharya (Aradhya Charitra), court poet of the Ummattur chieftain Virananjendra.

In 1500, inspired by Palkuriki Somanatha (a bilingual poet in Kannada and Telugu), Singiraja synthesised an account on the life of Basavanna titled Maha Basavaraja Charitra (or Singiraja Purana), using the protagonist's vachana poems and giving details of his 88 famous deeds, as well as information about his opponents in the court of Southern Kalachuri King Bijjala II.[50] An eminent poet of this time was Guru Basava, known for his authorship of seven famous poems (Sapta Kavya), all but one being written in the shatpadi metre. He expounded on religious teachings in the form of formal discussions between the guru and disciple. His kavyas (classical epic poems) deal with spiritualism and extrasensory perception.

Mallanarya of Gubbi, a poet bilingual in Kannada and Sanskrit, enjoyed the patronage of King Krishnadeva Raya. His important writings in Kannada in the shatpadi metre are the Bhava Chintaratna (also called Satyendra Chole Kathe, 1513) and the Virasaivamrita Purana (1530). The former was based on a 7th-century Tamil work and about a Chola King in the context of the Shaiva faith; the latter is a writing of encyclopedic proportions that goes beyond philosophical content, describing the various forms (or sports, called lila) of god Shiva and the lives of famous Shaiva saints.

In 1584, Virupaksha Pandita, the head priest at the Virupaksha Temple in Vijayanagara, wrote an account on the life and deeds of the 12th-century saint and vachana poet Chennabasava. The writing, titled Chenna Basava Purana, regards the protagonist as an incarnation of god Shiva and describes the glory of Shiva and his famous devotees. The book gives valuable information, including dates, about early Veerashaiva saints and vachanakaras (vachana poets). In addition to religious content, the writing provides useful insights about the former capital Vijayanagara, its royal palace, its market places and merchants, its military encampments, specialisations and divisions and the guilds of workers who served the military in various capacities. Other authors from the 16th century were Chermanka (Chermanka Kavya), Virabhadraraja (Virabhadra Vijaya), Chennabasavanka (Mahadevi Akkanna Purana), Nanjunda of Ikkeri (Bhairavaesvara Kavya) and Sadasiva Yogi (Ramanatha Vilasa).

Jain writings

The cultural supremacy of the Jains steadily diminished from the 12th century; the decline began in the 10th century after the conquest of the predominantly Jain Rashtrakutas by the Western Chalukya Empire, and the defeat of the Ganga kingdom by the Cholas of Tanjore. While Veerashaivism flourished in northern Karnataka from the time of Basavanna, Sri Vaishnavism (a branch of Vaishnavism) thrived in the South due to the influence of Ramanujacharya. The Hoysala king Vishnuvardhana and his descendants took to Vaishnavism. Though tolerant of all faiths, the founders of the Vijayanagara Empire and the succeeding kings

of the Sangama dynasty were Shaivas by faith (devotees of Shiva) while the later Tuluva dynasty kings were Sri Vaishnavas (followers of Sri Vaishnavism). The Jain population appears to have begun its decline from this period; however, available records include a decree by King Bukka Raya I giving Jains freedom of worship, following their complaint of persecution. Although the influence of Jainism and its literature was on the wane, the coastal areas of modern Karnataka, where important Jain monuments and monoliths were constructed, remained a stronghold. As in earlier centuries, Jain authors wrote about tirthankars, princes and other personages important to the Jain religion. Most famous among Jain poets from the coastal Karnataka region were Ratnakaravarni, Abhinava Vadi Vidyananda, Salva and Nemanna.

Ratnakaravarni of Mudabidri (1557), court poet at Karkala under the patronage of Bhairasa Wodeyar, is famous for successfully integrating an element of worldly pleasure into asceticism and for treating the topic of eros with discretion in a religious epic, his magnum opus the Bharatadesa Vaibhava. One of the most popular poets of Kannada literature, Ratnakaravarni's writings were popular across religions and sects. He appears to have had tense relationships with both court and monastery, however, owing to writings on erotics and the science of pleasure, rather than purely spiritual poetry. A radical and sensitive poet, he once claimed that spiritual meditation "was boring". Tradition has it that Ratnakaravarni converted to Veerashaivism when his Bharatadesa Vaibhava (also called Bharatesvara Charite) was initially scorned, later to return to the Jain fold and pen other important writings. The Bharatadesa Vaibhava is written in eighty cantos and includes 10,000 verses. His other important writings include the 2,000 spiritual songs called Annagalapada ("Songs of the Brothers") and the three shatakas: the Ratnakara sataka, the Aparajitesvara shataka (a discourse on Jain morals, renunciation and philosophy) and the Trilokya shataka, an account of the universe as seen by Jains, consisting of heaven, hell and the intermediate worlds.

Bharatadesa Vaibhava is a version of the earlier Poorvapurana by Jinasenacharya and reflects a different perspective than the Adipurana written by Adikavi Pampa c. 941. Centred on the glorification of the enlightened Bharata, the son of the first Jain tirthankar Adinatha, Ratnakaravarni cleverly focuses on those aspects that the original by Pampa ignored. Ratnakaravarni goes into minute detail about prince Bharata who, according to the author, serves as the ideal balance between detachment (yoga) and attachment (bhoga). Though married to "96,000 women", Bharata is depicted as one who at once could separate himself from worldly pleasures. Unlike Pampa, who focused on the conflict between the brothers Bahubali and Bharata, ending with Bahubali's asceticism and Bharata's humiliation, Ratnakaravarni's eulogy of Bharata leaves room only for Bahubali's evolution towards sainthood. Eventually, Bharata attains moksha (liberation from the cycle of death and rebirth) by burning himself in ascetic fire. The author showers encomium on Bharata in his various roles as monarch, husband, son, friend and devotee, a rare description of a "perfect human being" among Jain writings. Since details of the early life of Bharata as a young ruler did not exist in previous writings or in tradition, much of Ratnakaravarni's vivid description of that period was a product of his imagination. This work finds its pride of place in Kannada's epic poetry as the longest poem in the folk sangatya metre.

Salva (1550), who was the court poet of a Konkan prince named Salvamalla, wrote a propagandist work called the Salva Bharata. This was a Jain version of the epic Mahabharata in sixteen parvas (divisions), intended to compete with the Vaishnava version of the epic written by

Kumar Vyasa in the mid-15th century. Abhinava Vadi Vidyananda of Gerosoppa (1553) wrote *Kavya Sara*, a 1,143 verse anthology of extracts of subjects written about by earlier poets between 900 and 1430. The text closely resembles an anthology written by Hoysala poet Mallikarjuna (1245), with some additions to account for writings in the post Mallikarjuna era. A staunch Jain and a disputant, Vidyananda argued for the cause of his faith in the Vijayanagara court and other provincial courts. Nemanna (1559) wrote *Jnana Bhaskara Charite* on the importance of inner contemplation rather than rituals as the correct path towards emancipation.

In Vijayanagara, Madhura was the court poet of King Harihara II and King Deva Raya I under the patronage of their respective prime ministers. He is famous for his account of the 15th tirthankar titled *Dharmanatha Purana* (1385), written in a style similar to that of Jain poets of earlier centuries. Madhura is also credited with a poem about Gomateshwara of Shravanabelagola. Ayata Varma, who is tentatively dated to 1400, translated from Sanskrit a champu (mixed prose-verse) titled *Ratna Karandaka* describing Jain ideologies. Manjarasa, a feudatory king of Kallahalli and a Vijayanagara general of rank, wrote two books. Nemijinesa Sangata, completed in 1508, was an account of the life of the 22nd Jain tirthankar; *Samyukta Koumudi*, written in 1509, comprised 18 short stories on religious values and morals.

An important shatpadi writing from this period is the *Jivandhara Charite* (1424) by Bhaskara, a story of Prince Jivanadhara, who regained the throne usurped by his father. Other well-known Jain writers were Kalyanakirti (Jnanachandrabhyudaya, 1439), Santikirtimuni (Santinathacharite, 1440), Vijayanna (Dvadasanuprekshe, 1448), Bommarasa of Terakanambi (Sanatkumara Charite, 1485), Kotesvara (1500), Mangarasa III (Jayanripa Kavya), Santarasa (Yogaratanakara), Santikirti (Santinatha Purana, 1519), Dodddayya (Chandraprabha Purana, 1550), Doddananka (Chandraprabha Purana, 1578) and Bahubali Pandita of Sringeri (Dharmanathapuram, 1352).

Secular writings

Although most of the writings that have survived from this period are religious in nature, there is sufficient literary evidence that secular writing was also popular in the imperial court. Some of these writings carry useful information on urban life, grandeur of the imperial and provincial courts, royal weddings and ceremonies. Other works refer the general town planning, fortifications and ordnance details at Vijayanagara and other important cities, irrigation reservoirs, merchants and shops dealing in a variety of commodities. On occasion, authors dwell on mythical cities that reflect their idealised views on contemporary life. Commonly found in these works are description of artists and professionals and their relationship with the court. These included poets, bards, composers, painters, sculptors, dancers, theatrical performers and even wrestlers. Others who find mention are political leaders, ambassadors, concubines, accountants, goldsmiths, moneylenders and even servants and door keepers.

Writings in various literary genres such as romance, fiction, erotica, folk songs and musical compositions were popular. A wealth of literature dealing in subjects such as astronomy, meteorology, veterinary science and medicine, astrology, grammar, philosophy, poetry, prosody, biography, history and lexicon, as well as dictionaries and encyclopedias, were written in this era.

In 1360, Manjaraja I wrote a book on medicine called Khagendra Mani Darpana, basing it on the 5th century writings of Pujiyapada. Padmananka (1385) wrote a biography of his ancestor Kereya Padmarasa, a Hoysala minister and poet, in a work titled Padmaraja Purana. The writing provides details about the Hoysala Empire and notable personalities such as the poets Harihara and Raghavanka. Chandrashekara (or Chhakavi), a court poet of Deva Raya II, wrote an account on the Virupaksha temple, its precincts and settlements at Pampapura (modern Hampi) in the Pampasthana Varnanam in 1430. Mangaraja II authored a lexicon called Mangaraja Nighantu in 1398, while Abhinava Chandra gave an account on veterinary science in his book called Asva Vaidya in the 14th century. Kavi Malla wrote on erotics in the Manmathavijaya in the 14th century. In the 15th century, Madhava translated an earlier Sanskrit poem by Dandi and called it Madhavalankara, and Isvara Kavi (also called Bana Kavi) wrote a prosody called Kavijihva Bandhana.

Devaraja, a member of the royal family, authored Amaruka and a collection of romantic stories called the Sobagina Sone (1410), written in the form of a narration by the author to his wife. However, according to Kotraiah, Sobagina Sone was actually written by King Deva Raya II. The writing contains interesting details on the king's hunting expeditions and on the professional hunters who accompanied him. In 1525, Nanjunda Kavi, a feudatory prince wrote on local history, published a eulogy of prince Ramanatha (also called Kumara Rama) titled Ramanatha Charite (or Kumara Rama Sangatya) in the sangatya metre. The poem is about the prince of Kampili and his heroics at the dawn of the Muslim invasion into southern India. This work combines folk and epic literature. The protagonist rejects the advances of his stepmother, only to be condemned to death. He is rescued by a minister, but eventually achieves martyrdom fighting Muslim invaders at the capital.

In 1567, Jain ascetic Srutakirti of Mysore translated from Sanskrit a biographic poem of a Hoysala lady Vijayakumari in Vijayakumari Charite. The writing goes into detail about a city (believed to be Vijayanagara, the royal capital), discussing its shops, guilds and businesses. The text describes the rigid caste-based human settlements and notes that people involved in mundane duties such as washing, barbering, pot-making and carpentry lived outside the fort walls in streets constructed specifically for them. Salva (1550) authored two poems called Rasa Ratnakar and Sharada Vilas. The former is about rasa (poetical sentiment or flavour) and the latter, only portions of which have been recovered, is about the dhvani (suggested meaning) in poems. Thimma's Navarasalankara of the 16th century also discusses poetical flavour. In the 16th century, lexicons were written by Lingamantri (Kabbigarakaipidi) and Devottama (Nanaratha Ratnakara). At the turn of the 17th century, Bhattakalanka Deva wrote comprehensively on old Kannada grammar. His Karnataka Sabdanusasanam is modelled on the lines of Sanskrit grammar and is considered an exhaustive work.

Bhakti literature

Vaishnava writings

Unlike the Veerashaiva movement which preached devotion to the god Shiva with an insistence on a classless society and had its inspiration from the lower classes of society, the haridasa movement started from the higher echelons and preached devotion to the god Vishnu in a more flexible caste-based society, eventually becoming popular among the common people. The beginnings of the haridasa tradition can be traced to the Vaishnava school of Dvaita philosophy pioneered by Madhvacharya. Its influence on Kannada literature in the early 14th century is seen in the earliest known compositions written by Naraharitirtha, a prominent disciple of Madhvacharya.

The Vaishnava Bhakti (devotional) movement involving well-known haridasas (devotee saints) of the 14th through 16th centuries made an indelible imprint on Kannada literature, with the development of a body of literature called Haridasa Sahitya ("Haridasa literature"). This philosophy presented another strong current of devotion, pervading the lives of millions, similar to the effects of the Veerashaiva movement of the 12th century. The haridasas conveyed the message of Madhvacharya through esoteric Sanskrit writings (written by Vyasa kuta or Vyasa school) and simple Kannada language compositions, appealing to the common man, in the form of devotional songs (written by the Dasa Kuta or Dasa school). The philosophy of Madhvacharya was spread by eminent disciples such as Naraharitirtha, Jayatirtha, Vyasatirtha, Sripadaraya, Vadirajatirtha, Purandara Dasa, Kanaka Dasa and others.

Compositions in the haridasa literature are sub-divided into four types: kirthane, suladi, ugabhoga and mundige. Kirthanes are devotional musical compositions with refrains based on raga and tala and celebrate the glory of god. The suladi are tala based, the ugabhoga are melody based while the mundige are in the form of riddles. Compositions were also modelled on jogula (lullaby songs) and sobane (marriage songs). A common feature of haridasa compositions are influences from the Hindu epics, the Ramayana, the Mahabharata and Bhagavata.

Haridasa poetry, which faded for a century after the death of Naraharitirtha, resurfaced with Sripadaraya, who was for some time the head of the Madhva matha (monastery of Madhvacharya) at Mulubagilu (in modern Kolar district). About a hundred of his kirthanes have survived, written under the pseudonym "Sriranga Vithala". Sripadaraya is considered a pioneer of this genre of devotional songs. Sripadaraya's disciple, Vyasatirtha (or Vyasaraaya), is most famous among the latter day Madhva saints. It was he who created the Vyasa kuta and Dasa kuta schools within the Madhva order. He commanded respect from King Krishnadeva Raya, who honoured him with the title kuladevata (family god). A poet of merit in Kannada and the author of seminal works in Sanskrit, Vyasatirtha was the guru responsible for shaping the careers of two of Kannada's greatest saint-poets, Purandara Dasa and Kanaka Dasa. Another prominent name in the age of Dasa (devotee) literature is Vadirajatirtha, a contemporary of Purandara Dasa and the author of many works in Kannada and Sanskrit.

Purandara Dasa (1484–1564), a wandering bard who visited Vijayanagara during the reign of King Achyuta Raya, is believed to have composed 475,000 songs in the Kannada and Sanskrit languages, although only about 1,000 songs are known today. Composed in various ragas, and often ending with a salutation to the Hindu deity Vittala, his compositions presented

the essence of the Upanishads and the Puranas in simple yet expressive language. He also devised a system by which the common man could learn Carnatic music, and codified the musical composition forms svaravalis, alankaras and geethams. Owing to his contributions in music, Purandara Dasa earned the honorific Karnataka Sangeeta Pitamaha ("Father of Carnatic Music").

Kanaka Dasa (whose birth name was Thimmappa Nayaka, 1509–1609) of Kaginele (in modern Haveri district) was an ascetic and spiritual seeker, who according to historical accounts came from a family of Kuruba (shepherds) or beda (hunters). Under the patronage of the Vijayanagara king, he authored such important writings as Mohanatarangini ("River of Delight", 1550), written in dedication to King Krishnadevaraya, which narrates the story of Krishna in sangatya metre. His other famous writings are Narasimhastava, a work dealing with glory of God Narasimha, Nalacharita, the story of Nala, which is noted for its narration, and Hari Bhaktisara, a spontaneous writing on devotion in shatpadi metre. The latter writing, which is on niti (morals), bhakti (devotion) and vairagya (renunciation), continues to be a popular standard book of learning for children. A unique allegorical poem titled Ramadhanya Charitre ("Story of Rama's Chosen Grain") which exalts ragi over rice was authored by Kanaka Dasa. In this poem, a quarrel arises between ragi, the food grain of the poor, and rice, that of the rich, as to which is superior. Rama decides that ragi is superior because it does not rot when preserved. This is one of the earliest poetic expressions of class struggle in the Kannada language. In addition to these classics, about 240 songs written by Kanaka Dasa are available.

For a brief period following the decline of the Vijayanagara Empire, the devotional movement seemed to lose momentum, only to become active again in the 17th century, producing an estimated 300 poets in this genre; famous among them are Vijaya Dasa (1682–1755), Gopala Dasa (1721–1769), Jagannatha Dasa (1728–1809), Mahipathi Dasa (1750), Helavanakatte Giriamma and others. Over time, their devotional songs inspired a form of religious and didactic performing art of the Vaishnava people called the Harikatha ("Stories of Hari"). Similar developments were seen among the followers of the Veerashaiva faith, who popularised the Shivakatha ("Stories of Shiva").

Veerashaiva writings

Vachana poetry, developed in reaction to the rigid caste-based Hindu society, attained its peak in popularity among the under-privileged during the 12th century. The Veerashaivas, who wrote this poetry, had risen to influential positions by the Vijayanagara period. Following the Muslim invasions in the early 14th century, Brahmin scholars methodically consolidated writings of Hindu lore. This inspired several Veerashaiva anthologists of the 15th and 16th centuries to collect Shaiva writings and vachana poems, originally written on palm leaf manuscripts. Because of the cryptic nature of the poems, the anthologists added commentaries to them, thereby providing their hidden meaning and esoteric significance. An interesting aspect of this anthological work was the translation of the Shaiva canon into Sanskrit, bringing it into the sphere of the Sanskrit cultural order.

Well-known among these anthologies are Ganabhasita Ratnamale by Kallumathada Prabhudeva (1430), Visesanubhava Satsthala by Channaviracharya (16th century) and Bedagina

Vachanagalu by Siddha Basavaraja (1600). The unique Shunyasampadane (the 'mystical zero') was compiled in four versions. The first among them was anthologised by Shivaganaprasadi Mahadevaiah (1400), who set the pattern for the other three to follow. The poems in this anthology are essentially in the form of dialogues between patron saint Allama Prabhu and famous Sharanas (devotees), and was meant to rekindle the revolutionary spirit of the 12th century. Halage Arya (1500–1530), Gummalapura Siddhalinga Yati (1560) and Guler Siddaveeranodaya (1570) produced the later versions.

Though the writing of vachana poems went into decline after the passing of the Basavanna era in the late 12th century, latter day vachanakaras such as Tontada Siddhesavara (or Siddhalinga Yati), a noted Shaiva saint and guru of King Virupaksha Raya II, started a revival. He wrote Shatsthala Jnanamrita (1540), a collection of 700 poems. In 1560, Virakta Tontadarya made the life of Tontada Siddhesavara the central theme in his writing Siddhesvara Purana. Virakta Tontadarya, Gummalapura Siddhalinga, Swatantra Siddhalingeshwara (1560) and Ghanalingideva (1560) are some well-known vachana poets who tried to recreate the glory days of the early poets, though the socio-political expediency did not exist.

Mystic literature had a resurgence towards the beginning of the 15th century, in an attempt to synthesise the Veerashaiva and advaita (monistic) philosophies; this trend continued into the 19th century. Prominent among these mystics was Nijaguna Shivayogi, by tradition a petty chieftain near the Kollegal region (modern Mysore district) turned Shaiva saint, who composed devotional songs collectively known as Kaivalya sahitya (or Tattva Padagalu, literally "songs of the pathway to emancipation"). Shivayogi's songs were reflective, philosophical and concerned with yoga. They were written in almost all the native metres of Kannada language with the exception of shatpadi metre.

Shivayogi's other writings include a scientific encyclopaedia called Vivekachintamani, so well regarded that it was translated into Marathi language in 1604 and Sanskrit language in 1652 and again in the 18th century. The writing categorises 1,500 topics based on subject and covers a wide array such as poetics, dance and drama, musicology and erotics. His translation of the Shiva Yoga Pradipika from Sanskrit was done to elucidate the Shaiva philosophy and benefit those ignorant of the original language.

In the post-Vijayanagara era, the Kaivalya tradition branched three ways. The first consisted of followers of the Nijaguna Shivayogi school, the second was more elitist and brahminical in nature and followed the writings of Mahalingaranga (1675), while the third was the branch that kept the vachana tradition alive. Well-known poet-saints from this vachana tradition were Shivayogi's contemporary Muppina Sadakshari, whose collection of songs are called the Subodhasara; Chidananda Avadhuta of the 17th century; and Sarpabhushana Shivayogi of the 18th century. So vast is this body of literature that much of it still needs to be studied.

Jain poets

Among Jaina poets, Madhura patronised by Harihara II and Deva Raya I wrote Dharmanathapurana, Vritta Vilasa wrote Dharmaparikshe and Sastrsara, Bhaskara of

Penugonda who wrote Jinadharacharite (1424), Bommarasa of Terkanambi wrote Santakumaracharite and Kotesvara of Tuluvadesa wrote on the life of Jivandharaja in Shatpadi metre (seven line metre). Bahubali Pandita (1351) of Sringeri wrote the Dharmanathapurana. Jainism flourished in Tuluva country and there Abhinava Vadi Vidyananda wrote Kavyasara, Salva wrote Jaina version of Bharata in Shatpadi metre and Rasaratnakara, Nemanna wrote Jnanabhaskaracharite, Ratnakaravarni wrote Bharatesha Vaibhava, Triloka Sataka, Aparajitasataka and Someswara Sataka, Ayatavarma wrote Ratnakarandaka in Champu style (mixed prose-verse form), Vrittivilasa wrote Dharmaparikshe and Sastrasara, Kalyanakirti wrote the Jnanachandrabhyudaya (1439) and Vijayanna wrote the Dvadasanuprekshe (1448), Mangarasa III wrote Jayanripa-Kavya and other writings, Santarasa wrote Yogaratnakara.

Shaiva poets

Veerashaiva literature saw a renaissance during this period. Singiraja wrote Singirajapurana and Malabasavaraja Charitra, Mallanarya of Gubbi who was patronised by Krishnadevaraya wrote Veerasaivamrita Purana (1530), Bhavachintaratna (1513) and Satyendra Cholakathe. Deva Raya II patronised several Virashaivas like Lakkana Dandesa who wrote Shivatatwa Chintamani, Chamarasa who wrote Prabhulinga Lilee, Jakkanarya wrote Nurondushthala. Guru Basava wrote seven works, six in Shatpadi metre called Saptakavya including the Shivayoganga Bhushana and the Avadhutagite. Shivagna Prasadi Mahadevayya and Halageyadeva were famous for their Shunya Sampadane.

Kallumathada Prabhuva, Jakkanna, Maggeya Mayideva, Tontada Siddalingayati were other noted Vachanakaras (writers of Vachana poetry). Bhimakavi wrote Basavapurana (1369) and Padmanaka authored Padmarajapurana. Tontada Siddesvara, guru of Virupaksha Raya II authored 700 Vachanas called Shatsthalajnanamrita. Virakta Tontadarya wrote Siddhesvarapurana, Nijaguna Shivayogi wrote Anubhavasara, Sivayogapradipika and Vivekacintamani. Viruparaja wrote a Sangatya (literary composition to be sung with a musical instrument) on life of King Cheramanka, Virabhadraraja wrote five Satakas, a Virashaiva doctrine and morals and Virabhadra-Vijaya. Sarvajnamurti wrote Sarvajnapadagalu, Chandra Kavi wrote Virupakshasthana, Bommarasa wrote Saundara purana, Kallarasa wrote Janavasya (also called Madanakatilaka), Nilakhantacharya wrote Aradhyacharitra, Chaturmukha Bommarasa wrote Revanasiddhesvara Purana, Suranga Kavi wrote the Trisasti-Puratanara-Charitre giving an account of the 63 devotees of Lord Shiva, Cheramanka wrote the Cheramankavya, Chennabasavanka wrote the Mahadeviyakkana-Purana, Nanjunda of Kikkeri wrote the Bhairavesvara Kavya, Sadasiva Yogi wrote the Ramanatha vilasa and Viarkta Tontadarya wrote the Siddesvara-Purana and other works, Virupaksha Pandita wrote Chennabasava-Purana (1584).

Vaishnava poets

Among Vaishnava scholars, Kumara Vyasa patronised by Deva Raya II wrote Gadugina Bharata. This was later completed by Timmanna Kavi as KrishnaRaya Bharata (patronised by king Krishnadevaraya), Narahari wrote Torave Ramayana. Other important works were Bhagavatha by Chatu Vittalanatha who was patronised by Krishnadevaraya and Achyuta Raya, Nala Charite, Haribhakthisara, Mohana Tarangini and Ramadhanya Charitre by the great saint Kanakadasa, Dasa Sahithya and Keerthanas and thousands of Devaranama by Purandaradasa Kanakadasa, Sripadaraya, Vyasatirtha and Vadirajatirtha. Nanjunda wrote Kumara Rama Charita, Kereya Padmarasa wrote Padmaraja Purana. Kanakadasa's Ramadhanya Charitre is considered a unique work on class struggle. Linganna wrote Keladinripavijayam and Kavi Malla wrote Manmathavijaya, Madhava wrote Madahaalankara (a translation of Dandi's Sanskrit Kayvadarsha), Isvara Kavi also known as Bana Kavi wrote Kavijihva-Bandhana (a work on prosody), Sadananda Yogi wrote portions of Bhagavata and Bharata, Tirumala Bhatta wrote the Sivagite and Thimma wrote Navarasalankara, Ramendra wrote the Saundarya-Katharatna (a metrical version in tripadi metre of Battisaputtalikathe). Krishnadevarayana Dinachari is a recent discovery. The Vijayanagar period continued the ancient tradition of Kannada literature.

Secular literature

King Deva Raya II was a poet and authored, in Kannada, the Sobagina Sone, a collection of romantic stories in the form of a narration by the author to his wife.[5] Manjaraja I a Jain authored a book on toxicology called Khagendramanidarpana, Abhinava Chandra wrote on veterinary sciences in Asva-vaidya, Sridharadeva wrote a medical work called Vaidyamrita, Deparaja a Virashiava wrote a collection of romances called Sobagina-sone, Brahmin poet Manjaraja II wrote Manjaraja-Nighantu (1398) was a metrical lexicon giving Kannada meanings of Sanskrit words, Lingamantri authored the lexicon Kabbigarakaipidi, Viarkta Tontadarya wrote the lexicon Karnatakasabdamanjari, Devottama a Jain wrote a lexicon Nanartharatnakara.

Telugu

Early Vijayanagar

The Vijayanagar period was the golden age of Telugu literature. Srinatha, who was respected as Kavi Sarvabhouma(king of poets) in Telugu, and patronised by many kings including the Kondavidu Reddy Kings, Velamas of Rachakonda and Deva Raya II of Vijayanagara wrote Marutracharitra, Salivahana Saptasati, Panditaaradhyacharita, Sivaratri Mahatmya, Harivilasa, Bhimakanda, Kashikhandam, Shringara Naishadham, Palanati Veeracharitra, Sringeradipika and Kridabhiramam over the subjects of history and mythology.

Bammera Potana translated Bhagavata purana into Telugu and wrote Bhogini Dhandaka and VirabhadraVijaya. Vemana wrote Satakas, moral and social poems, that became colloquial Telugu phrases. Annamacharya, who was also patroned by Saluva Narasingaraya wrote hundreds of kritanas in praise of Lord Venkateswara of Tirupati.,

that became popular Telugu prayer songs. His wife and the first known Telugu poet, Tallapalka Timmakka wrote Subhadra Parinaya.

Mallayya and Singayya together wrote Varahapuranamu and Prabodhacandrodaya while Vishvanatha Nayani wrote Rayavachakamu. Nachanna Soma was patronised by Bukka Raya I. Virabhadra Kavi translated the Jaimini Bharata and Sringara Shakuntala. Prema Raju Jakkana wrote Vikramarkacharita, a eulogy of the great king of Ujjain, Duggapalli Duggaya wrote Naciketapakhyana, Durgagupta wrote Vishnupurana and Gaurana wrote Harishchandrapakhyana.

Late Vijayanagar

During the reign of Krishnadevaraya Telugu culture and literature flourished and reached their heyday. The great emperor was himself a celebrated poet having composed Amuktamalyada. In his court, eight Telugu poets were regarded as the eight pillars of the literary assembly. In the olden days, it was believed that eight elephants were holding the earth in eight different directions. The title Ashtadiggajas celebrates this belief and hence the court was also called Bhuvana Vijayam (Conquest of the World). The period of the Empire is known as "Prabandha Period," because of the quality of the prabandha literature produced during this time.

Among these eight poets, Allasani Peddana is considered to be the greatest and is given the title of Andhra Kavita Pitamaha (the father of Telugu poetry). Svarocisha Sambhava or Manucharita is his popular prabandha work and was dedicated to Krishnadevaraya. Nandi Thimmana wrote Parijathapaharanam. Madayyagari Mallana wrote Rajasekhara Charitramu. Dhurjati wrote Kalahasti Mahatyamu and Ayyalaraju Ramabhadrudu wrote Sakalakatha Sangraha and Ramaabhyudayamu. Pingali Surana wrote Raghava Pandaviyamu, Kalapurnodayam, Prabhavate Pradyamana'. Raghavapandaveeyamu is a dual work with double meaning built into the text, describing both the Ramayana and the Mahabharata. Kalapurnodayam(means full bloom of art) has been treated as the first original poetic novel in Telugu literature. Battumurthy alias Ramarajabhushanudu wrote Kavyalankarasangrahamu, Vasucharitra, Narasabhupaliyam and Harischandranalopakhyanam. Among these works the last one is a dual work which tells simultaneously the story of King Harishchandra and Nala and Damayanti. Tenali Ramakrishna first wrote Udbhataradhya Charitramu, a Shaivite work. However, he converted to Vaishnavism later and wrote Vaishnava devotional texts Panduranga Mahatmyamu, and Ghatikachala Mahatmyamu. Tenali Rama remains one of the most popular folk figures in India today, a quick-witted courtier ready even to outwit the all-powerful emperor.

Other well-known poets were Sankusala Nrisimha Kavi, who wrote KavikarnaRasayana, Chintalapudi Ellaya, who wrote Radhamadhavavilasa and Vishnumayavilasa, Molla, a poet wrote a version of Ramayana, Kamsali Rudraya wrote Nirankusopakhyana, and Addanki Gangadhara wrote Basavapurana. Manumanchi Bhatta wrote a scientific work called Hayalakshana Sastra.

Sanskrit

Sanskrit literature was given patronage by the Vijayanagar kings.[1][4][8] The early kings of the Sangama dynasty patronised the Sringeri saints while the Saluva and Tuluva kings patronised the Madhva saints of Udupi.

Advaita literature

The Sangama dynasty patronised the Advaita saints of the Sringeri order. Some important works from this period were Sayana's Vedartha Prakasha, Yajñatantra Sudhanidhi, Prayaschitra Sudhanidhi, Alankara Sudhanidhi, Yajñatantra Sudhanidhi, Sarvadarshanasangraha, Purushartha Sudhanidhi, many lesser manuals called Sudhanidhis treating expiation (Prayaschitta), Yajñatantra (vedic ritual) and Purushartha (aims of human endeavour). Madhva Vidyaranya, the spiritual force behind the founding empire wrote Parasara – Madhaviya, Rajakatenirnaya, Vivaranapremayasangraha and Jivanmuktiviveka, Bharathitirtha wrote Pancadasi, Sangitasara. Anandapurna wrote commentaries on KhandanaKhandakhadya, Brahmasiddhi, Vivarana and Nyayachandrika. . Isavara Dikshita patronised by Krishnadevaraya wrote two commentaries on the Ramayana, a Laghu and a Brihad Vivarana in Hemakuta.

Appaya Dikshita(1554–1626), a devotional poet wrote commentaries on various schools of philosophies including Srikantha's Saivite Advaita. He was patroned by king Chinna Bomman of Vellore, a subject of emperor Aliya Rama Raya. Some of his works are Siva Karnamitra and Sivarka Manideepika.

Vallabhacharya(1479–1531), a great poet-philosopher and the fame of the Madhurastakam was patroned by Krishnadevaraya and had written many other works like Vyasa Sutra Bhashya, Jaimini Sutra Bhashya, Bhagavata Tika Subodhini, Pushti Pravala Maryada and Siddhanta Rahasya in Sanskrit. He also stayed at Kashi and other places in India, and so it is not known whether all of his works were done during his stay at Vijayanagara.

Dvaita literature

Many of the Madhwa haridasas of the Udupi order not only held positions of "rajguru" to Vijayanagar kings, they also wrote several famous works of dvaita vedanta. Famous among them were Jayatirtha, Sripadaraya, Vyasatirtha.

Vyasatirtha (1460–1539), saint, esteemed master of religious discourse, follower of Tattvavada, philosophical school of thought (desciple of Srimad Ananda Tîrtha) wrote several works including Nyayamrita, Tarkatandava, and Tatparyachandrika, collectively known as Vyasa-Traya. Some other notable works from him are Bhedojjivana and Mandaramanjari commentaries. He was patroned by Saluva Narasimha at Chandragiri and later became a "rajguru" to Krishnadevaraya. He was also the Guru of

Purandaradasa and Kanakadasa, two outstanding luminaries of the Haridasa tradition, the former also the founder of modern Carnatic music.

Vadirajatirtha who was rajguru to Saluva Narasimha Deva Raya wrote Yuktimallika (a doctrine meant to critique the works of Sankaracarya). Other prominent haridasas were Jayatirtha who earned the title Tikacharya (wrote two polemics namely Nyayasudha, Vadavali), Raghottamatirtha and Vijayindratirtha.

Secular literature

Vidyaranya of Sringeri wrote Sangitasara, a treatise on music. Kallinatha patronised by Mallikarjuna Raya wrote on music and his grandson Rama Amatya who was patronised by Aliya Rama Raya also wrote Svaramelakalanidhi on music.

Praudha Devaraya wrote Ratiratna Pradipika, a book on erotics. Sayana wrote Dhātuvṛtti, a book of Sanskrit grammar. Sayana also wrote Ayurveda Sudhanidhi, on traditional Indian medicine. Lakshmana Pandita wrote another medicine book Vaidyaraja Vallabham.

Anandapurana Vidyasagara of Gokarna wrote Vyakhyaratnavali during the rule of Harihara II. Peda komati of Kondavidu wrote two works on poetics and music called Sahityachintamani and Sangitachintamani. Komati's predecessor Kumaragiri of Kondavidu, whose wife Lakumadevi is a dancer, wrote Vasantarajeeyam, a work on dance. Simhabhupala of Rachakonda wrote Rasarnavasudhakara a treatise on rasa and rules of dramaturgy. His court poet Visvesvara wrote Chamatkarachandrika a work on rhetoric. Vamana Bhatta wrote Sabhda Ratnakara, a dictionary with phonetics. Vallabhacharya wrote Lilavati Ganita, a treatise on mathematics.

Biographies and history

A family of poets called Dindimas from north Arcot flourished from Harihara I to Achuta Devaraya. Rajanatha Dindima II wrote Saluvabhyudaya (poems on the wars of Saluva Narasimha), Rajanatha Dindima III wrote Achyutabhyudaya (also called as Achyutarayabhyudaya) on king Achyuta Raya. Gowda Dindima was a well-known poet during this time and was defeated by Srinatha, scholar in Telugu as well as Sanskrit.

Devanna Bhatta wrote Smriti Chandrika. Gangamba Devi, a poet and queen wrote Madhura Vijayam, on her husband Kamparayalu's victory over Madurai Sultanate. Tirumalamba Devi, also a poet wrote Varadambika Parinayam on Achyutadevaraya's marriage.

Other famous works from South India

Some of the kings themselves are scholars. Krishnadevaraya who patronised many poets, himself an accomplished scholar wrote Madalasa Charita, Satyavadu

Parinaya and Rasamanjari and Jambavati Kalyana. King Devaraya I wrote Mahanataka Sudhanidhi. King Saluva Narasimha wrote Ramabhyudaya.

Vamana Bhatta Bana patronised by Reddy king Pedda Komati Vema of Kondavidu wrote Vemabhupalacharita, Nalabhyudaya, Raghunathacharita, Parvathiparaniya and Kanakalekha Kalyana. Pedda Komati himself authored Amarusataka and Saptasati sara (a selection of 100 verses from King Hala's Prakrit anthology). Katayavema wrote commentaries on plays by Kalidasa.

Tamil

Krishnadevaraya also patronised Tamil poet Harihara who wrote Irusamaya vilakkam (an exposition on saivism and Vaishnavism). Other Tamil poets of the Vijayanagar era were Arunagirinathar who wrote Tiruppugazh containing more than 1360 songs in various meters and several songs in praise of Lord Muruga, Svarupananda Deshika who wrote an anthology on the philosophy of Advaita in his Sivaprakasap Perundirattu and many poems like Paduturai, Nanavinoda Kalambakam, Mohavadaipparani and Annavadaipparani. His pupil Tattuvaraya who wrote a short anthology called Kurundirattu, Pugalendi, Jnanprakashar, Andari, Kacchiyappa Shivacharya wrote Kandapurana and Ilanjuriyar were also patronised.

Architecture

Main articles: Vijayanagara Architecture, Vijayanagara and Hampi

Salient features

Vijayanagara architecture can be broadly classified into religious, courtly and civic architecture, as can the associated sculptures and paintings. The Vijayanagara style is a combination of the Chalukya, Hoysala, Pandya and Chola styles which evolved earlier in the centuries when these empires ruled and is characterised by a return to the simplistic and serene art of the past.

For the approximately 400 years during the rule of the Western Chalukya and the Hoysala empires, the most popular material for temple construction was chloritic schist or soapstone. This was also true for sculpture as soapstone is soft and easily carved. During the Vijayanagar period the local hard granite was preferred in the Badami Chalukya style, although soapstone was used for a few reliefs and sculptures.[4] While the use of granite reduced the density of sculptured works, granite was a more durable material for the temple structure. Because granite is prone to flaking, few pieces of individual sculptures reached the high levels of quality seen in previous centuries. To cover the unevenness of the stone used in sculptures, artists employed plaster to give the rough surface a smooth finish and then painted it with lively colours.

Temple structures

Vijayanagara temples are usually surrounded by a strong enclosure. Small shrines consist simply of a garbhagriha (sanctum) and a porch. Medium-sized temples have a garbhagriha, shukanasi (antechamber), a navaranga (antrala) connecting the sanctum and outer mandapa (hall), and a rangamantapa (enclosed pillared hall). Large temples have tall Rayagopuram built with wood, brick and stucco in Chola style. The term Raya is added to indicate a gopura built by Vijayanagar Rayas. The top of the gopuram has a shalashikhara resembling a barrel made to rest on its side. Large life-size figures of men, woman, Gods and Goddesses adorn the gopuram. This Tamil dravida-influenced style became popular during the rule of king Krishnadevaraya and is seen in South Indian temples constructed over the next 200 years. Examples of Rayagopuram are the Chennakesava Temple in Belur and the temples at Srisailam and Srirangam. In addition to these structures, medium-size temples have a closed circumambulatory (Pradakshinapatha) passage around the sanctum, an open mahamantapa (large hall), a kalyanamantapa (ceremonial hall) and a temple tank to serve the needs of annual celebrations.

Temple pillars often have engravings of charging horses or hippogryphs (Yali) — horses standing on hind legs with their fore legs lifted and riders on their backs. The horses on some pillars stand seven to eight feet tall. On the other side of the pillar are usually carvings from Hindu mythology. Pillars that do not have such hippogryphs are generally rectangular with mythology themed decoration on all sides. Some pillars have a cluster of smaller pillars around a central pillar shaft. The bottom supports of these pillars have engravings of Gods and Goddesses. Carvings of hippogryphs clearly show the adroitness of the artists who created them.

The Mantapas are built on square or polygonal plinths with carved friezes that are four to five feet high and have ornate stepped entrances on all four sides with miniature elephants or with Yali balustrades (parapets). The Mantapas are supported by ornate pillars. The 1,000-pillared style with large halls supported by numerous pillars was popular. The 1,000-pillared Jain basadi at Mudabidri is an example. Larger temples have a separate shrine for the female deity. Some examples of this are the Hazara Rama, Balakrishna and Vitthala temples at Hampi.

Some shrines in the Vitthalapura area inside Vijayanagara were consecrated specifically for Tamil Alwar saints and for the great Vaishnava saint, Ramanujacharya. Architecturally they are different in that each shrine has an image depicting the saint for whose worship the temple was built. Each shrine has its own enclosure and a separate kitchen and pilgrim feeding hall. The water storage tank inside the royal center, the stepped tank called Pushkarni, is a recent archaeological discovery. The stepped tank is fashioned with finished chlorite schist slabs arranged in a symmetrical formation with steps and landings descending to the water on all four sides. This is clearly a Western Chalukya-Hoysala style tank and is seen in many parts of present-day Karnataka.[13] The inscriptions on the slabs indicate the material was brought from outside the Vijayanagara area.

Palaces

Much of what is known today of Vijayanagara palaces is drawn from archaeological excavations at Hampi as no royal palace structures have survived.[14] Most palaces stand in their own compound defined by high tapering walls made of stone or layered earth. Palaces are approached through a sequence of courts with passageways and doorways requiring multiple changes in direction. All palaces face east or north. The larger palaces have side extensions giving the complex a symmetrical shape.

Palaces were built on raised platforms made of granite. The platforms have multiple tiers of mouldings with well-decorated friezes. The decorations can be floral, Kirtimukha shapes (demon faces), geese, elephants and occasionally human figures. Pillars, beams and rafters inside the palace were made of wood as evidenced by ash discovered in excavations. The roof was made of brick or lime concrete, while copper and ivory were used for finials. Palaces commonly consisted of multiple levels with each flight of stairs decorated by balustrades on either side, with either yali (imaginary beast) or elephant sculptures. The entrance steps into palaces and temple mantapas were similarly decorated. Water tanks inside the palace complex have decorative water spouts such as the carved torso of the Nandi with a gaping mouth to allow water flow into the tank. Other structures commonly found inside a palace complex are wells and shrines.

The courtly architecture generally show secular styles with Islamic influences. Examples are the Lotus Mahal palace, Elephant stables, and watch towers. Courtly buildings and domed structures were built with mortar mixed with stone rubble.

The impact of this style of architecture was seen well into the 17th century when the successive Nayaka kingdoms continued to encourage pillars with hippogryphs and granite became the main building material.

Other famous temples in Karnataka

While the empire is well known for its monuments in the regal capital Vijayanagara (a UNESCO World Heritage Site), it also built temples in other regions of Karnataka including the coastal region (called Karavali) where the Vijayanagara idiom mingled with local styles. A List of these temples and their approximate time of construction is given in the article List of Vijayanagara era temples in Karnataka.

Famous temples in Andhra Pradesh

In Andhra Pradesh the empire built the Mallikarjuna Temple at Srisailem, Upper Narasimha Temple and Lower Narasimha Temple at Ahobilam, Veera Bhadra Temple at Lepakshi and Venkateswara Temple at Tirupati and others. In Tamil Nadu the empire built the Vijayaraghava Permal temple modeled after the famous temples at Tirupati with statues of Krishnadevaraya in Thayar Sanithi pillars facing each other.

Location

Most of the city lies on the south bank of the Tungabhadra River. The city was built around the religious center of the Virupaksha temple complex at Hampi. Other holy places lie within its environs, including the site that legend calls as Kishkindha, which includes the historically important Hanuman temple (the cave home of Anjana, Kesari and Shabari) and a holy pond called the Pampasarovar. It is known to house the cave home of Sugriva, the monkey king in the Hindu epic Ramayana.

The city at its greatest extent was considerably larger than the area described here; an account is given at the article on the Vijayanagara metropolitan area. The central areas of the city, which include what are now called the Royal Centre and the Sacred Centre, extend over an area of at least 40 km². It includes the modern village of Hampi. Another village, Kamalapura, lies just outside the old walled city, surrounded by ruins and monuments. The nearest town and railway is in Hospet, about 13 kilometres (8.1 mi) by road. Hosapete lies within the original extents of the old city, though most of the items of interest are walking distance of Hampi and Kamalapura.

The natural setting for the city is a hilly landscape, dotted with granite boulders. The Tungabhadra river runs through it and provides protection from the north. Beyond the hills, on the south bank on which the city was built, a plain extended further the south. Large walls and fortifications of hewn granite defended the centre of the city.

The City

The name translates as "City of Victory", from vijaya (victory) and nagara (city). As the prosperous capital of the largest and most powerful kingdom of its time in all of India, Vijayanagara attracted people from all around the world.

After Timur's sack of Delhi, North India remained weak and divided up. South India was better off, and the largest and most powerful of the southern kingdoms was Vijayanagar. This state and city attracted many of the Hindu refugees from the north. From contemporary accounts, it appears that the city was rich and very beautiful—"The city is such that eye has not seen nor ear heard of any place resembling it upon earth", says Abdur-Razzak from Central Asia. There were arcades and magnificent galleries for the bazaars, and rising above them all was the palace of the king surrounded by "many rivulets and streams flowing through channels of cut stone, polished and even." The whole city was full of gardens, and because of them, as an Italian visitor in 1420, Nicolo Conti writes, the circumference of the city was sixty miles. A later visitor was Paes, a Portuguese who came in 1522 after having visited the Italian cities of the Renaissance. The city of Vijayanagar, he says, is as "large as Rome and very beautiful to the sight"; it is full of charm and wonder with its innumerable lakes and waterways and fruit gardens. It is "the best-provided city in the world" and "everything abounds." The chambers of the palace were a mass of ivory, with roses and lotuses carved in ivory at the top—"it is so rich and beautiful that you would hardly find anywhere, another such.

— Jawaharlal Nehru, *The Discovery of India*

The ruined city is a World Heritage Site, known in that context as the Ruins of Hampi. In recent years there have been concerns regarding damage to the site at Hampi from heavy vehicular traffic and the construction of road bridges in the vicinity. Hampi is now listed as a "threatened" World Heritage Site.

History

The Vijayanagara empire was founded by (Harihara) and Bukka, also called the Sangama brothers. The empire consolidated under Harihara I and began to expand and prosper under Bukka Raya. Some time after its original establishment the capital was established at the more defensible and secure location of Vijayanagara on the south side of the river.

Contemporary descriptions depict a very large and highly developed metropolitan area: recent commentators say,

"The massive walls, which can still be traced, enclosed an area of more than sixty square miles, much of which was occupied by fields and gardens watered by canals from the river. The population cannot be estimated with precision, but it was certainly very large when judged by the standards of the fifteenth century. The great majority of the houses were naturally small and undistinguished, but among them were scattered palaces, temples, public buildings, wide streets of shops shaded by trees, busy markets, and all the equipment of a great and wealthy city. The principal buildings were constructed in the regular Hindu style, covered with ornamental carving, and the fragments which have survived suffice to give point to the enthusiastic admiration of the men who saw the city in the days of its magnificence."

The city flourished between the 14th century and 16th century, during the height of the power of the Vijayanagar empire. During this time, the empire was often in conflict with the Muslim kingdoms which had become established in the northern Deccan, and which are often collectively termed the Deccan sultanates. In 1565, the empire's armies suffered a massive and catastrophic defeat at the hands of an alliance of the sultanates, and the capital was taken. The victorious Muslim armies then proceeded to raze, depopulate, and destroy the city and its Hindu temples and icons over a period of several months. Despite the empire continuing to exist thereafter during a slow decline, the original capital was not reoccupied or rebuilt. It has not been occupied since.

The buildings in the city are mostly built in the original native traditions of southern India, associated with the Hindu religion. Some of them show a certain amount of Islamic influence due the interaction with the Islamic kingdoms.

The Sacred Center

This title has been given by historians to the areas extending from Hampi village to Matanga Hill to its east. It is sometimes extended further northeast to the Vitthala Temple. It consists of a hilly region immediately to the south of the Tungabhadra.

Virupaksha Temple

This surviving temple and temple complex is the core of the village of Hampi. Also known as the Pampapati temple, it predated the empire, and was extended between the 13th and 17th centuries. It has two courts with entrance gopurams. The main entrance with a 50-meter gopuram faces east into a ceremonial and colonnaded street, that extends for about 1 km (0.62 mi) to a monolithic statue of Nandi.

The temple is still in use now. It is dedicated to Virupaksha, an aspect of Shiva and his consort Pampa, a local deity.

Hemakuta Hill

The hill is situated to the south of Hampi village. It bears several small temples that predate the construction of Vijayanagara as the capital of the empire, some being as early as the 10th century. The hill was fortified when the main city was constructed, and a number of more recent temples, tanks, entrances, and gopurams exist on the hill, some of which were never completed.

Krishna Temple

This is a ruined temple, south of Hampi and Hemakuta hill. It was built by the emperor Krishnadevaraya after military campaigns in Odisha. The temple is contained in twin enclosures. Parts of the temple and its compound have collapsed, and while some restoration has been carried out, it is generally in poor condition. There is now no image in the inner sanctuary.

Lakshmi Narasimha

Also to the south of Hampi is this massive rock cut idol of Narasimha, the fierce aspect of Vishnu, 6.7 m high. Originally the idol bore a smaller image of Lakshmi on one knee; this had fallen off, probably due to vandalism. The Lakshmi statue is now in the museum at Kamalapuram.

Narasimha is depicted seated on the coils of Shesha. Shesha is shown here in a form with seven heads, the heads arching over Narasimha to form a canopy. The statue has recently[when?] been restored. The granite strap binding between his knees is a recent addition to stabilise it.

The donation of this work is ascribed to either Krishnadeva Raya, or to a wealthy merchant during his reign.

Sugriva's cave

This is a natural cave, said to be the original home of the ape king Sugriva, where Rama is said to have met him and Hanuman on his journey . The cave is marked by coloured markings, and the attentions of pilgrims.

Kodandarama Temple

This is situated to the east of Hampi, near the end of the colonnaded street that leads out from the Virupaksha temple. It is in the sacred centre of the city, and by a narrow point of the Tungabhadra river. This temple marks the spot where Rama crowned Sugriva. The temple is still in use, and the garbha griha contains statues of Rama, Lakshmana and Sita all carved out a single boulder.

Vittala Temple

Situated northeast of Hampi, opposite the village of Anegondi, this is one of the principal monuments of the city. It is dedicated to Vittala, an aspect of Vishnu worshipped in the Maratha country. It is believed to date from the 16th century.

In front of the temple is the world famous stone chariot or ratha. This is one of the three famous stone chariots in India, the other two being in Konark and Mahabalipuram. The wheels of the ratha can be rotated but the government cemented them to avoid the damage caused by the visitors.

One of the notable features of the Vittala Temple is the musical pillars. Each of the pillars that support the roof of the main temple is supported by a pillar representing a musical instrument, and is constructed as 7 minor pillars arranged around a main pillar. These 7 pillars, when struck, emanate the 7 notes from the representative instrument, varying in sound quality based on whether it represents a wind, string or percussion instrument.

The British wanted to check the reason behind this wonder and so they had cut two pillars to check anything was there inside the pillars that was producing the sound. They had found nothing but hollow pillars. Even today we can see those pillars cut by the British.

The road leading to the temple was once a market where the horses were traded. Even today we can see the ruins of the market on both the sides of the road. The temple contains the images of foreigners like Persians selling horses.

The temple is the venue of the annual Purandaradasa festival.

The King's Balance

This structure, the Tulapurushandana, stands to the southwest of the Vittala temple. It consists of two carved granite pillars, spanned by a carved horizontal granite transom. This was used on ceremonial days, when scales were hung from the transom, and the Raya (the emperor) was ceremonially weighed against gold or jewels. The treasure was then distributed, to Brahmins or others in the city.

The Royal Centre

This extensive area consists of a small plateau, which starts about 2 km (1.2 mi) to the southeast of Hampi, and extends southeast, almost to the village of Kamalapuram. It is separated from the Sacred Centre by a small valley, now consisting of agricultural fields, and which carries irrigation canals or streams that join the river opposite Anegondi. A granite platform overlooks the Royal Centre. The Royal Centre contains the ruins of palaces, administrative buildings, and some temples directly associated with royalty. Little remains of the palaces except the foundations, as they were largely timber structures, for comfort. The temples and some of the other stone structures survive however, as do many of the surrounding city walls.

An aqueduct runs through much of the Royal Enclosure and into the Great Tank where water was brought for special events. The west end of the tank is overlooked by a platform shrine. The aqueduct also runs into the large stepped tank, lined in green diorite, with a geometric design that has not required restoration.

Ramachandra Temple

The temple stands in a rectangular courtyard, with entrances facing to the east. Reliefs showing daily life and festival scenes occur on the outer walls of the courtyard. Scenes from the Ramayana occur on the inner courtyard walls, and on the temple itself. There is a well-relief of baby Krishna on the walls.

The temple may have been exclusively for royal use. It is believed to be constructed at the site of Vaali's killing in the hands of Rama. It may have been a private shrine for royalty. It is unusual in that it has four black basalt columns in the mantapa (columned hall). The inner sanctuary of the temple is now empty.

This is also known as the Hazara Rama temple (temple of a thousand Ramas), due to the recurrence of images of Rama on the walls. Sometimes it is called the Hajara Rama temple (the Rama temple in the courtyard).

Underground Shiva Temple

The temple has a Garba griha with an antarala and Aradhamantapa and a Mahamantapa. The mahamantapa has pillared corridors that fuse with the pillared Mukhamantapa, making a larger pillared frontal Mantapa which also encloses a Dwajasthamba. The pillars of this temple are plain.

An inscription referring to this temple states that Krishnadevaraya donated Nagalapura and other villages for worship and offerings to the Gods for the merit of his parents Narsa Nayaka and Nagaji Devi.

At times the base of the temple is flooded and may be inaccessible. When it is accessible, masses of small bats may be found in the temple.

Lotus Mahal

Lotus Mahal, also known as Kamal Mahal or Chitrangini Mahal is situated in the Zenana Enclosure of the monuments. It is a ticketed monument and a single ticket would let you into the Zenana Enclosure covering several monuments including Elephant Stables. The term Zenana refers to the Women and Zenana Enclosure in general would refer to the Queens' enclosure along with the servants' quarters around and private temples.

Lotus Mahal is a two storied very symmetric structure exhibiting a fine example of Indo-Islamic architecture. The base of the structure depicts a Hindu foundation of stone just like in the temples, typical of Vijayanagara Architecture while the upper superstructure is Islamic in architecture with pyramidal towers instead of regular dome shapes, giving it a Lotus-like look, originating in the name. Also, this is one of the very few buildings that have the plaster intact though it is defaced at several places due to wear and tear, especially; the dampness on the walls is very visible. The exemplary carvings on the pillar arches including those of birds and delicate art work can be very mesmerizing, especially with the Makara Torana on top of these arches that can still be seen on some of them.

It is also believed that the Mahal or Palace was air-cooled and maintained its temperature during summer. The proof of this can be seen in the pipeline work above and between the arches.

The entire monument is surrounded by a fortifying wall which is rectangular in plan. The four corners of the fortifications have watch towers that would have been used to keep an eye on the intruders into the Womens' chambers. While it was a very popular practice to have Eunuchs hold guards at Queens' Palaces in the North India, especially during Moghul rule, the existence of such a practice has not come to light in the Vijayanagara kingdom and era.

How to Reach There: The Lotus Mahal is situated in the Zenana Enclosure of the Royal Center and could be reached from Hazara Rama Temple.

Pushkarani

Also called the Stepped Bath, or the Queen's bath, this is a stepped well designed for bathing. Such sunken wells were created to provide relief from daytime heat. It would have been covered when the city was occupied.

Elephant stables

A set of large stables, to house the ceremonial elephants of the royal household. The area in front of them was a parade ground for the elephants, and for troops. This is another structure that shows Islamic influence in its domes and arched gateways. The guards' barracks are located right next to the elephant stables.

Other areas

Other monuments and places of interest can be found outside of the above two major centers.

A number of modern populated towns and villages lie within the extents of the original city. These include;

- Anegundi, probably the earliest settlement in the area, on the north side of the Tungabhadra River.
- Hampi, the village lies in the middle of the ruins.
- Hospet, a town and railhead, to the southwest.
- Kamalapura, a small temple town to the southeast of the Royal Centre, also houses an archaeological museum.

All of these are in Ballari district, except Anegundi, which is in Koppal district.

Somnath

Jyotirlinga

The Shiva linga in Somnath is believed to be one of the 12 jyotirlingas in India, where Shiva appeared as a fiery column of light. The jyotirlingas are taken as the supreme, undivided reality out of which Shiva partly appears.

The jyotirlinga shrines are the places where Shiva is believed to have appeared as a fiery column of light. Originally there are believed to have been 64 jyotirlingas and 12 of them were considered to be very auspicious and holy.

Each of the twelve jyotirlinga sites take the name of a different manifestation of Shiva. At all these sites, the primary image is a lingam representing the beginningless and endless stambha pillar, symbolizing the infinite nature of Shiva. Even though there are believed to have been 64 jyotirlingas, twelve of them are considered to be very auspicious. In addition to the one at Somanath, the others are at Varanasi, Rameswaram, Dwarka etc.

History

The site of Somnath has been a pilgrimage site from ancient times on account of being a triveni sangam (the joining of three rivers — Kapila, Hiran and the mythical Sarasvati River). Soma, the Moon god, is believed to have lost his lustre due to a curse, and he bathed in the Sarasvati River at this site to regain it. The result is the waxing and waning of the moon, no doubt an allusion to the waxing and waning of the tides at this sea shore location. The name of the town Prabhas, meaning lustre, as well as the alternative names Someshvar and Somanath ("lord of the moon" or "moon god") arise from this tradition.

History of the Temple

According to popular tradition documented by J. Gordon Melton, the first Siva temple at Somanath is believed to have been built at some unknown time in the past. The second temple was said to be built at the same site by the Seuna kings of Vallabhi around 649 CE. In 725 CE, Al-Junayd, the Arab governor of Sindh is said to have destroyed the second temple as part of his invasions of Gujarat and Rajasthan. The Gurjara-Pratihara king Nagabhata II is said to have constructed the third temple in 815 CE, a large structure of red sandstone.

There is no historical record of an attack on Somnath by Al-Junayd. However, Nagabhata II is known to have visited tirthas in Saurashtra, including Someshvara (the Lord of the Moon) at Somnath, which may or may not be a reference to a Siva temple. The Solanki king Mularaja possibly built the first temple at the site sometime before 997 CE, even though some historians believe that he may have renovated a smaller earlier temple.

In 1024, during the reign of Bhimdev I, the prominent Afghan ruler Mahmud of Ghazni raided Gujarat, plundering the Somnath temple and breaking its jyotirlinga. He took away a booty of 2 crore dinars. Historians expect the damage to the temple to have been minimal because there are records to pilgrimages to the temple in 1038, which make no mention of any damage to the temple. However, powerful legends with intricate detail had developed regarding Mahmud's raid in the Turko-Persian literature, which "electrified" the Muslim world according to scholar Meenakshi Jain.

The prior temple appears to have been a wooden structure which decayed in time (kalajirnam) and Kumarpal (r. 1143-72) rebuilt it in "excellent stone and studded it with jewels," according to an inscription in 1169.

In 1299, Alauddin Khilji's army under the leadership of Ulugh Khan defeated Karandev II of the Vaghela dynasty, and sacked the Somnath temple. According to Taj-ul-Ma'sir of Hasan Nizami, the Sultan boasted that "fifty thousand infidels were dispatched to hell by the sword" and "more than twenty thousand slaves, and cattle beyond all calculation fell into the hands of the victors."

The temple was rebuilt by Mahipala Deva, the Chudasama king of Saurashtra in 1308 and the Linga was installed by his son Khengar sometime between 1326 and 1351. In 1395, the temple was destroyed for the third time by Zafar Khan, the last governor of Gujarat under the Delhi Sultanate. In 1451, it was desecrated by Mahmud Begada, the Sultan of Gujarat.

In 1546, the Portuguese, based in Goa, attacked ports and towns in Gujarat including Somnath and destroyed several temples and mosques.

By 1665, the temple, one of many, was once again ordered destroyed by Mughal emperor Aurangzeb. In 1702, he ordered that if Hindus had revived worship there, it should be demolished completely.

Later the temple was rebuilt to its same glory adjacent to the ruined one. Later on a joint effort of Peshwa of Pune, Raja Bhonsle of Nagpur, Chhatrapati Bhonsle of Kolhapur, Queen Ahilyabai Holkar of Indore & Shrimant Patilbuwa Shinde of Gwalior rebuilt the temple in 1783 at a site adjacent to the ruined temple.

'Proclamation of the Gates' Incident during the British raj

In 1782-83 AD, Maratha king Mahadaji Shinde, victoriously brought the Three Silver Gates from Lahore after defeating Muhammad Shah of Lahore. After refusal from Pundits of Guzraht and the then ruler Gaekwad to put them back on Somnath temple, these silver gates were placed in the temples of Ujjain. Today they can be seen in two temples of India, Mahakaleshwar Jyotirlinga and Gopal Mandir of Ujjain.

In 1842, Edward Law, 1st Earl of Ellenborough issued his famous Proclamation of the Gates, in which he ordered the British army in Afghanistan to return via Ghazni and bring back to India the sandalwood gates from the tomb of Mahmud of Ghazni in Ghazni, Afghanistan. These were believed to have been taken by Mahmud from Somnath. There was a debate in the House of Commons in London in 1843 on the question of the gates of the Somanatha temple. After much crossfire between the British Government and the opposition, the gates were uprooted and brought back in triumph. But on arrival, they were found to be replicas of the original. They were placed in a store-room in the Agra Fort where they still lie to the present day.

In the 19th century novel *The Moonstone* by Wilkie Collins, the diamond of the title is presumed to have been stolen from the temple at Somnath and, according to the historian Romila Thapar, reflects the interest aroused in Britain by the gates.

Reconstruction of the Somnath Temple

Before independence, Prabhas Patan was part of the princely state of Junagadh, whose ruler had acceded to Pakistan in 1947. After India refused to accept his decision, the state was made a part of India and Deputy Prime Minister Patel came to Junagadh

on 12 November 1947 to direct the stabilization of the state by the Indian Army and at the same time ordered the reconstruction of the Somanath temple.

When Patel, K. M. Munshi and other leaders of the Congress went to Mahatma Gandhi with their proposal to reconstruct the Somnath temple, Gandhi blessed the move, but suggested that the funds for the construction should be collected from the public and the temple should not be funded by the state. He expressed that he was proud to associate himself to the project of renovation of the temple[34] However, soon both Gandhi and Sardar Patel died and the task of reconstruction of the temple continued under Munshi, who was the Minister for Food and Civil Supplies in the Nehru Government.

The ruins were pulled down in October 1950 and the mosque present at that site was shifted few kilometres away. In May 1951, Dr. Rajendra Prasad, the first President of the Republic of India, invited by K M Munshi, performed the installation ceremony for the temple. The President said in his address, "It is my view that the reconstruction of the Somnath Temple will be complete on that day when not only a magnificent edifice will arise on this foundation, but the mansion of India's prosperity will be really that prosperity of which the ancient temple of Somnath was a symbol.". He added "The Somnath temple signifies that the power of reconstruction is always greater than the power of destruction"

Architecture of the present temple

The present temple is built in the Chalukya style of temple architecture or "Kailash Mahameru Prasad" style and reflects the skill of the Sompura Salats, one of Gujarat's master masons. The temple's śikhara, or main spire, is 15 metres in height, and it has an 8.2-metre tall flag pole at the top.

The temple is situated at such a place that there is no land in a straight line between Somnath seashore until Antarctica, such an inscription in Sanskrit is found on the Bāṇastambha erected on the sea-protection wall. The Bāṇastambha mentions that it stands at a point on the Indian landmass that is the first point on land in the north to the South Pole at that particular longitude.

Railway Station

Somnath railway station is also considered the attraction for tourists, because of its unique temple-based design. This station ends the railway tracks.

Ghazwa-e-Hind

Ghazwa-e-Hind or the final battle of India is an Islamic term mentioned in some hadiths predicting a final and last battle in India and as a result, a conquest of the whole Indian sub-continent by Muslim warriors. The term has recently become a subject of vast criticism in media for being used by the extremist Taliban organization Al-Qaeda to justify their terrorising activities in the subcontinent.

Regional powers

For two and a half centuries from the mid 13th, the politics in the Northern India was dominated by the Delhi Sultanate and in the Southern India by the Vijayanagar Empire which originated as a political heir of the erstwhile Hoysala Empire and Pandyan Empire. However, there were other regional powers present as well. In the North, the Rajputs were a dominant force in the Western and Central India. Their power reached to the zenith under Rana Sanga during whose time Rajput armies were constantly victorious against the Sultanate army. In the South, the Bahmani Sultanate was the chief rival of the Vijaynagara and gave Vijayanagara tough days many a times. In the early 16th century Krishnadevaraya of the Vijayanagara Empire defeated the last remnant of Bahmani Sultanate power after which the Bahmani Sultanate collapsed. It was established either by a Brahman convert or patronized by a Brahman and from that source it got the name Bahmani. In the early 16th century, it collapsed and got split into five small Deccan sultanates. In the East, the Gajapati Kingdom remained a strong regional power to reckon with, so was the Ahom Kingdom in the North-east for six centuries.

Mughal Empire

In 1526, Babur, a Timurid descendant of Timur and Genghis Khan from Fergana Valley (modern day Uzbekistan), swept across the Khyber Pass and established the Mughal Empire, which at its zenith covered modern day Afghanistan, Pakistan, India and Bangladesh. However, his son Humayun was defeated by the Afghan warrior Sher Shah Suri in the year 1540, and Humayun was forced to retreat to Kabul. After Sher Shah's death, his son Islam Shah Suri and the Hindu emperor Hemu Vikramaditya, who had won 22 battles against Afghan rebels and forces of Akbar, from Punjab to Bengal and had established a secular rule in North India from Delhi till 1556 after winning Battle of Delhi. Akbar's forces defeated and killed Hemu in the Second Battle of Panipat on 6 November 1556.

Akbar's son, Jahangir more or less followed father's policy. The Mughal dynasty ruled most of the Indian subcontinent by 1600. The reign of Shah Jahan was the golden age of Mughal architecture. He erected several large monuments, the most famous of which is the Taj Mahal at Agra, as well as the Moti Masjid, Agra, the Red Fort, the Jama Masjid, Delhi, and the Lahore Fort. The Mughal Empire reached the zenith of its

territorial expanse during the reign of Aurangzeb and also started its terminal decline in his reign due to Maratha military resurgence under Shivaji. Historian Sir. J.N. Sarkar wrote, "All seemed to have been gained by Aurangzeb now, but in reality all was lost." The same was echoed by Vincent Smith: "The Deccan proved to be the graveyard not only of Aurangzeb's body but also of his empire".

The empire went into decline thereafter. The Mughals suffered several blows due to invasions from Marathas and Afghans. During the decline of the Mughal Empire, several smaller states rose to fill the power vacuum and themselves were contributing factors to the decline. In 1737, the Maratha general Bajirao of the Maratha Empire invaded and plundered Delhi. Under the general Amir Khan Umrao Al Udat, the Mughal Emperor sent 8,000 troops to drive away the 5,000 Maratha cavalry soldiers. Baji Rao, however, easily routed the novice Mughal general and the rest of the imperial Mughal army fled. In 1737, in the final defeat of Mughal Empire, the commander-in-chief of the Mughal Army, Nizam-ul-mulk, was routed at Bhopal by the Maratha army. This essentially brought an end to the Mughal Empire. In 1739, Nader Shah, emperor of Iran, defeated the Mughal army at the Battle of Karnal. After this victory, Nader captured and sacked Delhi, carrying away many treasures, including the Peacock Throne. The Mughal dynasty was reduced to puppet rulers by 1757. The remnants of the Mughal dynasty were finally defeated during the Indian Rebellion of 1857, also called the 1857 War of Independence, and the remains of the empire were formally taken over by the British while the Government of India Act 1858 let the British Crown assume direct control of India in the form of the new British Raj.

The Mughals were perhaps the richest single dynasty to have ever existed. During the Mughal era, the dominant political forces consisted of the Mughal Empire and its tributaries and, later on, the rising successor states – including the Maratha Empire – which fought an increasingly weak Mughal dynasty. The Mughals, while often employing brutal tactics to subjugate their empire, had a policy of integration with Indian culture, which is what made them successful where the short-lived Sultanates of Delhi had failed. This period marked vast social change in the subcontinent as the Hindu majority were ruled over by the Mughal emperors, most of whom showed religious tolerance, liberally patronising Hindu culture. The famous emperor Akbar, who was the grandson of Babar, tried to establish a good relationship with the Hindus. However, later emperors such as Aurangzeb tried to establish complete Muslim dominance, and as a result several historical temples were destroyed during this period and taxes imposed on non-Muslims. Akbar declared "Amari" or non-killing of animals in the holy days of Jainism. He rolled back the jizya tax for non-Muslims. The Mughal emperors married local royalty, allied themselves with local maharajas, and attempted to fuse their Turko-Persian culture with ancient Indian styles, creating a unique Indo-Saracenic architecture. It was the erosion of this tradition coupled with increased brutality and centralization that played a large part in the dynasty's downfall after Aurangzeb, who unlike previous emperors, imposed relatively non-pluralistic policies on the general population, which often inflamed the majority Hindu population.

Etymology

Contemporaries referred to the empire founded by Babur as the Timurid empire, which reflected the heritage of his dynasty, and was the term preferred by the Mughals themselves. Another name was Hindustan, which was documented in the *Ain-i-Akbari*, and which has been described as the closest to an official name for the empire. In the west, the term "Mughal" was used for the emperor, and by extension, the empire as a whole. The use of Mughal derived from the Arabic and Persian corruption of Mongol, and it emphasized the Mongol origins of the Timurid dynasty, gained currency during the 19th century, but remains disputed by Indologists. Similar terms had been used to refer to the empire, including "Mogul" and "Moghul". Nevertheless, Babur's ancestors were sharply distinguished from the classical Mongols insofar as they were oriented towards Persian rather than Turco-Mongol culture.

History

The Mughal Empire was founded by Babur, a Central Asian ruler who was descended from the Turco-Mongol conqueror Timur (the founder of the Timurid Empire) on his father's side and from Chagatai, the second son of the Mongol ruler Genghis Khan, on his mother's side. Ousted from his ancestral domains in Central Asia, Babur turned to India to satisfy his ambitions. He established himself in Kabul and then pushed steadily southward into India from Afghanistan through the Khyber Pass. Babur's forces occupied much of northern India after his victory at Panipat in 1526. The preoccupation with wars and military campaigns, however, did not allow the new emperor to consolidate the gains he had made in India. The instability of the empire became evident under his son, Humayun, who was driven out of India and into Persia by rebels. Humayun's exile in Persia established diplomatic ties between the Safavid and Mughal Courts, and led to increasing Persian cultural influence in the Mughal Empire. The restoration of Mughal rule began after Humayun's triumphant return from Persia in 1555, but he died from a fatal accident shortly afterwards. Humayun's son, Akbar, succeeded to the throne under a regent, Bairam Khan, who helped consolidate the Mughal Empire in India.

Through warfare and diplomacy, Akbar was able to extend the empire in all directions and controlled almost the entire Indian subcontinent north of the Godavari river. He created a new class of nobility loyal to him from the military aristocracy of India's social groups, implemented a modern government, and supported cultural developments. At the same time, Akbar intensified trade with European trading companies. India developed a strong and stable economy, leading to commercial expansion and economic development. Akbar allowed free expression of religion, and attempted to resolve socio-political and cultural differences in his empire by establishing a new religion, *Din-i-Ilahi*, with strong characteristics of a ruler cult. He left his successors an internally stable state, which was in the midst of its golden age, but before long signs of political weakness would emerge. Akbar's son, Jahangir, ruled the empire at its peak, but he was addicted to opium, neglected the affairs of the state, and came under the influence of rival court cliques. During the reign of Jahangir's son, Shah

Jahan, the culture and splendour of the luxurious Mughal court reached its zenith as exemplified by the Taj Mahal. The maintenance of the court, at this time, began to cost more than the revenue.

Shah Jahan's eldest son, the liberal Dara Shikoh, became regent in 1658, as a result of his father's illness. However, a younger son, Aurangzeb, allied with the Islamic orthodoxy against his brother, who championed a syncretistic Hindu-Muslim culture, and ascended to the throne. Aurangzeb defeated Dara in 1659 and had him executed. Although Shah Jahan fully recovered from his illness, Aurangzeb declared him incompetent to rule and had him imprisoned. During Aurangzeb's reign, the empire gained political strength once more, but his religious conservatism and intolerance undermined the stability of Mughal society. Aurangzeb expanded the empire to include almost the whole of South Asia, but at his death in 1707, many parts of the empire were in open revolt. Aurangzeb's son, Shah Alam, repealed the religious policies of his father, and attempted to reform the administration. However, after his death in 1712, the Mughal dynasty sank into chaos and violent feuds. In 1719 alone, four emperors successively ascended the throne.

During the reign of Muhammad Shah, the empire began to break up, and vast tracts of central India passed from Mughal to Maratha hands. The far-off Indian campaign of Nadir Shah, who had priorly reestablished Iranian suzerainty over most of West Asia, the Caucasus, and Central Asia, culminated with the Sack of Delhi and shattered the remnants of Mughal power and prestige. Many of the empire's elites now sought to control their own affairs, and broke away to form independent kingdoms. But, according to Sugata Bose and Ayesha Jalal, the Mughal Emperor, however, continued to be the highest manifestation of sovereignty. Not only the Muslim gentry, but the Maratha, Hindu, and Sikh leaders took part in ceremonial acknowledgements of the emperor as the sovereign of India.

The Mughal Emperor Shah Alam II made futile attempts to reverse the Mughal decline, and ultimately had to seek the protection of outside powers i.e. from the Emir of Afghanistan, Ahmed Shah Abdali, which led to the Third Battle of Panipat between the Maratha Empire and the Afghans led by Abdali in 1761. In 1771, the Marathas recaptured Delhi from Afghan control and in 1784 they officially became the protectors of the emperor in Delhi, a state of affairs that continued further until after the Third Anglo-Maratha War. Thereafter, the British East India Company became the protectors of the Mughal dynasty in Delhi. The British East India company took control of the former Mughal province of Bengal-Bihar in 1793 after it abolished local rule (Nizamat) that lasted until 1858, marking the beginning of British colonial era over the Indian Subcontinent. By 1857 a considerable part of former Mughal India was under the East India's company's control. After a crushing defeat in the war of 1857–1858 which he nominally led, the last Mughal, Bahadur Shah Zafar, was deposed by the British East India Company and exiled in 1858. Through the Government of India Act 1858 the British Crown assumed direct control of East India company held territories in India in the form of the new British Raj. In 1876 the British Queen Victoria assumed the title of Empress of India.

Explanations for the decline

Historians have offered numerous explanations for the rapid collapse of the Mughal Empire between 1707 and 1720, after a century of growth and prosperity. In fiscal terms the throne lost the revenues needed to pay its chief officers, the emirs (nobles) and their entourages. The emperor lost authority, as the widely scattered imperial officers lost confidence in the central authorities, and made their own deals with local men of influence. The imperial army, bogged down in long, futile wars against the more aggressive Marathas, lost its fighting spirit. Finally came a series of violent political feuds over control of the throne. After the execution of emperor Farrukhsiyar in 1719, local Mughal successor states took power in region after region.

Contemporary chroniclers bewailed the decay they witnessed, a theme picked up by the first British historians who wanted to underscore the need for a British-led rejuvenation.

Since the 1970s historians have taken multiple approaches to the decline, with little consensus on which factor was dominant. The psychological interpretations emphasize depravity in high places, excessive luxury, and increasingly narrow views that left the rulers unprepared for an external challenge. A Marxist school (led by Irfan Habib and based at Aligarh Muslim University) emphasizes excessive exploitation of the peasantry by the rich, which stripped away the will and the means to support the regime. Karen Leonard has focused on the failure of the regime to work with Hindu bankers, whose financial support was increasingly needed; the bankers then helped the Maratha and the British. In a religious interpretation, some scholars argue that the Hindu Rajputs revolted against Muslim rule. Finally, other scholars argue that the very prosperity of the Empire inspired the provinces to achieve a high degree of independence, thus weakening the imperial court.

List of Mughal emperors

Main article: Mughal emperors

Emperor	Birth	Reign Period	Death	Notes
Babur	23 February 1483	1526–1530	30 December 1530	Was a direct descendant of Genghis Khan through his mother and was descendant of Timur through his father. Founded the Mughal Empire after his victories at the First Battle of Panipat (1526), the Battle of Khanwa (1527), and the Battle of Ghagra (1529).

Humayun	6 March 1508	1530–1540	Jan 1556	Reign interrupted by Sur Empire after the Battle of Kanauj (1540). Youth and inexperience at ascension led to his being regarded as a less effective ruler than usurper, Sher Shah Suri.
Sher Shah Suri	1472	1540–1545	May 1545	Deposed Humayun and led the Sur Empire.
Islam Shah Suri	c. 1500	1545–1554	1554	2nd and last ruler of the Sur Empire, claims of sons Sikandar and Adil Shah were eliminated by Humayun's restoration.
Humayun	6 March 1508	1555–1556	Jan 1556	Restored rule was more unified and effective than initial reign of 1530–1540; left unified empire for his son, Akbar.
Akbar	14 November 1542	1556–1605	27 October 1605	He and Bairam Khan defeated Hemu during the Second Battle of Panipat and later won famous victories during the Siege of Chittorgarh and the Siege of Ranthambore; He greatly expanded the Empire and is regarded as the most illustrious ruler of the Mughal Empire as he set up the empire's various institutions; he married Mariam-uz-Zamani, a Rajput princess. One of his most famous construction marvels was the Lahore Fort.
Jahangir	Oct 1569	1605–1627	1627	Jahangir set the precedent for sons rebelling against their emperor fathers. Opened first relations with the British East India Company. Reportedly was an alcoholic, and his wife Empress Noor Jahan became the real power

				behind the throne and competently ruled in his place.
Shah Jahan	5 January 1592	1627–1658	1666	Under him, Mughal art and architecture reached their zenith; constructed the Taj Mahal, Jama Masjid, Red Fort, Jahangir mausoleum, and Shalimar Gardens in Lahore. Deposed by his son Aurangzeb.
Aurangzeb	21 October 1618	1658–1707	3 March 1707	He reinterpreted Islamic law and presented the Fatawa-e-Alamgiri; he captured the diamond mines of the Sultanate of Golconda; he spent the major part of his last 27 years in the war with the Maratha rebels; at its zenith, his conquests expanded the empire to its greatest extent; the over-stretched empire was controlled by Mansabdars, and faced challenges after his death. He is known to have transcribed copies of the Qur'an using his own styles of calligraphy. He died during a campaign against the ravaging Marathas in the Deccan.
Bahadur Shah I	14 October 1643	1707–1712	Feb 1712	First of the Mughal emperors to preside over an empire ravaged by uncontrollable revolts. After his reign, the empire went into steady decline due to the lack of leadership qualities among his immediate successors.
Jahandar Shah	1664	1712–1713	Feb 1713	Was an unpopular incompetent titular figurehead;
Furrukhsiyar	1683	1713–1719	1719	His reign marked the ascendancy of the

				manipulative Syed Brothers, execution of the rebellious Banda. In 1717 he granted a Firman to the English East India Company granting them duty-free trading rights in Bengal. The Firman was repudiated by the notable Murshid Quli Khan the Mughal appointed ruler of Bengal.
Rafi Ul-Darjat	Unknown	1719	1719	
Rafi Ud-Daulat	Unknown	1719	1719	
Nikusiyar	Unknown	1719	1743	
Muhammad Ibrahim	Unknown	1720	1744	
Muhammad Shah	1702	1719–1720, 1720–1748	1748	Got rid of the Syed Brothers. Tried to counter the emergence of the Marathas but his empire disintegrated. Suffered the invasion of Nadir-Shah of Persia in 1739.
Ahmad Shah Bahadur	1725	1748–54	1775	
Alamgir II	1699	1754–1759	1759	He was murdered by the Vizier Imad-ul-Mulk and Maratha associate Sadashivrao Bhau.
Shah Jahan III	Unknown	In 1759	1772	Was ordained to the imperial throne as a result of the intricacies in Delhi with the help of Imad-ul-Mulk. He was later deposed by Maratha Sardars.
Shah Alam II	1728	1759–1806	1806	He was proclaimed as Mughal Emperor by the Marathas. Later, he was again recognised as the Mughal Emperor by Ahmad Shah Durrani after the Third Battle of Panipat in 1761. 1764 saw the defeat of the combined forces of Mughal Emperor, Nawab of Oudh & Nawab of Bengal and Bihar at the hand of East India

				Company at the Battle of Buxar. Following this defeat, Shah Alam II left Delhi for Allahabad, ending hostilities with the Treaty of Allahabad (1765). Shah Alam II was reinstated to the throne of Delhi in 1772 by Mahadaji Shinde under the protection of the Marathas.[49] He was a de jure emperor. During his reign in 1793 British East India company abolished Nizamat (Mughal suzerainty) and took control of the former Mughal province of Bengal marking the beginning of British reign in parts of Eastern India officially.
Akbar Shah II	1760	1806–1837	1837	He became a British pensioner after the defeat of the Marathas, who were the protector of the Mughal throne, in the Anglo-Maratha wars . Under East India company's protection, his imperial name was removed from the official coinage after a brief dispute with the British East India Company;
Bahadur Shah II	1775	1837–1857	1862	The last Mughal emperor was deposed in 1858 by the British East India company and exiled to Burma following the War of 1857 after the fall of Delhi to the company troops. His death marks the end of the Mughal dynasty.

Influence on South Asia

South Asian art and culture

Taj Mahal Built by Mughal emperor Shah Jahan for his beloved wife, the Taj Mahal is a world-renowned testament to Mughal architecture.

A major Mughal contribution to the Indian subcontinent was their unique architecture. Many monuments were built by the Muslim emperors, especially Shah Jahan, during the Mughal era including the UNESCO World Heritage Site Taj Mahal, which is known to be one of the finer examples of Mughal architecture. Other World Heritage Sites include Humayun's Tomb, Fatehpur Sikri, the Red Fort, the Agra Fort, and the Lahore Fort

The palaces, tombs, and forts built by the dynasty stand today in Agra, Aurangabad, Delhi, Dhaka, Fatehpur Sikri, Jaipur, Lahore, Kabul, Sheikhupura, and many other cities of India, Pakistan, Afghanistan, and Bangladesh.[50] With few memories of Central Asia, Babur's descendants absorbed traits and customs of South Asia, and became more or less naturalized.

Mughal influence can be seen in cultural contributions such as:[citation needed]

- Centralized, imperialistic government which brought together many smaller kingdoms.
- Persian art and culture amalgamated with Indian art and culture.
- New trade routes to Arab and Turkic lands.
- The development of Mughlai cuisine.
- Mughal Architecture found its way into local Indian architecture, most conspicuously in the palaces built by Rajputs and Sikh rulers.
- Landscape and Mughal gardening

Although the land the Mughals once ruled has separated into what is now India, Pakistan, Bangladesh, and Afghanistan, their influence can still be seen widely today. Tombs of the emperors are spread throughout India, Afghanistan,[55] and Pakistan.

The Mughal artistic tradition was eclectic, borrowing from the European Renaissance as well as from Persian and Indian sources. Kumar concludes, "The Mughal painters borrowed individual motifs and certain naturalistic effects from Renaissance and Mannerist painting, but their structuring principle was derived from Indian and Persian traditions."

Urdu language

Although Persian was the dominant and "official" language of the empire, the language of the elite later evolved into a form known as Urdu. Highly Persianized and also influenced by Arabic and Turkic, the language was written in a type of Perso-Arabic

script known as Nastaliq, and with literary conventions and specialised vocabulary being retained from Persian, Arabic and Turkic; the new dialect was eventually given its own name of Urdu. Compared with Hindi, the Urdu language draws more vocabulary from Persian and Arabic (via Persian) and (to a much lesser degree) from Turkic languages where Hindi draws vocabulary from Sanskrit more heavily. Modern Hindi, which uses Sanskrit-based vocabulary along with Urdu loan words from Persian and Arabic, is mutually intelligible with Urdu. Today, Urdu is the national language of Pakistan and one of the official languages in India.

Mughal society

The Indian economy remained as prosperous under the Mughals as it was, because of the creation of a road system and a uniform currency, together with the unification of the country. Manufactured goods and peasant-grown cash crops were sold throughout the world. Key industries included shipbuilding (the Indian shipbuilding industry was as advanced as the European, and Indians sold ships to European firms), textiles, and steel. The Mughals maintained a small fleet, which merely carried pilgrims to Mecca, imported a few Arab horses in Surat. Debal in Sindh was mostly autonomous. The Mughals also maintained various river fleets of Dhows, which transported soldiers over rivers and fought rebels. Among its admirals were Yahya Saleh, Munnawar Khan, and Muhammad Saleh Kamboh. The Mughals also protected the Siddis of Janjira. Its sailors were renowned and often voyaged to China and the East African Swahili Coast, together with some Mughal subjects carrying out private-sector trade.

Cities and towns boomed under the Mughals; however, for the most part, they were military and political centres, not manufacturing or commerce centres. Only those guilds which produced goods for the bureaucracy made goods in the towns; most industry was based in rural areas. The Mughals also built Maktabas in every province under their authority, where youth were taught the Quran and Islamic law such as the Fatawa-e-Alamgiri in their indigenous languages.

The Bengal region was especially prosperous from the time of its takeover by the Mughals in 1590 to the seizure of control by the British East India Company in 1757. In a system where most wealth was hoarded by the elites, wages were low for manual labour. Slavery was limited largely to household servants. However, some religious cults proudly asserted a high status for manual labour.

Science and technology

Astronomy

While there appears to have been little concern for theoretical astronomy, Mughal astronomers continued to make advances in observational astronomy and produced nearly a hundred Zij treatises. Humayun built a personal observatory near Delhi. The instruments and observational techniques used at the Mughal observatories

were mainly derived from the Islamic tradition. In particular, one of the most remarkable astronomical instruments invented in Mughal India is the seamless celestial globe.

Alchemy

Sake Dean Mahomed had learned much of Mughal Alchemy and understood the techniques used to produce various alkali and soaps to produce shampoo. He was also a notable writer who described the Mughal Emperor Shah Alam II and the cities of Allahabad and Delhi in rich detail and also made note of the glories of the Mughal Empire.

Sake Dean Mahomed was appointed as shampooing surgeon to both Kings George IV and William IV.

Technology

Fathullah Shirazi (c. 1582), a Persian polymath and mechanical engineer who worked for Akbar, developed a volley gun.

Akbar was the first to initiate and use metal cylinder rockets known as bans particularly against War elephants, during the Battle of Sanbal.

In the year 1657, the Mughal Army used rockets during the Siege of Bidar.[68] Prince Aurangzeb's forces discharged rockets and grenades while scaling the walls. Sidi Marjan was mortally wounded when a rocket struck his large gunpowder depot, and after twenty-seven days of hard fighting Bidar was captured by the victorious Mughals.

Later, the Mysorean rockets were upgraded versions of Mughal rockets used during the Siege of Jinji by the progeny of the Nawab of Arcot. Hyder Ali's father Fatah Muhammad the constable at Budikote, commanded a corps consisting of 50 rocketmen (Cushoon) for the Nawab of Arcot. Hyder Ali realised the importance of rockets and introduced advanced versions of metal cylinder rockets. These rockets turned fortunes in favour of the Sultanate of Mysore during the Second Anglo-Mysore War, particularly during the Battle of Pollilur.

Maratha Empire (1674–1818)

Nomenclature

The Maratha Empire is also referred to as the Maratha Confederacy. The historian Barbara Ramusack says that the former is a designation preferred by Indian nationalists, while the latter was that used by British historians. She notes

Neither term is fully accurate since one implies a substantial degree of centralisation and the other signifies some surrender of power to a central government and a longstanding core of political administrators. Maratha power was fragmented among several discreet fragments.

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

History

The empire had its head in the Chhatrapati as de jure but the de facto governance was in the hands of the Peshwas after death of Shahu and with the death of Madhavrao - I, various chiefs played the role of the de facto rulers in their own regions. The details are as below.

Shivaji and his descendants

From Shivaji to Shahu, spanning almost over 108 years, from 1642(sacred oath of shivaji) to 1749(death of shahu), chhatrapatis laid the foundation of the empire. From initial 2000 cavalry to 100000 foot soldiers/cavalry was raised with a sound administration. They defeated adilshah and mughals in a protracted long war . And made the ground for future expansion. A number of forts were newly constructed or own dotting the entire west coast. Further navy was hallmark of royal period. With liberal attitude of this royal family, marathas rose as a single socio-political force consisting of all castes and creeds. Sanskrit and vedic learning regained its lost charm almost after a gap Of 400 years . A number of Sanskrit works came into being . A briefline of this royal period is as below.

Shivaji

Early life

Birth

Shivaji was born in the hill-fort of Shivneri near the city of Junnar. While Jijabai was pregnant, she had prayed the local deity (devi) called "Shivai" for the good of her expected child. Shivaji was named after this local deity.

Birth date

The exact birthdate of Shivaji has been a matter of dispute among the historians. The Government of Maharashtra accepts the 3rd day of the dark half of Phalguna, 1551 of Saka calendar (Friday, 19 February 1630) as the official birthdate of Shivaji. This date is supported by several other historians including Dr. Bal Krishna. A horoscope of Shivaji found in the possession of Pandit Mithalal Vyas of Jodhpur also supports this birthdate. According to Setu Madhavrao Pagdi, Shivaji's court poet Paramanand has also mentioned Shivaji birth date as 19 February 1630.

However, some other historians such as Jadunath Sarkar and Rao Bahadur Sardesai believed that Shivaji was born in 1627. The various suggested dates include:

- the second day of the light half of Vaisakha in the year 1549 of Saka calendar i.e. Thursday, 6 April 1627.
- 10 April 1627
- May 1627

Sarkar believed that there are no contemporary reliable records of Shivaji's exact birth date and boyhood, and the bakhars composed years after his birth contain several unreliable anecdotes. Dr. Bal Krishna rejects the date suggested by Sarkar, criticizing him for over dependence on 91-Qalmi Bakhar (composed in 1760s) and Shivadigvijaya Bakhar (composed in 1818).

Parents

Shivaji's father Shahaji was the leader of a band of mercenaries that serviced the Deccan Sultanates. His mother was Jijabai, the daughter of Lakhujirao Jadhav of Sindkhed.

Shivaji was the fifth son born to Jijabai, three of whom had died as infants; Shivaji's elder brother Sambhaji (not to be confused with his son Sambhaji) was the only one to have survived. While Shivaji was accompanied mostly by his mother, Sambhaji lived with his father Shahaji at present day Bangalore.

During the period of Shivaji's birth, the power in Deccan was shared by three Sultanates – Bijapur, Golkonda, Ahmadnagar. Most of the then Marathas forces had pledged their loyalties to one of these Sultanates and were engaged in a continuous

game of mutual alliances and aggression. Legend has it that Shivaji's paternal grandfather Maloji Bhosale was insulted by Lakhujirao Jadhav, a sardar in Nizamshahi of Ahmadnagar, who refused to give his daughter Jijabai in marriage to Shahaji. This inspired Maloji to greater conquests to obtain a higher stature and an important role under Nizamshahi, something that eventually led him to achieving the title of mansabdar (military commander and an imperial administrator). Leveraging this new found recognition and power, he was able to convince Lakhujirao Jadhav to give his daughter in marriage to his son Shahaji.

Shahaji following in the footsteps of his father, began service with the young Nizamshah of Ahmednagar and together with Malik Amber, Nizam's minister, he won back most of the districts for the Nizamshah from the Mughals who had gained it during their attack of 1600. Thereafter, Lakhujirao Jadhav, Shahaji's father-in-law, attacked Shahaji at the Mahuli fort and laid a siege. Shahaji was accompanied by Jijabai, who was four months pregnant. After seeing no relief coming from Nizam, Shahaji decided to vacate the fort and planned his escape. He sent Jijabai off to the safety of Shivneri fort, which was under his control. It was here at Shivneri that Shivaji was born. In the meanwhile, suspecting his disloyalty, Lakhujirao Jadhav and his three sons were murdered by the Nizamshah in his court when they came to join his forces. Unsettled by this incident, Shahaji Raje decided to part ways with the Nizamshahi Sultanate and raise the banner of independence and establish an independent kingdom.

After this episode Ahmednagar fell to the Mughal emperor Shah Jahan, and shortly thereafter Shahaji responded by attacking the Mughal garrison there and regained control of this region again. In response the Mughals sent a much larger force in 1635 to recover the area back and forced Shahaji to retreat into Mahuli. The result of this was that Adilshah of Bijapur agreed to pay tribute to the Mughals in return for the authority to rule this region in 1636. Thereafter, Shahaji was inducted by Adilshah of Bijapur and was offered a distant jagir (landholding) at present-day Bangalore, but he was allowed to keep his old land tenures and holdings in Pune. Shahaji thus kept changing his loyalty among Nizamshah, Adilshah and the Mughals but always kept his jagir at Pune and his small force of men with him.

Relation with parents

All historical accounts agree that Shivaji was extremely devoted to his mother Jijabai. His father Shahaji's affection and wealth were directed more towards his step-brother Vyankoji.

During the 1630s, Shahaji was involved in campaigns against the Deccan Sultanates and the Mughals. In October 1636, he had to cede Shivneri to the Mughals as per a peace treaty. He retained the control of his ancestral jagir of Pune and Supa. This ancestral jagir was formerly held under Nizam Shah, but in 1636, Shahaji entered the service of Adil Shah of Bijapur. According to Tarikh-i-Shivaji, Shahaji placed this jagir under Dadoji Konddeo, who had shown good administrative skills as the kulkarni (land-steward) of Malthan. He asked Konddeo to bring Jijabai and Shivaji from Shivneri

to Pune, and appointed him as their guardian. According to Shivbharat, Shivaji was trained under a group of teachers arranged by Shahaji himself and he was dispatched with royal insignia and officers like Mankoji Dahatonde from Bangalore, when he attained 12 years of age.

Shahaji spent most of his time in Bangalore, close to Tukabai and Vyankoji. Shivaji grew very close to his mother, Jijabai, and almost adored her like a deity. Jijabai led a deeply religious, almost ascetic, life amidst neglect and isolation. This religious environment had a profound influence on Shivaji.

Shivaji learned much from his father's failed attempts at political independence, his exceptional military capabilities and achievements, his knowledge of Sanskrit, Hindu ethos, patronage of the arts, his war strategies and peacetime diplomacy. Jijabai also instilled in Shivaji a natural love for self-determination and an aversion to external political domination.

Education

Shivaji was trained at Bangalore, along with his brother, under the supervision of Shahaji, and later on, at Pune, under the supervision of his mother. Tarikh-i-Shivaji states that Dadoji Konddev trained Shivaji personally, and also appointed an excellent teacher for him. In a short time, Shivaji became a skilled fighter and a good horse-rider. The military commanders Kanhoji Jedhe and Baji Pasalkar were appointed to train Shivaji in martial arts. Gomaji Naik Pansambal taught him swordsmanship, and later served as his military advisor.

Historians have debated whether Shivaji was literate or not. A few authors, writing centuries after Shivaji's death, mention that he had mastered several arts and sciences at a young age. However, no contemporary records contain any information about his book-learning. Several letters, allegedly written by Shivaji or containing lines written by Shivaji, are available. However, the authenticity of these letters has not gained universal acceptance among the historians. Jadunath Sarkar writes: "The weight of evidence is in favour of the view that Shivaji was unlettered, like three other heroes of medieval India — Akbar, Haidar Ali, and Ranjit Singh. The many Europeans who visited him never saw him write anything; when they presented any petition to him the Rajah always passed it on to his ministers to be read to him. No piece of writing in his own hand is known to exist." However, other historians state that Shivbharat, written by Shivaji's court poet Paramanand, indicates that he was a literate. Shivaji's naming of forts in Sanskrit language also indicates that he was literate.

Whether or not Shivaji was literate, it is well known that he had mastered the two great Hindu epics, Ramayana and Mahabharata, by listening to recitations and story-tellings. The noble examples mentioned in the epics greatly impressed his young mind. He was deeply interested in religious teachings, and sought the society of Hindu and Muslim saints wherever he went.

Early associates

As the administrator of Shahaji's jagir, Dadoji Konddeo established complete control over the Maval region. He won over most of the local Maval deshmukhs (chiefs), and subdued others. Shivaji drew his earliest trusted comrades and a large number of his soldiers from this region. Some of the early Mavlans associated with Shivaji were the chieftains Yesaji Kank and Baji Pasalkar, who were of his own age. Tanaji Malusare, a young deshmukh of Konkan, was another of his early associates.

In the company of his Maval comrades, a young Shivaji wandered over the hills and forests of the Sahyadri range, hardening himself and getting a first-hand knowledge of the land. By 1639, he was surrounded by able and loyal officers. Around 1639, his father had sent four officers:

- Shamrao (or Shyamraj) Nilkanth Ranjhekar (or Rozefyar), the Peshwa (Prime Minister/Chancellor).
- Balkrishna Hanumante, the Muzumdar/Majumdar (Accountant-General)
- Sonaji Pant or Sonopant, the dabir (secretary)
- Raghunath Ballal Korde, sabnis (paymaster)

In addition to these, Shivaji appointed two more important officers on his own:

- Tukoji Chor Maratha, the sar-i-naubat (commander-in-chief)
- Narayan Pant, the divisional paymaster

Foundations of self-rule

In 1644, Shahaji had Lal Mahal built in Pune for his wife and his son Shivaji. A royal seal in Sanskrit which read, "This is the royal seal of Shivaji, son of Shahaji. This royal seal is for the welfare of people. This seal (the rule of the seal) will grow like the new moon grows", was handed to Shivaji. Thus Shivaji started his career as an independent young prince of a small kingdom on a mission. However, Shivaji used the title of Raja (king) only after Shahaji's death.

Earliest conquests

The Chitnis Bakhar (1810), described by later authors as of questionable accuracy, mentions that Shivaji defeated and killed Krishnaji Nayak Bandal, the deshmukh of Hirdas Maval, who had refused to accept Dadoji Konddeo's orders. However, Jadunath Sarkar believes this to be incorrect, and states that this subjugation was completed by Dadoji Konddeo himself.

Shivaji along with his Mavala friends and soldiers took an oath to fight for the Swarajya (self-governance) at Rohideshwara temple.

Conflict with Adilshahi sultanate

In 1645, the 15-year-old Shivaji bribed or persuaded the Bijapuri commander of the Torna Fort, Inayat Khan, to hand over the possession of the fort to him. Firangoji Narsala, who held the Chakan fort professed his loyalty to Shivaji and the fort of Kondana was acquired by bribing the Adilshahi governor. On 25 July 1648, Shahaji was imprisoned by Baji Ghorpade under the orders of the current Adilshah, Mohammed Adil Shah, in a bid to contain Shivaji. Accounts vary, with some saying Shahaji was conditionally released in 1649 after Shivaji and Sambhaji surrendered the forts of Kondana, Bangalore and Kandarpi,[5] others saying he was imprisoned until 1653 or 1655; during this period Shivaji maintained a low profile. After his release, Shahaji retired from public life, and died around 1664–1665 during a hunting accident. Following his father's death, Shivaji resumed raiding, seizing the kingdom of Javali from a neighbouring Maratha chieftain in 1656.

Combat with Afzal Khan

In 1659, Adilshah sent Afzal Khan, an experienced and veteran general to destroy Shivaji in an effort to put down what he saw as a regional revolt.

The two met in a hut at the foothills of Pratapgad fort on 10 November 1659. The arrangements had dictated that each come armed only with a sword, and attended by a follower. Shivaji, either suspecting Afzal Khan would attack him or secretly planning to attack, wore armour beneath his clothes, concealed a bagh nakh (metal "tiger claw") on his left arm, and had a dagger in his right hand. Accounts vary on whether Shivaji or Afzal Khan struck the first blow the Maratha chronicles accuse Afzal Khan of treachery, while the Persian-language chronicles attribute the treachery to Shivaji. In the fight, Afzal Khan's dagger was stopped by Shivaji's armour, and Shivaji's weapons inflicted mortal wounds on the general; Shivaji then signalled his hidden troops to launch the assault on the Bijapuris.

Battle of Pratapgarh

Background

Shivaji held a commendable position in parts of Maval. The Adilshahi court wanted to curb his activities. Afzal Khan, a renowned general of Bijapur who had previously killed Shivaji's brother in a battle, was selected to lead an assault against Shivaji. He started from Bijapur in January 1653.

Battle

After starting from Bijapur, Afzal Khan began by destroying the temple of Bhavani at Tuljapur. He moved on to the Vittal temple at Pandharpur. He was trying to entice Shivaji out of the mountainous areas he occupied and onto the plains, where Khan's

larger army trained and equipped for warfare on plain grounds would have an absolute advantage. Shivaji had encamped at Pratapgad, which, being located in a hilly area, was strategically advantageous for mountainous guerrilla warfare.

Unable to incite him to attack first, Afzal Khan moved his army to Pratapgad. As he had once been the subedar of Wai, he had experience with the geography of the region. He tried to bolster his position by obtaining the support of the militarily independent landlords of the region. Although they nominally acknowledged the sovereignty of the Adilshah, the powerful baron Kanhoji Jedhe, as directed by Shahaji, helped Shivaji to counter these moves and garner their support.

Composition of Adilshahi forces

Afzal Khan was assisted by the chieftains Sayyad Banda, Fazal Khan, Ambarkhan, Yakutkhan, Siddi Hilal, Musekhan, Pilaji Mohite, Prataprao More and many more commanders of note. His forces consisted of 20,000 select Adilshahi cavalry, 15,000 infantry, 10,000 Afzal Khan personnel Cavalry, 5,000 Afzal Khan personnel infantry and 1,500 musketeers. He was accompanied by 85 elephants and 1,200 camels. His artillery consisted of 80-90 cannons. Siddi of Janjira was approaching from the Konkan coast.

Composition of Maratha forces

Shivaji was assisted by Kanhoji Jedhe along with other Deshmukhs of Maval region namely Maral, Ramoji Dhamale, Krishnaji Pawar, Silimkar and Bandal. His cavalry was commanded by Netaji Palkar, and were placed in a forward position near the fort. Moropant Pingle was in command of 3,000 chosen infantry men, who were positioned in a densely forested area. Sambhaji Kavaji Kondhalkar, Yesaji Kank, Jiva Mahala and many other skilled military leaders were in charge of them. Kanhoji Jedhe assisted Shivaji directly along with other commanders. In the meantime, Shahaji was ready in Bangalore with his army of 17,000 for a final Battle in case Shivaji and his forces were routed by Khan. He had warned Badi Begum of Adilshah that, if Afzal Khan and his Adilshahi forces killed Shivaji by deceit, then there wouldn't remain even a brick of the Adilshahi kingdom. These forces were being carefully watched by the Adilshah.

Combat of Shivaji and Afzal Khan

Shivaji sent an emissary to Afzal Khan, stating that he did not want to fight and was ready for peace. A meeting was arranged between Shivaji and Afzal Khan at a shamiyana (highly decorated tent) at the foothills of Pratapgad. It was agreed that the two would meet unarmed, but would bring ten personal bodyguards each. Nine of these guards would remain 'one arrow-shot' away from the pair, while a single bodyguard would wait outside the tent. Shivaji chose Sambhaji Kondhalkar, Jiva Mahala, Siddi Ibrahim, Kataji Ingle, Kondaji Kank, Yesaji Kank, Krishnaji Gayakwad, Surji Katake, Visaji Murambak & Sambhaji Karvar for the meet. Nevertheless, both were prepared for

treachery: Afzal Khan hid a katyar (a small dagger) in his coat, and Shivaji wore armour underneath his clothes and carried a concealed wagh nakha in one hand.

As the two men entered the tent, the 7' tall Khan embraced Shivaji. Then treacherous Khan swiftly drew his hidden dagger and stabbed Shivaji in the back. The dagger was deflected by Shivaji's armour. The Persian language chronicle by Khafi Khan attributes the treachery to Shivaji instead. Shivaji responded by disemboweling the Khan with a single stroke of his wagh nakhi. Khan rushed outside shouting for help, and was defended by Krishanaji Bhaskar Kulkarni, his emissary, who was himself then killed by Shivaji. Kulkarni managed to injure Shivaji. Thereupon Afzal Khan's bodyguard Sayyed Banda attacked Shivaji with swords but Jiva Mahala, Shivaji's personal bodyguard fatally struck him down, cutting off one of Sayyed Banda's hands with a Dandpatta (Pata- a medieval weapon). (This event is remembered in a Marathi idiom: Hota Jiva Mhanun Vachala Shiva - 'Because there was Jiva, Shiva lived'). Afzal Khan managed to hold his gushing entrails and hurtled, faint and bleeding, outside the tent and threw himself into his palanquin. The bearers hastily lifted their charge and began moving rapidly away down the slope. Sambhaji Kavji Kondhalkar, Shivaji's lieutenant and one of the accompanying guards, gave chase and beheaded Afzal Khan. The severed head was later sent to Rajgad to be shown to Shivaji's mother, Jijabai. She had long wanted vengeance for the deliberate maltreatment of Shahaji (Shivaji's father) while a captive of Afzal Khan, and for his role in the death of her elder son, Sambhaji. Shivaji sped up the slope towards the fortress and his lieutenants ordered cannons to be fired. It was a signal to his infantry, hidden in the densely forested valley, to raid the Adilshahi forces.

Hand-to-hand combat of the forces

Maratha troops commanded by Shivaji's captain Kanhoji Jedhe, swept down on Afzal Khan's 1,500 musketeers; resulting in a complete rout of the musketeers at the foothills of the fort. Then in a rapid march, a section of Adilshahi forces commanded by Musekhan was attacked. Musekhan, Afzal Khan's lieutenant, was wounded and subsequently fled the field.

Meanwhile, Moropant led the Maratha infantry toward the left flank of Adilshahi troops. The suddenness of this attack on Afzal Khan's artillery at close quarters made them ineffective in providing artillery cover for the main portion of their troops. And as a result of this the rest of their troops rapidly succumbed to an all out Maratha attack. Simultaneously Shivaji's Sardar (captain), Ragho Atre's cavalry units swooped down and attacked the large but unprepared Adilshahi cavalry before they were able to be fully geared up for battle and succeeded in completely routing them in short order.

The Maratha cavalry under Netaji Palkar pursued the retreating Adilshahi forces, who were attempting to join up with the part of their reserve forces stationed in the nearby village of Wai. They were engaged in battle before they could regroup and were defeated prior to reaching Wai. The Adilshahi forces notwithstanding the onslaught of the Marathas started retreating towards Bijapur. The Maratha army chased the

retreating army and on their way captured 23 Adilshahi forts. In fact, the Adilshahi Killedar of the Kolhapur fort himself handed over the keys to the Marathas.

Aftermath

Adilshahi forces lost their artillery, 65 elephants, 4000 horses, 1200 camels, jewels worth 300,000 Rupees, 1,000,000 Rupees, heaps of precious cloths, tents to the Marathas. They also lost their money and grain stored at Wai.

5,000 Adilshahi soldiers were killed and almost as many were wounded. 3,000 soldiers were imprisoned, and the remainder were allowed to go home in defeat. The Marathas lost 1,734 soldiers, while 420 soldiers were wounded.

As it was policy of Shivaji to humanely treat the defeated army, neither the men nor women were sold as slaves or molested. Wounded commanders were offered treatment deserving of their rank and either imprisoned or sent back to Bijapur. Some of the defeated Adilshahi generals like Siddi Hilal changed their loyalties and joined the Marathas to serve under Shivaji. Two of Afzal Khan's sons were captured by the Marathas but were let off by the Shivaji. Fazal Khan (son of Afzal Khan) and the Adilshahi soldiers with him who were badly injured were shown a safe passage out of the forest of Jawli by Prataprao More. Shivaji also buried Afzal Khan as per Islamic customs and build his tomb near Pratapggarh, as per his philosophy of 'once the enemy is dead, the enmity is dead too'.

The sword of honour was presented to Kanhoji Jedhe for his invaluable and outstanding performance of service to Shivaji. The relatives of the killed soldiers were offered service in the Maratha army. Families without any male left alive to support the family were awarded pensions. Heroes of the war were rewarded with medals, kada (bracelets) and horses.

Khan's death dealt the Adilshah's rule a severe blow. A quarter of his territory, forts and a fifth of his army were captured or destroyed, while Shivaji doubled his territory, losing a tenth of his army, within fifteen days of the Battle of Pratapgadh. Shivaji maintained his momentum, sending cavalry towards Kolhapur, which succeeded in capturing seventeen forts, including the prestigious fort of Panhala. Cavalry was also sent towards Dabhol and Rajapur under the command of Doroji Patil, which was also successful in capturing forts in the southern Konkan.

This remarkable victory made Shivaji a hero of Maratha folklore and a legendary figure among his people. Having established military dominance and successfully beaten back a major attack by a powerful empire, Shivaji had founded the nucleus of what would become the Maratha Empire.

Battle of Kolhapur

Background

Shivaji had killed Afzal Khan and routed his army in the battle of Pratapggarh (10 November 1659). He took advantage of this victory and in a great offensive took a large hilly tract running about 200 km under his command. A number of forts like Vasota fell to Marathas. By December, 1659 Shivaji appeared near Panhala fort. Rustam Zaman was directed from Bijapur. He arrived near Miraj in the vicinity of Kolhapur on 27 December 1659.

Battle

Composition of Adilshahi forces

Rustam Zaman was assisted by other chieftains Fazal Khan, Malik Itbar, Sadat Khan, Yakub Khan, Aankush Khan, Hasan Khan, Mulla Yahya, Santaji Ghatage. It consists of selected cavalry of Adilshahi which was well known. In addition elephants were deployed as first line of defense. The centre was commanded by Rustam Zaman himself, left flank by Fazal Khan, right flank by Malik Itbar. Fateh Khan and Mullah Yahya were on the rear guard.

Composition of Maratha forces

Shivaji was assisted by Maratha Cavalry leader Netaji Palkar, Sardar Godajiraje Jagtap, Hiroji Ingale, Bhimaji Wagh, Sidhoji Pawar Jadhavrao, Hanmantrao Kharate, Pandhare, Siddi Hllal, and Mahadik. Center was commanded by Shivaji himself. Siddi Hilal and Jadhavrao were on left flank. Ingale and Sidhoji Pawar on right flank. Mahadik and Wagh on the rear guard. Netaji Palkar was off the centre.

Movement and clash of forces

Rustam Zaman was planning to move towards Panhala fort. Shivaji anticipated this movement and in a quick dash appeared before Adilshahi forces in the early morning of 28 December 1659. And attacked the enemy. Shivaji charged the center. Other Maratha commanders attacked respective flanks. In a hard battle, Adilshahi forces were scuttled. By afternoon Rustam Zaman had fled the field.

Outcome

Shivaji gained a large territory and secured front of his emerging empire. Adilshahi forces lost about 2000 horses and 12 elephants to the Marathas. The Marathas under Shivaji continued to harass and conquer more Adilshahi territory. In one of the incidences, Shivaji tried to conquer an Adilshahi fort named Khelna but the terrain of the fort was difficult; conquering the fort was easier said than done. The Adilshahi garrison at the fort was also defending the fort valiantly. Then, Shivaji came up with a plan. Accordingly, a group of Marathas went up to the fort and convinced the Adilshahi

chief (killedar) at the fort that they were not content with the rule of Shivaji and thus, had come to serve the Adilshah. The Marathas were successful and the next day, they revolted and caused total chaos inside the fort. Simultaneously, Shivaji attacked the fort from outside and in no time captured the fort. Shivaji renamed the fort as Vishalgad.

Casualties

The total casualties of this battle and also the Battle of Pratapgarh was 7000 on Adilshahi side and 2000 on Maratha side.

Siege of Panhala and Battle of Pavan Khind

In 1660, Adilshah sent his general Siddi Jauhar to attack Shivaji's southern border, in alliance with the Mughals who planned to attack from the north. At that time, Shivaji was encamped at Panhala fort near present-day Kolhapur with his forces. Siddi Jauhar's army besieged Panhala in mid-1660, cutting off supply routes to the fort. During the bombardment of Panhala, Siddhi Jahuar had purchased grenades from the British at Rajapur to increase his efficacy, and also hired some English artillerymen to bombard the fort, conspicuously flying a flag used by the English. This perceived betrayal angered Shivaji, who in December would exact revenge by plundering the English factory at Rajapur and capturing four of the factors, imprisoning them until mid-1663.

Accounts vary as to the end of the siege, with some accounts stating that Shivaji escaped from the encircled fort and withdrew to Ragna, following which Ali Adil Shah personally came to take charge of the siege, capturing the fort after four months besiegement.[33] Other accounts state that after months of siege, Shivaji negotiated with Siddhi Jahuar and handed over the fort on 22 September 1660, withdrawing to Vishalgad;[34] Shivaji would later re-take Panhala in 1673.

There is some dispute over the circumstances of Shivaji's withdrawal (treaty or escape) and his destination (Ragna or Vishalgad), but the popular story details his night movement to Vishalgad and a sacrificial rear-guard action to allow him to escape. Per these accounts, Shivaji withdrew from Panhala by cover of night, and as he was pursued by the enemy cavalry, so his Maratha sardar Baji Prabhu Deshpande of Bandal Deshmukh, along with 300 soldiers, volunteered to fight to the death to hold back the enemy at Ghod Khind ("horse ravine") to give Shivaji and the rest of the army a chance to reach the safety of the Vishalgad fort. In the ensuing Battle of Pavan Khind, the smaller Maratha force held back the larger enemy to buy time for Shivaji to escape. Baji Prabhu Deshpande was wounded but continued to fight until he heard the sound of cannon fire from Vishalgad, signalling Shivaji had safely reached the fort, on the evening of 13 July 1660. Ghod Khind (khind meaning "a narrow mountain pass") was later renamed Paavan Khind ("sacred pass") in honour of Bajiprabhu Deshpande, Shibosingh Jadhav, Fuloji, and all other soldiers who fought in there.

Clash with the Mughals

Up until 1657, Shivaji maintained peaceful relations with the Mughal Empire. Shivaji offered his assistance to Aurangzeb in conquering Bijapur and in return, he was assured of the formal recognition of his right to the Bijapuri forts and villages under his possession. Shivaji's confrontations with the Mughals began in March 1657, when two of Shivaji's officers raided the Mughal territory near Ahmednagar. This was followed by raids in Junnar, with Shivaji carrying off 300,000 hun in cash and 200 horses.[5]:38 Aurangzeb responded to the raids by sending Nasiri Khan, who defeated the forces of Shivaji at Ahmednagar. However, Aurangzeb's countermeasures against Shivaji were interrupted by the rainy season and his battle of succession with his brothers for the Mughal throne following the illness of Shah Jahan.

Attack on Shaista Khan

Upon the request of Badi Begum of Bijapur, Aurangzeb sent his maternal uncle Shaista Khan, with an army numbering over 150,000 along with a powerful artillery division in January 1660 to attack Shivaji in conjunction with Bijapur's army led by Siddi Jauhar. Shaista Khan, with his better-equipped and -provisioned army of 300,000 seized Pune and the nearby fort of Chakan, besieging it for a month and a half until breaching the walls. Shaista Khan pressed his advantage of having a larger, better provisioned and heavily armed Mughal army and made inroads into some of the Maratha territory, seizing the city of Pune and establishing his residence at Shivaji's palace of Lal Mahal.

In April 1663, Shivaji launched a surprise attack on Shaista Khan in Pune; accounts of the story differ in the popular imagination, but there is some agreement that Shivaji and band of some 200 followers infiltrated Pune, using a wedding procession as cover. They overcame the palace guards, breached the wall, and entered Shaista Khan's quarters, killing those they found there. Shaista Khan escaped, losing his thumb in the melee, but one of his sons and other members of his household were killed. The Khan took refuge with the Moghul forces outside of Pune, and Aurangzeb punished him for this embarrassment with a transfer to Bengal.

An Uzbek general, Kartalab Khan, was sent by Shaista Khan to attack and reduce the number of forts under Shivaji's control in the Konkan region on 3 February 1661. The 30,000 Mughal troops left Pune, marching through the back-country in an attempt to surprise the Marathas. In the Battle of Umberkhind, Shivaji's forces ambushed and enveloped them with infantry and light cavalry in the dense forests of Umber Khind pass near present-day Pen. In retaliation for Shaista Khan's attacks, and to replenish his now-depleted treasury, in 1664 Shivaji sacked the city of Surat, a wealthy Mughal trading centre.

Treaty of Purandar

Aurangzeb was enraged and sent Mirza Raja Jai Singh I with an army numbering around 150,000 to defeat Shivaji. Jai Singh's forces made significant gains and

captured many Maratha forts, forcing Shivaji to come to terms with Aurangzeb rather than lose more forts and men.

In the Treaty of Purandar, signed between Shivaji and Jai Singh on 11 June 1665, Shivaji agreed to give up 23 of his forts and pay compensation of 400,000 rupees to the Mughals. He also agreed to let his son Sambhaji become a Mughal sardar, serve the Mughal court of Aurangzeb and fight alongside the Mughals against Bijapur.[citation needed] One of Shivaji's commander, Netaji Palkar joined the Mughals, was rewarded very well for his bravery, converted to Islam, changed his name to Quli Mohammed Khan in 1666 and was sent to the Afghan frontier to fight the restive tribes. He returned to Shivaji's service in 1676 after ten years with the Mughals, and was accepted back as a Hindu on Shivaji's advice.

Arrest in Agra and escape

In 1666, Aurangzeb invited Shivaji to Agra, along with his nine-year-old son Sambhaji. Aurangzeb's plan was to send Shivaji to Kandahar, now in Afghanistan, to consolidate the Mughal empire's northwestern frontier. However, in the court, on 12 May 1666, Aurangzeb made Shivaji stand behind mansabdārs (military commanders) of his court. Shivaji took offence and stormed out of court, and was promptly placed under house arrest under the watch of Faulad Khan, Kotwal of Agra.

Shivaji feigned severe illness and requested to send most of his contingent back to the Deccan, thereby ensuring the safety of his army and deceiving Aurangzeb. Thereafter, on his request, he was allowed to send daily shipments of sweets and gifts to saints, fakirs, and temples in Agra as offerings for his health. After several days and weeks of sending out boxes containing sweets, Sambhaji, being a child had no restrictions and was sent out of the prison camp and Shivaji, disguised as labourer carrying sweet basket escaped on 17 August 1666, according to the Mughal documents. Shivaji and his son fled to the Deccan disguised as sadhus (holy men). After the escape, rumours of Sambhaji's death were intentionally spread by Shivaji himself in order to deceive the Mughals and to protect Sambhaji. Recent research has proposed that Shivaji simply disguised himself as a Brahmin priest after performance of religious rites at the haveli grounds on 22 July 1666, and escaped by mingling within the departing priestly entourage of Pandit Kavindra Paramananda. Sambhaji was removed from Agra and taken to Mathura later by Shivaji's trusted men.

Reconquest

After Shivaji's escape, hostilities ebbed and a treaty lasted until the end of 1670, when Shivaji launched a major offensive against Mughals, and in a span of four months recovered a major portion of the territories surrendered to Mughals. During this phase, Tanaji Malusare won the fort of Sinhgad in the Battle of Sinhagad on 4 Feb 1670, dying in the process. Shivaji sacked Surat for second time in 1670; while he was returning from Surat, Mughals under Daud Khan tried to intercept him, but were defeated in the Battle of Vani-Dindori near present-day Nashik.

Dealings with the English

In October 1670, Shivaji sent his forces to harass the British at Bombay; as they had refused to sell him war material, his forces blocked Bombay's woodcutting parties. In September 1671, Shivaji sent an ambassador to Bombay, again seeking material, this time for the fight against Danda-Rajpuri; the British had misgivings of the advantages Shivaji would gain from this conquest, but also did not want to lose any chance of receiving compensation for his looting their factories at Rajapur. The British sent Lieutenant Stephen Ustick to treat with Shivaji, but negotiations failed over the issue of the Rajapur indemnity. Numerous exchanges of envoys followed over the coming years, with some agreement as to the arms issues in 1674, but Shivaji was never to pay the Rajpur indemnity before his death, and the factory there dissolved at the end of 1682.

Battle of Nesari

In 1674, Prataprao Gujar, the then commander-in chief of the Maratha forces, was sent to push back the invading force led by the Adilshahi general, Bahlol Khan. Prataprao's forces defeated and captured the opposing general in the battle, after cutting-off their water supply by encircling a strategic lake, which prompted Bahlol Khan to sue for peace. In spite of Shivaji's specific warnings against doing so Prataprao released Bahlol Khan, who started preparing for a fresh invasion.

Shivaji sent a displeased letter to Prataprao, refusing him audience until Bahlol Khan was re-captured. In the ensuing days, Shivaji learnt of Bahlol Khan having camped with 15,000 force at Nesari near Kolhapur. Not wanting to risk losing his much smaller Maratha force entirely, Prataprao and six of his sardars attacked in a suicide mission, buying time for Anandrao Mohite to withdraw the remainder of the army to safety.[46][verification needed] The Marathas avenged the death of Prataprao by defeating Bahlol Khan and capturing his jagir (fiefdom) under the leadership of Anaji and Hambirao Mohite. Shivaji was deeply grieved on hearing of Prataprao's death; he arranged for the marriage of his second son, Rajaram, to Prataprao's daughter. Anandrao Mohite became Hambirao Mohite, the new sarnaubat (commander-in-chief of the Maratha forces). Raigad Fort was newly built by Hiroji Indulkar as a capital of nascent Maratha kingdom.

Coronation

Shivaji had acquired extensive lands and wealth through his campaigns, but lacking a formal title he was still technically a Mughal zamindar or the son of an Adilshahi jagirdar, with no legal basis to rule his de facto domain. A kingly title could address this, and also prevent any challenges by other Maratha leaders, to whom he was technically equal; it would also provide the Hindu Marathas with a fellow Hindu sovereign in a region otherwise ruled by Muslims.

Shivaji was crowned king of the Marathas in a lavish ceremony at Raigad on 6 June 1674. In the Hindu calendar it was on the 13th day (trayodashi) of the first fortnight of the month of Jyeshtha in the year 1596. Pandit Gaga Bhatt officiated, holding a gold vessel filled with the seven sacred waters of the rivers Yamuna, Indus, Ganges, Godavari, Krishna and Kaveri over Shivaji's head, and chanted the coronation mantras. After the ablution, Shivaji bowed before Jijabai and touched her feet. Nearly fifty thousand people gathered at Raigad for the ceremonies. Shivaji was bestowed with the sacred thread jaanva, with the Vedas and was bathed in an abhisheka. Shivaji was entitled Shakakarta ("founder of an era") and Kshatriya Kulavantas ("head of Kshatriyas"),^[51] and Chhatrapati ("paramount sovereign"). He also took the title of "Haindava Dharmodhhaarak".

His mother Jijabai died on 18 June 1674, within a few days of the coronation. Considering this a bad omen, a second coronation was carried out 24 September 1674, this time according to the Bengali school of Tantricism and presided over by Nischal Puri.

The state as Shivaji founded it was a Maratha kingdom comprising about 4.1% of the subcontinent at the time he died, but over time it was to increase in size and heterogeneity, and by the time of the Peshwas in the early 18th century the Marathas were dominant across the northern and central regions of the Indian subcontinent.

Conquest in Southern India

Beginning in 1674, the Marathas undertook an aggressive campaign, raiding Khandesh (October), capturing Bijapuri Ponda (April 1675),^[55] Karwar (mid-year), and Kolhapur (July).^[citation needed] In November the Maratha navy skirmished with the Siddis of Janjira, and in early 1676 Peshwa Pingale, en route to Surat, engaged the Raja of Ramnagar in battle.^[citation needed] Shivaji raided Athani in March 1676, and by year's end besieged Belgaum and Vayem Rayim in modern-day northern Karnataka. At the end of 1676, Shivaji launched a wave of conquests in southern India, with a massive force of 30,000 cavalry and 20,000 infantry. He captured the Adilshahi forts at Vellore and Gingee, in modern-day Tamil Nadu. In the run-up to this expedition Shivaji appealed to a sense of Deccani patriotism, that the "Deccan" or Southern India was a homeland that should be protected from outsiders., His appeal was somewhat successful and he entered into a treaty with the Qutubshah of the Golconda sultanate that covered the eastern Deccan. Shivaji's conquests in the south proved quite crucial during future wars; Gingee served as Maratha capital for nine years during the Maratha War of Independence.

Shivaji intended to reconcile with his half-brother Venkoji (Ekoji I), Shahaji's son by his second wife, Tukabai (née Mohite), who ruled Thanjavur (Tanjore) after Shahaji. The initially promising negotiations were unsuccessful, so whilst returning to Raigad Shivaji defeated his half-brother's army on 26 November 1677 and seized most of his possessions in the Mysore plateau. Venkoji's wife Dipa Bai, whom Shivaji deeply respected, took up new negotiations with Shivaji, and also convinced her husband to

distance himself from Muslim advisors. In the end Shivaji consented to turn over to her and her female descendants many of the properties he had seized, with Venkoji consenting to a number of conditions for the proper administration of the territories and maintenance of Shivaji's future Memorial (Samadhi).

Death and succession

The question of Shivaji's heir-apparent was complicated by the misbehaviour of his eldest son Sambhaji, who was irresponsible and "addicted to sensual pleasures." Unable to curb this, Shivaji confined his son to Panhala in 1678, only to have the prince escape with his wife and defect to the Mughals for a year. Sambhaji then returned home, unrepentant, and was again confined to Panhala.

In late March 1680, Shivaji fell ill with fever and dysentery, dying around 3–5 April 1680 at the age of 52, on the eve of Hanuman Jayanti. Rumours followed his death, with Muslims opining he had died of a curse from Jan Muhammad of Jalna, and some Marathas whispering that his second wife, Soyarabai, had poisoned him so that his crown might pass to her 10-year-old son Rajaram.

After Shivaji's death, the widowed Soyarabai made plans with various ministers of the administration to crown her son Rajaram rather than her prodigal stepson Sambhaji. On 21 April 1680, ten-year-old Rajaram was installed on the throne. However, Sambhaji took possession of the Raigad Fort after killing the commander, and on 18 June acquired control of Raigad, and formally ascended the throne on 20 July.[61][62] Rajaram, his wife Janki Bai, and mother Soyrabai were imprisoned, and Soyrabai executed on charges of conspiracy that October.

The Marathas after Shivaji

Shivaji died in 1680, leaving behind a state always at odds with the Mughals. Soon after Shivaji's death, the Mughals attempted to invade it, but could not subdue the Marathas and it resulted in a war of 27 years from 1681 to 1707 ending in the defeat for the Mughals.

Shahu, a grandson of Shivaji was kept prisoner by Aurangzeb during the War of 27 years. After the latter's death, his successor released Shahu. After a brief power struggle over succession with his aunt Tarabai, Shahu ruled the Maratha Empire from 1707 to 1749. During this period, he appointed Balaji Vishwanath Bhat and later his descendants as the Peshwas or the prime ministers of the Maratha Empire. After the death of the Mughal Emperor Aurangzeb, the empire expanded greatly under the rule of the Peshwas. The empire at its peak stretched from Tamil Nadu in the south, to Peshawar (modern-day Khyber Pakhtunkhwa) in the north, and Bengal and Andaman Islands in the east. In 1761, the Maratha army lost the Third Battle of Panipat to Ahmed Shah Abdali of the Afghan Durrani Empire which halted their imperial expansion in

North western India. Ten years after Panipat, young Madhavrao Peshwa reinstated the Maratha authority over North India.

In a bid to effectively manage the large empire, he gave semi-autonomy to the strongest of the knights, which created a confederacy of Maratha states. They became known as Gaekwads of Baroda, the Holkars of Indore and Malwa, the Scindias of Gwalior and Ujjain, Bhonsales of Nagpur. In 1775, the British East India Company intervened in a succession struggle in Pune, which became the First Anglo-Maratha War. The Marathas remained the preeminent power in India until their defeat in the Second and Third Anglo-Maratha wars (1805–1818), which left the British East India Company in control of most of India.

Governance

Promotion of Marathi and Sanskrit

Though Persian was a common courtly language in the region, Shivaji replaced it with Marathi in his own court, and emphasised Hindu political and courtly traditions. The house of Shivaji was well acquainted with Sanskrit and promoted the language; his father Shahaji had supported scholars such as Jayram Pindye, who prepared Shivaji's seal. Shivaji continued this Sanskrit promotion, giving his forts names such as Sindhudurg, Prachandgarh, and Suvarndurg. He named the Ashta Pradhan (council of ministers) as per Sanskrit nomenclature with terms such as nyayadhish, and senapat, and commissioned the political treatise Rajyavyavahar Kosh. His rajpurohit, Keshav Pandit, was himself a Sanskrit scholar and poet.

Religious policy

Shivaji was a devout Hindu, but respected all religions within the region. Shivaji had great respect for other contemporary saints, especially Samarth Ramdas, to whom he gave the fort of Parali, later renamed as 'Sajjangad'. Among the various poems written on Shivaji, Ramdas' Shivastuti ("Praise of King Shivaji") is the most famous. Shivaji's son Sambhaji later built a samadhi for Ramdas Swami on Sajjangad upon the latter's death. Samarth Ramdas had also written a letter to Sambhaji guiding him on what to do and what not to do after death of Shivaji.

Shivaji allowed his subjects freedom of religion and opposed forced conversion. Shivaji also promulgated other enlightened values, and condemned slavery. He applied a humane and liberal policy to the women of his state. Kafi Khan, the Mughal historian and Francois Bernier, a French traveller, spoke highly of his religious policy. He also brought converts like Netaji Palkar and Bajaji back into Hinduism.

Shivaji's contemporary, the poet Kavi Bhushan stated: Had not there been Shivaji, Kashi would have lost its culture, Mathura would have been turned into a mosque and all would have been circumcised”.

Islam

Though many of Shivaji's enemy states were Muslim, he treated Muslims under his rule with tolerance for their religion. Shivaji's sentiments of inclusivity and tolerance of other religions can be seen in an admonishing letter to Aurangzeb, in which he wrote:

Verily, Islam and Hinduism are terms of contrast. They are used by the true Divine Painter for blending the colours and filling in the outlines. If it is a mosque, the call to prayer is chanted in remembrance of Him. If it is a temple, the bells are rung in yearning for Him alone.

Shivaji had several noteworthy Muslim soldiers, especially in his Navy. Ibrahim Khan and Daulat Khan (both were African descendants) were prominent in the navy; and Siddi Ibrahim was chief of artillery. Muslim soldiers were known for their superior skills in naval and artillery combat skills.

Military

Shivaji demonstrated great skill in creating his military organisation, which lasted till the demise of the Maratha empire. He also built a powerful navy. Maynak Bhandari was one of the first chiefs of the Maratha Navy under Shivaji, and helped in both building the Maratha Navy and safeguarding the coastline of the emerging Maratha Empire. He built new forts like Sindhudurg and strengthened old ones like Vijaydurg on the west coast.[citation needed] The Maratha navy held its own against the British, Portuguese and Dutch. He was one of the pioneers of commando actions, then known as ganimi kava (Marathi: "enemy trickery") His Mavala army's war cry was Har Har Mahadev (Har and Mahadev being common names of Hindu God Shiva). Shivaji was responsible for many significant changes in military organisation:

- A standing army belonging to the state, called paga.
- All war horses belonged to the state; responsibility for their upkeep rested on the Sovereign.
- Creation of part-time soldiers from peasants who worked for eight months in their fields and supported four months in war for which they were paid.
- Highly mobile and light infantry and cavalry excelling in commando tactics.
- The introduction of a centralized intelligence department; Bahirjee Naik was the foremost spy who provided Shivaji with enemy information in all of Shivaji's campaigns.
- A potent and effective navy.

- Introduction of field craft, such as guerrilla warfare, commando actions, and swift flanking attacks. Field-Marshal Montgomery, in his "History of Warfare", while generally dismissive of the quality of generalship in the military history of the Indian subcontinent, makes an exception for Shivaji and Bajirao I. Summarizing Shivaji's mastery of guerilla tactics, Montgomery describes him as a military genius.
- Innovation of weapons and firepower, innovative use of traditional weapons like the tiger claw (vaghnaakh) and vita.
- Militarisation of large swathes of society, across all classes, with the entire peasant population of settlements and villages near forts actively involved in their defence.

Shivaji realised the importance of having a secure coastline and protecting the western Konkan coastline from the attacks of Siddi's fleet.[citation needed][5] His strategy was to build a strong navy to protect and bolster his kingdom. He was also concerned about the growing dominance of British Indian naval forces in regional waters and actively sought to resist it. For this reason he is also referred to as the "Father of Indian Navy".

Forts

Shivaji, founder of Maratha empire in western India in 1664, was well known for his forts; he was in possession of around 370 at the time of his death. Many, like Panhala Fort and Rajgad existed before him but others, like Sindhudurg and Pratapgad, were built by him from scratch. Also, the fort of Raigad was built as the place of throne, i.e., the capital, of Maratha Empire by Hiroji Indalkar (Deshmukh) on the orders of Shivaji. This is the place where Shivaji was coronated and today also his Samadhi stands in front of the Jagadishwar temple. These forts were central to his empire and their remains are among the foremost sources of information about his rule. The French missionary Father Fryer witnessed the fortifications of Gingee, Madras, built by Shivaji after its conquest, and appreciated his technical know-how and knowledge.

Sindhudurg was built in order to control attacks by Portuguese and Siddhis on the coastal areas of the Maratha Empire. This fort is the witness of Shivaji's Navy which was later led by Kanhoji Angre in times of Shivaji's grandson Shahu I, and came to glory. Also Shivaji built the forts of Colaba and Underi to control the activities of the Siddhis in Arabian Sea. At the time of Underi's construction British opposed a lot and stood with their warships in the sea to obstacle the material being supplied for the construction of the fort. But for their surprise the material required for construction was being supplied with the help of small boats in night.

The hill fort Salher in Nashik district was at a distance of 1,200 km (750 mi) from the hill fort Jingi, near Chennai. Over such long distance, hill forts were supported by seaforts. The seafort, Kolaba Fort, near Mumbai, was at a distance of 500 km (310 mi) from the seafort Sindhudurg. All of these forts were put under a havaldar with a strong

garrison. Strict discipline was followed. These forts proved useful during Mughal-Maratha wars.

Along with Rana Kumbha of Mewar and Raja Bhoj of Shilahar, he stands as a grand figure in the art of fortification in Indian sub-continent. There are a number of legends about these forts. Even today thousands of youths visit these forts in his memory.

Notable features of Shivaji's forts include:

- Design changes with the topography and in harmony of the contour, no monotony of design
- No ornate palaces or dance floors or gardens
- No temple complexes
- Not much difference in the area of higher or lower ranks
- Marvelous acoustics in the capital
- Sanskritization of fort names
- Community participation in the defense of forts
- Three tier administration of forts
- System of inspection of forts by higher ups including the king
- Distinct feature of forts like double line fortification of Pratapgad, citadel of Rajgad
- Foresight in selection of sites.

Navy

Shivaji built a strong naval presence across long coast of Konkan and Goa to protect sea trade, to protect the lands from sack of prosperity of subjects from coastal raids, plunder and destruction by Arabs, Portuguese, British, Abyssinians and pirates. Shivaji built ships in towns such as Kalyan, Bhivandi, and Goa for building fighting navy as well as trade. He also built a number of sea forts and bases for repair, storage and shelter. Shivaji fought many lengthy battles with Siddis of Janjira on coastline. The fleet grew to reportedly 160 to 700 merchant, support and fighting vessels. He started trading with foreigners on his own after possession of eight or nine ports in the Deccan. Shivaji's admiral Kanhoji Angre is often said to be the "Father of Indian Navy".

Legacy

Today, Shivaji is considered as a national hero in India,[86] especially in the state of Maharashtra, where he remains arguably the greatest figure in the state's history. Stories of his life form an integral part of the upbringing and identity of the Marathi people. Further, he is also recognised as a warrior legend, who sowed the seeds of Indian independence.

Nineteenth century Hindu revivalist Swami Vivekananda considered Shivaji a hero and paid glowing tributes to his wisdom. When Indian Nationalist leader, Lokmanya Tilak organised a festival to mark the birthday celebrations of Shivaji, Vivekananda agreed to preside over the festival in Bengal in 1901. He wrote about Shivaji

"Shivaji is one of the greatest national saviours who emancipated our society and our Hindu dharma when they were faced with the threat of total destruction. He was a peerless hero, a pious and God-fearing king and verily a manifestation of all the virtues of a born leader of men described in our ancient scriptures. He also embodied the deathless spirit of our land and stood as the light of hope for our future."

—Swami Vivekananda

Rabindranath Tagore wrote in his famous poem "Shivaji":

In what far-off country, upon what obscure day
I know not now,
Seated in the gloom of some Mahratta mountain-wood
O King Shivaji,
Lighting thy brow, like a lightning flash,
This thought descended,
"Into one virtuous rule, this divided broken distracted India,
I shall bind."

Historiography

Shivaji's role in the research and the popular conception has developed over time and place, ranging from early British and Moghul depiction of him as a bandit or a "mountain mouse", to modern near-deification as a hero of all Indians.

One of the early commentators who challenged the negative British view was M. G. Ranade, whose *Rises of the Maratha Power* (1900) declared Shivaji's achievements as the beginning of modern nation-building. Ranade criticised earlier British portrayals of Shivaji's state as "a freebooting Power, which thrived by plunder and adventure, and succeeded only because it was the most cunning and adventurous... This is a very common feeling with the readers, who derive their knowledge of these events solely from the works of English historians."

At the end of the 19th century, Shivaji's memory was leveraged by the non-Brahmin intellectuals of Bombay, who identified as his descendants and through him claimed the Kshatriya varna. While some Brahmins rebutted this identity, defining them as of the lower Shudra varna, other Brahmins recognised the Maratha's role in the Indian independence movement, and endorsed this Kshatriya legacy and the significance of Shivaji.

As political tensions rose in India in the early 20th century, some Indian leaders came to re-work their earlier stances on Shivaji's role. Jawaharlal Nehru had in 1934 noted "Some of the Shivaji's deeds, like the treacherous killing of the Bijapur general, lower him greatly in our estimation." Following public outcry from Pune intellectuals, Congress leader Deogirikar noted that Nehru had admitted he was wrong regarding Shivaji, and now endorsed Shivaji as great nationalist.

In 2003, American academic James W. Laine published his book *Shivaji: Hindu King in Islamic India*, which was followed by heavy criticism including threats of arrest.[95] As a result of this publication, the Bhandarkar Oriental Research Institute in Pune where Laine had researched was attacked by a group of Maratha activists calling itself the Sambhaji Brigade. The book was banned in Maharashtra in January 2004, but the ban was lifted by the Bombay High Court in 2007, and in July 2010 the Supreme Court of India upheld the lifting of ban. This lifting was followed by public demonstrations against the author and the decision of the Supreme Court.

Political legacy

Shivaji remains a political icon in modern India, and particularly in the state of Maharashtra. His image adorns literature, propaganda and icons of the Maratha-centric Shiv Sena ("Army of Shivaji") party, the Hindu nationalist Bharatiya Janata Party and also of the Maratha caste dominated Congress parties (namely, NCP and Indira) in Maharashtra. Past Congress party leaders in the state such as Yashwantrao Chavan were considered political descendants of Shivaji.

Sambhaji

Early life

Sambhaji was born at Purandar fort to Saibai, Shivaji's first and favourite wife. His mother died when he was two and he was raised by his paternal grandmother Jijabai. At the age of nine, Sambhaji was sent to live with Raja Jai Singh of Amber, as a political hostage to ensure compliance of the Treaty of Purandar that Shivaji had signed with the Mughals on 11 June 1665.

As a result of the treaty, Sambhaji became a Mughal sardar and served the Mughal court of Aurangzeb and the father and son duo fought along the Mughals against Bijapur. He and his father Shivaji presented themselves at Aurangzeb's court at Agra on 12 May 1666. Aurangzeb put both of them under house arrest but they escaped on 22 July 1666.

Sambhaji was married to Jivubai in a marriage of political alliance, and per Maratha custom she took the name Yesubai. Jivabai was the daughter of Pilajirao Shirke, who had entered Shivaji's service following the defeat of a powerful Deshmukh

who was his previous patron. This marriage thus gave Shivaji access to the Konkan coastal belt.

Sambhaji's behaviour, including alleged irresponsibility and "addiction to sensual pleasures" led Shivaji to imprison his son at Panhala fort in 1678 to curb his behaviour. Sambhaji escaped from the fort with his wife and defected to the Mughals for a year but then returned home unrepentant, and was again confined to Panhala.

Accession

When Shivaji died in the first week of April 1680, Sambhaji was still held captive in Panhala fort. Shivaji's widow and Sambhaji's stepmother, Soyarabai, started making plans with various ministers to crown her son Rajaram as the heir to the Maratha kingdom and the ten-year-old Rajaram was installed on the throne on 21 April 1680. Upon hearing this news, Sambhaji plotted his escape and took possession of the Panhala fort on 27 April after killing the commander. On 18 June, he acquired control of Raigad fort. Sambhaji formally ascended the throne on 20 July 1680. Rajaram, his wife Janki Bai, and mother Soyarabai were imprisoned. Soyarabai was executed in October 1680 on charges of conspiracy.

Attack on Burhanpur

Bahadurkhan Kokaltash, a relative of Mughal emperor Aurangzeb was in charge of Burhanpur, a Mughal stronghold. He left Burhanpur with a portion of his army to attend a wedding, giving the charge of the city to Kakarkhan. Sambhaji tricked Mughals into thinking that Marathas were going to attack Surat that had been plundered twice by Shivaji, but Hambirrao Mohite, the commander of the Maratha army, surrounded Burhanpur.[citation needed] Sambhaji then plundered and ravaged the city in 1680,[when?] his forces completely routed the Mughal garrison and punitively executed captives. The Marathas then looted the city and set its ports ablaze. In contrast to his father's tactics, Sambhaji permitted torture and violence by his forces. Sambhaji then withdrew into Baglana, evading the forces of Mughal commander Khan Jahan Bahadur.

War against the Mughal empire

Marathas under Sambhaji (1681–1689)

In the first half of 1681, many Mughal contingents were dispatched to lay siege to Maratha forts in present day Gujarat, Maharashtra, Karnataka, and Madhya Pradesh. Sambhaji provided shelter to the emperor's rebel son Sultan Muhammad Akbar, which angered Aurangzeb. In September 1681, after settling his dispute with the royal house of Mewar, Aurangzeb began his journey to Deccan to kill the relatively young Maratha Empire. He arrived at Aurangabad, the Mughal headquarters in the Deccan and made it his capital. Mughal contingents in the region numbered about 500,000.[citation needed] It was a disproportionate war in all senses. By the end of 1681, the Mughal forces had

laid siege to Fort Ramsej. But the Marathas did not succumb to this onslaught. The attack was well received and it took the Mughals seven years to take the fort. In December 1681, Sambhaji attacked Janjira, but his first attempt failed. At the same time one of the Aurangzeb's generals, Husain Ali Khan, attacked Northern Konkan. Sambhaji left Janjira and attacked Husain Ali Khan and pushed him back to Ahmednagar. Aurangzeb tried to sign a deal with the Portuguese to allow trade ships to harbour in Goa. This would have allowed him to open another supply route to Deccan via the sea. This news reached Sambhaji. He attacked the Portuguese territories and forced them back to the Goan coast. But the viceroy of Alvor was able to defend the Portuguese headquarters. By this time the huge Mughal army had started gathering on the borders of Deccan. It was clear that southern India was headed for a large, sustained conflict.

In late 1683, Aurangzeb moved to Ahmednagar. He divided his forces in two and put his two princes, Shah Alam and Azam Shah, in charge of each division. Shah Alam was to attack South Konkan via the Karnataka border while Azam Shah would attack Khandesh and northern Maratha territory. Using a pincer strategy, these two divisions planned to encircle Marathas from the south and north to isolate them. The beginning went quite well. Shah Alam crossed the Krishna river and entered Belgaum. From there he entered Goa and started marching north via Konkan. As he pushed further, he was continuously harassed by Marathas forces. They ransacked his supply chains and reduced his forces to starvation. Finally Aurangzeb sent Ruhulla Khan to his rescue and brought him back to Ahmednagar. The first pincer attempt failed.

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

In early 1685, Shah Alam attacked south again via the Gokak-Dharwar route, but Sambhaji's forces harassed him continuously on the way and finally he had to give up and thus failed to close the loop a second time. In April 1685, Aurangzeb changed his strategy. He planned to consolidate his power in the south by undertaking expeditions to the Muslim kingdoms of Golkonda and Bijapur. Both of them were allies of Marathas and Aurangzeb was not fond of them. He broke his treaties with both kingdoms, attacked them and captured them by September 1686.[2] Taking this opportunity, Marathas launched an offensive on the North coast and attacked Bharuch. They were able to evade the Mughal army sent their way and came back with minimum damage. Marathas tried to win Mysore through diplomacy. Sardar Kesopant Pingle was running negotiations, but the fall of Bijapur to the Mughals turned the tides and Mysore was reluctant to join Marathas. Sambhaji successfully courted several Bijapur sardars to join the Maratha army.

Sambhaji led the fight but was captured by the Mughals and killed. His wife and son (Shivaji's grandson) were held captive by Aurangzeb for twenty years.

Execution of Sambhaji

After the fall of Bijapur and Golkonda, Aurangzeb turned his attention again to the Marathas but his first few attempts had little impact. In January 1688, Sambhaji called together his commanders for a strategic meeting at Sangameshwar in Konkan to decide on the final blow to oust Aurangzeb from the Deccan. To execute the decision of the meeting quickly, Sambhaji sent ahead most of his comrades and stayed back with a few of his trustworthy men, including Kavi Kalash. Ganoji Shirke, one of Sambhaji's brothers-in-law, turned traitor and helped Aurangzeb's commander Muqarrab Khan to locate, reach and attack Sangameshwar while Sambhaji was still there. The relatively small Maratha force fought back although they were surrounded from all sides. Sambhaji was captured on 1 February 1689 and a subsequent rescue attempt by the Marathas was repelled on 11 March. He refused to bow down to Aurangzeb and to convert to Islam, so he was beheaded and his body cut into pieces.

Marathas under King Rajaram (1689 to 1700)

To Aurangzeb, the Marathas seemed all but dead by end of 1689. But this would prove to be almost a fatal blunder. The death of Sambhaji had rekindled the spirit of the Maratha forces, which made Aurangzeb's mission impossible. Sambhaji's younger brother Rajaram was now given the title of Chhatrapati (Emperor). In March 1690, the Maratha commanders, under the leadership of Santaji Ghorpade launched the single most daring attack on Mughal army. They not only attacked the army, but sacked the tent where the Aurangzeb himself slept. Luckily Aurangzeb was elsewhere but his private force and many of his bodyguards were killed. This brought disgrace to the Mughals. This positive development was followed by a negative one for Marathas. Raigad fell to treachery of Suryaji Pisal. Sambhaji's queen, Yesubai and their son, Shahu, were captured.

Mughal forces, led by Zulfikar Khan, continued this offensive further south. They attacked fort Panhala. The Maratha killedar of Panhala gallantly defended the fort and inflicted heavy losses on Mughal army. Finally Aurangzeb himself had to come and Panhala was surrendered.

Maratha capital moved to Jinji

Maratha ministers realised that the Mughals would move on Vishalgad. They insisted that Rajaram leave Vishalgad for Jinji (in present Tamil Nadu), which had been captured by Shivaji during his southern conquests and was now to be the new Maratha capital. Rajaram travelled south under escort of Khando Ballal and his men.

Aurangzeb was frustrated with Rajaram's successful escape. Keeping most of his force in Maharashtra, he sent a small number to keep Rajaram in check. This small force was destroyed by an attack from two Maratha generals, Santaji Ghorpade and Dhanaji Jadhav, who then they joined Ramchandra Bavadekar in Deccan. Bavadekar,

Vithoji Chavan and Raghuji Bhosale had reorganised most of the Maratha army after defeats at Panhala and Vishalgad.

In late 1691, Bavdekar, Pralhad Niraji, Santaji, Dhanaji and several Maratha sardars met in the Maval region and reformed the strategy. Aurangzeb had taken four major forts in Sahyadrais and was sending Zulfikar khan to subdue the fort Jinji. So according to new Maratha plan, Santaji and Dhanaji would launch offensives in the East to keep rest of the Mughal forces scattered. Others would focus in Maharashtra and would attack a series of forts around southern Maharashtra and northern Karnataka to divide Mughal won territories in two, thereby posing significant challenge to enemy supply chains. Having a strong navy established by Shivaji, the Marathas could now extend this divide into the sea, checking any supply routes from Surat to south.

Now war was fought from the Malwa plateau to the east coast. Such was the strategy of Maratha commanders to counter the might of the Mughals. Maratha generals Ramchandrapant Amatya and Shankaraji Niraji maintained the Maratha stronghold in the rugged terrains of Sahyadri.

In several brilliant cavalry movements, Santaji Ghorpade and Dhanaji Jadhav defeated the Mughals. Their offensive, and especially that of Santaji, struck terror into the hearts of the Mughals. In the Battle of Athani, Santaji defeated Kasim Khan, a noted Mughal general.

Fall of Jinji (Jan 1698)

Background

Jinji Fort itself was under the control of the Adil Shahis of Bijapur since the year 1649. Until in the year 1677, Sivaji, routed the Bijapur forces and captured Jinji Fort. The fort itself was chosen as a hideout for the Maratha leader Rajaram and his allies Santaji Ghorpade and Dhanaji Jadhav.

Outraged by the deaths of the Mughal Sowars in the region the Mughal Emperor Aurangzeb dispatched Zulfiqar Ali Khan to besiege and capture the massive Jinji Fort.

But besieging the fort was no easy task. It enclosed an area of 7 km² (2.7 sq mi), and its walls were 30 ft high and 66 ft thick. It is elevated 800 ft (240 m) high, and protected by an 80 feet (24 m) wide moat. There were three very important hills within the fort and a large pond containing fresh water.

Encirclement of Jinji Fort

Immediately after encircling the fort in the year 1690, with his Mughal Sowars and Zamburak, Zulfiqar Ali Khan placed Swarup Singh and young Mehboob Khan (a Tamil Muslim nicknamed Maavuthukaran) in command of the Sepoys. Daud Khan was

appointed Mir Atish or lead gunner of 60 cannon placed at various locations. Fatah Muhammad was the lead commander of the Rocket artillery consisting of 50 men. Muslim Mappila and Tamils were recruited and good relations were established with Ali Raja Ali II.

Zulfiqar Ali Khan then ordered the Maratha to surrender but Rajaram refused and the bombardments began but with little success. Desperately searching for a quick victory Zulfiqar Ali Khan made all efforts to gather men, ammunition and money for a successful war with them. He even allied himself with Fort St. George's English Governor Elihu Yale.

In the coming years Zulfiqar Ali Khan would attempt to breach the walls with limited resources he managed to protect the trade routes and make contact with Ghazi ud-Din Khan Feroze Jung I on many occasions. He defended nearby land owners, and led four massive assaults upon the Marathas inside the fort. However, most of his focus was towards the vicinity of the fort and he continuously expected and correctly predicted Maratha ambushes instead of besieging the fort itself.

Zulfikhar Ali Khan was briefly joined by Aurangzeb's son Prince Muhammad Kam Baksh. On one occasion when the Mughal encampments around Jinji fort were surrounded by the Maratha rebels, actually decided to defect his plans were foiled and was put to chains and imprisoned in a ditch which was covered by a tent by Zulfikhar Ali Khan, who managed to expel the roving Marathas with Matchlocks. Zulfikhar Ali Khan then wrote a letter informing the Mughal Emperor of his son's betrayal, Aurangzeb then sent his trusted vizier Asad Khan to retrieve Prince Muhammad Kam Baksh. Asad Khan arrived with the finest weapons, carriages and thousands of reinforcements.[4] When Prince Muhammad Kam Baksh, was brought in chains before Aurangzeb, the Mughal Emperor almost had him beheaded, but Aurangzeb was deterred by the pleas of his own daughter Zinat-un-nissa.

Queen Mangammal had realized that the renegade Rajaram had entrenched himself within Jinji and had been bent upon attacking Thanjavur and Madurai if the Mughal Army was to withdraw. Mangammal soon recognized Aurangzeb as her suzerain and began to assist Zulfikhar Ali Khan.

Zulfikhar Ali Khan then set up a base in Wandiwash. In 1697 Zulfikhar Ali Khan led 18,000 men from his camp (8000 Sowars and 10,000 Sepoys) in order to fight an assembling Maratha force in Tanjore sent by Shivaji II and Ramchandra Pant Amatya and possibly aided by the Madurai Nayaks, consisting of over 40,000 men, with the objective to relieve the siege of Jinji Fort and continue their hostilities against the Mughal Empire. Zulfikhar Ali Khan and his considerably smaller battalion then defeated the ill-equipped Maratha and routed them.

Because Zulfikhar Ali Khan did not often receive assistance and supplies from the Mughals he began to forage the countryside in order to recover his losses. In 1697 Rajaram offered to negotiate, but Aurangzeb ordered Zulfikhar Ali Khan to initiate an all-

out assault. Zulfikhar Ali Khan returned he made efforts to hire European gunners and then led his final fourth assault into Jinji Fort in the year 1698. Forced into action, the Mughal Army battered the walls with cannon fire, which eventually allowed them to scale the walls and capture the lower citadels, which were armed with cannons that bombarded the higher citadel. After heavy bombardments the Mughals captured the higher citadel. Zulfikhar Ali Khan captured four of Rajaram's wives, three sons and two daughters, while Rajaram himself fled.

Aftermath

According to Mughal accounts Zulfikhar Ali Khan named Jinji Fort, "Nusratgarh" after its capture, but the condemned Maratha leader Rajaram had somehow escaped earlier on during the siege, causing much dismay for Zulfikhar Ali Khan. However, the Mughal rule at Jinji eventually paving way to the establishment of the Nawab of the Carnatic and the Sultanate of Mysore.

But according to Hindu accounts: it was due to the efforts of Swarup Singh of Bundela, that the Mughals were successful, the Mughal Emperor Aurangzeb, himself granted Swarup Singh a position of Mansabdar of 2,500 and gave him total command and administration of Jinji Fort in 1700 AD. But after Swarup Singh died of old age in 1714, his newly arriving son De Singh was given command according to an official Firman by the Mughal Emperor Jahandar Shah. This action was considered outrageous to Muhammed Saadatullah Khan I who personally marched to Jinji Fort with 18,000 men and killed De Singh and declared himself the administrator of Jinji Fort.

Revival of Maratha fortunes

The Marathas again consolidated and began a counter-offensive. Rajaram appointed Dhanaji Jadhav as commander-in-chief and the army was split into three divisions, headed by Jadhav himself, Parshuram Timbak and Shankar Narayan. Jadhav defeated a large Mughal force near Pandharpur and Narayan defeated Sarja Khan in Pune. Khanderao Dabhade, who led a division under Jadhav, took Baglan and Nashik, while Nemaji Shinde, a commander with Narayan, scored a major victory at Nandurbar.

Enraged at these defeats, Aurangzeb took charge and launched another counter-offensive. He laid siege to Panhala and attacked the fort of Satara. A seasoned Maratha commander, Prayagji Prabhu, defended Satara for a good six months but surrendered in April 1700, just before the onset of the monsoon. This foiled Aurangzeb's strategy to clear as many forts before the monsoon as possible.

Marathas under Tarabai

In March 1700, Rajaram died. His queen, Tarabai, who was daughter of the Maratha commander-in-chief Hambirrao Mohite, took charge of the Maratha army and continued the fighting for the next seven years.

Signs of strain were showing in the Mughal camp in late 1701. Asad Khan, Julfikar Khan's father, counselled Aurangzeb to end the war and turn around. The expedition had already taken a giant toll, much larger than originally planned, on the empire and it looked possible that 175 years of Mughal rule might crumble due to being involved in a war that was not winnable.

Mughals were bleeding heavily in the treasuries but Aurangzeb kept pressing the war on. By 1704, Aurangzeb had Torana and Rajgad. He had won only a handful forts in this offensive, but he had spent several precious years. It was slowly dawning to him that after 24 years of constant war, he was no closer to defeating Marathas than he was the day he began.

The final Maratha counter-offensive gathered momentum in the North, where Mughal provinces fell one by one. They were not in position to defend because the royal treasuries had been sucked dry and no armies were available. In 1705, two Maratha army factions crossed Narmada. One, under the leadership of Nemaji Shinde, hit as far north as Bhopal; the second, headed by Khanderao Dabhade, struck Bharoch and the west. Dabhade with his 8000 men, attacked and defeated Mahomed Khan's forces numbering almost fourteen thousand. This left entire Gujarat coast wide open for Marathas. They immediately tightened their grip on Mughal supply chains. By 1705 end, Marathas had penetrated Mughal possession of Central India and Gujarat. Nemaji Shinde defeated Mughals on the Malwa plateau. In 1706, Mughals started retreating from Maratha dominions.

In Maharashtra, Aurangzeb became despondent. He started negotiations with the Marathas, then cut them abruptly and marched on the small kingdom of Wakinara whose Naik[disambiguation needed] rulers traced their lineage to the royal family of the Vijaynagar empire. His new opponents had never been fond of the Mughals and had sided with the Marathas. Jadhav marched into Sahyadris and won almost all the major forts back in a short time, while those of Satara and Parali were taken by Parshuram Timbak, and Narayan took Sinhgad. Jadhav then turned around, taking his forces to help the Naiks at Wakinara. Wakinara fell but the Naik royal family escaped.

Aurangzeb's escape and death

Aurangzeb had now given up all hope and planned a retreat to Burhanpur. Jadhav attacked and defeated his rearguard but Aurangzeb was able to reach his destination with the help of Zulfikar Khan. He died of a fever on 21 February 1707.

The Indologist Stanley Wolpert says that:

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

Aftermath of the war

After the death of Aurangzeb, the Marathas began an expansion northward. They crossed the Narmada, the traditional boundary between northern plains and peninsula, and marched into Delhi itself. Within a decade, the Mughals were confined to Delhi itself and had to release the grandson of Shivaji, Shahu, from captivity. By 1758, the Marathas had reached Delhi, Multan and Peshawar.

The Mughal empire was split in small kingdoms, with the Nizam of Hyderabad, Nawab of Oudh and Nawab of Bengal quick to assert the independence of their lands.

War with Siddis of Janjira

Entering the 1680s, the Marathas came into conflict with the Siddis, who were Muslim of African descent settled in India and held the fortified island of Janjira. At the start of 1682, a Maratha army, later joined by Sambhaji personally, attacked the island for thirty days, doing heavy damage but failing to breach its defenses. Sambhaji then attempted a ruse, sending a party of his people to the Siddis, claiming to be defectors. They were allowed into the fort, and planned to detonate the gunpowder magazine during a coming Maratha attack. However, one of the female "defectors" became involved with a Siddi man, and he uncovered the plot and the infiltrators were executed. The Maratha then attempted to build a stone causeway from the shore to the island, but were interrupted halfway through when the Mughal army moved to menace Raigad; Sambhaji returned to counter them, and his remaining troops were unable to overcome the Janjira garrison and the Siddi fleet protecting it.

Portuguese and the English

Having failed to take Janjira, in 1682 Sambhaji sent a commander to seize the coastal fort of Anjadiva instead. The Marathas seized the fort, seeking to turn it into a naval base, but in April 1682 were ejected from the fort by a detachment of 200 Portuguese. This incident led to a larger conflict between the two regional powers.

The Portuguese colony of Goa at that time provided supplies to the Mughals, allowed them to use the Portuguese ports in India and pass through their territory. In order to deny this support to the Mughals, Sambhaji undertook a campaign against Portuguese Goa in late 1683 storming the colony and taking its forts, while local Goans uprose against the Europeans.[citation needed] The situation for the colonists became so dire that the Portuguese viceroy, Francisco de Távora, conde de Alvor went with his remaining supporters to the cathedral where the crypt of Saint Francis Xavier was kept, where they prayed for deliverance. The viceroy had the casket opened, and gave the saint's body his baton, royal credentials, and a letter asking the saint's support. Sambhaji's Goa campaign was checked by the arrival of the Mughal army and navy in January 1684, forcing him to withdraw.

Meanwhile, in 1684 Sambhaji signed a defensive treaty with the British at Bombay, realising his need for British arms and gunpowder, particularly as their lack of artillery and explosives impeded the Maratha's ability to lay siege to fortifications. Thus reinforced, Sambhaji proceeded to take Pratapgad and a series of forts along the Ghats.

War with Mysore

Much like his father Shivaji's Karnataka campaign, Sambhaji attempted in 1681 to invade Mysore, then a southern principality ruled by Wodeyar Chikkadevaraja. Sambhaji's large army was repelled,[9]:91 as had happened to Shivaji in 1675. The Chikkadevaraja later made treaties and rendered tribute to the Maratha kingdom during the conflicts of 1682-1686. The Chikkadevaraja however began to draw close to the Mughal empire and ceased to follow his treaties with the Marathas. In response, Sambhaji invaded Mysore in 1686, accompanied by his Brahmin friend and poet Kavi Kalash.

Capture and execution

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

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

The captured Sambhaji and Kavi Kalash were taken to Bahadurgad, where Aurangzeb humiliated them by parading them wearing clown's clothes, and they were subjected to insults by the Mughal soldiers. Accounts vary as to the reasons for what came next: Mughal accounts state that Sambhaji was asked to surrender his forts, treasures, and names of Mughal collaborators with the Marathas, and that he sealed his

fate by insulting both the emperor and the Islamic prophet Muhammad during interrogation, and was executed for having killed Muslims. Maratha accounts instead state that he was ordered to bow before Aurangzeb and convert to Islam, and it was his refusal to do so that led to his death, lending a religious martyrdom to the narrative. By doing so he earned the title of Dharmaveer ("protector of dharma"). Aurangzeb ordered Sambhaji and Kavi Kalash to be tortured to death; the process took over a fortnight and included plucking out their eyes and tongue, pulling out their nails, and removing their skin. Sambhaji was finally killed on 11 March[citation needed] 1689, reportedly by tearing him apart from the front and back with wagh nakhe (metal "tiger claws") and beheading with an axe at Tulapur on the banks of the Bhima river, near Pune.

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

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

Succession

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The Maratha confederacy was put into disarray by Sambhaji's death, and his younger half-brother Rajaram assumed the throne. A few days after Sambhaji's death, the capital Raigad fell to the Mughals and Sambhaji's wife, Yesubai, and son, Shahu were captured. Rajaram shifted the Maratha capital far south to Jinji, while Maratha guerrilla fighters under Santaji Ghorpade and Dhanaji Jadhav continued to harass the Mughal army. Yesubai and Shahu, who was 7 years of age when captured, remained prisoners of the Mughals for 18 years from February 1689 until Mughal Emperor Aurangzeb's death in 1707. Shahu was then set free by Emperor Muhammad Azam Shah, son of Aurangzeb. After his release Shahu had to fight a brief war with his aunt Tarabai, Rajaram's widow who claimed the throne for her own son, Shivaji II.

The Mughals kept Yesubai captive to ensure that Shahu adhered to the terms of his release. Yesubai was finally released in 1719 when Marathas became strong enough under Shahu's rule.

Preceded by Shivaji	Chhatrapati of the Maratha Empire 1680–1689	Succeeded by Rajaram

Rajaram and Tarabai

Early life

He was brought up by his mother Soyarabai. He was declared Chhatrapati at the age of 10 (on 21 April 1680) by a faction of the Maratha Courtiers after Shivaji's death. However, Sambhaji prevailed and assumed the throne.

Coronation and escape to Jinji

After the death of Sambhaji, Rajaram was crowned at Raigad on 12 March 1689. As the Mughals started laying siege to the region around Raigad on 25 March 1689, the widow of Sambhaji, Maharani Yesubai and her minister Ramchandra Pant Amatya sent young Rajaram to the stronghold of Pratapgad through Kavlya ghat. The Maratha army fought with the Mughals and led the new Maratha king, Rajaram to escape through Kavlya ghat to the fort of Jinji in present day state of Tamil Nadu via Pratapgad and Vishalgad forts, Rajaram reached Keladi in disguise and sought refuge from Keladi Chennamma - The brave queen fought the Mughals and ensured safe passage and escape of Rajaram to Jinji, Keladi Chennamma fought the jungle warfare which frustrated the Mughals and the Mughals proposed peace accord for the first time with an Indian ruler, Keladi Chennamma ensured safe travel of Rajaram to jingi by fighting the mughals where he reached after a month and a half long journey on 1 November 1689. Details of this escape are known from the incomplete poetical biography of Rajaram, the Rajaramacharita written by his Rajpurohit, Keshav Pandit, in Sanskrit.

Siege of Jinji

Aurangzeb deputed Ghazi-ud-din Firoze Jung against the Marathas in the Deccan, and specially sent Zulfiqar Khan Nusrat Jung to capture the Jingi Fort. He laid siege to it in September, 1690. After three failed attempts, it was finally captured after seven years on 8 January 1698. Rajaram, however, escaped and fled first to Vellore and later to Vishalgarh. Rajaram tried to counter with a siege of the town of Berar, but was checked by Prince Bedarbakht and Zulfiqar Khan had to return.

Santaji and Dhanaji

Rajaram occupied the fort at Jinji from 11 Nov. 1689, but left before it fell in 1698, setting up his court at fort Satara. During that period when Jinji remained unconquered, "the intrepid Maratha commanders, Santaji Ghorpade and Dhanaji Jadhav, wrought

havoc in the Karnataka and Maharashtra by defeating the Mughal generals and cutting off their lines of communication."

Santaji Ghorpade whose father Senapati Maloji Ghorpade died in the battle of Sangameshwar along with Sambhaji, was directed by Sambhaji to Raigad to rescue the queen and Rajaram. He secured the release of Rajaram from the siege of Raigad. At this stage, the Marathas were nearly defeated. But Santaji managed to ford the River Bhima despite floods, and attacked the Mughal camp. Aurangzeb, however, survived.

Santaji is credited with the defeat of at least three major Mughal chiefs. One Mughal general Kasim Khan was driven to suicide. Later, however, he fell out with Rajaram and Dhanaji Jadhav. He was killed while taking a bath by Nagoji Mane. The severed head of Santaji was presented to Aurangzeb for a reward.

Death

Rajaram died of an unspecified illness in 1700 at Sinhagad near Pune in Maharashtra. Thereafter the Maratha empire suffered a power vacuum until the release of his nephew, Shahuji in 1707. In the interim, Rajaram's wife, Tarabai ruled the empire as regent for her young son, Shivaji II. Eventually, Shahuji succeeded Rajaram as the fourth Chhatrapati in 1708.

Shahu

After Aurangzeb's death in 1707, Shahuji, son of Sambhaji (and grandson of Shivaji), was released by Bahadur Shah I, the new Mughal emperor but his mother was kept a hostage of the Mughals in order to ensure that Shahuji adhered to the release conditions. Upon release, Shahu immediately claimed the Maratha throne and challenged his aunt Tarabai and her son. This promptly turned the now-spluttering Mughal-Maratha war into a three-cornered affair. The states of Satara and Kolhapur came into being in 1707, because of the succession dispute over the Maratha kingship. However, Shahu was finally accepted as Chhatrapati of the Marathas. His mother was still held captive and he could only obtain her release in 1719 when the Marathas became strong enough.

Shahu appointed the Peshwa Balaji Vishwanath as peshwa. During regime of Shahu, Raghuji Bhosale expanded the empire in East reaching present-day Bengal. Senapati Dabhade expanded in West. Peshwa Bajirao and his three chiefs Pawar(Dhar), Holkar (Indore) and Scindia (Gwalior) expanded in North. All these houses became hereditary, thereby eventually undermining the Chhatrapati's authority there.

The Peshwas

During this era, Peshwas belonging to the (Bhat) Chitpavan family controlled the Maratha army and later became de facto ruler of the Maratha Empire. During their rein,

the Maratha empire reached its zenith ruling most of the Indian subcontinent. They oversaw the greatest expansion of the Maratha Empire around 1760 with the help of Sardars like Holkar, Scindia, Bhosale (Nagpur), Gaekwad and Puars. Other petty Generals such as Pantpratinidhi, Panse, Vinchurkar, Pethe, Raste, Phadke, Patwardhan, Pawar, Pandit, Purandare and Mehendale also played important part in the expansion. The areas controlled by the Peshwa were annexed by the British East India Company in 1818.

Balaji Vishwanath

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

- His first major achievement was the conclusion of the Treaty of Lanavala in 1714 with Kanhoji Angre, the most powerful naval chief on the Western Coast. He later joined the Marathas.
- In 1719, an army of Marathas marched up to Delhi along with Sayyid Hussain Ali, the Mughal governor of Dekkan and managed to depose the Mughal emperor. Thus, Marathas realized for the first time their potential to "make and unmake" Mughal Emperors.

Baji Rao I

After Balaji Vishwanath's death in April 1720, his son, Baji Rao I, was appointed Peshwa by Shahu. Baji Rao is credited with expanding the Maratha Empire, especially in the north. He fought over 41 battles before his death in 1740 and is reputed to have never lost one.

- The Battle of Palkhed was a land battle that took place on 28 February 1728 at the village of Palkhed, near the city of Nashik, Maharashtra, India between Baji Rao I and the Nizam-ul-Mulk of Hyderabad. The Marathas defeated the Nizam. The battle is considered an example of brilliant execution of military strategy.
- In 1737, Marathas under Bajirao I raided the suburbs of Delhi in a blitzkrieg in the Battle of Delhi (1737).
- The Nizam left Deccan to rescue Mughals from the invasion of Marathas, but was defeated decisively in the Battle of Bhopal. The Marathas extracted large tributaries from Mughals and signed a treaty which ceded Malwa to the Marathas.
- The Battle of Vasai was fought between the Marathas and the Portuguese rulers of Vasai, a village lying near Bombay in the present-day state of Maharashtra, India. The Marathas were led by Chimaji Appa, a brother of Baji Rao. Maratha victory in this war was a major achievement of Baji Rao's time in office.

Balaji Baji Rao

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

- In 1740, the Maratha forces came down upon Arcot and defeated the Nawab of Arcot, Dost Ali, in the pass at Damalcherry. In the war that followed, Dost Ali, one of his sons Hasan Ali, and a number of other prominent persons lost their lives. This initial success at once enhanced Maratha prestige in the south. From Damalcherry, the Marathas proceeded to Arcot, which surrendered to them without much resistance. Then, Raghuji invaded Trichinopoly in December 1740. Unable to resist, Chanda Saheb surrendered the fort to Raghuji on 14 March 1741. Chanda Saheb and his son were arrested and sent to Nagpur.
- After the successful campaign of Karnatak and the Battle of Trichinopoly, Raghuji returned from Karnatak. He undertook six expeditions in Bengal from 1741 to 1748. Raghuji was able to annex Odisha to his kingdom permanently as he successfully exploited the chaotic conditions prevailing in Bengal, Bihar and Odisha after the death of their Governor, Murshid Quli Khan, in 1727. Constantly harassed by the Bhonsles, Odisha or Cuttack, Bengal and parts of Bihar were economically ruined. Alivardi Khan, Nawab of Bengal made peace with Raghuji in 1751 ceding in perpetuity Cuttack up to the river Subarnarekha, and agreeing to pay Rs.1.2 million annually in lieu of the Chauth of Bengal and Bihar.
- Rajputana also came under Maratha domination during this time.
- Balaji Bajirao encouraged agriculture, protected the villagers, and brought about a marked improvement in the state of the territory. Continued expansion saw Raghunath Rao, the brother of Nanasaheb, pushing into in the wake of the Afghan withdrawal after Ahmed Shah Abdali's plunder of Delhi in 1756. Delhi was captured by Maratha army under Raghunath Rao in August 1757 defeating Afghan garrison in the Battle of Delhi. This laid the foundation for the Maratha conquest of North-west India. In Lahore, as in Delhi, the Marathas were now major players. After Battle of Attock, 1758, the Marathas captured Peshawar defeating the Afghan troops in the Battle of Peshawar on 8 May 1758. In 1759, The Marathas under Sadashivrao Bhau (referred to as the Bhau or Bhao in sources) responded to the news of the Afghans' return to North India by sending a big army to North. Bhau's force was bolstered by some Maratha forces under Holkar, Scindia, Gaikwad and Govind Pant Bundele. The combined army of over 100,000 regular troops had re-captured the former Mughal capital, Delhi, from an Afghan garrison in August 1760. Delhi had been reduced to ashes many times due to previous invasions, and in addition there being acute shortage of supplies in the Maratha camp. Bhau ordered the sacking of the already depopulated city. He is said to have planned to place his nephew and the Peshwa's son, Vishwasrao, on the Mughal throne. By 1760, with defeat of the Nizam in the Deccan, Maratha power had reached its zenith with a territory of over 2,800,000 km² acres.

Maratha Armour from Hermitage Museum, St Petersburg, Russia.

- Ahmad Shah Durrani, then called Rohillas and Nawab of Oudh to assist him in driving out 'infidel' Marathas from Delhi. Huge armies of Muslim forces and Marathas collided with each other on 14 January 1761 in the Third Battle of Panipat. The Maratha army lost the battle which halted imperial expansion. The Jats and Rajputs did not support the Marathas. Their withdrawal from the ensuing battle played a crucial role in its result. Hindutva-sympathising historians have criticised the Maratha treatment of fellow Hindu groups. Kaushik Roy says "The treatment of Marathas with their co-religionist fellows – Jats and Rajputs was definitely unfair, and ultimately they had to pay its price in Panipat where Muslim forces had united in the name of religion." The Marathas had antagonised the Jats and Rajputs by taxing them heavily, punishing them after defeating the Mughals and interfering in their internal affairs. The Marathas were abandoned by Raja Suraj Mal of Bharatpur and the Rajputs who quit the Maratha alliance at Agra before the start of the great battle and withdrew their troops, as Maratha general Sadashivrao Bhau did not heed the advice to leave soldier's families (women and children) and pilgrims at Agra and not take them to the battle field with the soldiers, rejected their cooperation. Their supply chains (earlier assured by Raja Suraj Mal and Rajputs) did not exist.

Peshwa Madhav Rao I

- He worked as a unifying force in the Maratha Empire.
- He personally moved to the south to subdue Nizam and Mysore to assert Maratha power in the South.
- To North, he sent his generals like Bhonsle, Scindia, Holkar etc. who re-established Maratha authority there by the early 1770s.

Prof G.S.Chhabra wrote:

Young though he was, Madhav Rao had a cool and calculating head of a seasoned and experienced man. The diplomacy by which he could win over his uncle Raghoba when he had no strength to fight, and the way he could crush his power when he had the means to do so later on proved in him a genius who knows when and how to act. The formidable power of the Nizam was crushed, Hyder Ali who was a terror even to the British was effectually humbled, and before he died in 1772, the Marathas were almost there in the north where they had been before Panipat. What could not have the Marathas achieved if Madhav had continued living just for a few years more? Destiny was not in favour of the Marathas, the death of Madhav was a greater blow than their defeat of Panipat, and from this blow they could never again recover.

Assessing the impact of the loss of Madhavrao, British historian James Grant Duff wrote

"And the plains of Panipat were not more fatal to the Maratha Empire than the early end of this excellent prince..."

His death is considered to be the most fatal blow to the Maratha Empire and from that time Maratha power started to move on a downward trajectory with working as a confederacy than an empire. He died at the age of 27 in 1772.

Confederacy era

In a bid to effectively manage the large empire, Madhavrao Peshwa gave semi-autonomy to the strongest of the knights. After the death of Peshwa Madhavrao I, various chiefs and statesman became de facto rulers and the Peshwa was relegated to a secondary position and became the ceremonial king. Thus, the semi-autonomous Maratha states came into being in far-flung regions of the empire :

- Peshwas of Pune
- Gaekwads of Baroda
- Holkars of Indore
- Scindias of Gwalior (Chambal region) and Ujjain (Malwa Region).
- Bhonsales of Nagpur (no blood relation with Shivaji's or Tarabai's family)
- Puars (or Pawars) of Dewas & Dhar
- Even in the Maharashtra itself many knights were given semi-autonomous charges of small districts, which led to princely states like Sangli, Aundh, Bhore, Bawda, Phaltan, Miraj etc. Pawars of Udgir were also part of confederacy.
- After the Battle of Panipat, Malhar Rao Holkar attacked the Rajputs and defeated them at the battle of Mangrol. This largely restored Maratha power in Rajasthan.
- Under the leadership of Mahadji Shinde, the ruler of the state of Gwalior in central India, the Marathas defeated the Jats, the Rohilla Afghans and took Delhi which remained basically under Maratha control for the next three decades. His forces conquered modern day Haryana and he also humbled many Sikh Sardars in Punjab and made them pay tributes to him. Shinde was instrumental in resurrecting Maratha power after the débâcle of the Third Battle of Panipat, and in this he was assisted by Benoît de Boigne.
- In 1767 Madhavrao I crossed the Krishna River and inflicted defeats on Hyder Ali in the battles of Sira and Madgiri. He also rescued the last queen of the Keladi Nayaka Kingdom, who had been kept in confinement by Hyder Ali in the fort of Madgiri.
- In early 1771, ten years after the collapse of Maratha authority over North India following the Third Battle of Panipat, Mahadji recaptured Delhi and installed Shah Alam II as a puppet ruler on the Mughal throne. receiving in return the title of deputy Vakil-ul-Mutlak or vice-regent of the Empire and that of Vakil-ul-Mutlak being at his request conferred on the Peshwa. The Mughals also gave him the title of Amir-ul-Amara (head of the amirs). Mahadji ruled the Punjab as it used to be a Mughal territory and Sikh sardars and other Rajas of the cis-Sutlej region paid tributes to him.
- After taking control of Delhi, the Marathas sent a large army in 1772 to "punish" Afghan Rohillas for their involvement in Panipat. Their army devastated

Rohilkhand by looting and plundering, as well as taking members of the royal family as captives.

- After the growth in power of feudal lords like Malwa sardars, landlords of Bundelkhand and Rajput kingdoms of Rajasthan, they refused to pay tribute to Mahadji. So he sent his army conquer the states such as Bhopal, Datia, Chanderi, Narwar, Salbai and Gohad. However, he launched an unsuccessful expedition against the Raja of Jaipur, but withdrew after the inconclusive Battle of Lalsot in 1787.
- The Battle of Gajendragad was fought between the Marathas under the command of Tukojirao Holkar (the adopted son of Malharrao Holkar) and Tipu Sultan from March 1786 to March 1787 in which Tipu Sultan was defeated by the Marathas. By the victory in this battle, the border of the Maratha territory extended till Tungabhadra river.
- The strong fort of Gwalior was then in the hands of Chhatar Singh, the Jat ruler of Gohad. In 1783, Mahadji besieged the fort of Gwalior and conquered it. He delegated the administration of Gwalior to Khanderao Hari Bhalerao. After celebrating the conquest of Gwalior, Mahadji Shinde turned his attention to Delhi again.
- In 1788 Mahadji's armies defeated Ismail Beg, a Mughal noble who resisted the Marathas. The Rohilla chief Ghulam Kadir, Ismail Beg's ally, took over Delhi, capital of the Mughal dynasty, and deposed and blinded the king Shah Alam II, placing a puppet on the Delhi throne. Mahadji intervened and killed him, taking possession of Delhi on 2 October, restoring Shah Alam II to the throne and acting as his protector.
- Jaipur and Jodhpur, the two most powerful Rajput states, were still out of direct Maratha domination. So, Mahadji sent his general Benoît de Boigne to crush the forces of Jaipur and Jodhpur at the Battle of Patan. Marwar was also captured on 10 September 1790.
- Another achievement of the Marathas was their victories over the Nizam of Hyderabad's armies including in the Battle of Kharda.

British intervention

Background

After the death of Madhavrao Peshwa in 1772, his brother Narayanrao became Peshwa of the Maratha Empire. However, Raghunathrao, Narayanrao's uncle, had his nephew assassinated in a palace conspiracy that resulted in Raghunathrao becoming Peshwa, although he was not the legal heir.

Narayanrao's widow, Gangabai, gave birth to a posthumous son, who was legal heir to the throne. The newborn infant was named 'Sawai' Madhavrao (Sawai means "One and a Quarter"). Twelve Maratha chiefs, led by Nana Phadnavis directed an effort to name the infant as the new Peshwa and rule under him as regents.

Raghunathrao, unwilling to give up his position of power, sought help from the British at Bombay and signed the Treaty of Surat on 6 March 1775. According to the treaty, Raghunathrao ceded the territories of Salsette and Bassein to the British, along with part of the revenues from Surat and Bharuch districts. In return, the British promised to provide Raghunathrao with 2,500 soldiers.

The British Calcutta Council condemned the Treaty of Surat, sending Colonel Upton to Pune to annul it and make a new treaty with the regency. The Treaty of Purandhar (1 March 1776) annulled that of Surat, Raghunathrao was pensioned and his cause abandoned, but the revenues of Salsette and Broach districts were retained by the British. The Bombay government rejected this new treaty and gave refuge to Raghunathrao. In 1777 Nana Phadnavis violated the treaty with the Calcutta Council by granting the French a port on the west coast. The British replied by sending a force towards Pune. The tangle was increased by the support of the London authorities for Bombay, which in 1778–79 again supported Raghunathrao. Peace was finally restored in 1782.

The British occupied Salsette Island, Thana Fort, Fort Versova, and the island fort of Karanja in 1774.

Initial Stage and Treaty of Purandar (1775 - 1776)

British troops under the command of Colonel Keating left Surat on March 15, 1775 for Pune. But they were checked by Haripant Phadke at Adas and were totally defeated on May 18, 1775. Casualties for Keating's force, accompanied by Raghunathrao, included 96 killed. The Marathas casualties in the Battle of Adas (Gujarat) included 150 killed.

Warren Hastings estimated that direct actions against Pune would be detrimental. Therefore, the Supreme Council of Bengal condemned the Treaty of Surat, sending Colonel Upton to Pune to annul it and make a new treaty with the regency. An agreement between Upton and the ministers of Pune called Treaty of Purandar was signed on March 1, 1776.

The Treaty of Purandhar (1 March 1776) annulled that of Surat, Raghunath Rao was pensioned and his cause abandoned, but the revenues of Salsette and Broach districts were retained by the British.

Wadgaon

Following a treaty between France and the Poona Government in 1776, the Bombay Government decided to invade and reinstate Raghoba. They sent a force under Col. Egerton reached Khopoli and made its way through the Western Ghats at Bhore Ghat and onwards toward Karla, which was reached on 4 Jan. 1779 while under Maratha attacks. Finally the British were forced to retreat back to Wadgaon, but were

soon surrounded. The British were forced to sign the Treaty of Wadgaon on 16 Jan. 1779, a victory for the Marathas.

Reinforcements from northern India, commanded by Colonel (later General) Thomas Wyndham Goddard, arrived too late to save the Bombay force. The British Governor-General in Bengal, Warren Hastings, rejected the treaty on the grounds that the Bombay officials had no legal power to sign it, and ordered Goddard to secure British interests in the area.

Goddard with 6,000 troops stormed Bhadra Fort and captured Ahmedabad on February 15, 1779. There was a garrison of 6,000 Arab and Sindhi infantry and 2,000 horses. Losses in the fight totalled 108, including two Britons.[7][8][9] Goddard also captured Bassein on December 11, 1780. Another Bengal detachment led by Captain Popham captured Gwalior and assisted by the Rana of Gohad, captured Gwalior on August 4, 1780, before Mahadji Scindia could make preparations. Skirmishes took place between Mahadji Scindia and General Goddard in Gujarat, but indecisively. Hastings sent yet another force to harass Mahadji Shinde, commanded by Major Camac.

Central India and the Deccan

After capturing Bassein, Goddard marched towards Pune. But he was routed at Borghat – Parshurambha in April 1781 by Haripant Phadke and Tukoji Holkar.

In central India, Mahadji stationed himself at Malwa to challenge Camac. Initially, Mahadji had an upper hand and British forces under Camac, being harassed and reduced, had to retreat to Hadur.

In February 1781 the British beat Shinde to the town of Sipri, but every move they made after that was shadowed by his much larger army, and their supplies were cut off, until they made a desperate night raid in late March, capturing not only supplies, but even guns and elephants. Thereafter, the military threat from Shinde's forces to the British was much reduced.

The contest was equally balanced now. Where Mahadji scored a significant victory over Camac at Sironj, the latter avenged the loss through the Battle of Durdah on March 24, 1781.

Colonel Murre arrived with fresh forces in April, 1781 to assist Popham and Camac. After his defeat at Sipri, Mahadji Scindia got alarmed. Finally, he decisively crushed the forces of Murre on July 1, 1781. Mahadji seemed to be too powerful to be defeated now.

Treaty of Salbai

This treaty, known as the Treaty of Salbai, was signed on 17 May 1782, and was ratified by Hastings in June 1782 and by Nana Fadnis in February 1783. The treaty ended the First Anglo-Maratha War.

Second Anglo-Maratha War

Background

The English 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 invoked the enmity of Malhar Rao Holkar when he had one of Holkar's relatives killed.

In October 1802, Peshwa Baji Rao II was defeated by Yashwantrao Holkar, ruler of Indore, at the Battle of Poona. He 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 Confederacy."

After the fall of Mysore in 1799-1800, the Marathas were the only major power left outside British control in India. The Maratha empire at that time consisted of a confederacy of five major chiefs: the Peshwa at Poona, Gaekwad of Baroda, Scindia of Gwalior, Holkar of Indore, and Bhonsale of Nagpur. The Maratha chiefs were engaged in internal quarrels among themselves. Wellesley had repeatedly offered a subsidiary treaty to the Peshwa and Scindia but Nana Fadnavis refused strongly. However, in 1802 when Holkar defeated the combined armies of Peshwa and Scindia, Peshwa Baji Rao II signed the Subsidiary treaty at Bassein in 1802.

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 Lord 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.[4] The Holkar rulers of Indore belatedly joined the fray and compelled the British to make peace. Wellesley, who went on to defeat Napoleon at Waterloo, would later remark that Assaye was tougher than Waterloo.

Conclusion

On December 17, 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 Mughalbandi/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, fort of Ahmmadnagar.

The British started hostilities against Yashwantrao Holkar on 6 April 1804. The Treaty of Rajghat, signed on 24 December 1805, forced Holkar to give up Tonk, Rampura, and Bundi.

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

Third Anglo-Maratha War

The Marathas and the British

The Maratha Empire was founded in 1645 by Shivaji of the Bhosle dynasty. Common elements among the citizens of Shivaji's Maratha Empire were the Marathi language, the Hindu religion, a strong sense of belonging, and a national feeling. Shivaji led resistance efforts to free the Hindus from the Muslim Sultanate of Bijapur and once again established rule of the native Indian 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 kingdom from attacks by the Mughal Empire and his Maratha Empire went on to defeat and overtake it as the premier power in India. 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 Mukhya Pradhan (prime minister). The Peshwa was the right-hand man of Shivaji.

Shivaji and most of the Maratha warriors belonged to the Maratha caste of the four-tier Hindu caste system, whereas all of the Peshwas belonged to the Brahmin caste. After Shivaji's death, the Peshwas gradually became the effective rulers of the state.

Growing British power

While the Marathas were fighting the Mughals in the early 18th century, the British held settlements in Bombay, Madras and Calcutta. The British fortified the naval base of Bombay after they saw the Marathas defeat the Portuguese at neighbouring Vasai in May 1739. In an effort to keep the Marathas out of Bombay, 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, the British defeated the French in India, and established supremacy 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 the Afghan Ahmad Shah Abdali. An entire generation of Maratha leaders lay dead on the battlefield as a result of that conflict. 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. Due to this, the Marathas virtually disappeared from north India. 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 British Governor General 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, the Brahmin 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.

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. They were technologically advanced, with superior equipment 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 failed to upgrade its guerrilla warfare tactics as their Empire grew. 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 lost. The Maratha Empire lacked an efficient spy system, and they were poor students of diplomacy. Maratha artillery was outdated, and they did not manufacture their own guns. Weapons were imported and the supply often failed. Foreign officers were responsible for the handling of the imported guns; the Marathas never trained their own men in any considerable numbers for the purpose. Military movements were made without knowledge of local geography; when moving troops or retreating, they would suddenly come across a river and be trapped when they were unable to locate boats or a crossing. The enemy would take advantage of this to gain the best position, and the Marathas would lose the battle or would be overtaken and slaughtered while fleeing.

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. The Peshwa of the Maratha Empire at this time was Bajji 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 Dingle was suspected of the crime.

The British seized the opportunity to force Bajji 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 Dingle'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. Bajji 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 Indians 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. Some Indians, such as Balaji Pant Natu, stood steadfastly with the British. Several of the Indian sepoys rejected the Peshwa's offers,[29] 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 sepoys 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 sepoys 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.

Burton provides an estimate of the strength of various Maratha powers in or around 1817: He estimated the various Maratha powers totals to 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 guns. The Peshwa headquarters was in Pune, which was the southernmost location amongst the other Maratha powers. Holkar had the second largest cavalry, amounting to 20,000, and an infantry force of 8,000. His guns totaled to 107 guns. Shinde and Bhonsle had similar numbers of cavalry and infantry, with each having 15,000 and 16,000 cavalry, respectively. Shinde had 16,000 infantry and Bhonsle, 18,000. Shinde had the larger share of guns amounting to 140 whereas Bhonsle had 85. 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 Setu, Karim Khan and Dost Mohammad. They were mostly horsemen with strengths of 10,000, 6,000 and 4,000. 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.

Commencement

The Peshwa's territory was in an area called the Desha, now part of the modern state of Maharashtra. The region consists of the valleys of the Krishna and Godavari rivers and the plateaus of the Sahyadri Mountains. Shinde's territory around Gwalior and Bundelkhand was a region of rolling hills and fertile valleys that slopes down toward the Indo-Gangetic Plain to the north. The Pindari territory was the valleys and forests of the Chambal, the north western region of the modern state of Madhya Pradesh. It was a mountainous region with a harsh climate. The Pindaris also operated from Malwa, a plateau region in the north west of the state of Madhya Pradesh, north of the Vindhya Range. Holkar was based in the upper Narmada River valley.

The war was mostly a mopping-up operation intended to complete the expansion of the earlier Anglo-Maratha war, which was stopped due to economic concerns of the British. The war began as a campaign against the Pindaris. Seeing that the British were

in conflict with the Pindaris, the Peshwa's forces attacked the British at 16:00 on 5 November 1817 with the Maratha left attacking the British right. The Maratha forces comprised 20,000 cavalry, 8,000 infantry, and 20 guns whereas the British had 2,000 cavalry, 1,000 infantry, and eight guns. On the Maratha side, an additional 5,000 horse and 1,000 infantry were guarding the Peshwa at Parvati Hill. The British numbers include Captain Ford's unit, which was en route from Dapodi to Khadki. The British had also asked General Smith to come to Khadki for the battle but they did not anticipate he would arrive in time.

Three hills in the region were the Parvati Hill, the Chaturshringi Hill, and the Khadki hill. The Peshwa watched the battle from the Parvati Hill whereas the British East India Company troops were based on the Khadki hill. The two hills are separated by a distance of four kilometres. The river Mula is shallow and narrow and could be crossed at several locations. A few canals (nallas in Marathi) joined the river and though these were not obstacles, some of them were obscured due to the vegetation in the area.

The Maratha army was a mix of Rohillas, Rajputs, and Marathas. It also included a small force of the Portuguese under their officer, de Pinto. The left flank of the Maratha army, commanded by Moropant Dixit and Raste, was stationed on the flat ground on which the University of Pune stands today. The centre was commanded by Bapu Gokhale and the right was under Vinchurkar. British troop movements began on 1 November 1817 when Colonel Burr moved his forces towards what is now Bund Garden via the Holkar Bridge. The Maratha were successful initially in creating and exploiting a gap in the British left and centre. These successes were nullified by the Maratha horses being thrown into disarray by a hidden canal and the temporary loss of command by Gokhale, whose horse was shot. The Marathas were rendered leaderless when Moropant Dixit on the right was shot dead. The British infantry advanced steadily, firing volley after volley, causing the Maratha cavalry to retreat in a matter of four hours. The British soon claimed victory. The British lost 86 men and the Maratha about 500.

The Pindaris

After the second Anglo-Maratha war, Shinde and Holkar had lost many of their territories to the British. They encouraged the Pindaris to raid the British territories.[40] The Pindaris, who were mostly cavalry, came to be known as the Shindeshahi and the Holkarshahi after the patronage they received from the respective defeated Maratha leaders. The Pindari leaders were Setu, Karim Khan, Dost Mohammad, Tulsi, Imam Baksh, Sahib Khan, Kadir Baksh, Nathu, and Bapu. Of these, Setu, Karim Khan, and Dost Mohammad belonged to Shindeshahi and the rest to Holkarshahi. The total strength of the Pindaris in 1814 was estimated at 33,000. The Pindaris frequently raided villages in Central India. The result of the Pindari raids was that Central India was being rapidly reduced to the condition of a desert because the peasants were unable to support themselves on the land. They had no option but to join the robber bands or starve. In 1815, 25,000 Pindaris entered the Madras Presidency and destroyed over 300 villages on the Coromandel coast. Another band swept the Nizam's kingdom while

a third entered Malabar. Other Pindari raids on British territory followed in 1816 and 1817. Francis Rawdon-Hastings saw that there could not be peace or security in India until the predatory Pindaris were extinguished.

British planning

To lead an army against the Pindaris in the hope of engaging them in a regular battle was not possible. To effectively crush the Pindaris, they would have to be surrounded so that they could have no means of escape. Francis Rawdon-Hastings obtained authority from the British government to take action against the Pindaris while performing diplomacy with the principal Maratha leaders to act in concert with him. The Pindaris continued to have the sympathy of almost all the Maratha leaders. In 1817 Rawdon-Hastings collected the strongest British army which had yet been seen in India, numbering roughly 120,000 men. The army was assembled from two smaller armies, the Grand Army or Bengal army in the north under his personal command, and the Army of the Deccan under General Hislop in the south. The British plan was to normalize relations with the Shinde, Holkar, and Amir Khan. The three were known to be well disposed towards the Pindaris and harboured them in their territories. Shinde was secretly planning with the Peshwa and the Nepal Ministry to form a coalition against the British. His correspondence with Nepal was intercepted and presented to him in Durbar. He was forced to enter into a treaty by which he pledged to assist the British against the Pindaris and to prevent any new gangs being formed in his territory. Diplomacy, pressure, and the treaty of Gwalior kept Shinde out of the war. 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. The army for the war was composed of two armies, the Grand Army or the Bengal Army with a strength of 40,000 troops and the Army of the Deccan with a strength of 70,400. The Grand Army was divided into three divisions and a reserve. The left division was led by Major General Marshall and the central division was under Francis Rawdon-Hastings. The reserve was under General Ochterlony. The second army, the Army of the Deccan was composed of five divisions. The divisions were led by General Hislop, Brigadier General Doveton, General Malcolm, Brigadier General Smith, Lieutenant Colonel Adams. The Army of Deccan comprised 70,400 troops, bringing the total strength of the entire composite British East India Company army to 110,400. In addition the Madras and Pune residencies each had two battalions and a detail of an artillery unit. The Madras residency had an additional three troops of the 6th Bengal Cavalry. In October and early November, the first division of the Grand Army was sent to Sind, the second to Chambal, the third to Eastern Narmada. The reserve division was used to pressurise Amir Khan. The effect of the dispatching of the first and second divisions was to cut off Shinde from his potential allies. He and Amir Khan were thus pressured into signing a treaty.

The first and third division of the army of the deccan were concentrated at Harda to hold the fords of the Narmada. The second division was used placed at Malkapur to

keep a watch on the Berar Ghats. The fourth division marched to Khandesh occupying the region between Pune and Amravati (Berar) administrative divisions whereas the fifth division was placed at Hoshangabad and the reserve division was placed between the Bhima and Krishna rivers.

Attack on the Pindaris

The attack on the Pindaris was carried out as planned. 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. Karim Khan surrendered to the British and was given lands in Gorakhpur. The principal routes from Central India were occupied by British detachments. The Pindari forces were completely broken up, scattered in the course of a single campaign. 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 rapidly dispersed over the country. The Pindari chiefs were reduced to the condition of hunted outlaws. The desperate Pindaris expected the Marathas to help them, but none dared to give them even a place of shelter for their families. Karim and Setu 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. One gang made their escape to the south, leaving all their baggage behind them. Many fled to the jungles and perished. 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. The Pindari chiefs Karim Khan and Wasil Mohammed had been present with their Durras at the battle of Mahidpur. Since by this time the Maratha powers had been reduced significantly, the pursuit of Setu and the other leaders was resumed with vigor. All the leaders had surrendered before the end of February 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 Gorakhpur. Wasil Mohammed attempted to escape. He was found and committed suicide by taking poison. Setu, 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.

Flight of the Peshwa

On the orders of Elphinstone, General Smith arrived in Yerwada near Pune on 13 November at the site of the present Deccan College. Smith and his troops crossed the river on 15 November and took up positions at Ghorpadi. On the morning of 16 November, the Marathas were engaged in a battle with the British. While the Maratha generals such as Purandare, Raste, and Bapu Gokhale were ready to advance on to

the British forces, they were demoralized after learning that the Peshwa and his brother had fled to Purandar. A force of 5,000 additional Marathas was located at the confluence of two rivers—the Mula and the Mutha—under the leadership of Vinchurkar, but they remained idle. Bapu Gokhale retreated to guard the Peshwa in flight. The next morning, General Smith advanced towards the city of Pune and found that the Peshwa had fled towards the city of Satara. During the day Pune surrendered, and great care was taken by General Smith for the protection of the peaceful part of the community. Order was soon re-established. The British forces entered Shanivar Wada on 17 November and the Union flag was hoisted by Balaji Pant Natu. However the saffron flags of the Peshwa were not removed from Kotwali Chavdi until the defeat of Baji Rao at Ashti; it might seem that the British still believed that the war was not raised by Baji Rao but he was forced to do so under pressure from Bapu Gokhle, Trimabkji Dengle and Moreshwar Dikshit.

The Peshwa now fled to the town of Koregaon. The Battle of Koregaon took place on 1 January 1818 on the banks of the river Bhima, north west of Pune. General 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 Indians employed by the British. The village of Koregaon was on the north bank of the river, which was shallow and narrow at this time of year. The village had a fortified enclosure constructed in the standard Maratha fashion. Stauton occupied the village but was unable to take the fortified enclosure, which was occupied by the Marathas. The British were cut off from the river, their only source of water. A fierce battle ensued that lasted the entire day. Streets and guns were captured and recaptured, changing hands several times. Baji Rao's commander Trimabkji killed Lt. Chishom thereby avenging the death of Govindrao Gokhle, the only son of Bapu Gokhle. The Peshwa watched the battle from atop a nearby hill about two miles away. The Marathas evacuated the village and retreated during the night. This move on the part of the Marathas may seem justifiable because they were employing the tactics of Ganimi Kawa rather than Rangdi Maslat. 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. When the British found the village evacuated in the morning, Staunton took his battered troops and pretended to march on to Pune, but actually went to Shirur.

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. The next day, the Bhagwa Zenda —the flag of Shivaji and the Marathas— was raised in its place. To gain

the support of the population, the British declared that they would not interfere with the tenets of any religion. They announced that all Watans, Inams, pensions, and annual allowances would be continued provided that the recipients withdrew from the service of Bajji Rao. During this time Bajji Rao remained in the vicinity of Solapur.

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 Maratha king, first imprisoned by Tarabai in the 1750s had lost power much earlier but was reinstated by Madhav rao Peshwa in 1763 after Tarabai's death. Since then the king had retained a titular position of appointing the Peshwas. The Emperor Alamgir II in his farman to the Peshwa had complimented them for looking after the Chhatrapati family. The Chhatrapati declared in favour of the British and this ended the Peshwa's legal position as head of the Maratha confederacy, this was done by a jahirnama which stated Peshwas were no longer the head of the Maratha confederacy. However Bajji Rao II challenged the jahirnama of removing him from his position as Peshwa by issuing another jahirnama removing Mountstuart Elphinstone as British Resident to his state. The death of Gokhale and the skirmish at Ashti hastened the end of the war. Soon after this Bajji Rao was deserted by the Patwardhans.

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 Killadar was a boy of eleven; the real Governor, Appajee Punt Sewra, a mean-looking Carcoon. The garrison was treated with great liberality; and, though there was much property and money in the place, the Killadar was allowed to have whatever he claimed as his own." On 3 June 1818 Bajji Rao surrendered to the British and negotiated the sum of eight lakhs as annual maintenance. Bajji Rao obtained promises from the British in favor 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 seemed unaffected. He contracted more marriages and spent his long life engaged in religious performances and excessive drinking.

Events in Nagpur

Madhoji Bhonsle, also known as Appa Saheb, consolidated his power in Nagpur after the murder of his cousin, the imbecile ruler Parsoji Bhonsle. He 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 Bajji 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 order. The total strength of the Marathas was about 18,000.

The Residency was to the west of the Sitabardi hill, a 300-yard (270 m) hillock running north-south. The British East India Company troops occupied the north end of the hillock. 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. The British lost 300 men, of which 24 were Europeans; the Marathas lost an equal number. 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 Sitabardi hill.

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

Holkar was offered terms similar to those offered to Shinde; the only difference was that Holkar accepted and respected the independence of Amir Khan. The Court of Holkar was at this time practically nonexistent. When Tantia Jog, an official of the Holkar, urged acceptance of the offer he was suspected of being in collusion with the British. In reality he made the suggestion because he was aware of the power of the British as he had seen their armies in action when he had commanded a battalion in the past. Holkar responded to the Peshwa's call for insurrection against the British by initiating a battle in Mahidpur.

The battle of Mahidpur between Holkar and the British was fought on 21 December 1817. The charge on the British side was led by Malcolm himself. A deadly battle ensued lasting from midday until 3:00 am. Lieutenant General Thomas Hislop was commander in chief of the Madras army. Hislop came in sight of the Holkar army about 9:00 am. The British East India Company's army lost 800 men but Holkar's force was destroyed. The British East India Company's losses were 800 killed or wounded but Holkar's loss was much larger 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." Although the power of the Holkar family was broken, the remaining troops remained hostile and a division was retained to disperse them. The ministers made overtures of peace, and on 6 January 1818 the Treaty of Mandeswar was signed; Holkar accepted the British terms in totality. Holkar came under British authority as an independent prince subject to the advice of a British Resident.

End of the war and its effects

At the end of the war, all of the Maratha powers 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.

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 acquired 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, Montstuart 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.

Administration

The Ashtapradhan (The Council of Eight) was a council of eight ministers that administered the Maratha empire.[60] Ministerial designations were drawn from the Sanskrit language and comprised:

- Pantpradhan or Peshwa – Prime Minister, general administration of the Empire.
- Amatya or Mazumdar – Finance Minister, managing accounts of the Empire.[61]
- Sacheev – Secretary, preparing royal edicts.
- Mantri – Interior Minister, managing internal affairs especially intelligence and espionage.
- Senapati – Commander-in-Chief, managing the forces and defense of the Empire.
- Sumant – Foreign Minister, to manage relationships with other sovereigns.
- Nyayadish – Chief Justice, dispensing justice on civil and criminal matters.
- Panditrao – High Priest, managing internal religious matters.

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

The Peshwa was the titular equivalent of a modern Prime Minister. Shivaji created the Peshwa designation in order to more effectively delegate administrative duties during the growth of the Maratha Empire. Prior to 1749, Peshwas held office for 8–9 years and controlled the Maratha army. They later became the de facto hereditary administrators of the Maratha Empire from 1749 till its end in 1818.

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

The Marathas used secular policy of administration and allowed complete freedom of religion. There were many notable Muslims in the military and administration of Marathas like Ibrahim Khan Gardi, Haider Ali Kohari, Daulat Khan, Siddi Ibrahim, and Jiva Mahal.

Shivaji was an able administrator who established a government that included modern concepts such as cabinet, foreign policy and internal intelligence. He

established an effective civil and military administration. He believed that there was a close bond between the state and the citizens. He is remembered as a just and welfare-minded king. Cosme da Guarda says of him that:

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

However, the later Marathas are remembered more for their military campaigns, not for their administration.

Geography

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

The Marathas were requested by Safdarjung, the Nawab of Oudh, in 1752 to help him defeat Afghani Rohilla. The Maratha force left Poone and defeated Afghan Rohilla in 1752, capturing the whole of Rohilkhand (present-day northwestern Uttar Pradesh). In 1752, Marathas entered into an agreement with the Mughal emperor, through his wazir, Safdarjung, Mughals gave the Marathas the chauth of the Punjab, Sindh and the Doab in addition to the subedari of Ajmer and Agra. In 1758, the Marathas started their north-west conquest and expanded their boundary till Afghanistan. They defeated Afghan forces of Ahmed Shah Abdali, in what is now Pakistan, including Pakistani Punjab Province and Khyber Pakhtunkhwa. The Afghans were numbered around 25,000–30,000 and were led by Timur Shah, the son of Ahmad Shah Durrani. The Marathas massacred and looted thousands of Afghan soldiers and captured Lahore, Multan, Dera Ghazi Khan, Attock, Peshawar in the Punjab region and Kashmir.

Marathas established naval bases in the Andaman Islands in the Bay of Bengal in the Indian Ocean, and are credited with attaching the islands to India.

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

Legacy

Navy

The Maratha Empire is credited with laying the foundation of the Indian Navy and bringing about considerable changes in naval warfare by introducing a blue-water navy. From its inception in 1674, the Marathas established a naval force, consisting of cannons mounted on ships. The 'Pal' was a three-masted Maratha man-of-war with guns on its broadsides.

The dominance of the Maratha Navy started with the ascent of Kanhoji Angre as the Darya-Saranga by the Maratha chief of Satara. Under that authority, he was admiral of the Western coast of India from Bombay to Vingoria (now Vengurla) in the present day state of Maharashtra, except for Janjira which was affiliated with the Mughal Empire.

The Marathas established watch posts on the Andaman Islands and are credited with attaching those islands to India. He attacked English, Dutch and Portuguese ships which were moving to and from East Indies. Until his death in 1729, he repeatedly attacked the colonial powers of Britain and Portugal, capturing numerous vessels of the British East India Company and extracting ransom for their return.

On 29 November 1721, a joint attempt by the Portuguese Viceroy Francisco José de Sampaio e Castro and the British General Robert Cowan to humble Kanhoji failed miserably. Their combined fleet consisted of 6,000 soldiers in no less than four Man-of-war besides other ships led by Captain Thomas Mathews of the Bombay Marine. Aided by the Maratha naval commanders Mendhaji Bhatkar and Mainak Bhandari, Kanhoji continued to harass and plunder the European ships until his death in 1729.

Accounts by Afghans and Europeans

The Maratha army, especially its infantry, was praised by almost all the enemies of Maratha Empire, ranging from Duke of Wellington to Ahmad Shah Abdali. After the Third Battle of Panipat, Abdali was relieved as Maratha army in the initial stages were almost in the position of destroying the Afghan armies and their Indian Allies Nawab of Oudh and Rohillas. The grand wazir of Durrani Empire, Shah Wali Khan was shocked

when Maratha commander-in-chief Sadashivrao Bhau launched a fierce assault on the centre of Afghan Army, over 3,000 Durrani soldiers were killed alongside Haji Atai Khan, one of the chief commander of Afghan army and nephew of wazir Shah Wali Khan. Such was the fierce assault of Maratha infantry in hand-to-hand combat that Afghan armies started to flee and the wazir in desperation and rage shouted "Comrades Whither do you fly, our country is far off". Post battle Ahmad Shah Abdali in a letter to one Indian ruler claimed that Afghans were able to defeat the Marathas only because of the blessings of almighty and any other army would have been destroyed by the Maratha army on that particular day even though Maratha army was numerically inferior to Afghan army and its Indian allies. Though Abdali won the battle, he also had heavy casualties on his side. So, he sought immediate peace with the Marathas. Abdali wrote in his letter to Peshwa on 10 February 1761:

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

Similarly, Duke of Wellington after defeating Marathas noted that Marathas though were poorly led by their Generals but their regular infantry and artillery matches the level of Europeans, he also warned other British officers from underestimating Marathas in battlefield. He cautioned one British general that: "You must never allow Maratha infantry to attack head on or in close hand to hand combat, as in that your army will cover itself with utter disgrace". Even when Arthur Wellesley, 1st Duke of Wellington, became the Prime Minister of Britain, he held Maratha infantry in utmost respect, claiming it to be one of the best in world. However, at the same time he noticed the poor leadership of Maratha Generals, who were often responsible for their defeats. Charles Metcalfe, one of the ablest of the British Officials in India and later acting Governor-General, wrote in 1806:

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

Norman Gash says that the Maratha infantry was equal to that of British infantry. After the Third Anglo-Maratha war in 1818, Britain listed the Marathas as one of the Martial races to serve in British Indian Army.

Criticism

Marathas looted "Diwan-i-Khas" or 'Hall of Private Audiences' in the Red Fort of Delhi, which was the place where the Mughal emperors used to receive courtiers and state guests, in one of their expeditions of Delhi.

The Marathas who were hard pressed for money stripped the ceiling of Diwan-i-Khas of its silver and looted the shrines dedicated to Muslim saints.

During the Maratha invasion of Rohilkhand :

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

Notable generals and administrators

Ramchandra Pant Amatya Bawdekar

Ramchandra Pant Amatya Bawdekar was a court administrator who rose from the ranks of a local Kulkarni to the ranks of Ashtapradhan under guidance and support of Shivaji. He was one of the prominent Peshwas from the time of Shivaji, prior to the rise of the later Peshwas who controlled the empire after Shahuji.

When Rajaram fled to Jinji in 1689 leaving Maratha Empire, he gave a "Hukumat Panha" (King Status) to Pant before leaving. Ramchandra Pant managed the entire state under many challenges like influx of Mughals, betrayal from Vatandars (local satraps under the Maratha state) and social challenges like scarcity of food. With the help of Pantpratinidhi, Sachiv, he kept the economic condition of Maratha Empire in an appropriate state.

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

In 1698, he stepped down from the post of "Hukumat Panha" when Rajaram offered this post to his wife, Tarabai. Tarabai gave an important position to Pant among senior administrators of Maratha State. He wrote in which he has explained different techniques of war, maintenance of forts and administration etc. But owing to his loyalty to Tarabai against Shahuji (who was supported by more local satraps), he was sidelined after arrival of Shahuji in 1707.

Nana Phadnavis

Nana Phadnavis was an influential minister and statesman of the Maratha Empire during the Peshwa administration. Nana Phadnavis played a pivotal role in holding the Maratha Confederacy together in the midst of internal dissension and the growing power of the British. Nana's administrative, diplomatic and financial skills brought prosperity to the Maratha Empire and his management of external affairs kept

the Maratha Empire away from the thrust of the British East India Company. After the assassination of Peshwa Narayanrao in 1773, Nana Phadnavis managed the affairs of the state with the help of a twelve-member regency council known as the Barbhai council and he remained the chief strategist of Maratha state till his death in 1800 AD.

Personalities

Royal Houses

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

Satara:

- Shahu I (r.1708 - 1749) (alias Shivaji II, son of Chhatrapati Sambhaji)
- Ramaraja II (nominally, grandson of Chhatrapati Rajaram and Queen Tarabai) (r.1749 - 1777)
- Shahu II (r.1777 - 1808)
- Pratap Singh (r.1808 - 1839)

Kolhapur:

- Queen Tarabai (1675–1761) (wife of Chhatrapati Rajaram) in the name of her son Shivaji II
- Shivaji II (1700–1714)
- Shivaji III (1760–1812) (adopted from the family of Khanwilkar)
- Rajaram I (1866–1870) (adopted from the family of Patankar)
- Shivaji V (1870–1883)
- Shahaji II (1883–1922) (adopted from the family of Ghatge)
- Rajaram II (1922–1940)
- Shahoji II (1947–1949), titular Maharaja 1949–1983 (adopted from the family of Pawar)

Peshwas

- Moropant Trimbak Pingle (1657–1683)
- Bahiroji Pingale (1708–1711)
- Balaji Vishwanath (1713–1720)
- Peshwa Bajirao I (1720–1740)
- Balaji Bajirao (4 Jul.1740-23 Jun.1761) (b. 8 Dec. 1721, d. 23 Jun.1761)
- Madhavrao Peshwa (1761-18 Nov.1772) (b. 16 Feb 1745, d. 18 Nov 1772)

- Narayanrao Bajirao (13 Dec. 1772-30 Aug.1773) (b. 10 Aug.1755, d. 30 Aug.1773)
- Raghunathrao (5 Dec. 1773–1774) (b. 18 Aug.1734, d. 11 Dec. 1783)
- Sawai Madhava Rao II Narayan (1774-27 Oct.1795) (b. 18 Apr.1774, d. 27 Oct.1795)
- Baji Rao II (6 Dec. 1796 – 3 Jun.1818) (d. 28 Jan.1851)
- Nana Sahib (1 Jul.1857–1858) (b. 19 May.1825, d. 24 Sep.1859)

Chieftains

- Holkars of Indore
- Shindes of Gwalior
- Gaikwads of Baroda
- Bhonsales of Nagpur
- Puarss of Dewas and Dhar

Thanjavur Maratha Kingdom (Tamil Nadu)

Thanjavur Marathas were the rulers of Thanjavur principality of Tamil Nadu between the 17th to the 19th century. Their native language was Thanjavur Marathi. Venkoji was the founder of the dynasty.

Thanjavur Maratha dynasty :

- Venkoji
- Shahuji I
- Serfoji I
- Tukkoji
- Pratap Singh
- Thuljaji
- Serfoji II
- Shivaji II

Maratha Conquest of Thanjavur

Following the demise of Chola rule in the 13th century, the Thanjavur country came under the rule of the Pandyas who ruled for about a century. Following the invasion of Malik Kafur, the Tanjore country fell into disorder. The rule of the Delhi

Sultanate lasted for half a century before Pandya chieftains reasserted their independence. Soon afterwards, however, they were conquered by the Vijayanagara Empire. The supremacy of Vijayanagara was challenged by the Nayaks of Madurai who eventually conquered Thanjavur in 1646. The rule of the Thanjavur Nayaks lasted until 1673 when Chokkanatha Nayak the ruler of Madurai invaded Thanjavur and killed the ruler Vijayaraghava.

Chokkanatha placed his brother Alagiri on the throne of Thanjavur, but within a year the latter threw off his allegiance, and Chokkanatha was forced to recognise the independence of Thanjavur. A son of Vijaya Raghava induced the Bijapur Sultan to help him get back the Thanjavur throne. In 1675, the Sultan of Bijapur sent a force commanded by the Maratha general Venkoji (alias Ekoji) to recapture the kingdom from the new invader. Venkoji defeated Alagiri, and occupied Thanjavur. He did not, however, place his protege on the throne as instructed by the Bijapur Sultan, but seized the kingdom and made himself king. Thus began the rule of the Marathas over Thanjavur.

Maratha Kings

Venkoji

Early career

Venkoji was the younger son of Shahji Bhonsle, a military commander in service of the Sultan of Bijapur through his younger wife Tukabai Mohite. Ekoji I belongs to sisodia rajput clan. His father Shahaji in his letter to adil shah mention and called himself a sisodia rajput. This incident was also mentioned by his poet Jayram Pindye in his book Radhav Vilas Champu. He succeeded to the jagir of Bangalore on the death of his father while his illustrious elder brother had carved an empire of his own.

Conquest of Thanjavur

In 1673, the Nayak of Madurai invaded the kingdom of Thanjavur under the rule of the Thanjavur Nayaks and drove away the ruler. He then proceeded to place his younger brother Alagiri Nayak on the throne of Thanjavur. This was resented by Rayasam Venkanna, a high-ranking official in the court of Thanjavur who supported the

cause of Chengamala Dasu, the deposed son of Vijayaraghava, the late Nayak of Thanjavur. He proceeded to the court of the Adil Shah of Bijapur along with the minor Chengamaldas and requested his help.

The Adil Shah sent Venkoji to invade Thanjavur and restore the throne to the old line of nayaks. A Sanskrit manuscript Bosalavamsavali narrates how Venkoji conquered Arni and proceeded to Thanjavur to liberate it from the shackles of the Nayak of Tiruchirapalli. The manuscript further narrates that While camping at Tirumalapadi near Tiruvadi, God appeared to him in a dream and asked him not to leave for home. However, Wilkes assigns different reasons for the usurpation of the Maratha. He is of the view that Venkoji was not pleased with the conduct of Chengamaldas who refused to pay the war expenses.

Assisted by Rayasam Venkanna who had switched sides once more, Venkoji conquered Ayyampettai and defeated Alagiri who had now also fallen out with his brother Chokkanatha Nayakas well as Changamaldas and secured the throne for himself. On the death of the Sultan of Bijapur, he crowned himself as the independent king of Thanjavur.

Reign

Dates of Ekoji I's reign

The Marathi inscriptions of the Thanjavur temple dates the capture of Thanjavur to January 1676. The Madras Tamil manuscript assigns the dates 1675 and 1679 to the conquest and end of Ekoji I's reign respectively.

Likewise, the Marathi inscriptions assigns Ekoji's death to 1684. However, Wilkes asserts that Ekoji was well alive in 1686-1687. The records of the British East India Company mention a king called Ekoji as late as 1699-1700.

However, Dharmakuta a commentary on the Ramayana suggests that Ekoji might have abdicated in the year 1684 in favor of his son Shahuji. However, it is quite unclear as to how many years he lived after the event.

Clash with Shivaji

In 1676-1677 Chattrapathi Shivaji made an expedition to the Carnatic to claim his portion of the jagir of Bangalore. Shivaji also desired to bring the whole of South India under Maratha rule. With this aim in mind, he made a treaty with Golconda, took Gingee

and proceeded to Thanjavur after conquering all the lands north of the Coleroon river. But a Mughal Empire invasion forced him to turn back. He placed Vellore under the rule of a half-brother of his called Santoji. Ekoji I reacted by launching regular military campaigns into Santoji's territory with the intention of driving him away. However, in 1680, Bijapur succumbed to the invasions of Shivaji and handed over the administration of all lands to the north of the Coleroon river to Shivaji. Ekoji I was forced to become a vassal of Shivaji and pay him tribute. On the death of Shivaji, however, the tribute was stopped and Thanjavur retained its independent existence.

Alliance with Ramnad

The chiefs of Ramnad had been vassals of the Nayaks of Madurai. However, the new ruler Kilavan desired to become independent. With this aim in mind, he concluded an alliance with Ekoji I and rebelled against his overlord. The battle ended in the reign of Shahuji I with the defeat of Madurai and the liberation of Ramnad.

Literature

Sanskrit and Telugu literature flourished during this period. The king himself is said to have composed a Telugu version of the Ramayana.

Shahuji I

Accession

Shahuji I ascended the throne in 1684 at the age of 12 on the death of his father Venkoji or Ekoji I the first Maratha ruler of Thanjavur.

The campaign of Zulfiqar Khan

The Mughal Emperor Aurangzeb's Deccan campaign reached its highpoint after the death of Shivaji. The Deccan sultanates were annexed in 1687 and Shivaji's eldest son Shambhaji was captured and slain. However, the annihilation of the Maratha Empire was prevented by the brave resistance offered by Shivaji's second son Rajaram and his wife Tara Bai. As the Maratha territories were overrun by Mughal troops, the focus of resistance shifted to Gingee fort which Rajaram took in 1693 with an army of 20,000 men provided by his cousin, the Raja of Thanjavur.

Aurangzeb retaliated by sending his general Zulfiqar Khan who recaptured Gingee and pursued the fleeing Marathas into Thanjavur. From 1691, Thanjavur had been forced to pay a tribute of four lakhs to the Mughals in order to retain their sovereignty. In 1697, Zulfiqar Khan forced Shahuji I to return the lands he had obtained

from Mangammal, the Nayaki of Tiruchirapalli. Eventually Shahuji defeated the Mughals and captured lands as far as Varanasi. For this; he was immortalized in many literary works.

Wars and Conquests

An inscription at Pattukkottai boasts of the conquest of all lands between Pamban and Pudukkottai by Babaji son of Gangadhara, the agent of Shahuji I and the construction of a fort by the same official. Inscriptions also refer to the help offered by Shahuji I to the Maravas. In 1700, Babaji invaded Tiruchirapalli in alliance with the Sethupathy of Ramnad. However, Rani Mangammal, the Queen of Tiruchirapalli inflicted a crushing defeat on Ramnad. Soon Shahuji I switched sides on account of the common danger to Thanjavur and Tiruchirapalli from the anicut built by Mysore across the Cauvery. A major war with Mysore was averted. But furious with Shahuji I over his new-found friendship with the Nayaks of Madurai / Tiruchirapalli, Kilavan, the Raja of Ramnad invaded Tiruchirapalli and defeated the forces of the Nayaki. He sent a huge army across the dominions of Shahuji I and took the fort of Aranthangi in 1709.

Literature

Shahuji I patronized learning and promoted literature. There are some dramas(koothu) in manuscript in the Thanjavur library which belong to this period. A large number of high-quality Sanskrit works were produced during this period. Dharmakuta heaps praises on Shahuji I. Tryambaka Raya Makhi gave a new interpretation to the Ramayana. Venkata Krishna Dikshitar who was a court-poet of Shahuji I composed Natesa Vijayam. Apart from this, Bhaskara Dikshit wrote Ratnatulika while Veda Kavi wrote Vidya Parinayam and Jivananda

In 1693, Shahuji I renamed Thiruvisanallur as Shahajirajapuram and made a gift of this village to 46 Pandits of his court. This village soon emerged as the hub of literary, art and architectural activity.

Bhulokadevendra Vilasam, Athirupavathi Kalyanam, Sankaranarayana Kalyanam, Chandrikahasa Vilasa Natakam, Koravanji and Vishnu sahasra Raja Vilasam are some works in Tamil drama which belong to this period. However, almost all Tamil works of Shahuji's period indicate a decline in quality. The usual plot is that some princess falls in love with Sahendra or Shahuji and secures him at last. The king is described in them as a linguist and a conqueror. Besides these, there are a few stray pieces praising Ekoji, Shahuji and Serfoji.

There are also some Telugu works from this period which are also lower in quality when compared to those of the Nayak period. Sahasra Raja Vilasa Nataka narrates how Shahuji I defeated the Muslim sultans and conquered all lands up to Varanasi. Vishnu sahasra Raja Vilasam is a Tamil koothu written in Telugu script.

Later life

According to the Advaita Kirtana, Shahuji I abdicated the throne in 1712 and became an yogi. He was succeeded by his brother Serfoji I.

Serfoji I

The Marava War of Succession

A war of succession broke out in the Marava kingdom in the year 1720. Vijaya Raghunatha, the adopted son of Raja Kilavan had died and a war of succession broke out between two other sons of Kilavan namely Bhavani Shankar and Tanda Teva. Serfoji I supported the cause of Bhavani Shankar and placed him on the throne. But Bhavani Shankar did not fulfill his promise to cede all lands north of the Pambar River to Thanjavur. Thanjavur switched sides and began to support another pretender.[1] The Marava army suffered a crushing defeat at the hands of Serfoji I. Bhavani Shankar was deposed and the country conquered by Serfoji I. The country was split up into three parts: one part was annexed by Thanjavur while the Zamindaris of Sivaganga and Ramnad were created out of the other two.

Encounter with Abirami Pattar

Raja Serfoji I, the Maratha Raja of Thanjavur who ruled over the land, visited the Abirami temple to pay homage to Lord Shiva. On noticing the peculiar behavior of Subramaniya Iyer(also known as Abirami Pattar) who was a temple priest, he inquired the other priests about the individual. One of them remarked that he was a madman while another rejected this categorization explaining to the king that Subramaniya Iyer was only an ardent devotee of Goddess Abhirami. Seeking to know the truth himself, Serfoji approached the priest and asked him what day of the month it was i.e. whether it was a full-moon day or a new-moon day. Subramaniya Iyer answered mistakenly that it was a Pournami who could see nothing else but the shining luminant form of the Goddess. While in reality, the night was an Amavasya. The king rode off informing the former that he would have his head cut off, if the moon did not appear on the sky by six in the night.

Immediately realizing his mistake, Subramaniya Iyer supposedly lit a huge fire and erected a platform over it supported by a hundred ropes. He sat upon the platform and prayed to the Goddess Abhirami to save him. He cut off one rope after another in succession on completion of each verse of his prayer. These hymns form the Abhirami Anthadhi. On verge of completing the 79th hymn,the Goddess Abhirami manifested herself before him and threw her thadanga, over the sky such that it shined with bright light upon the horizon. Overcome with ecstasy, Subramaniya Iyer composed 22 more verses in praise of the Goddess.

The king repented his mistake and immediately cancelled the punishment he had awarded Subramaniya Iyer. He also bestowed upon the latter the title of "Abirami Pattar" or "One who worships Goddess Abhirami or The Priest of Goddess Abhirami" and supposedly awarded his successors the privilege of using the title "Bharathi".

Literature

The reign of Serfoji I was known for literary works of considerable significance. Advaita Kirtana, a Tamil manuscript in the Tanjore library speaks of a breach in the Cauvery dam and refusal of the Madurai Nayak to allow this repair. Drought and famine followed, and then, the necessary repairs were carried out. There is a Sanskrit manuscript named Sarabhoji Charitra which praises the king for fighting with those who came to cut off the Cauvery dam. The reference here has to be traced to an event in the Marava war of succession.

Serfoji I is presented as a pious and charitable monarch. He endowed Brahmanas with agraharams like Mangamatam in Tiruverkadu and Sarabhojirajapuram in Tirukkadaiyur. Vidyaparinaya written by Vedakavi was enacted in the festival of the Goddess Anandavalli in Thanjavur. It speaks of the marriage of the individual soul with Vidya. Sarabharaja Vilasa and Ratinamanmatha were written by Jagannatha son of a minister of Ekoji. Sivabharata, a Sanskrit manuscript deals with the ancestry and achievements of Shivaji. It was translated into Tamil as Sivajicharitam.

Succession

Serfoji I did not have a legitimate male offspring of his own. However, after his death, a claimant rose in the person of Katturaja who assumed the name Shahuji II and claimed to be an illegitimate offspring of Serfoji II.

Death

Serfoji I died in 1728. One of his queens performed Sati. He was succeeded by his younger brother Tukkoji.

Tukkoji

Reign

Tukkoji succeeded his brother Serfoji I to the throne of Thanjavur on the former's death in 1728 and is believed to have reigned until 1736. However, the available records don't agree with each other. While the Tanjore Marathi inscriptions assign eight years to his rule the Madras Tamil manuscript assigns only 6 years.

Tukkoji concluded the Marava war commenced by Serfoji I. Unlike his brother, however, he switched over to Bhavani Shankar's side and helped the latter attain the throne.

Marathi inscriptions of this period record Tukkoji's aid to Meenakshi the Queen of Tiruchirapalli against the Polygars who rose in revolt against her. He also fought against Chanda Sahib on the side of the Hindu rajas of South India. Chanda Sahib's first expedition in 1734 was bought off. But the second expedition in 1736 resulted in the fall of Tiruchirapalli.

Tukkoji was a good linguist. He is also credited with having introduced Hindusthani music in Thanjavur. He wrote a work on music called Sangeetha Samamrita. His minister Ghansyama Pandit wrote a commentary on the Uttaramacharitra of Bhavabhuti.

Death and Succession

Tukkoji died in 1736. He left behind one legitimate son Ekoji who succeeded to the throne on the death of his father. But he ruled for not more than a year. However he had a number of offsprings from his concubines. A three-year-long period of anarchy followed his death. It came to an end only with the accession of Pratapsingh in 1739.

Pratapsingh

Early life

Pratapsinha was born to Tukkoji, the Raja of Thanjavur and a concubine Annapurna. Initially, he was not expected to rule as he was not a legitimate son of the Raja. However, the early demise of the king's eldest son Ekoji II who died after ruling Thanjavur for a year and a period of anarchy which followed thrust Pratap Singh on the forefront of palace intrigues.

Period of Anarchy 1736–1739

Following Tukkoji's death in 1736, a period of anarchy followed. Ekoji, the king's eldest son and heir apparent succeeded to the throne but died after ruling Thanjavur for a year. However, in spite of his poor health, Ekoji offered a determined resistance to Chanda Sahib who invaded Thanjavur during the former's short reign and forced him to retreat to Tiruchirapalli.

Ekoji died in 1737 succeeded by his wife Sujana Bai. Sayyid, the Governor of the Thanjavur Fort, rose into prominence during this period as a kingmaker and actively

participated in court intrigues promoting one puppet ruler after another to the throne. He imprisoned Sujanbai in 1738 when the latter questioned his authority.

Shahuji returned in 1738 and ruled for about a year. In February 1739, Chanda Sahib forced Shahuji to cede Karaikal to the French and in April, the Raja confirmed the Grant. In July 1739, Shahuji prevented the French from landing in Karaikal. This resulted in invasion of Thanjavur by Chanda Sahib who captured Shahuji and imprisoned him on the pretext that he was not the actual Shahuji but an impostor. The Dutch East India Company based at Nagapattinam sent home the following report on the events at Thanjavur:

Chanda imprisoned Shahuji Maharaj in Tanjore under a pretext that he was not of royal blood. Pratap was placed on the throne against his own will. Having gone to prison and expressing his unwillingness to ascend the throne to Shagy's prejudice, Pratap was answered by Shagy, "If you do not accept the Government, both of us lose our heads, if, on the other hand, we continue alive, we may watch the course of events. Hence ascend the throne"

Reign

Pratapsinha ascended the throne in 1739. He was the last ruler of Thanjavur to be referred in the official records of the English East India Company as "His Majesty".

As soon as Pratapsinha ascended the throne he had to contend with the intrigues of the pretender Shahuji in the company of a treacherous Maratha noble Koyaji Kattigai. It was also evident that the conspirators were in league with Sayyid. So immediately after ascending the throne, Pratapsingh ordered the death of Sayyid.

In 1748, the pretender Shahuji sent an envoy, first to Puducherry and then to Fort St. David to negotiate terms of alliance with the French East India Company. The British East India Company initially supported Pratapsingh but switched sides when Shahuji offered Devikottai. The British sent two expeditions against Devikkottai which was defended by a garrison of 5,000 men. Their first attempt was a complete failure while the second ended in a truce. The second expedition was remarkable as the one in which Lawrence and Clive distinguished themselves. The War was brought to an end by the treaty of friendship between Pratapsingh and the Company. Devikkottai was made over to the English as per the provisions of the treaty.

In the early part of his reign, Pratapsinha also had to deal with the imperious attitude of Dost Ali, the Nawab of the Carnatic. Pratapsinha was soon deposed by Dost Ali who took over the administration of Thanjavur. But a Maratha invasion from the north brought about the death of Dost Ali and the restoration of Pratapsingh. The Maratha troops left after making one Murari Rao the ruler of Tiruchirapalli with whom Pratapsinha was in bad terms. Soon afterwards, the Nizam of Hyderabad sent a formidable force to Thanjavur to exact tribute. Two other expeditions forced the Raja into submission.

The third and final expedition of the Nizam of Hyderabad in 1742, resulted in the deposition of Murari Rao and the annexation of Tiruchirapalli. As a result of this campaign, Thanjavur was forced to become a vassal of Hyderabad and pay annual tribute.

The Seven Years' War

During the Seven Years' War, Pratapsingh supported the English with arms and supplies. At Lawrences' behest, the great Thanjavur general Manoji took Coillady from the French and captured Chanda Sahib and beheaded him.

However, the confederacy broke when Nanja Raja realized that he had been deceived by Muhammad Ali who had promised to give him Tiruchirapalli as per an early arrangement. Pratapsingh supported his cause when the French under Dupleix tried to threaten him. Muhammad Ali and Murari Rao forged an alliance with the French.

In 1758, Lally marched to Thanjavur from Karaikal in order to force Thanjavur into subjugation but was repulsed by Manoji. He had to retreat with an insignificant plunder at Nagore when an English fleet made its appearance off the coast at Karaikal. The Thanjavur troops supported by a small English contingent harassed the French who eventually succumbed to starvation. The British inflicted a crushing defeat on the French in the siege of Puducherry in 1761. This dealt a death-blow to the French power in India.

Loss of Independence

From the onset, the Nawab of Carnatic Muhammad Ali wasn't in good terms with Pratapsingh and desired to annex Thanjavur. However, for the sake of their common interests, Pratapsinha maintained an uneasy alliance with Muhammad Ali. Matters reached a boiling point after the Seven Years' War. However, their common ally, the British East India, averted a crisis by stepping in to mediate a truce. The Raja agreed to pay twenty lakhs as arrears and an annual tribute of four lakhs to the Nawab of Carnatic. In return, Coiladdy and Yelengadu were ceded to Thanjavur. Notwithstanding allegations of partiality on part of the British, this treaty practically ended Thanjavur's independence.

Border disputes with Ramnad

There were frequent border disputes with the state of Ramnad on the Aranthangi frontier. Actively supported by the Tondaiman of Pudukkottai, Manoji once led a large army into the territory of the Sethupathy of Ramnad and even captured Aranthangi. The Nawab of Carnatic who was the actual overlord to whom Thanjavur paid tribute, stepped in and stopped the Raja from pursuing further hostilities.

Death

Pratapsinha died on December 16, 1763 after reigning for 24 years. His third and fifth queens committed Sati. He was succeeded by his eldest son Thuljaji.

Thuljaji

Invasion of Ramnad and the Occupation of the Nawab of the Carnatic

In 1771, Thuljaji invaded the dominion of the Polygar of Ramnad who had wrested Hanumantagudi from Thanjavur during the reign of Pratapsingh. The Raja of Ramnad was a dependent of the Nawab of Carnatic and this act of aggression by Thuljaji forced the Nawab to interfere. A humiliating treaty was forced upon the Raja and was later ratified by the officials of the British East India Company. Eighty lakhs of arrears had to be paid apart from a war indemnity of thirty-two lakhs. Thuljaji also ceded two Subhas of Thanjavur to the Nawab. Arni and Hanumantagudi were taken from the Raja's hands and Thanjavur was to have the same foreign policy as the kingdom of the Nawab.

Humiliated and shaken by the provisions of the treaty, Thuljaji applied to the Peshwa for help. A large army commanded by Raghoba was dispatched to help Thuljaji. But court intrigues at Satara forced him to turn back. Thanjavur was taken by the forces of the Nawab of Carnatic and Thuljaji was deposed. Thanjavur loathed under the rule of the Nawab for three years (from 1773 to 1776).

Restoration

In 1776, the Board of Directors of the British East India Company ordered the restoration of Thuljaji.[3] However, soon after his restoration a treaty was forced upon him by which he became a mere vassal of the British. His army was disbanded and replaced with Company troops. He was to pay regular tribute to both the Nawab and the Company.

The Second Mysore War

The Second Mysore War broke out in 1780 between Hyder Ali and the Company. The very next year, along with his son Tipu Sultan he invaded Thanjavur. The Mysore army was in occupation of the kingdom for 6 months. The region was plundered and the people carried away. The missionary Schwartz records the abduction of 20,000 children from Thanjavur by Tipu Sultan in the year 1784 alone. The produce fell and a calamity ensued. Thanjavur did not recover from the impact of Tipu's invasion till the beginning of the 19th century.

Literature

Thuljaji was a fine writer and could compose in Sanskrit as well as Telugu and Marathi. He conferred the title of Andhra Kalidasa on poet Aluri Kuppana. Kuppana wrote classics such as Acharyavijayamu, Panchanada Sthalapurana, Yakshaganas of Ramayana and the Bhagavata, Parana Bhagavatacharitra, Indumati Parinaya and Karmavipaka.

Despite being a Hindu, Thuljaji was tolerant of other faiths and confided upon a Christian missionary called Schwartz. Thuljaji was also drawn deeply to Saivism.

Death

Thuljaji died in 1787 at age 49 leaving behind an impoverished state. Two of his queens committed Sati. As he did not have blood offsprings of his own, he adopted Serfoji from a parallel branch of the Bhonsle family. Serfoji II ascended the throne at the age of 10 with Thuljaji's brother Amarsingh as regent.

Serfoji II

Birth

Serfoji was born on September 24, 1777 in the royal house of the Maratha king, Chatrapati Shivaji. Raja Thulajah, the king of Thanjavur adopted him as his son on January 23, 1787 by duly performing all of the religious rites. The boy was entrusted to the care of Rev. Christian Freidrich Schwartz, a Danish missionary.

Difficulties faced in early life

But Thulajah died soon afterwards and his half-brother Amar Singh who had earlier been appointed regent to the boy-king usurped the throne in 1787. Amar Singh denied the young prince the benefits of basic education.

At this juncture, Rev. Schwartz intervened to save the young prince and sent him to Madras where he was educated by Rev. Wilhelm Gericke of the Lutheran Mission. Soon, he became proficient in Tamil, Telugu, Urdu, Sanskrit, French, German, Danish, Greek, Dutch and Latin.

Restoration to the throne

Meanwhile, the British interposed on his behalf and Serfoji ascended the throne of Thanjavur on June 29, 1798. In return for their assistance, Serfoji was forced to cede the administration of the Kingdom to the British and, in return, was granted an annual pension of 100,000 star pagodas and one-fifth of the state's land revenue. Serfoji's sovereignty was restricted to the Fort of Thanjavur and its surrounding areas. Therefore, Serfoji is remembered in history as the last sovereign ruler of Thanjavur.

Reign and administration

During Serfoji's reign which lasted from 1798 until his death in 1832, for the first time, the proceedings of the Tanjore durbar were recorded in paper. The Delta region was divided into five districts each under a Subedar. Cultivable lands yielded good profits and the judiciary system was highly efficient and praiseworthy.

Serfoji is also credited with having built a lot of chattrams or rest houses for weary pilgrims. These pilgrims received free boarding and lodging and their needs were taken care of by the State. In all Serfoji built three important chattrams, including one at Orathanadu.

Contribution to the Sarasvati Mahal Library

The Sarasvati Mahal Library was founded as a Palace Library by the Nayak kings of Thanjavur (1535–1675), it was however Serfoji who enriched it with priceless works, maps, dictionaries, coins and artwork.

The bibliophile that he was, he purchased around 4000 books from different parts of the world and enriched his library with his enormous book collection. Medical treatises, in the library collection contained his remarks alongside, in English. His library included treatises on Vedanta, grammar, music, dance and drama, architecture, astronomy, medicine, training of elephants and horses, etc. Serfoji set up the first Devanagari printing press in South India, using stone letters. He sent many Pundits far and wide and collected huge number of books and manuscripts for this Library. All the books in the library carry his personal autograph in English.

Apart from these, the Library contains a record of the day-to-day proceedings of the Maratha court known as the Modi documents, French-Maratha correspondence of the 18th century.

The Encyclopædia Britannica in its survey of the libraries of the world mentions this as "perhaps the most remarkable library in India".

The Library is situated in the centre of Nayak palace and it was opened for public in 1918. There is also a small museum there for the visitors.

Educational reforms

Serfoji founded a school called Navavidhya Kalanidhi Sala where languages, literature, the sciences and arts and crafts were taught in addition to the Vedas and shastras. Serfoji maintained close ties with the Danes at Tarangambadi and visited their schools quite often and appreciated their way of functioning. Impressed, he tried to implement European methods of teachings and education all over his Empire. He was a supporter of the emancipation of Indian women and revolutionized education by appointing women teachers.

Serfojis is also credited with installing a hand press with Devanagari type in 1805, the first of its kind in South India. He also established a stone type press called "Nava Vidhya Kalanidhi Varnayanthra Sala".

Civic amenities

Serfoji constructed ten water tanks and a number of wells for civic use. He implemented an underground drainage system for the whole of Thanjavur city.

Medicine

Serfoji established the Dhanavantari Mahal, a research institution that produced herbal (indigenous medicine) medicine for humans and animals. The institution also treated sick people and maintained case-sheets which have become famous of late. Here, physicians of modern medicine, ayurveda, unani and siddha schools have performed research upon drugs and herbs for medical cure and had produced eighteen volumes of research material. Serfoji also had the important herbs studied and catalogued in the form of exquisite hand paintings.

Based on the medical prescriptions stored at the Dhanvanthri Mahal, a set of poems were compiled detailing the procedures to cure various diseases. These poems were collected and published as a book, called Sarabhendra Vaidhya Muraigal.

Ophthalmology

In September 2003, during a meeting between Dr. Badrinath and Babaji Rajah Bhonsle, the current Scion of the royal family of Thanjavur and sixth in line from King Serfoji II, the existence of 200-year-old manuscripts in the Saraswathi Mahal library, containing records of the ophthalmic surgical operations believed to have been performed by Prince Serfoji II, came to light[2] Serfoji II regularly carried a surgical kit with him, wherever he went and performed even cataract surgeries. Seforji's

"operations" have been recorded in detail in English with detailed case histories of the patients he operated. These manuscripts form a part of the collection at the Saraswathi Mahal Library.

Zoological garden

Serfoji created the first Zoological Garden in Tamil Nadu in the Thanjavur palace premises.

Shipping

Serfoji erected a shipyard at Manora, around fifty kilometres from Thanjavur. Serfoji also established a meteorological station to facilitate trade. He had a gun factory, a naval library and a naval store with all kinds of navigational instruments.

Serfoji was also keenly interested in painting, gardening, coin-collecting, martial arts and patronized chariot-racing, hunting and bull-fighting.

Contribution to arts and music

Serfoji was a patron of traditional Indian arts like dance and music. He authored famous works like "Kumarasambhava Champu", "Mudrarakshaschaya" and "Devendra Kuruvani" and introduced western musical instruments like clarinet and violin in Carnatic Music. Serfoji is also credited with inaugurating and popularising if not inventing the unique Thanjavur style of painting.

Construction and renovation activities

The five storeyed Sarjah Mahadi in the Thanjavur palace and the Manora Fort Tower at Saluvanayakanpattinam were constructed in Serfoji's reign. He installed lightning rods at the top of these monuments and had the history of the Bhonsle Dynasty inscribed on the south-western wall of the Brihadeeswara Temple. It is considered to be the lengthiest inscription in the world. Serfoji also renovated and reconstructed several existing temples like the Brihadeeswara Temple apart from building new ones. He was also an ardent philanthropist and a member of the Royal Asiatic Society.

Pilgrimage to Kasi

In 1820-21, Serfoji embarked on a pilgrimage to Kasi along with a retinue of 3,000 disciples and camp-followers. He encamped at several places along the route, giving away alms to the needy and the poor and engaging himself in acts of charity. He was also involved in the renovation of several holy places. Memories of the pilgrimage have survived to the present day in the paintings of the bathing ghats on the Ganges and the different holy sites commissioned by him.

Religious tolerance

Serfoji was open-minded and tolerant of other faiths. He liberally funded churches and schools run by Christian missionaries. He was also a patron of Thanjavur Bade Hussein Durgah.

Death

Serfoji II died on the 7 March 1832 after a reign of almost 40 years (His first reign was from 1787 to 1793 and his second reign was from 1798 to 1832). His death was mourned throughout the empire and his funeral procession was attended by over 90,000 people.

Legacy

If we were to examine the history of pre-Victorian India, Serfoji's name often pops up at the first instance. Here was a great savant and humanist, a man who was far ahead of his times. During his time, Thanjavur was one of the most developed princely states in the Indian subcontinent. While many rajahs were engrossed in fighting and civil wars, Serfoji ushered in an era of peace, prosperity and scientific development and pioneered new administrative and educational reforms. His vision helped Thanjavur forge ahead of other princely states and advance into a new age and emerge as a fitting competitor to European nations. Above all, he was an enlightened and educated soul; the quintessential Indian maharajah of the British colonial era who was at home with both Latin as well as Sanskrit and could converse and compile literary works in both Tamil as well as English. To regard his age as a "petty Golden Age" of Thanjavur wouldn't be an exaggeration or over-statement. Serfoji, in fact, is considered by many as the greatest king of Thanjavur since the times of Raja Raja Chola.

At his funeral, a visiting missionary, Rev. Bishop Heber rightly observed:

I have seen many crowned heads, but not one whose deportment was more princely.

Trivia

- Serfoji was a scion of the Bhonsle family from which Chattrapathi Shivaji came. The Maratha kings were the descendants of Shivaji's half-brother, Venkoji.
- Serfoji II is mentioned as Sarabhoji in the Tamil records of the period.
- Serfoji became the last fully independent ruler of Tanjore when, in 1799, the administration of the kingdom was wrested from him by the British immediately after his restoration to the throne leaving the Bhonsles in charge of the fort and the surrounding areas alone. Interestingly enough, his son Shivaji was the last Thanjavur Marathi ruler to wield authority of any sort. The princely state was

extinguished and Tanjore annexed by the British as per the controversial Doctrine of Lapse when Shivaji died in 1855. However, Shivaji's adopted heir and his descendants have continued to live in the Tanjore palace and use the title "Chattrapathi" and "Bhonsle Raja of Thanjavur" right up to the present day.

Shivaji II

Raja Shivaji (fl. 17 March 1832 – 29 October 1855) of the Bhonsle dynasty of Thanjavur in India, was the son of Raja Serfoji II and ruled the fortress of Thanjavur and its surroundings from 1832 to 1855. He was the last Raja of Thanjavur known to wield any authority.

Raja Shivaji was the only surviving son of Serfoji II when the latter died in 1832. The missionary Heber describes the young Shivaji as a 'pale and sickly child'. However, his health seemed to have got better as he grew up for he is known for his physical and mental attainments. He contributed to the expansion of the Saraswathi Mahal Library and gave many useful books. One Varahappaiyar prepared the catalogue for all the manuscripts in the library.

'Arrest' of the Kanchi Mutt

But Shivaji is mostly known for the incident related to the 'arrest' of the Kanchi mutt. The earrings (tatankas) of the Goddess Akhilandeswari in the Jambukeshwarar Temple was replaced with new ones in 1843-44. So, the Kanchi mutt, then based in Kumbakonam, shifted to Trichy with all the retinue in order to conduct a Tatanka-Pratishta ceremony for consecration of the earrings. But a lawsuit delayed the ceremonies and the court case along with the rituals that followed incurred great debts on the part of the Mutt that they were unable to shift the Mutt back to Kumbakonam. At this juncture, the administrator-in-charge of the ceremonies, a young Brahmin, went to court of Shivaji and requested that the retinue should be allowed to stop at Thanjavur to receive donations from the people. But the Raja staunchly refused.

However, as the palanquin of the Shankaracharya and his retinue were making their way to Kumbakonam they were stopped on the banks of the Cauvery at Thiruvaiyaru by the sepoys of the Raja who surrounded them and respectfully escorted into the city of Thanjavur. At Thanjavur, they were accorded a royal reception by Shivaji and the citizens of Thanjavur. It was later said that the Raja had had a dream a few nights before in which Lord Shiva had appeared and ordered him to render due honors to the Mutt. This incident is often referred to as the 'Arrest' of the Kanchi Mutt.

Raja Shivaji died on 29 October 1855 after a reign of 22 years.

On the death of Shivaji, due to the absence of a legitimate heir to the throne, the kingdom was annexed by the British East India Company as per the Doctrine of lapse.

Literature

The Thanjavur Maratha Rajas favoured Sanskrit and Telugu to such an extent that classical Tamil began to decline. Most of the plays were in Sanskrit. Venkoji, the first ruler of the Bhonsle dynasty composed a 'Dvipada' Ramayana in Telugu. His son Shahuji was a great patron of learning and of literature. Most of the Thanjavur Maratha literature is from his period. Most of them were versions of the Ramayana or plays and short stories of a historical nature. Sanskrit and Telugu were the languages used in most of these plays while there were some Tamil 'koothu' as well. Advaita Kirtana is one of the prominent works from this period. Later Thanjavur rulers like Serfoji II and Shivaji immersed themselves in learning and literary pursuits when they were dispossessed of their empire. Serfoji built the Saraswathi Mahal Library within the precincts of the palace to house his enormous book and manuscript collection. Apart from Indian languages, Serfoji II was proficient in English, French, Dutch, Greek and Latin as well.

Administration

The king was assisted in the administration of his country by a council of ministers. The supreme head of this council of ministers was a Mantri or Dalavoy. The Dalavoy was also the Commander-in-chief of the Army. Next in importance at the court was a Pradhani or Dewan also called Dabir Pandit. The country was divided into subahs, seemais and maganams in the decreasing order of size and importance. The five subahs of the country were Pattukkottai, Mayavaram, Kumbakonam, Mannargudi and Tiruvadi.

Economy

The ruler collected his taxes from the people through his mirasdars or puttackdars. They were collected right from the village level onwards and were based on the agricultural produce of the village. Rice was one of the primary crops in the region and the land used for cultivation was owned by big landlords. It was Anatharama Sashtry who proposed collecting taxes to improve conditions for the poor. No foreign trade was carried out. The only foreign trade in the country was carried out by European traders who paid a particular amount of money as rent to the Raja. The currency system used was that of a chakram or pon (1 chakram = one and three-fourths of a British East India Company rupee). Other systems of coinage used were that of pagoda (1 pagoda =

three and a half Company rupees), a big panam (one-sixth of a Company rupee) and a small 'panam (one-thirteenth of a Company rupee).

Kingdom of Mysore

History

Early history

Origin

Sources for the history of the kingdom include numerous lithic (stone) and copper plate inscriptions, written records in the Mysore palace and contemporary literary sources in the Kannada language such as the Kanthirava Narasaraja Vijaya, describing the achievements of King Kanthirava Narasaraja I, court music and composition forms in vogue; Chikkadevaraja Vamshavali, describing the Wodeyar family history; Chikkadevaraja Binnapam, on the achievements of King Chikka Devaraja; and Keladinripavijayam. Information about Haider Ali and Tipu Sultan are available from various linguistic sources including Nishan-i-Haidari in Persian and Haider Name in Kannada. Other historical sources are Apratimavira Charite, Chikkadevaraja Vijaya and Chikka Devaraja Yaso-bhushana, on the achievements of King Chikka Devaraja; Kanthirava Narasaraja Charitra, on the life of King Kanthirava Narasaraja I; Deva Raja Vijaya, on the reign of Dodda Devaraja; Maisuru Arasugala Purvabhyudaya; Kalale Doregala Vamshavali; documentation pertaining to the Dutch East India Company relations with Mysore for the 1762–1790 period; Portuguese sources on the life of Haider Ali; and written documents by catholic missionaries from the mid-17th century. According to legend, when the city of Dwaraka (in modern Gujarat state) had drowned in the ocean, the Hindu god Krishna asked Parvati (consort of the Hindu god Shiva) to protect his descendants and make them rulers of the southern region of Yadushaila (modern Melkote in Karnataka state). As per his wishes, Parvati brought Krishna's descendants to the Chamundi hills in Mysore and made them rulers there.

The historical origins of the kingdom are obscure. The kingdom is first mentioned in early 16th-century Kannada literature from the time of the Vijayanagara King Achyuta Deva Raya, while the kingdom's own earliest available inscriptions date from the rule of a petty chieftain, Timmaraja II, in 1551. It is known that the kingdom originated as a small state based in the modern city of Mysore and that it was established by two brothers, Yaduraya (also known as Vijaya) and Krishnaraya. The origin of the brothers is, however, contested. Some historians claim a northern origin, saying that they came from Dwaraka, while others argue that they were originally from the Karnataka region. The earliest mention of their origin in the city of Dwaraka and their journey down to the Mysore region is found in the writings of Govinda Vaidya (17th century), court poet of Narasaraja Wodeyar, and is later repeated in the writings of Tirumalarya, court poet of Chikka Devaraja Wodeyar. According to these texts, the two brothers arrived at Mysore

in 1399, for reasons which differ by text. At that time, the incumbent King Chamaraja died, leaving behind his queen, Devajammanni, and a princess, Chikkadevarasi, but no male heir to the throne. Yaduraya killed Maranayaka, the army commander who tried to assert his power over the royal family, married princess Chikkadevarasi, and was crowned with the feudal title "Wodeyar", which the ensuing dynasty retained.

This theory has been rejected by other historians, who counter that it is farfetched to believe that two brothers could arrive there from a distant city and begin ruling as kings. Instead they claim that the founders of the kingdom were descendents of the local Tonnur Hoysalas. According to this theory, when the Hoysala Empire succumbed to the Mogul invasion in 1327 (and the capital Halebidu was sacked), the Hoysala family withdrew to the Tonnur region (modern Tondanur near Melkote in modern Mandya district) and continued to rule from there as petty chieftains under the Vijayanagara Empire. The historians claim that Yaduraya, the chieftain of Melkote, rescued the queen of Mysore by killing the commander Maranayaka, married princess Chikkadevarasi, and launched the new Wodeyar dynasty. According to another theory, the brothers were most likely Yadava fugitives from the Vijayanagara Empire court who took advantage of the upheaval caused by the king's death to gain control of the Mysore region. It is known that the Mysore feudal family initially controlled no more than a handful of villages and grew into a kingdom only after the fall of the Vijayanagara Empire in 1565.

Autonomy: advances and reversals

The kings who followed ruled as vassals of the Vijayanagara empire until the decline of the latter in 1565. By this time, the kingdom had expanded to thirty-three villages protected by a force of 300 soldiers. King Timmaraja II conquered some surrounding chiefdoms, and King Bola Chamaraja IV (lit, "Bald"), the first ruler of any political significance among them, withheld tribute to the nominal Vijayanagara monarch Aravidu Ramaraya. After the death of Aravidu Ramaraya, the Wodeyars began to assert themselves further and King Raja Wodeyar I wrested control of Srirangapatna from the Vijayanagara governor (Mahamandaleshvara) Aravidu Tirumalla – a development which elicited, if only ex post facto, the tacit approval of Venkatapati Raya, the incumbent king of the diminished Vijayanagar empire ruling from Chandragiri. Raja Wodeyar I's reign also saw territorial expansion with the annexation of Channapatna to the north from Jaggadeva Raya– a development which made Mysore a regional political factor to reckon with.

Consequently, by 1612–13, the Wodeyars exercised a great deal of autonomy and even though they acknowledged the nominal overlordship of the Aravidus, tributes and transfers of revenue to Chandragiri stopped. This was in marked contrast to the major chiefs (Nayakas) of Tamil country who continued to pay off Chandragiri well into the 1630s. Chamaraja VI and Kanthirava Narasaraja I attempted to expand further northward but were thwarted by the Bijapur Sultanate and its Maratha subordinates, though the Bijapur armies under Ranadullah Khan were effectively repelled in their 1638 siege of Srirangapatna. Expansionist ambitions then turned southward into Tamil

country where Narasaraja Wodeyar acquired Satyamangalam (in modern northern Coimbatore district) while his successor Dodda Devaraja Wodeyar expanded further to capture western Tamil regions of Erode and Dharmapuri, after successfully repulsing the chiefs of Madurai. The invasion of the Keladi Nayakas of Malnad was also dealt with successfully. This period was followed by one of complex geo-political changes, when in the 1670s, the Marathas and the Mughals pressed into the Deccan.

Chikka Devaraja (r. 1672–1704), the most notable of Mysore's early kings, who ruled during much of this period, managed to not only survive the exigencies but further expanded territory. He achieved this by forging strategic alliances with the Marathas and the Mughals.[18][19] The kingdom soon grew to include Salem and Bangalore to the east, Hassan to the west, Chikkamagaluru and Tumkur to the north and the rest of Coimbatore to the south. Despite this expansion, the kingdom, which now accounted for a fair share of land in the southern Indian heartland, extending from the Western Ghats to the western boundaries of the Coromandel plain, remained landlocked without direct coastal access. Chikka Devaraja's attempts to remedy this brought Mysore into conflict with the Nayaka chiefs of Ikkeri and the kings (Rajas) of Kodagu (modern Coorg); who between them controlled the Kanara coast (coastal areas of modern Karnataka) and the intervening hill region respectively. The conflict brought mixed results with Mysore annexing Periyapatna but suffering a reversal at Palupare.

Nevertheless, from around 1704, when the kingdom passed on to "Muteking" (Mukarasu) Kanthirava Narasaraja II, the survival and expansion of the kingdom was achieved by playing a delicate game of alliance, negotiation, subordination on occasion, and annexation of territory in all directions. According to historians Sanjay Subrahmanyam and Sethu Madhava Rao, Mysore was now formally a tributary of the Mughal empire. Mughul records claim a regular tribute (peshkash) was paid by Mysore. However, historian Suryanath U. Kamath feels the Mughals may have considered Mysore an ally, a situation brought about by Mughal–Maratha competition for supremacy in southern India. By the 1720s, with the Mughal empire in decline, further complications arose with the Mughal residents at both Arcot and Sira claiming tribute. The years that followed saw Krishnaraja Wodeyar I tread cautiously on the matter while keeping the Kodagu chiefs and the Marathas at bay. He was followed by Chamaraja Wodeyar VII during whose reign power fell into the hands of prime minister (Dalwai or Dalavoy) Nanjarajiah (or Nanjaraja) and chief minister (Sarvadhikari) Devarajiah (or Devaraja), the influential brothers from Kalale town near Nanjangud who would rule for the next three decades with the Wodeyars relegated to being the titular heads.[24][25] The latter part of the rule of Krishnaraja II saw the Deccan Sultanates being eclipsed by the Mughals and in the confusion that ensued, Haider Ali, a captain in the army, rose to prominence. His victory against the Marathas at Bangalore in 1758, resulting in the annexation of their territory, made him an iconic figure. In honour of his achievements, the king gave him the title "Nawab Haider Ali Khan Bahadur".

Under Haider Ali and Tipu Sultan

Though illiterate, Haider Ali has earned an important place in the history of Karnataka for his fighting skills and administrative acumen. The rise of Haidar came at a time of important political developments in the sub-continent. While the European powers were busy transforming themselves from trading companies to political powers, the Nizam as the subedar of the Mughals pursued his ambitions in the Deccan, and the Marathas, following their defeat at Panipat, sought safe havens in the south. The period also saw the French vie with the British for control of the Carnatic – a contest in which the British would eventually prevail as British commander Sir Eyre Coote decisively defeated the French under the Comte de Lally at the Battle of Wandiwash in 1760, a watershed in Indian history as it cemented British supremacy in South Asia. Though the Wodeyars remained the nominal heads of Mysore during this period, real power lay in the hands of Haider Ali and his son Tipu.

By 1761, the Maratha menace had diminished and by 1763, Haider Ali had captured the Keladi kingdom, defeated the rulers of Bilgi, Bednur and Gutti, invaded the Malabar in the south and conquered the Zamorin's capital Calicut with ease in 1766 and extended the Mysore kingdom up to Dharwad and Bellary in the north. Mysore was now a major political power in the subcontinent and Haider's meteoric rise from relative obscurity and his defiance formed one of the last remaining challenges to complete British hegemony over the Indian subcontinent – a challenge which would take them more than three decades to overcome.

In a bid to stem Haidar's rise, the British formed an alliance with the Marathas and the Nizam of Golconda, culminating in the First Anglo-Mysore War in 1767. Despite numerical superiority Haider Ali suffered defeats at the battles of Chengham and Tiruvannamalai. The British ignored his overtures for peace until Haider Ali had strategically moved his armies to within five miles of Madras (modern Chennai) and was able to successfully sue for peace. In 1770, when the Maratha armies of Madhavrao Peshwa invaded Mysore (three wars were fought between 1764 and 1772 by Madhavrao against Haider, in which Haider lost), Haider expected British support as per the 1769 treaty but they betrayed him by staying out of the conflict. The British betrayal and Haider's subsequent defeat reinforced Haider's deep distrust of the British—a sentiment that would be shared by his son and one which would inform Anglo-Mysore rivalries of the next three decades. In 1777, Haider Ali recovered the previously lost territories of Coorg and Malabar from the Marathas. Haider Ali's army advanced towards the Marathas and fought them at the Battle of Saunshi and came out victorious during the same year.

By 1779, Haider Ali had captured parts of modern Tamil Nadu and Kerala in the south, extending the Kingdom's area to about 80,000 mi² (205,000 km²). In 1780, he befriended the French and made peace with the Marathas and the Nizam. However, Haider Ali was betrayed by the Marathas and the Nizam, who made treaties with the British as well. In July 1779 Haider Ali headed an army of 80,000, mostly cavalry, descending through the passes of the Ghats amid burning villages, before laying siege to British forts in northern Arcot starting the Second Anglo-Mysore War. Haider Ali had some initial successes against the British notably at Pollilur, the worst defeat the British

suffered in India until Chillianwala, and Arcot, until the arrival of Sir Eyre Coote, when the fortunes of the British began to change. On 1 June 1781 Sir Eyre Coote struck the first heavy blow against Haider Ali in the decisive Battle of Porto Novo. The battle was won by Sir Eyre Coote against odds of five to one, and is regarded as one of the greatest feats of the British in India. It was followed up by another hard-fought battle at Pollilur (the scene of an earlier triumph of Haider Ali over a British force) on 27 August, in which the British won another success, and by the rout of the Mysore troops at Sholinghur a month later. Haider Ali died on 7 December 1782, even as fighting continued with the British. He was succeeded by his son Tipu Sultan who continued hostilities against the British by recapturing Baidanur and Mangalore.

By 1783 neither the British nor Mysore were able to obtain a clear overall victory. The French withdrew their support of Mysore following the peace settlement in Europe. Undaunted, Tipu, popularly known as the "Tiger of Mysore", continued the war against the British but lost some regions in modern coastal Karnataka to them. The Maratha-Mysore War occurred between 1785 to 1787 and consisted of a series of conflicts between the Sultanate of Mysore and the Maratha Empire. Following Tipu Sultan's victory against the Marathas at the Siege of Bahadur Benda, a peace agreement was signed between the two kingdoms with mutual gains and losses. Similarly, the treaty of Mangalore was signed in 1784 bringing hostilities with the British to a temporary and uneasy halt and restored the others' lands to the status quo ante bellum. The treaty is an important document in the history of India, because it was the last occasion when an Indian power dictated terms to the British, who were made to play the role of humble supplicants for peace. A start of fresh hostilities between the British and French in Europe would have been sufficient reason for Tipu to abrogate his treaty and further his ambition of striking at the British. His attempts to lure the Nizam, the Marathas, the French and the King of Turkey failed to bring direct military aid.

Tipu's successful attacks in 1790 on the Kingdom of Travancore, a British ally, was an effective victory for him, however it resulted in greater hostilities with the British which resulted in the Third Anglo-Mysore War. In the beginning, the British made gains, taking the Coimbatore district, but Tipu's counterattack reversed many of these gains. By 1792, with aid from the Marathas who attacked from the north-west and the Nizam who moved in from the north-east, the British under Lord Cornwallis successfully besieged Srirangapatna, resulting in Tipu's defeat and the Treaty of Srirangapatna. Half of Mysore was distributed among the allies, and two of his sons were held to ransom. A humiliated but indomitable Tipu went about re-building his economic and military power. He attempted to covertly win over support from Revolutionary France, the Amir of Afghanistan, the Ottoman Empire and Arabia. However, these attempts to involve the French soon became known to the British, who were at the time fighting the French in Egypt, were backed by the Marathas and the Nizam. In 1799, Tipu died defending Srirangapatna in the Fourth Anglo-Mysore War, heralding the end of the Kingdom's independence. Modern Indian historians consider Tipu Sultan an inveterate enemy of the British, an able administrator and an innovator.

Rockets

The Mysorean rockets used by Hyder Ali during the Battle of Pollilur were much more advanced than any the British East India Company had previously seen, chiefly because of the use of iron tubes for holding the propellant. This enabled higher thrust and a longer range for the missile (up to 2 kilometres (1.2 mi)). After Tipu Sultan's eventual defeat in the Fourth Anglo-Mysore War and the capture of a number of Mysorean iron rockets, they were influential in British rocket development, inspiring the Congreve rocket, which was soon put into use in the Napoleonic Wars.

Technology and deployment

Hyder Ali's father, the naik or chief constable at Budikote, commanded 50 rocketmen for the Nawab of Arcot. Tipu Sultan brought the concept of using sword and blade thrust rockets in their military force to fight the advancing British army. There was a regular rocket corps in the Mysore Army, beginning with about 1,200 men in Hyder Ali's time. At the Battle of Pollilur (1780), during the Second Anglo-Mysore War, Colonel William Baillie's ammunition stores are thought to have been detonated by a hit from one of Hyder Ali's rockets, contributing to a humiliating British defeat.

Hyder Ali and his son Tipu Sultan deployed them effectively against the larger British East India Company forces during the Anglo-Mysore Wars. These 'missiles' were fitted with swords and traveled several meters through the air before coming down with edges facing the enemy. The British took an active interest in the technology and developed it further during the 19th century. The Mysore rockets of this period were much more advanced than what the British had seen, chiefly because of the use of iron tubes for holding the propellant; this enabled higher thrust and longer range for the missile (up to 2 km range). Although rockets existed also in Europe, they were not iron cased, and their range was far less than that of their East Asian counterparts. While these hammered soft iron rockets were crude, the bursting strength of the container of black powder was much higher than the earlier paper construction; thus a greater internal pressure was possible. In battles at Seringapatam in 1792 and 1799 these rockets were used with considerable effect against the British."

The areas of town where rockets and fireworks were manufactured were known as Taramandal Pet ("Galaxy Market"). Tipu Sultan wrote a military manual called Fathul Mujahidin in which 200 rocket men were assigned to each Mysorean "cushoon" (brigade). Mysore had 16 to 24 cushoons of infantry. The rocket men were trained to launch their rockets at an angle calculated from the diameter of the cylinder and the distance to the target. In addition, wheeled rocket launchers capable of launching five to ten rockets almost simultaneously were used in war. Rockets could be of various sizes, but usually consisted of a tube of soft hammered iron about 8 inches (20 cm) long and 1.5 to 3 in (3.8 to 7.6 cm) in diameter, closed at one end and strapped to a shaft of bamboo about 4 ft (1 m) long. The iron tube acted as a combustion chamber and contained well-packed black powder propellant. A rocket carrying about one pound of powder could travel almost 1,000 yards (~900 m). In contrast, rockets in Europe, not being iron cased, could not take large chamber pressures and as a consequence, were not capable of reaching distances anywhere near as great.

The entire road alongside Jumma Masjid near City Market and Taramandalpet, Bangalore was the hub of Tipu's rocket project where he had set up a laboratory.

Use in Mysorean conflicts

In 1792, during the Third Anglo-Mysore War, there was mention of two rocket units fielded by Tipu Sultan, 120 men and 131 men respectively. Lt. Col. Knox was attacked by rockets near Srirangapatna on the night of 6 February 1792, while advancing towards the Kaveri River from the north. The Rocket Corps ultimately reached a strength of about 5000 in Tipu Sultan's army. Mysore rockets were also used for ceremonial purposes. When the Jacobin Club of Mysore sent a delegation to Tipu Sultan, 500 rockets were launched as part of the gun salute.

During the Fourth Anglo-Mysore War, rockets were again used on several occasions. One of these involved Colonel Arthur Wellesley, later famous as the First Duke of Wellington. Wellesley was defeated by Tipu's Diwan, Purnaiya, at the Battle of Sultanpet Tope.

At this point (near the village of Sultanpet, Figure 5) there was a large tope, or grove, which gave shelter to Tipu's rocketmen and had obviously to be cleaned out before the siege could be pressed closer to Srirangapattana island. The commander chosen for this operation was Col. Wellesley, but advancing towards the tope after dark on the 5 April 1799, he was set upon with rockets and musket-fires, lost his way and, as Beatson politely puts it, had to "postpone the attack" until a more favourable opportunity should offer.

The following day, Wellesley launched a fresh attack with a larger force, and took the whole position without losing a single man. On 22 April 1799, twelve days before the main battle, rocketeers worked their way around to the rear of the British encampment, then 'threw a great number of rockets at the same instant' to signal the beginning of an assault by 6,000 Indian infantry and a corps of Frenchmen, all directed by Mir Golam Hussain and Mohamed Hulleen Mir Mirans. The rockets had a range of about 1,000 yards. Some burst in the air like shells. Others, called ground rockets, would rise again on striking the ground and bound along in a serpentine motion until their force was spent. According to one British observer, a young English officer named Bayly: "So pestered were we with the rocket boys that there was no moving without danger from the destructive missiles ...". He continued:

The rockets and musketry from 20,000 of the enemy were incessant. No hail could be thicker. Every illumination of blue lights was accompanied by a shower of rockets, some of which entered the head of the column, passing through to the rear, causing death, wounds, and dreadful lacerations from the long bamboos of twenty or thirty feet, which are invariably attached to them.

During the conclusive British attack on Srirangapattana on May 2, 1799, a British shot struck a magazine of rockets within Tipu Sultan's fort, causing it to explode and

send a towering cloud of black smoke with cascades of exploding white light rising up from the battlements. On the afternoon of 4 May when the final attack on the fort was led by Baird, he was again met by "furious musket and rocket fire", but this did not help much; in about an hour's time the fort was taken; perhaps within another hour Tipu had been shot (the precise time of his death is not known), and the war was effectively over.

British adoption of the technology

After the fall of Srirangapattana, 600 launchers, 700 serviceable rockets and 9,000 empty rockets were found. Some of the rockets had pierced cylinders, to allow them to act like incendiaries, while some had iron points or steel blades bound to the bamboo. By attaching these blades to rockets they became very unstable towards the end of their flight causing the blades to spin around like flying scythes, cutting down all in their path.

These experiences eventually led the Royal Woolwich Arsenal to start a military rocket research and development program in 1801, based on the Mysorean technology. Several rocket cases were collected from Mysore and sent to Britain for analysis. Their first demonstration of solid-fuel rockets came in 1805 and was followed by publication of *A Concise Account of the Origin and Progress of the Rocket System* in 1807 by William Congreve,[9] son of the arsenal's commandant. Congreve rockets were systematically used by the British during the Napoleonic Wars and the War of 1812. They were also used in the 1814 Battle of Baltimore, and are mentioned in *The Star Spangled Banner*, the national anthem of the United States: And the rockets' red glare, the bombs bursting in air.

Maratha–Mysore War

The Maratha–Mysore War was a conflict on the Indian subcontinent between the Maratha Empire and the Kingdom of Mysore. Begun in February 1785, it ended with the signing of a peace agreement following the Siege of Bahadur Benda, in April 1787. In the aftermath of the Second Anglo-Mysore War (1780-1784), Mysorean ruler Tipu Sultan sought to forestall offensive moves by the Marathas, who had established a military alliance with the Nizam of Hyderabad to recover territories both had lost to Mysore in previous conflicts. Much of the desired territory was subject to marches, countermarches, and sieges of fortified points. The Marathas also attempted to draw the British East India Company into the pending conflict, but a neutrality policy implemented by the new governor-general, Lord Charles Cornwallis made its participation impossible.

Princely state

"Palace of the Maharajah of Mysore, India," from the Illustrated London News, 1881 (with modern hand coloring)

Following Tipu's fall, a part of the kingdom of Mysore was annexed and divided between the Madras Presidency and the Nizam. The remaining territory was transformed into a Princely State; the five-year-old scion of the Wodeyar family, Krishnaraja III, was installed on the throne with chief minister (Diwan) Purnaiah, who had earlier served under Tipu, handling the reins as regent and Lt. Col. Barry Close taking charge as the British Resident. The British then took control of Mysore's foreign policy and also exacted an annual tribute and a subsidy for maintaining a standing British army at Mysore.[48][49][50] As Diwan, Purnaiah distinguished himself with his progressive and innovative administration until he retired from service in 1811 (and died shortly thereafter) following the 16th birthday of the boy king.

The years that followed witnessed cordial relations between Mysore and the British until things began to sour in the 1820s. Even though the Governor of Madras, Thomas Munro, determined after a personal investigation in 1825 that there was no substance to the allegations of financial impropriety made by A. H. Cole, the incumbent Resident of Mysore, the Nagar rebellion (a civil insurrection) which broke out towards the end of the decade changed things considerably. In 1831, close on the heels of the insurrection and citing mal-administration, the British took direct control of the princely state. For the next fifty years, Mysore passed under the rule of successive British Commissioners; Sir Mark Cubbon, renowned for his statesmanship, served from 1834 until 1861 and put into place an efficient and successful administrative system which left Mysore a well-developed state.

In 1876–77, however, towards the end of the period of direct British rule, Mysore was struck by a devastating famine with estimated mortality figures ranging between 700,000 and 1,100,000, or nearly a fifth of the population. Shortly thereafter, Maharaja Chamaraja X, educated in the British system, took over the rule of Mysore in 1881, following the success of a lobby set up by the Wodeyar dynasty that was in favour of rendition. Accordingly, a resident British officer was appointed at the Mysore court and a Diwan to handle the Maharaja's administration. From then onwards, until Indian independence in 1947, Mysore remained a Princely State within the British Indian Empire, with the Wodeyars continuing their rule.

After the demise of Maharaja Chamaraja X, Krishnaraja IV, still a boy of eleven, ascended the throne in 1895. His mother Maharani Kemparajammaniyavaru ruled as regent until Krishnaraja took over the reins on 8 February 1902. Under his rule, with Sir M. Vishweshwariah as his Diwan, the Maharaja set about transforming Mysore into a progressive and modern state, particularly in industry, education, agriculture and art. Such were the strides that Mysore made that Mahatma Gandhi called the Maharaja a "saintly king" (Rajarishi). Paul Brunton, the British philosopher and orientalist, John Gunther, the American author, and British statesman Lord Samuel praised the ruler's efforts. Much of the pioneering work in educational infrastructure that took place during this period would serve Karnataka invaluable in the coming decades. The Maharaja was

an accomplished musician, and like his predecessors, avidly patronised the development of the fine arts. He was followed by his nephew Jayachamaraja whose rule came to an end when he signed the instrument of accession and Mysore joined the Indian Union on 9 August 1947.

Administration

Administration of the Kingdom of Mysore

The Kingdom of Mysore (1399 – 1947 CE) was a kingdom in southern India founded in 1399 by Yaduraya in the region of the modern city of Mysore, in the Karnataka state. The Wodeyar dynasty, as the ruling family is known, ruled the southern Karnataka region until Indian independence in 1947, when the kingdom was merged with the Union of India.

Records pertaining to the administration of the Mysore territory during the overlordship of the Vijayanagara Empire (1399 to 1565) are not available. After the decline of the Vijayanagara Empire, King Raja Wodeyar gradually gained independence, eventually ousting the governor at Srirangapatna. The regional head of the diminished Empire now ruled from their new capital at Chandragiri (in modern Andhra Pradesh). During the rule of Narasaraja Wodeyar, the first gold coins were issued from Mysore. The position of the fledgling Mysore kingdom improved considerably during the rule of King Chikka Devaraja Wodeyar, who increased the value of the Treasury to 90,000,000 pagoda (a unit of currency). For his achievements, the king earned the title Navakotinarayana (literally nine-crore Narayana). Chikka Devaraja Wodeyar founded the Attara Kacheri, the central secretariat consisting of eighteen departments.

When Haider Ali became the Kingdom's de facto ruler in the later half of the eighteenth century, a large booty of gold coins usurped from the coffers of the Nizam of Golconda helped fund Mysore's expansionary policy. Haider Ali's military success was due to his fast moving French trained cavalry. The Kingdom was divided into 5 provinces (Asofis) of unequal size, comprising 171 Paraganas (taluk) in total. The Sira province comprised 5 Paraganas that contributed 200,000 varaha (a unit of currency) and the Srirangapatna province contained 102 Paraganas and contributed 1,70,000 varaha.

When Tipu Sultan became the de facto ruler, the Kingdom, which encompassed 62,000 mi² (160,000 km²), was divided into 37 Asofi and a total of 124 taluks (Amil). Each Asofi had a governor, or Asof, and one deputy Asof. The taluk was headed by an Amildar and a Patel was in charge of a group of villages. The central administration

comprised six departments headed by ministers, each aided by an advisory council of up to four members; the military by Mir Miran, the revenue ministry by Mir Asaf, the navy by Mir Yem, the treasury, the commerce and the ordnance by Muluk-ut-Tufar. It has been noted that the policy of replacing Hindu governors with Muslim Asofs may have led to its revenue downfall. It is claimed that for a very brief period, the Kannada language was replaced by the Persian language in administration and accounting. The army consisted of infantry, cavalry, artillery and the navy. The navy had forty ships operating from Mangalore, Kundapura and Tadadi.

Following Tipu's death in 1799, the kingdom came under direct British rule in 1831. Lushington, Briggs and Morrison, the early commissioners, were followed by Mark Cubbon and Lewin Bentham Bowring. Mark Cubbon took charge in 1834 and is known for his excellent handling of the kingdom. He made Bangalore the capital and divided the princely state into 4 divisions, each under a British superintendent. The state was further divided into 120 taluks with 85 taluk courts, with all lower level administration in the Kannada language. The Amildar was in charge of a taluk to whom a Hoblidar, the caretaker of a Hobli comprising a few villages, reported. The office of the commissioner had eight departments; revenue, post, police, cavalry, public works, medical, the animal husbandry, judiciary and education. The judiciary was hierarchical with the commissioners' court at the apex, followed by the Huzur Adalat, four superintending courts and eight Sadar Munsiff courts at the lowest level. Mark Cubbon is credited with the construction of over one thousand miles of roads, hundreds of dams, coffee production and improvements in the tax and revenue systems.

Lewin Bowring became the chief commissioner in 1862 and held the position until 1870. Under Lewin Bowring, the state was divided into three divisions, each under a British commissioner. There were eight districts in all under these divisions, with each looked after by a deputy commissioner who was aided by the Amildars and Hoblidars. The property "Registration Act", the "Indian Penal code" and "Code of Criminal Procedure" came into effect and the judiciary was separated from the executive branch of the administration. Lewin Bowring expanded the education system with the formation of the Central Educational Agency, helping the kingdom modernize quickly. However, unlike Mark Cubbon, Lewin Bowring generally preferred to employ British officers. In 1881, following a strong lobby favouring rendition, the British handed back the administration of Mysore to King Chamaraja Wodeyar VIII. The post of commissioner was abolished and replaced by a Diwan, his two advisers and a British resident in the Mysore court.

Rangacharlu, a native of Chennai, became the Diwan, while the first ever Representative Assembly of British India, with 144 members consisting of prominent people from various fields was formed in 1881. Rangacharlu identified himself with the Kannada language and patronised it by establishing the Palace drama company. Rangacharlu started favourable economic policies such as public loans and public works as well as building the railway line from Bangalore to Mysore. He was followed by Sheshadri Iyer in 1883. During his time, gold mining at Kolar Gold Fields began and extensive coffee plantations and railway lines were laid. The Representative Assembly

elections were held with a three-year tenure for elected members. Taluk boards were formed giving decentralised authority at that level, the Mysore Civil Service Examinations were held for the first time in 1891 and the Department of Geology and the Department of Agriculture were founded in 1894 and 1898. Other notable achievements include the construction of the Vanivilas Sagar dam across Vedavati river, the initiation of the Shivanasamudra hydroelectric project in 1899 (the first such major attempt in India), electricity and drinking water (the latter through pipes) being supplied to Bangalore and the founding of the Archaeological Survey of Mysore (1890) and the Oriental Manuscripts Library.

P.N. Krishna Murthy, a descendant of the late Diwan Purnaih, took office in 1901. The founding of The Secretariat Manual to maintain records, the introduction of British administrative methods and the founding of the Co-operative Department in 1905 are credited to him. V.P. Madhava Rao, who became the Diwan in 1906, paid attention to conservation of forests. He started the Legislative Council in 1907, the Central Co-operative Bank in Bangalore, aided the Vokkaligara Sangha in 1906 and created the Mysore News Paper Regulation Act of 1908. He was followed by T. Ananda Rao, who inaugurated the Mysore Economic Conference, finalised the Kannambadi dam and completed the Mysore Palace in 1910.

The name Sir M. Visveshwarayya, popularly known as the "Maker of Modern Mysore" holds pride of place in the history of Karnataka. A visionary by any standard and an engineer by education, he wrote the book A Vision of Prosperous Mysore in 1902, stressing the need for technological and educational advancement as a catalyst to industry, commerce and agriculture. He became the Diwan in 1909. Membership of the Mysore Legislative Assembly was increased from 18 to 24 with powers to discuss the state budget. The Mysore Economic Conference was expanded into three committees; industry and commerce, education and agriculture, with publications in English and Kannada. Village panchayats, local boards and municipalities were headed by elected members. A long list of important projects were commissioned during his time including the construction of the Kannambadi dam, the Government Soap Factory and the Mysore Sandal Oil Factory and the founding of the Bhadravati Iron Works and the Mysore Bank in 1913. Sir M.V, as he was affectionately known, founded the Mysore University in 1916, the Mysore Chamber of Commerce and Industry, the Visveshwarayya College of Engineering in Bangalore and the Karnataka Sahitya Parishad. Sir M.V. was followed by Sir Sardar Kantaraj Urs in 1919 and Sir Albion Banerji in 1922.

Sir Mirza Ismail took office as Diwan in 1926 and built on the foundation laid by Sir. M. Visveshwarayya, making substantial progress in modernising the Kingdom of Mysore. Amongst his contributions were the expansion of the Bhadravati Iron works, the founding of a cement and paper factory in Bhadravati. Hindustan Aeronautics Limited, a porcelain factory and a glass factory were founded in Bangalore, the sugar factory at Mysore and the first fertilizer factory in Belgola were established. An able administrator with a penchant for gardens, he founded the Brindavan Gardens (Krishnaraja Sagar), the Mysore Medical College and the Kaveri high level canal to

irrigate 120,000 acres (490 km²) in modern Mandya district. Sir Mirza Ismail was followed by Sir N. Madhava Rao and Sir Arcot Ramaswamy Mudaliar before the Kingdom was incorporated into the newly independent India in 1947.

Economy

The Kingdom of Mysore (1399 - 1947 CE) was a kingdom in southern India founded in 1399 by Yaduraya in the region of the modern city of Mysore, in the Karnataka state. The Wodeyar dynasty ruled the Southern Karnataka region until Indian independence in 1947, when the kingdom was merged with the Union of India.

The economy of the Kingdom was based on agriculture, due to the majority of its people being villagers. Ownership of land was considered a prestige and people from all trades aimed to own a piece of land, whether they were directly involved in cultivation or not. The agrarian population consisted of landlords (gavunda, zamindar, heggadde) great and small who tilled the land by employing a number of landless labourers. Payments for services were in kind, usually grain, and even minor cultivators were willing to hire themselves out as labourers if the need arose. It was due to the availability of these landless labourers that kings and landlords were able to execute major projects such as palaces, temples, mosques, anicuts (chack dam) and tanks. Because land was abundant and the population relatively sparse, no rent was charged on land ownership. Instead, landowners paid tax for cultivation, normally amounting up to one half of all produce that was harvested.

Tipu Sultan, who ruled Mysore from 1782 to 1799 is credited with founding the state trading depots in various locations of his kingdom. In addition, he founded depots in foreign locations such as Karachi, Jeddah and Muscat, where Mysore products could be sold. It is to Tipu's credit that French technology was used for the first time in carpentry and smithy. Also, Tipu's rule saw Chinese technology used for the sugar production, while technology from Bengal helped improve the sericulture industry. State factories were established in Kanakapura and Taramandelpeth for producing cannons and gunpowder respectively. The state monopolised the production of essentials such as sugar, salt, iron, pepper, cardamom, betel nut, tobacco and sandalwood, as well as the extraction of incense oil from sandalwood and the mining of silver, gold and precious stones. Sandalwood was exported to China and the Persian gulf countries and sericulture was developed in twenty one centres within the kingdom.

A bond existed between the landlords and his labourers who were called panial or padial. In this system, when work ceased to exist in a land, the labourers were free to find employment elsewhere, but were bound to come back whenever required by the landlord. This had a mutual benefit in that it ensured regular employment to the landless and prevented their starvation. Landlords, however, were not required to increase labour rates during times when labour was in demand. Instead, they judiciously gave loans and presents to the labourer during times of need such as marriages and other family ceremonies. These loans bound the labourer to the estate who was not charged with interest on the loan. Instead, the labourer was required to pay back the principal

amount only if he wished to free himself permanently from his bond to the landlord and seek employment elsewhere.

This system changed under the British, when tax payments were in cash, and were used for the maintenance of the army, police and other civil and public establishments. A portion of the tax was transferred to England and called "Indian tribute". Unhappy with the loss of their traditional revenue system and the problems they faced, peasants rose in rebellion in many parts of south India. The construction of anicuts and tanks helped alleviate problems in some areas of the peninsula, though there were variations in living conditions in different regions.

After 1800, the Cornwallis land reforms came into play. Reade, Munro, Graham and Thackeray were some administrators who improved the economic conditions of the masses. However, the home spun textile industry suffered during British rule, due to the manufacturing mills of Manchester, Liverpool and Scotland being more than a match for the traditional hand woven industry, especially spinning and weaving. Only weavers who produced the very finest cloth not manufacturable by machines survived the changing economy. Even here, the change in the dressing habits of the people, who adapted to English clothes, had an adverse impact. Only the agricultural and rural masses with their need for coarse cloth sustained the low quality home industry. Also, the British economic policies created a class structure consisting of a newly found middle class. This class consisted of four occupational groups; the trading and merchant class consisting of agents, brokers, shopkeepers; the landlords created under the Zamindar system and Janmi system of land tenure; the money lenders; and the white collared lawyers, teachers, civil servants, doctors, journalists and bankers. However, due to a more flexible caste hierarchy, this middle class consisted of a more heterogeneous mix of people from different castes.

The 19th century brought about the so-called "backward classes movement", a direct result of the hegemony in employment (in educational and government sectors) by the wealthy few and the loss of jobs across southern India due to the Industrial Revolution in England. This movement was heralded first by the Lingayats followed by the Vokkaligas and the Kurubas. The economic revolution in England and the tariff policies of the British caused massive deindustrialization in India, especially in the textile sector. For example, Bangalore was known to have had a flourishing textile industry prior to 1800 and the gunny bag weaving business had been a monopoly of the Goniga people, a state of events that changed significantly when the British began ruling the area. The import of a chemical substitute of saltpetre (potassium nitrate) affected the Uppar community, the traditional makers of saltpetre for use in gunpowder. The import of kerosene affected the Ganiga community who supplied oils. Foreign enamel and crockery industries had an impact on the native pottery business and the mill made blankets replaced the country made kambli. This economic fallout led to the formation of community based social welfare organizations such as the Lingayat Vidyavardhakara Sangha in Dharwad in 1883, the Vokkaligara Sanga in Bangalore in 1906 and the Praja Mitra Mandali in Mysore in 1917. The goal of these organizations was to help those

within the community to cope better with a new economic situation. Community based youth hostels sprang up to help students seeking education and shelter.

Culture

Religion

The early kings of the Wodeyar dynasty worshipped the Hindu god Shiva. The later kings, starting from the 17th century, took to Vaishnavism, the worship of the Hindu god Vishnu. According to musicologist Meera Rajaram Pranesh, King Raja Wodeyar I was a devotee of the god Vishnu, King Dodda Devaraja was honoured with the title "Protector of Brahmins" (Deva Brahmana Paripalaka) for his support to Brahmins, and Maharaja Krishnaraja III was devoted to the goddess Chamundeshwari (a form of Hindu goddess Durga). Wilks ("History of Mysore", 1800) wrote about a Jangama (Veerashaiva saint-devotee of Shiva) uprising, related to excessive taxation, which was put down firmly by Chikka Devaraja. Historian D.R. Nagaraj claims that four hundred Jangamas were murdered in the process but clarifies that Veerashaiva literature itself is silent about the issue. Historian Suryanath Kamath claims King Chikka Devaraja was a Srivaishnava (follower of Sri Vaishnavism, a sect of Vaishnavism) but was not anti-Veerashaiva. Historian Aiyangar concurs that some of the kings including the celebrated Narasaraaja I and Chikka Devaraja were Vaishnavas, but suggests this may not have been the case with all Wodeyar rulers. The rise of the modern day Mysore city as a centre of south Indian culture has been traced from the period of their sovereignty. Raja Wodeyar I initiated the celebration of the Dasara festival in Mysore, a proud tradition of the erstwhile Vijayanagara royal family.

Jainism, though in decline during the late medieval period, also enjoyed the patronage of the Mysore kings, who made munificent endowments to the Jain monastic order at the town of Shravanabelagola. Records indicate that some Wodeyar kings not only presided over the Mahamastakabhisheka ceremony, an important Jain religious event at Shravanabelagola, but also personally offered prayers (puja) during the years 1659, 1677, 1800, 1825, 1910, 1925, 1940, and 1953.

The contact between South India and Islam goes back to the 7th century, when trade between Hindu kingdoms and Islamic caliphates thrived. These Muslim traders settled on the Malabar Coast and married local Hindu women, and their descendants came to be known as Mappillas. By the 14th century, Muslims had become a significant minority in the south, though the advent of Portuguese missionaries checked their growth. Haider Ali, though a devout Muslim, did not allow his faith to interfere with the administration of the predominantly Hindu kingdom. Historians are, however, divided on the intentions of Haider Ali's son, Tipu Sultan. It has been claimed that Tipu raised Hindus to prominent positions in his administration, made generous grants to Hindu temples and brahmins, and generally respected other faiths, and that any religious conversions that Tipu undertook were as punishment to those who rebelled against his

authority. However, this has been countered by other historians who claim that Tipu Sultan treated the non-Muslims of Mysore far better than those of the Malabar, Raichur and Kodagu regions. They opine that Tipu was responsible for mass conversions of Christians and Hindus in these regions, either by force or by offering them tax incentives and revenue benefits to convert.

Society

The society in the Kingdom followed age old and deeply established norms of social interaction between people in the centuries prior to the 18th century. In the 18th century, fundamental changes occurred due to the struggle between native and foreign powers. Wars between Hindu kingdoms and Sultanates continued, though the battles between native rulers (including Muslims) and the new foreigners, the British, took centre stage. Social reforms in the 19th century ushered in a more flexible society which granted people of lower castes access to schools, public office and courts. The spread of English education, the introduction of the printing press, and the criticism of the prevailing social system by Christian missionaries also had a positive influence. Literature became more secular, while the fine arts such as music, drama, dance and painting saw a renaissance. The rise of modern nationalism all over India had its impact on Mysore as well. This manifested itself in two ways - a longing to preserve all that was good in past tradition and an acceptance of western influence.

For centuries, primary education was imparted in Agraharas and Pathashalas where Sanskrit and the local vernacular was the medium of instruction. With the arrival of Islam, instruction to Muslims in the Arabic language was given in Madrasas. With the rise of British power, the English education gained prominence. These changes were orchestrated by Lord Elphinstone, the governor of the Madras Presidency. He developed his own method which had considerable influence on the status of education in the presidency. His plan became the constitution of the central collegiate institution or University Board, which gained fruition in 1841. Accordingly, a high school department of the university was established. For imparting education in the interior regions, schools were raised in principal towns which eventually were elevated to college level, with each college becoming central to many Zilla schools (local schools). The language of instruction in these schools was English. The earliest English medium schools appeared in 1833 in Mysore and spread across the region. In 1858, the department of education was founded in Mysore and it is estimated that by 1881, there may have been 2087 English medium schools in the Mysore Kingdom. Higher education became available with the formation of Bangalore Central College (1870) and Maharajas college in Mysore (1879). The Maharanis college in Mysore (1901) and the St. Agnes college in Mangalore (1921) served women. The Mysore University was founded in 1916.

Social reforms aimed at practices such as sati, untouchability and emancipation of the lower classes swept across India and had their positive influence on Mysore territory as well. Welfare organisations that were founded in Bangalore and Mangalore were the Brahmo Samaj (1866 and 1870), the Theosophical society (1886 and 1901) and the Arya Samaj (1894 and 1919). In 1894, the Mysore kingdom passed laws to

abolish marriage of girls below the age of eight and in 1923 provided women the right to franchise. Re-marriage of widowed women and marriage of destitute women was encouraged by enlightened men and women of Mysore. There were uprisings against British authority in India and in the Mysore region. The first unsuccessful revolt, aided by the French, came in the Malnad region in early 1800 by a Maratha called Dhondiya Wagh who was eventually killed. This event was followed by a revolt of a Zamindar Virappa in Koppal (1819), the rebellion of brave queen Rani Chennamma of Kittur in 1824, by her trusted aide Sangolli Rayanna in 1829, the Kodagu uprising in 1835 (after the British dethroned the local ruler Chikkaviraraja) and the Kanara uprising of 1837.

The era of printing heralded by the Christian missionaries resulted in the first Kannada book publication in 1817, followed by a Kannada Bible in 1820, an English-Kannada dictionary in 1824, a Kannada-English dictionary in 1832 and the first Kannada newspaper called Mangaluru Samachara in 1843 (later renamed Kannada Samachara). The Mysore Amba Vilas palace opened a press in 1840 followed by a government press in Bangalore (1842). Eighty six Kannada printing presses were operating by the end of 19th century. This popularised the publication of ancient Kannada classics such as Pampa Bharata by Adikavi Pampa in 1891, the Jaimini Bharata by Lakshmisra in 1848 and the Basavapurana in 1850. On the same lines as the English language historicals published by British and Indian historians recording the achievements of Karnataka Empires, Alur Venkata Rao published a consolidated Kannada version called Karnataka Gatha Vaibhava rekindling Kannada nationalism.

Modern Kannada stage was popularised by the Yakshagana, the founding of a stage in Chandrasala Totti in the Mysore palace and a drama troupe in 1881. Classical English and Sanskrit plays influenced Kannada stage and produced famous dramatists such as Shirahatti Venkoba Rao and Gubbi Veeranna. The public began to enjoy Carnatic music through its broadcast on public address systems set up in the palace grounds. Mysore paintings were inspired by the Bengal Renaissance paintings and produced such well-known artists as Sundarayya, Tanjavur Kondayya, Ala Singarayya, B.Venkatappa, the Raju brothers, Keshavayya and others. Female poets such as Cheluvambe (the queen of Krishnaraja Wodeyar I), Haridasa Helavanakatte Giryamma, Sri Rangamma (1685) and Sanchi Honnamma (author of Hadibadeya Dharma) wrote classics in Kannada language. The devadasi system that had existed in India for centuries was abolished in 1909, though a unique form of temple dancing was lost.

Literature

Pre-16th century literature

Trends in Kannada literature (mid-16th–20th century)			
Developments		Date	
Birth of the Yakshagana play		1565–1620 CE	
Dominance	of	Vaishnava	17th–20th century CE

and Veerashaiva literature	
Historicals and Biographies. Revival of classical Champu. Revival of Vachana poetry. Veerashaiva anthologies and commentaries. Age of Sarvajna and Lakshmis. Vaishnava epics and poems	1600–1700 CE
Writings by Mysore Royalty	1630 onward
Revival of Haridasa literature Popularity of Yakshagana play	1700 CE onward
Birth of Modern literature	1820–1900 CE

By the mid-16th century, Kannada literature had been influenced by three important socio-religious developments: Jainism (9th–12th centuries), Veerashaivism (devotion to the god Shiva, from 12th century), and Vaishnavism (devotion to the god Vishnu, from 15th century). In addition, writings on secular subjects remained popular throughout this period.

Jain works were written in the classical champu metre and were centred on the lives of Tirthankars (saints), princes and personages associated with the Jainism. The early Veerashaiva literature (1150–1200 CE), comprising pithy poems called Vachanas (lit. "utterance" or "saying") which propagated devotion to the god Shiva were written mostly as prose-poems, and to a lesser extent in the tripadi metre. From the 13th century, Veerashaiva writers made the saints of the 12th century the protagonists of their writings and established native metres such as the ragale (lyrical compositions in blank verse) and the shatpadi.

The Vaishnava writers of the 15th and early 16th century Vijayanagara empire consisted of the Brahmin commentators who wrote under royal patronage, and the itinerant Haridasas, saint-poets who spread the philosophy of Madhvacharya using simple Kannada in the form of melodious songs. The Haridasa poets used genres such as the kirthane (compositions based on rhythm and melody), the suladi (rhythm-based) and the ugabhoga (melody-based). Overall, Kannada writings had changed from marga (formal) to desi (vernacular) and become more accessible to the commoner.

Developments from 16th century

Court and monastic literature

After the decline of the Vijayanagara empire, the centres of Kannada literary production shifted to the courts of the emerging independent states, at Mysore and Keladi. The Kingdom of Keladi was centred at Keladi and nearby Ikkeri in the modern Shivamogga district. At their peak, their domains included the coastal, hill and some

interior regions of modern Karnataka. Writers in the Keladi court authored important works on Veerashaiva doctrine. The Keladi territories and that of smaller chiefs (Palegars) were eventually absorbed into the Kingdom of Mysore by 1763. The unique aspect of the Mysore court was the presence of numerous multi-lingual writers, some of whom were Veerashaivas. They were often adept in Telugu and Sanskrit, in addition to Kannada. The Veerashaiva monasteries that had sprung up in various regions including Mysore, Tumkur, Chitradurga and Bangalore sought to spread their influence beyond the Kannada speaking borders. Sadakshara Deva, a Veerashaiva writer, tried to rejuvenate the classical champu style of writing. The Srivaishnava (a sect of Vaishnavism) writers, who were dominant in the Mysore court, maintained a literary style that was conventional and conservative while proliferating lore and legend. A spurt in Vaishnava writings resulted in new renderings of the epics, the Mahabharata, the Bhagavata and no fewer than three versions of the Ramayana. Prior to the 17th century, information about royal genealogy and achievements had been recorded mostly on versified inscriptions. Beginning with the 17th century, with the consolidation of the feudatory of Mysore into an independent kingdom, historical and biographical writings became popular. A number of such works were penned by the court poets in the 17th and early 18th century, most notably, Tirumalarya II and Chikkupdhyaya. Some of these writings would later serve as valuable research and source material for modern day historians.

Folk and didactic literature

Yakshagana (lit. "Songs of the demi-gods") is a composite folk-dance-drama or folk theatre of southern India which combines literature, music, dance and painting into. The best-known forms of this art are from the Dakshina Kannada, Udupi district, Uttara Kannada and to some extent from the Shimoga district of modern Karnataka. There are a variety of dance-dramas collectively termed as Yakshagana. The Yakshagana Tenkutittu (lit. "Yakshagana of the southern style") is popular primarily in the Mangalore region and the Yakshagana Badagatittu Bayalaata (lit. "Yakshagana of northern style performed outdoors") is popular in Udupi and surrounding regions. Other art forms also grouped under Yakshagana are the Nagamandalam, a dance meant to appease the deity Naga, and a variety of bhuta (spirit) dances. The "Yakshagana Tenkutittu" is more akin to the classical Kathakali of Kerala.

According to modern Kannada writer Shivarama Karanth, the region between Udupi and Ikkeri could be where the Yakshagana of the northern style originated.[39] However, he noted that the earliest forms of dance-drama, called the Gandharagrama, are mentioned in the writing Narada Siska dated to 600–200 BCE. This primitive form developed into "Ekkalagana", a term which appears in the 12th century Kannada writings Mallinathapurana (c. 1105, by Nagachandra) and the Chandraprabha Purana (c. 1189, by Aggala). According to the scholar M.M. Bhat, Chattana, a native composition adaptable to singing and mentioned in Kavirajamarga (c. 850) could be considered the earliest known forerunner of the Kannada Yakshaganas. An epigraph of c. 1565 from Bellary describes a grant to a troupe of Tala-Maddale performers. The earliest available manuscript containing Yakshagana plays is Virata Parva (c. 1565) by

Vishnu of Brahmavara in South Kanara, and Sugriva Vijaya (mid-16th century) by Kandukuru Rudrakavi. The earliest available edition of Yakshagana plays, Sabhaparva, is dated to c. 1621.

Haridasa Sahitya, the devotional literature of the Vaishnava saints of Karnataka, flourished in the 15th and 16th centuries under the guidance of such saint-poets as Vyasatirtha, Purandara Dasa ("father of carnatic music") and Kanaka Dasa. This period, according to the scholars M.V. Kamath and V.B. Kher, may be called its "classical period". This literature was revived in the 18th and 19th centuries. According to musicologist Selina Tielemann, the Vaishnava bhakti (devotion) movement, which started with the 6th century Alvars of modern Tamil Nadu and spread northwards, reached its peak influence on South Indian devotionalism with the advent of the Haridasas of Karnataka. The Haridasa poetry, which bears some structural similarities to devotional songs of northern and eastern India, is preserved in written textual form but the musical compositions in which they are rendered have been passed down orally. These songs have remained popular with the members of the Madhva religious order even in the modern age. Vijaya Dasa, Gopala Dasa and Jagannatha Dasa are the most prominent among the saint-poets belonging of the "didactic period". The scholar Mutalik classifies Haridasa devotional songs into the following categories: "biographical, socio-religious, ethical and ritualistic, didactic and philosophical, meditative, narrative and eulogistic and miscellaneous". Their contribution to Hindu mysticism and the bhakti literature is similar to the contributions of the Alvars and Nayanmars of modern Tamil Nadu and that of the devotional saint-poets of Maharashtra and Gujarat. According to the scholar H.S. Shiva Prakash, about 300 saint-poets from this cadre enriched Kannada literature during the 18th–19th century.

After a break of more than three centuries, writing of vachana poems was revived. Though some poets such as Tontada Siddhalingayati (1540), Swatantra Siddhalingeswara (1565), Ganalingideva (1560), Shanmukha Swamy (1700), Kadasiddheswara (1725) and Kadakolu Madivallappa (1780) attempted to re-popularise the tradition with noteworthy pieces, they lacked the mastery of the 12th century social reformers. The most notable of the later day vachanakaras (lit. "Vachana poets") were undoubtedly Sarvajna and Sisunala Sherif (late 18th century). Sarvajna is known to have lived sometime between mid-16th century and the late 17th century. Though the vachana poetic tradition had come to a temporary halt, the creation of anthologies and commentaries based on the earlier vachana canon, depicting the 12th century Veerashaiva saints as its protagonists, became popular from around c. 1400. Among well-known 16th century anthologists were Channaveeracharya (16th century) and Singalada Siddhabasava (c. 1600) who interpreted the vachanas from a purely philosophical and meta-physical context. In the Keladi court, notable works on doctrine, such as Virasaivadharmasiromani ("Crest jewel of the moral order of the Veerashaivas") and Virasaivananda chandrike ("Moonlight to delight the Veerashaivas") were written. A new genre of mystic Kaivalya literature, a synthesis of the Veerashaiva and the Advaita (monistic) philosophy, consolidated from the 16th century onwards. While the most famous writings are ascribed to Nijaguna Shivayogi (c. 1500), later day

writers such as Mahalingaranga (Anubhavamrita in shatpadi metre, c. 1675) and Chidanandavadhuta (Jnana Sindhu) are also notable.

Modern literature

The birth of modern expression in the Kannada language can be traced to the early 19th century, a transition that in later decades included the influence of English literature on local traditions. The earliest examples of modern literature came in the form of prose, either inspired by or renderings of Sanskrit classics, in the court of King Krishnaraja Wodeyar III. The king himself was an accomplished Kannada writer to whom is ascribed the prose romance Saugandhika Parinaya. Under the patronage of the king, Kempu Narayana wrote Mudramanjusha ("The Seal Casket", 1823), a historical novel and an innovative version of the Sanskrit original, Mudrarakshasa by Vishaka Datta. This work is considered the trailblazer in modern Kannada prose.

English-language education, the role of missionaries, their translation of the Bible into Kannada in 1820, the arrival of the printing press, publication of newspapers and periodicals and the earliest Kannada-English and English-Kannada dictionaries helped to modernise Kannada prose. Development of prose narrative came by way of translations of Christian classics, such as Yatrikana Sanchara (The Pilgrim's Progress, 1847). Dramatic literature got its impetus from translations of Sanskrit and English classics (Shakuntala in 1869; Macbeth, King Lear and Romeo and Juliet). The modern novel, with a reformist outlook, was born in 1892. This milestone was followed by the earliest social plays with similar themes, a trend that had already set roots in the modern literature of Marathi and Bengali languages. Muddanna (or Nandalike Lakshminarayana) stands out as a unique writer, whose language is Old-Kannada but whose sensibilities are modern. His two important works were Adbhuta Ramayana (1895) and Ramaswamedham (1898). The latter work is historically important to prose development – ancient epic is handled from a modern viewpoint. The narrator is the author and the listener his wife. Muddanna's declaration Padyam Vadhyam, Gadyam Hridyam (lit. "Poetry deserves killing whereas prose reaches the heart") summarises the trends in Kannada literature in the late 19th century.

17th century writings

Transition from Vijayanagara

With the waning of the Vijayanagara empire, Raja Wodeyar I (r. 1578–1617) became the first ruler of political importance at Mysore, having ousted the Vijayanagara governor at Srirangapatna. However, the fledgling kingdom still owed nominal allegiance to the diminished empire. The foundation of an independent state that would influence regional polity and culture was laid in this period. In the following decades, the Mysore court became the inheritor of the Vijayanagara literary legacy and a centre for textual production not only in Kannada, the native language, but to some extent, even in Telugu and Sanskrit. The earliest available Kannada language writings from the Mysore court are by Tirumalarya I (or Tirumala Iyengar), Raja Wodeyar I's court poet. He

composed the Karna Vrittanta Kathe (c. 1600) in sangatya metre, a composition rendered to the accompaniment of an instrument. Raja Wodeyar I's grandson, Chamaraja VI (r. 1617–1637), is the earliest among the Mysore kings known for their personal contribution to the fine arts. The king wrote Chamarajokti Vilasa, a translation of the Sanskrit Ramayana, in the Valmiki tradition.

During the rule of King Kanthirava Narasaraja Wodeyar I (r. 1637–1659), the kingdom attained complete freedom, as evidenced from the issue of gold coins called phanams, similar to ones issued by the Vijayanagara empire. This event was followed by a period of political expansion within modern southern Karnataka and a successful military encounter against the invading Mughal commander Ranadullah Khan.[64] Govinda Vaidya, the most well-known poet in the royal court, wrote Kanthirava Narasaraja Vijaya (1648) in sangatya metre. In this eulogy, written in 26 chapters, Vaidya compares his patron king to "God Narasimha" (an avatar of the Hindu god Vishnu). The writing also gives useful details about the kingdom, its social events, urban life, the king's court, the types of music composed by the court musicians and the instruments they used to render them. During this time, Bhattakalanka Deva, a Jain writer from Haduvalli in South Kanara excelled as a grammarian of extraordinary talent. He was the last of the three notables who wrote comprehensively on Old-Kannada grammar (Nagavarma II and Keshiraja being the other two). He was an expert in Sanskrit grammar as well. His extant Kannada grammar, Karnataka Sabdanusasanam, containing 592 Sanskrit sutras (a literary form written for concision) with vritti (glossary) and vyakhya (commentary), is written in four padas (chapters) and makes useful references to contemporary and earlier writers. His work is modelled after that of earlier Sanskrit grammarians, Panini, Pujyapada and others, and is considered an exhaustive work. The author's emphasis on the importance of Kannada language and its rich literary and poetic history is evident and was meant to be a rebuttal to the attitude shown by contemporary Sanskrit scholars towards Kannada language.

Shadaksharadeva, who attempted to revive the classical (Sanskritised) champu metre, belonged to the Pampa tradition. A Veerashaiva by faith and the head of the Yelandur monastery, he was under the patronage of the Mysore court. A bilingual writer in Sanskrit and Kannada, his writings propagate his faith in the god Shiva. He wrote three well-known works in Kannada: Rakashekara Vilasa (1655), his best-known poetic work, written during his early days, has love as the main theme and rivals the poems in Lakshmisa's Jaimini Bharata (17th century). It is derived from a well-known devotional Tamil story of Satyendra Chola and is known to be based on an earlier work, Bhavachintaratna (c. 1513), by Kannada writer Gubbi Mallanarya of Vijayanagara.[67][68] In a noteworthy piece of elegiac poetry, the poet describes the lamentation of a mother in his own inimitable style. Upon hearing the news of her son's death by trampling under the hooves of Prince Rajashekara's horse, the mother rushes to the scene, and mourns, holding the body of her son in her lap. Vrishabhendra Vijaya (1671), a poem of epic proportions, written in forty-two cantos and 4,000 stanzas, is an account of the 12th century reformer Basavanna. Sabarasankara Vilasa is a poem in five cantos narrating a popular tale of the battle between the god Shiva and the Pandava prince Arjuna. To test Arjuna's devotion to him, Shiva disguises himself as a

hunter and fights a fierce battle with Arjuna. Toward the end, impressed with Arjuna's devotion, Shiva bestows on him a weapon called Pashuptastra.

Other notable Kannada writers in the court of Kanthirava Narasaraja I (r. 1637–1659) were Shantaveera Deshika (Shivaganga Charitra in sangatya metre, 1650), Bhaskara (Beharaganita, on mathematics, early 17th century), Nanjakavi (Kanthirava Narasaraja Charitra, a historical, early 17th century) and Timmarasa (Markandeya Ramayana, the story of the god Rama which forms an episode in the forest section of the epic Mahabharata, c. 1650). Chamaiah, a court poet, wrote an account of his patron, King Dodda Devaraja Wodeyar (r. 1659–1673) in Devarajendra Sangatya (late 17th century), and Channarya wrote a metrical history of the same king in Devaraja Vijaya (late 17th century). Tirumalabhata, a court poet of the Keladi ruler Hiriya Venkatappa Nayaka (r. 1586–1629) wrote the poem Shivagita.

Golden age

The reign of King Chikka Devaraja Wodeyar (r. 1673–1704) is a high point in the early history of the Kingdom of Mysore. The king, an able warrior known to have defeated even the Marathas on occasion, held the upper hand against the Nizam of Golconda and brought the Keladi territories under his domain by 1682. An able administrator, the king was inclined towards the Srivaishnava faith. His reign produced numerous prolific writers, not the least the king himself – he was an accomplished scholar in Kannada and a composer of music. A well-known treatise on music called Geeta Gopala, written in opera style and in the saptapadi metre, is credited to him. Though inspired by Jayadeva's Geeta Govinda (c. 1200), it had an originality of its own. The work differs from the original in that the god Krishna and his Gopikas are the protagonists of the play instead of Krishna and his consort Radha. The writing consists of fourteen sections, with seven songs in each section. It is considered an asset to students of music and literature. The king's other works are commentaries on the Bhagavata and the later chapters of the epic Mahabharata, a collection of devotional poems written in thirty verses (Chikkadevaraya binappa, "Kings Petition") and composed in praise of the god Cheluva Narayanaswamy of Melkote.

Tirumalarya II, a native of Srirangapatna and a descendent of Tirumalarya I, was held in high esteem in the Mysore court. A childhood friend of the King Chikka Devaraja, he served as his minister. Tirumalarya II authored five notable writings: Chikka Devaraja Saptapadi (saptapadi metre, 1698), an important musical treatise rendered in seven sections comprising fifty-two songs which exalts the patron king to the level of "God on Earth"; Apratimavira Charite ("History of the Peerless Hero"), a rhetorical eulogy of the king and a treatise on poetics; Chikkadevaraja Vijaya, an account of the king's conquests, his life and his ancestors, in the champu metre comprising six chapters; Chikkadevaraya Yaso-bhushana; and the prose piece Chikkadevaraja Vamshavali, one of the earliest available contemporary historicals in Kannada language describing the king's ancestry. In addition, Tirumalarya II composed seventy songs, most of which are in Kannada and a few in Telugu.

Minister Chikkupadhyaya (or Lakshmipathi), a native of Terakanambi town in Mysore district was a zealous Srivaishnava and one of the most prolific Kannada writers of his time. To his credit are over thirty works, mostly in the sangatya and champu metres, and gadya (prose). His best-known works are Vishnupurana (prose and champu versions, 1691); Divya Suri Charitre, a history of the twelve Alvar saints; Artha Panchaka ("Five truths"), on saint Pillai Lokacharya; a commentary on Tiruvayimole of saint Nammalvar; Kamalachala Mahatmya (1680); Hastigiri Mahatmya (1679); Rukmangada Charite (1681); Satvikabrahma-Vidya-Vilasa, treating on the Visishtadvaita philosophy; Yadugiri Mahatmya, a eulogy of saint Kadambi Srirangacharya; Yadavagiri Mahatmya, a eulogy of saint Kadambi Lakshmanacharya; and a collection of seventy songs called Shringarada Hadugalu in praise of his patron Chikka Devaraja (pen-name "Chikkadevaraja").

Lakshmis, a superb story-teller, a dramatist and a Vaishnava by faith, is one of the most well-known writers of kavyas (narrative poems). Kannada scholar H.S. Shiva Prakash opines he lived in the mid-16th century, but R. Narasimhacharya and historian Nilakanta Sastri claim he was active in the late 17th century, probably during the rule of King Chikka Devaraja. His Jaimini Bharata, written in shatpadi metre, is the poet's Kannada version of the Hindu epic Mahabharata and is one of the most popular poems of the late medieval age. A collection of stories, the epic poem contains the famous tale of the Sita Parityaga ("Repudiation of Sita"). The author has succeeded in converting a religious story into a very human tale, making it popular even in modern times. For his deft usage of the language, the poet earned the honorific Upamalola (lit. "One of revels in similes and metaphors").

Singaraya, a brother of Tirumalarya II, wrote Mitravinda Govinda (1680), the earliest available classical drama in Kannada. It is a play inspired by the Sanskrit drama Ratnavali ("Pearl necklace") by King Harsha of Kannauj.[93] Among notable women poets, Srirangamma (1685) wrote Padmini Kalyana ("Marriage of Padmini"), and Sanchi Honnamma, a Vokkaliga from Yelandur, wrote Hadibadeya Dharma, on the duties of a faithful wife. This work, which won her many accolades, is in nine sections, containing 479 stanzas, and is written in sangatya metre. Despite being employed as a betel bag bearer and as a maid to Queen Devajammani, she claimed Alasingaraya, a court poet, her Guru. Her work narrates the struggles of women in society, and stresses their need to fulfill their daily roles in family life.

Other writers under the patronage of King Chikka Devaraja were: Chidananda, a Jain poet wrote philosophical compositions called Tatwada Kirtanegalu (1675), Neeti Nrimaya and Munivamsha Bhyudaya in sangatya metre; Vaikunta Dasa (1680), a native of Belur composed kirtanes on the god Vishnu (pen-name "Vaikunta") and songs such as Kapatamata; Timmakavi (Hari Vilasa in sangatya metre and Yadavagiri Mahatmya, 1677); Mallikarjuna (Sriranga Mahatmya, 1678) and Mallarasa (Dasavatara Charite)[97]

Some Brahmin writers worthy of mention from the 17th century are Ramachandra (Asrasastra), Tirumalevaiddya (Uttara Ramayana, 1650), Nagarasa of Pandharpur (Bhagavadgite), Timmarasa (Kshetranganita on geometry),[68] and

Venkayarya, a Haridasa of Penukonda (Krishnalilabhyudaya).[98] Among Jains, Padmana Pandita (Hayasara Samuchchaya) and Chandrashekara (Ramachandra charitra, story of the Hindu god Rama) are notable.[68] Among Veerashaiva writers, Harisvara (Prabhudeva Purana), Siddhananjesa, (Raghavanka Charitra and Gururaja Charitra), Prasabhushana (or Pemmissetti, Gurubhaktandara Charitre), Mummadi Tamma (Sankara Samhita), Parvatesvara (Chatuacharya Purana) and Sejjeya Siddhalingaraya (Malayaraja Charite) are well-known.

Age of Sarvajna

A mendicant Veerashaiva poet, a moralist and a drifter whose early days are unclear, Sarvajna (lit. "The all knowing"), has left his indelible mark on Kannada literature and the Kannada-speaking people. He is known to have been a native of either Abbalur or Madagamasuru in the Dharwad district. Based on literary evidence scholars place him variously between the 16th and 18th centuries. Prabhu Prasad of the Sahitya Akademi feels he belonged to the 16th century while Kannada scholars R. Narasimhacharya and H.S. Shiva Prakash claim he lived in the 17th century. To Sarvajna goes the credit of re-vitalising the vachana poetic tradition. His witty and didactic poems, numbering over 2,000, were written using the simple tripadi metre. Some clues in his first fourteen of a series of poems ("Reminiscences of Birth") give an indication about his birth, parentage and his reasons for leaving home at an early age. His poems after the 14th focus on his spiritual quest.

Sarvajna, who is not known to have acquired a formal education, gained knowledge from the world, writing poems impromptu about the nature of people and places. According to the scholar Naikar, Sarvajna was born to "sing the truth and truth alone". His poems cover a vast range of topics, from caste and religion to economics and administration, from arts and crafts to family life and health. People from a broad spectrum of life were commented upon: "Professionals such as priests, astrologers, sorcerers, tax collectors and accountants; artisans such as smiths, carpenters, tailors and potters; and businessmen such as oil men, money-lenders, fishermen and farmers", all have caught the poet's discerning eye. Sarvajna reserved his compliments only for the farmers, weavers, real spiritual seekers and chaste housewives. A tomb in Hirekerur town in the Haveri district is said to be his final resting place. His poems, all of which end with his name "Sarvajna", constitute some of Kannada's most popular works. Sarvajna is to Kannada language what Bhartrhari is to Sanskrit language, Vemana is to Telugu and Thiruvalluvar is to Tamil. Neither was he patronized by royalty nor did he write for fame or money. His main aim was to instruct people about morality with poems such as these:

A begging bowl in hand,

A vast land to wander in
The great god Shiva to guard me

What cause have I to fear, O Sarvajna?

— Sarvajna, Shiva Prakash (1997), pp. 191–192

Even as the tongue manages, surrounded

By the teeth; so should the good

Live among the wicked, Sarvajna.

— Sarvajna, Prasad (1987), p. 3

18th century writings

Proliferation of Yakshagana

During the first half of the 18th century Mysore's independence was delicately balanced, with the incumbent kings accepting either a nominal subordination or a strategic alliance with the larger power, the Mughals of northern India, by paying tribute while keeping the Marathas (Baji Rao I) of the Deccan plateau at bay. From the 1830s, the kings also came under the sway of the powerful Dalavoy (or Dalwai, Prime minister) Nanjaraja (or Nanjarajaiah) and Sarvadhikari (Chief minister) Devaraja (or Devarajaiah), the influential Kalale brothers of Nanjangud. During this period, literary contributions were made by some members of the royal family including King Narasaraja Wodeyar II, Nanjaraja and Queen Cheluvambe.

Yakshagana, a rustic form of theatre which draws upon themes from the Hindu epics, the Ramayana, the Mahabharata and the Bhagavata, has an established history in the Kannada speaking region of over 400 years. In its rudimentary form, the script of the play contains prasanga (poetic songs) sung by the bhagavata (musician), to which improvised matu (dialogue) is added. Witty comments are interjected by hasyagaras (clowns). Musical instruments include maddale and chende (types of drums), and a sruti (harmonium-like instrument). The rangasthala (acting arena) could be a temple compound, an open space near the patron's house or a clearing in a paddy field. The Sugriva Vijaya (mid-16th century) by Kandukuru Rudrakavi is one of the earliest available manuscripts of a Yakshagana play. It is based on the story of the ape-like humanoid king Sugriva who overthrew his powerful brother Vali to regain his kingdom in the Hindu epic Ramayana. While scholars such as M.M Bhat, Shivarama Karanth and R.R. Diwakar have proposed various theories about the origin and forerunners of the Yakshagana art, N. Venkata Rao, editor of The Southern school in Telugu literature (1960), gives the credit of writing the earliest available Yakshagana plays that include sangita (music), nataka (drama) and natya (dance) to the polyglot king of Mysore, Narasaraja II (r. 1704–1714). The king was proficient in Kannada, Sanskrit, Telugu,

Tamil and Prakrit. His fourteen Yakshagana compositions, written in various languages but in the Kannada script, were discovered at the government manuscripts library in Chennai. By the early 19th century, Yakshagana had become popular in Mysore and nearby Yelandur, where stage troupes were active.

Revival of Haridasa literature

The Haridasa literature propagates the dvaita (dualistic) philosophy of Madhvacharya. Their compositions have also been of immense value to the development of music and literature in general. While Hari (a form of god Vishnu) is central to their beliefs, their compositions show tolerance to other Vaishnava deities as well. By bringing the values cherished in the Upanishads (scripture) and Vedas (Hindu sacred texts) to the commoner in simple Kannada, these itinerant Haridasas made valuable contributions as "minstrels of God". With the passing of the Vijayanagara era, the creation of the Haridasa literature slowed down for about a century, despite attempts by two dasa (devotee) poets, Mahapati Dasa (1611–1681), who wrote 600 compositions, and his son Krishna Dasa. The tradition however recovered in the early 18th century under the able guidance of Vijaya Dasa (1687–1755),[119] a native of Ceekalaparavi in the Raichur district. Vijaya Dasa was inspired by the establishment of the monastery of saint Raghavendra Swami (of the Madhvacharya order) at Mantralayam town. His lyrical compositions, said to be 25,000 in all, are written in the Purandara Dasa tradition with the pen-name (ankita) "Vijaya Vittala". Most well-known among his many disciples is Gopala Dasa who wrote with the pen-name "Gopala Vittala" (1721–1769). Later, Gopala Dasa inspired another famous saint-poet, Jagannatha Dasa, to take to the Haridasa fold.

Jagannatha Dasa (1728–1809) is considered the most notable of the late-18th century Haridasas. Apart from a number of devotional songs, he is credited with two important writings. The Harikathamritasara treats on the philosophy of Madhvacharya. Written in the shatpadi metre with a poetic touch, it contains 32 chapters of 988 stanzas. The Tattva Suvvali, containing 1,200 pithy and proverbial poems written in the tripadi metre, is known to have been a consolation to his widowed daughter. Among women, Helavanakatte Giryamma (pen-name "Helavanakatte Ranga", early 18th century) and Harapanhally Bhimava (pen-name "Bhimesa Krishna", 1890) are notable despite their humble education and background. Giryamma authored more than forty songs, and five narrative poems, the best known among which is the devotional piece Chandrahasana Kathe. In a prayer poem about famine, Giryamma wrote:

Women are taking out in vessels

Water from the well gone dry
While bringing it, they think all day:

O Hari, send the rain to us soon.

— Helavanakatte Giryamma, Shiva Prakash (1997), p. 201

Other writings

Cheluvambe, a queen of King Krishnaraja Wodeyar I (r. 1714–1732), was an accomplished Kannada writer. Her notable works include Varanandi Kalyana, written in the sangatya metre. The story narrates the wedding of Varanandi, the daughter of the Badshah (Emperor) of Delhi, and the god Cheluvaraya Swamy of Melkote. In the writing, the author envisioned Varanandi to be a reincarnation of Satyabhama, the consort of the Hindu god Krishna. Her other compositions include Venkatachala Mahatmyam – a lullaby song written in choupadi (4-line verse) metre in devotion to the Hindu god Venkateshwara residing on the Vrishabha hill, songs centred on Alamelu Mangamma, the consort of the Hindu god Venkateshwara of Tirupati, and songs in praise of the god Cheluvanarayana. Shalyada Krishnaraja, a poet and a member from the royal family was proficient writer in Kannada, Telugu and Sanskrit. His contributions to Kannada literature include devotional songs, vachana poems, compositions in sangatya metre (Nija Dipika Ratna), gadya (Anubhava Rasayana), and kirthane compositions (Bhakti Marga Sarovara, Gnana Sarovara and Shalyada Arasinavara Tikina Kirtane).

Nanjaraja was the most noted of the Shaiva writers in the court of King Krishnaraja Wodeyar II (r. 1734–1766). For his literary taste, he earned the honorific "Nutana Bhojaraja", a comparison to the medieval King Bhoja. A native of Kalale town near Nanjangud, Nanjaraja came from an influential family of warriors, statesman and scholars. He was politically active and is known to have created a power centre, holding court in parallel to Krishnaraja II. He was proficient in multiple languages and authored more than twenty writings in Kannada, Sanskrit and Telugu. Among his Kannada writings, Kukudgiri Mahatmya, and a musical composition called Aravattu muvara trivadhi, an account of the life of 63 ancient devotees of the god Shiva, is well known.

Other well-known Shaiva writers were Chenniah, who wrote in the sangatya metre (Padmini Parinaya, 1720), Nuronda, who eulogised his patron Krishnaraja II in Soundarya Kavya (c. 1740) in sangatya metre, and Sankara Kavi (Chorabasava Charitre, 18th century). Linganna Kavi wrote a champu historical piece called Keladinripavijayam in the 1763–1804 period accounting for the chronology and history of the Keladi dynasty. The work also gives useful information about contemporary kingdoms and states including the Nawabs of Savanur, the Marathas and the Mughals. Notable Jain writers of the period were Payanna (Ahimsacharitre), Padmaraja (Pujyapada Charitre, 1792), Padmanabha (Ramachandra Charitre), Surala (Padmavati Charitre), and Jayendra (Karnataka Kuvalayananda). Vaishnava writers who distinguished themselves were Lakshmakavi (Bharata in 1728 and Rukmangada Charite), Venkatesha (Halasya Mahatmya, in champu metre), Konayya (Krishnarjuna Sangara), Timmamata (Ramabhyudaya Kathakusumamanjari, a version of the epic Ramayana), Timmarya of Anekal (Ananda Ramayana, 1708), Balavaidya Cheluva (Lilavati, and an encyclopedia of precious stones called Ratnasastra), and Puttayia (Maisuru Arasugala Purvabhyudaya, c. 1713, an account of the history of the Kingdom of Mysore).

19th century writings

Age of prose and drama

After the death of Tipu Sultan in the fourth Anglo-Mysore war (1799), the British took control of the kingdom. They however restored the Wodeyars in the smaller princely state of Mysore under the paramountcy of the British Raj. The British took direct control of the administration of the kingdom in 1831, after which Maharaja Krishnaraja Wodeyar III devoted all his time to developing the fine arts, earning him the honorific "Abhinava Bhoja" (lit. "Modern Bhoja"). Krishnaraja III (1799–1868) is called the "Morning Star of the Renaissance in Karnataka". A patron of the fine arts, he was an accomplished writer, musician, musicologist and composer. He gave munificent grants to scholars and was a prolific writer himself. Of the over forty writings attributed to him, a prose romance called Saugandhika Parinaya, in two versions (a sangatya composition and a play) is best known. In this writing, the author imaginatively narrates the story of the sage Durvasa who curses Devendra (the Hindu god Indra) to be born as Sucharitra, the son of King Sugandharaya of Ratnapuri. Devendra's wife Shachidevi takes birth as Sougandhika and marries Sucharitra. Apart from composing many devotional songs to his deity, the Hindu goddess Chamundeshwari (pen-name "Chamundi"), he authored three noteworthy treatises: Sri Tatwanidhi and Swara Chudamani (on music) in Sanskrit language and Kannada script, and Sara Sangraha Bharata (on dance and music), dealing with tala (rhythm) in the Kannada language.

Aliya Lingaraja Urs, a native of Heggadadevanakote and a son-in-law (Aliya) of Maharaja Krishnaraja III was a prolific writer with over fifty works spanning various genres: devotional songs, musical compositions, kavya (classical poems), over thirty Yakshagana plays, and other dramas. The author used multiple pen-names including, "lingaraja" and "linganripa". For his contributions to the fine arts, he earned the title Ubhaya Kavita Visharada (lit. "Master of poetry in two languages" – Kannada and Sanskrit). Among his best-known Kannada works are the poem Prabhavati Parinaya and the two versions of the classical epic Girija Kalyana ("Marriage of the mountain born goddess"), in Yakshagana style and in sangatya metre. The writing gives an account of the Girija, the daughter of Himavanta, her youthful days and her successful penance which resulted in her marriage to the Hindu god Shiva. Yadava, also a court-poet, penned two prose pieces, Kalavati Parinaya (1815) in the dandaka vritta (blank verse) metre and Vachana Kadambari, a prose rendering of the classical Sanskrit original by poet Bana.

The Jain poet Devachandra (1770–1841), a native of Kankagiri, was in the court of Krishnaraja III and authored three noted works: Pujiyapada Charite, a poem on the life of the Jain saint Pujiyapada in sangatya metre; Ramakathavatara, the poet's Jain version of the Hindu epic Ramayana in champu metre; and Rajavalikathe (1838), a biographical account of the Mysore royal family, some earlier poets, and stories of religious importance. Another Jain writer of merit was Chandrasagaravarni, author of Kadambapurana and other works. Devalapurada Nanjunda of Nanjangud, a mere court attendant, rose to the level of a court poet for his scholarship in Kannada and Sanskrit.

Among his many compositions, Sougandhika Parinaya in sangatya metre, Samudra Mathana Kathe (a Yakshagana play), Sri Krishna Sarvabhoumara Charitre in sangatya metre, and Krishnendra Gite in choupadi metre are well-known. He earned the honorific Ubhaya Bhasha Kavi ("Poet of two languages"). Modern Kannada prose saw its nascent beginning in 1823 with Mudra Manjusha ("Seal Casket"). It is an elaboration of a play summarised in the Sanskrit original, Mudra Rakshasa by Vishakadatta, and was written by Kempu Narayana, a court poet of Maharaja Krishnaraja III.

External influences

Eager to spread their gospel in Kannada, Christian missionaries took to the Kannada language. The establishment of the printing press and English language education had a positive effect on Kannada prose. Periodicals and newspapers were published for the first time. The first Kannada language book was printed in 1817 and the first Bible in 1820. Grammar books and dictionaries, meant to help the missionaries in their effort in spreading Christianity, became available. Rev. W. Reeve compiled the earliest English-Kannada dictionary in 1824 followed by a Kannada-English dictionary in 1832, though the best-known work is an 1894 publication by Rev. Ferdinand Kittel. Rev. William Carrey published the earliest Kannada grammar in 1817. The influence of English literature and poetry on Kannada was evident from the numerous songs of prayer composed by the missionaries. British officers Lewis Rice and John Faithfull Fleet deciphered numerous Kannada inscriptions. Rice published several ancient classics and a brief history of Kannada literature while Fleet published folk ballads such as Sangoli Rayana Dange ("Sangoli Raya's Revolt"). The first Kannada newspaper, Mangalura Samachara ("Mangalore News"), was published in Mangalore in 1843. In a few years, printing presses opened in many locations, including at the Mysore palace in 1840.

A surge in the generation of prose narratives and dramatic literature, inspired by writings in English, Sanskrit, modern Marathi and modern Bengali languages culminated in original works in the succeeding decades. In the field of prose, translation of English classics such as Yatrikana Sanchara (The Pilgrim's Progress by Bunyan, 1847) and Robinson Crusoe (1857) set the trend. Translations from vernacular languages were popular too and included the Marathi classic Yamuna Prayatana (1869) and the Bengali work Durgesanandini (1885). In the genre of drama, inspiration came from translations of Sanskrit and English plays. Shakuntala and Raghavendrarao Nataka (Othello) by Churamuri Sehagiri Rao (1869), Pramilarjuniya by Srikantesa Gowda and Vasanthayamini Swapnachamatkara Nataka by K. Vasudevachar (Midsummer Night's Dream), Macbeth by Srikantesa Gowda, King Lear by M.S. Puttanna, Ramavarma-Lilavati (Romeo and Juliet) by C. Ananda Rao paved the way.

Basavappa Shastry (1882), a native of Mysore and court poet of Maharaja Krishnaraja III and Maharaja Chamaraja Wodeyar IX, earned the honorific Kannada Nataka Pitamaha (lit. "Father of Kannada stage") for his contributions to drama. His contribution to dramatic literature in the form of anthologies, translations and adaptations from English and Sanskrit, learned editions, and successful integration of

musical compositions into drama is well accepted. His translations from English to Kannada include Shurasena Charite ("Othello"). His Sanskrit to Kannada translations include, Kalidasa, Abhignyana Shakuntala, Vikramorvasheeya, Malavikagnimitra, Uttara Rama Charite, Chanda Koushika Nataka, Malathi Madhava and Ratnavali. Other well-known Kannada writers in Chamaraja IX's court were S.G. Narasimhacharya, Dhondo Narasimha Mulabaglu, Santa Kavi and B. Ventakacharya.

The earliest modern novels in the Kannada language are the Suryakantha by Lakshman Gadagkar (1892) and the Indrabayi (1899) by Gulvadi Venkata Rao. The later work is reformist and decried corruption and encouraged widow remarriages. Suri Venkataramana Shastri's modern social play Iggappa Heggadeya Vivaha Prahasana ("Iggappa Heggade's farce of marriage", 1887) and Dhareswar's Kanya Vikraya (1887) carried a similar reformist outlook while Santa Kavi's Vatsalaharana (1885) drew upon mythological and folk themes.

Developments up to the mid-20th century

In 1881, the British handed back administrative powers to the Wodeyar family. Up to 1947, when the kingdom acceded to the Union of India, the incumbent Maharaja was assisted by a Diwan (Prime minister), the administrative chief of Mysore. These were times of positive social and economic change, the independence movement and modern nationalism, all of which had an impact on literature.

Kannada literature saw the blossoming of the Navodaya (lit. "New beginning") style of writings in genres such as lyrical poems, drama, novels and short stories, with the strong influence of English literature. B. M. Srikantaiah's English Geetaganu ("English songs", 1921) was the path-breaker in the genre of modern lyrical poetry. The earliest stalwarts in the field of modern historical drama and comedy were T. P. Kailasam and A.N. Swami Venkatadri Iyer (also called "Samsa"). Kailasam sought to critique social developments by producing plays that questioned the utility of the modern education system in Tolu Gatti (1918, "The Hollow and the Solid") and the dowry system in Tali Kattoke Cooline ("Wages for tying the Mangalsutra"). Samsa's ideal king, Narasaraaja Wodeyar, is the protagonist of the play Vigada Vikramarya ("The Wicked Vikramarya", 1925).

Initial development in the genre of historical novels, in the form of translations and original works, sought to re-kindle the nationalistic feelings of Kannadigas. Venkatachar (Anandamatha) and Galaganath were among the first to write such novels. Galaganath's Madhava Karuna Vilasa (1923) described the founding of the Vijayanagara empire, while his Kannadigara Karmakatha ("Kannadigas Fateful Tale") described the empire's decline. In 1917, Alur Venkata Rao wrote the famous Karnataka Ghata Vaibhava, a summary of earlier works by Fleet, Rice, Bhandarkar and Robert Sewell, appealing to the Kannadigas to remember their glorious past, their ancient traditions and culture, their great rulers, saints and poets. Other well-known works were Kerur Vasudevachar's Yadu Maharaja describing the rise of the Wodeyar dynasty, and Vasudevaiah's Arya Kirti (1896). The tradition of novels started by Gulvadi Venkata Rao

(1899) reached maturity in 1915 with M.S. Puttanna's Madidunno Maharaya ("Sir, as you sow, so you reap"), a historical novel written in flowing prose and whose theme is set in the times of Maharaja Krishnaraja III. To Puttanna also goes the credit for writing the earliest modern biography, Kunigal Ramashastriya Charitre ("The story of Kunigal Ramashastri"). The genre of short story made its initial beginnings with Panje Mangesh Rao, M.N. Kamath and Kerur Vasudevachar, but it was Masti Venkatesh Iyengar who stole the limelight with and set a trend for others to follow in his Kelavu Sanne Kathegalu ("A few short stories", 1920) and Sanna Kathegalu ("Short stories", 1924).

Music

King Krishnaraja Wodeyar III (1794–1868)[edit]

Mysore Musicians (1638-1947)	
Vaikunta Dasaru	(1680)
Veena Venkata Subbiah	1750
Shunti Venkataramaniah	1780
Mysore Sadashiva Rao	1790
Krishnaraja Wodeyar III	1799 - 1868
Aliya Lingaraja Urs	1823–1874
Chikka Lakshminaranappa	
Pedda Lakshminaranappa	
Devalapurada Nanjunda	
Veena Shamanna	1832 - 1908
Veena Padmanabiah	1842 - 1900
Veena Sheshanna	1852 - 1926
Mysore Karigiri Rao	1853 - 1927
Sosale Ayya Shastry	1854 - 1934
Veena Subbanna	1861 - 1939
Mysore Vasudevachar	1865-1961

Bidaram Krishnappa	1866 - 1931
T. Pattabhiramiah	1863
Jayarayacharya	1846- 1906
Giribhattara Tammayya	1865 - 1920
Nanjangud Subba Shastry	1834 - 1906
Chandrashekara Shastry	
Chinniah	1902
Veena Subramanya Iyer	1864 - 1919
Muthiah Bhagavatar	1877 - 1945
Veena Shivaramiah	1886 - 1946
Veena Venkatagiriappa	1887 - 1952
Srinivasa Iyengar	1888 - 1952
Chikka Ramarao	1891 - 1945
T. Chowdiah	1894 - 1967
Jayachamaraja Wodeyar	1919 - 1974
Dr.B. Devendrappa	1899 - 1986
G. Narayana Iyengar	1903 - 1959
T. Subramanya Iyer	
Anavatti Rama Rao	1860
Tiger Varadachariar	1876 - 1950
Chennakeshaviah	1895 - 1986
T. Krishna Iyengar	1902 - 1997
S.N. Mariappa	1914 - 1986
C. Ramchandra Rao	1916 - 1985
R.N.Doreswamy	1916 - 2002

Dr. V Doraiswamy Iyengar	1920 - 1997
Vaidyalinga Bhagavatar	1924 - 1999

This period heralded the beginning of British control over the administration of Mysore and the start of an important period in the development of vocal and instrumental Carnatic music in south India. King Krishnaraja Wodeyar III was a trained musician, musicologist and composer of merit. Being a devotee of the Hindu goddess Chamundeshwari, he wrote all his compositions under the mudra (pen name) "Chamundi" or "Chamundeshwari". He composed many philosophically themed javali (light lyric) and devotional songs in the Kannada language under the title Anubhava pancharatna. Javali in Carnatic music have their roots in Mysore and are first mentioned in the king's writings as javadi. His scholarship in Kannada is acclaimed and his compositions are seen as parallels to the vachana poems of the Virashaiva poets and to the devotional songs (pada) of the Haridasas of Karnataka. Mysore Sadashiva Rao was born in Greenspet in the Chittoor district of modern Andhra Pradesh to a Maharashtrian family. He came to Mysore between 1825 and 1835 and served as a court musician to the incumbent king for nearly fifty years. His compositions are said to have been in the hundreds, though only about one hundred, written in Sanskrit and Telugu under the pen name "Sadashiva", still exist. He is known as the reviver of Carnatic music in the Karnataka region.

Veena Venkatasubbiah came from a Mysorean family of famous veena artists (or "vainika") of the time of King Haider Ali and belonged to the Badaganadu community. He was appointed music teacher to King Krishnaraja Wodeyar III by his minister (or "Dewan") Purniah, who wanted to make Mysore the cultural centre of south India just as Vijayanagara had been during the rule of the Vijayanagara Empire. His most famous composition is the Sapta taleshwari gite. Some historians claim the work was a combined effort by the king and the musician. The king's son-in-law, Aliya Lingraj Urs, was an authority and composer in both the Kannada and Sanskrit languages. A native of Heggadadevanakote (in modern Mysore district), he had several interests in the fine arts. He has over fifty works including compositions, dramas, and Yakshagana to his credit, all of which were written with a pen name beginning with "Linga", such as "Lingendra" or "Lingaraja". His most famous compositions in Kannada are titled "Chandravali jogi hadu", "Pancha vimshati leele" and "Amba kirtana", and in Sanskrit, the "Shringara lahari".

Shunti Venkataramaniah was a musician from Tiruvayyar (modern Tamil Nadu) and an expert at playing the tambura. He was introduced to the king by the court musician Veena Venkatasubbiah under unusual circumstances. When Venkataramaniah first met Veena Venkatasubbiah, the latter asked him to sing a particular tune. Unable to sing it, Venkataramaniah walked away, only to return a year later having mastered the tune. While singing the tune, Venkataramaniah went into a trance and the court musician hurried to the palace and requested the king to be audience to the singer. The king arrived there and was so pleased with

Venkataramaniah's voice he appointed him as a court musician. Venkataramaniah's most famous composition is the Lakshana gite.

Chinniah was the eldest son of a family known as the "Tanjore quartet", a quartet of brothers who were singers and composers. Before his arrival in Mysore, Chinniah served at the court of the Tanjore kings Sarabhoji II and Shivaji II. He had learnt music from Muthuswamy Dikshitar. At the court of the king of Mysore, Chinniah created several compositions in praise of his patron king and the local deity Chamundeshwari. Famous among these compositions are Ninnu koriyunna, Vanajalochana, Nivanti, Chakkani na mohanaguni, Manavigai konarada and several javali.

Veena Chikka Lakshminaranappa, an expert vainika, was a descendant of Krishnappa, a Mysore court musician during the time of Bettada Chamaraja Wodeyar in the 16th century. Chikka Lakshminaranappa became the chief musician in the Prasanna Krishnaswamy temple located within the palace premises. His two sons Krishnappa and Seenappa, who were later patronised by the kings of Mysore, were also proficient players of the veena and violin. Well known visiting musicians to the court during this time included Pallavi Gopalayyar, Veena Kuppayyar, Tiruvattiyur Thyagayyar, Veena Krishnappa and Suryapurada Ananda Dasaru.

King Chamaraja Wodeyar IX (1868–1894)

King Chamaraja Wodeyar IX was also a patron of the fine arts and literature, having been tutored by his own court musicians Veena Sheshanna and Veena Subbanna. The king was well versed in the violin and often participated, along with other musicians, in violin performances at the Krishna temple located in the palace premises. He is known to have helped many budding artists, both by patronage of their talent and in their personal difficulties. He sponsored Mysore Vasudevacharya (who later became a famous musician) to train at Tiruvayyar under the famous Patnam Subramanya Iyer. He also formed the "Amateur Drama Club" to encourage young artists. However, he died at the early age of 32 while travelling in Kolkata. Veena Shamanna was the son of Rama Bhagavatar, an immigrant from Tanjore who came to Mysore during a famine, seeking royal patronage. His birth name was Venkata Subramanya. In 1876, Veena Shamanna was appointed court musician for his talent in both vocal and instrumental classical music. He was known as "Tala Brahma" for his mastery of the veena, violin, ghata and swarabhat. A conservative artist, he played by the norms of theoretical classical music and was a tutor to the royal family. In honour of his achievements, a street in Mysore city was named after him. His compositions were published by his son Veena Subramanya Iyer in a book called Sangeeta samayasara in 1915.

Veena Padmanabiah, a native of Srirampura (also known as Budihalu in Chikkanayakanahalli taluk, Karnataka), was trained in classical vocal and veena in his early days by a disciple of Veena Shamanna. Later, under the guidance of Veena Shamanna, Padmanabiah's expertise grew. An incident at the king's palace during his youth made him popular and impressed the king. A well-known musician called Veena

Sambayya made a mistake in interpreting a shloka in the musical treatise Sangeeta Ratnakara. Padmanabiah immediately pointed out this error, much to the discomfort of Sambayya, while the rest of the musicians dared not to, out of fear of incurring the senior musician's wrath. Years later, pleased by his talent, the king appointed him to the court and bestowed upon him the title "Mahatapi Khillat". Padmanabiah also served in the same capacity under the next king, Chamaraja Wodeyar IX. He was a music teacher at the "Mysore Maharanis High School", at the "Maharajas Sanskrit School", and he also tutored the royal family. He wrote many compositions in Sanskrit, Telugu and Kannada under the pen name "Padmanaba".

Veena Sheshanna, considered one of the greatest exponents of the veena in India, was born in Mysore in 1852 to Bakshi Chikkaramappa, a court musician of King Krishnaraja Wodeyar III. Once a visiting musician sang a composition (pallavi) and challenged the musicians in the king's court to follow. While none of the senior musicians could sing that composition, Sheshanna, who was still a boy, sang it correctly. Impressed, the king gave the boy a chain of pearls he was wearing and a pair of shawls. It was during the rule of King Chamaraja Wodeyar IX in 1882 that Sheshanna was appointed court musician. His achievements in classical music won Mysore a premier place in the art of playing the veena and he was given the title "Vainika Shikhamani" by King Krishnaraja Wodeyar IV. Veena Sheshanna won laurels and titles from kings and dignitaries including the kings of Travencore, Baroda and Tanjore. He played the veena at the Indian National Congress in Belagavi in 1924 to an audience comprising such leaders as Mahatma Gandhi, Pandit Nehru and others and received the title "Vainika Chakravarthi". A photograph of Veena Sheshanna was taken by King George V to be placed in the art gallery at Buckingham Palace. Sheshanna was proficient at other instruments, including the violin, swarabhat, rudra veena, jalatarang and even the piano, in which he is known to have composed in English. His compositions are largely in Telugu and Kannada, though he also occasionally composed in Hindi.

Mysore Karigiri Rao was the son of Lakshmi Narasimhacharya, who hailed from Tumkur and was a Sanskrit Pandit in the court of King Krishnaraja Wodeyar III. Karigiri Rao learnt music secretly because his family was against that profession. He later travelled, performing in many places before returning to Mysore at the age of fifty when he was appointed court musician by King Chamaraja Wodeyar IX. He was given the title "Sangeeta Vidya Kanteerava" by senior musicians of the day and "Ganakara Durandhara Sangeeta Bhushana" by the king himself. He is credited with writing several Carnatic compositions and more than 200 devaranama (devotional songs). Veena Subbanna was born in 1861 in Mysore into a wealthy family of musicians to which he was the only heir. He studied with Prince Chamaraja Wodeyar IX at the Royal school and was well versed in the English language. He was trained in Carnatic vocal music by Mysore Sadashiva Rao and in instrumental music by his father Dodda Sheshanna who was also a famous musician. Veena Subbanna was appointed court musician in 1888 and was a contemporary of the legendary Veena Sheshanna, with whom he was paired in many concerts. A generous man known for his philanthropic deeds, he has many

compositions to his credit and earned such titles as "Vainika Praveena", "Vainika Vara Choodamani" and "Vainika Kesari".

Mysore Vasudevacharya was a musician and composer born on 28 May 1865 in Mysore. He holds the unique distinction of having been patronised by four generations of Mysore kings and of having been court musician to three. He received royal patronage from the age of five owing to his talent. During his time in Sanskrit school, he learned to play the veena from ace musician Veena Padmanabiah. Later, King Krishnaraja Wodeyar IV sponsored him to learn music at Tiruvayyar under Patnam Subramania Iyer. A master of both Carnatic and Hindustani raga, he delivered the opening Sanskrit shloka (devotional songs) at the Indian National Congress convention at Belagavi in 1924. He represented Mysore in the "Akhila Bharateeya Sangeeta Parishat" concert held in Gwalior. He earned laurels and titles from kings and dignitaries from all over India, including the "Sangeeta Shastra Ratna" and "Sangeeta Shastra Visharada". Numerous compositions in Sanskrit and Telugu are credited to him, as well as one song in Kannada called Karunisou under the pen name "Vasudeva".

Bidaram Krishnappa was a Konkani Brahmin and a native of Nandalike in modern Udipi district, Karnataka. When he was a boy he had a chance encounter with a rich businessman who loved music. This happened when hungry Krishnappa, who came from a poor family, was singing a devotional song (devaranama) in a local temple. Impressed with his voice, the merchant sponsored Krishnappa to train under the guidance of a musician called Ramaswamy. He later came under the influence of Tammayya and Veena Sheshanna. Bidaram Krishnappa is credited with having popularised the singing of Kannada devaranama on stage. He adapted certain concepts of Hindustani music into his Carnatic compositions. For his scholarship in music, he earned the titles "Shudda Swaracharya", "Pallavi Krishnappa" and "Gana Visharada". One of his disciples, T. Chowdiah, went on to become a music legend. Krishnappa was most famous for writing and rendering devaranama and kirtans.

Among other well-known composers of the time, Tiruppunandal Pattabhiramiah from Kumbakonam was well known for his javali, with more than fifty to his credit written mostly in Kannada and Telugu under the pen name of "Talavana". Sosale Ayya Shastry was a native of Sosale (in modern Mysore district). His father Garalapuri Shastry was a leading Sanskrit scholar in the court of King Krishnaraja Wodeyar III, and had later served as teacher to Chamaraja Wodeyar. While not a musician, Garalapuri Shastry had close associations with many musicians, and is believed to have helped Aliya Lingaraje Urs with his composition Sringara Lahari in raga Nilambari. Garalapuri Shastry's ancestors had been ministers in Anegondi province (modern Koppal district, Karnataka). Ayya Shastry, too, served as a Kannada and Sanskrit teacher to the royal family. He was also noted for his musical and painting abilities and was given the titles Maha Vidwan in 1905 and Kavi Tilaka in 1912 by King Krishnaraja Wodeyar IV. Among his well known dramas in Kannada are Karnataka vikramorvasheya natakam, Karnataka ramayana natakam, Karnataka nala charitre and Karnataka pratapa simha nataka with numerous melodious songs in them. Ayya Shastry also authored the well-known composition Svami Devane Loka Paalane, which was widely used as a school

prayer. In the late 19th-early 20th century, Jayarayacharya (1846–1906) composed Kalyana Gitavali containing more than fifty devotional songs to be sung in the king's court and at festivals, and prayers by women; the dramatist Giribhattara Tamayya (1865) wrote the well-known works Gaya charitre, Droupadi swayamvara, Neeti chudamani, Virata parva and Sudhanva charitre under the pen name "Tammayya". Nanjangud Subba Shastry was a native of Nanjangud (near Mysore). Apart from composing about thirty-five songs, he wrote musical dramas in Kannada and Sanskrit including Mricchakatika and Malavikagnimitra. Chandrashekara Shastry composed Javali in Kannada and Telugu under the pen name "Balachandra". Visiting musicians were Pallavi Sheshayyar, Maha Vaidyanatha Iyer and Patnam Subramanyam Iyer.

King Krishnaraja Wodeyar IV (1884–1940)

This period, as during the time of the predecessor king, was an important era of music in Mysore, especially for Kannada compositions. The King himself was educated in Kannada, English, Sanskrit, the sciences and was knowledgeable in Tamil and Urdu as well. He was well versed in playing musical instruments including the veena, violin, mridangam, nagaswara, sitar, and harmonium as well as Western instruments such as the saxophone and piano. He encouraged his musicians to compose in the Carnatic, Hindustani and Western styles. During this period, Veena Subramanya Iyer wrote an important treatise on music in Kannada, dealing with both its theoretical and practical aspects, called Sangeeta Samayasara which was published in 1915. A very influential musician, academic and composer of this period was Harikeshanallur Dr. L. Muthiah Bhagavatar. A native of Tirunalveli (in modern Tamil Nadu), he was a scholar in Sanskrit and was trained in music by Samabasiva Iyer in Tiruvayyar. He was appointed court musician at Mysore in 1927 and was honoured by kings and notables alike. He was given the title "Gayaka Shikamani" by his patron King Krishnaraja Wodeyar IV. To this famous musician are credited one hundred and eight Chamundeswari kritis in Kannada, one hundred and eight Shivashtottara compositions in Sanskrit, an important treatise on music in Tamil called the "Sangeeta Kalpadrumam", and a biography in Sanskrit on the life, achievements and contributions of Tyagaraja to Carnatic music called Srimat Tyagaraja Vijaya. He wrote a total of over four hundred compositions in all, in Sanskrit, Kannada, Telugu and Tamil under the pen name "Hariksha" and started the "Tyagaraja Sangeeta Vidyalaya" ("Tyagaraja School of Music") in 1920. For his accomplishments, he was given the title of "Sangeeta Kalanidhi" by the Madras Music Academy and received an honorary Doctor of Letters degree from the University of Travencore.[47] Muthiah Bhagavatar died in Mysore in 1945 and is considered one of the most important composers of the post- Tyagaraja period.

Veena Shivaramiah was the son of the Mysore musician Veena Padmanabiah (of Chikkanayakanahalli taluk, Karnataka). Shivaramiah learnt to play the veena from his father and later from Mysore Karigiri Rao and Mysore Vasudevacharya and was appointed court musician in 1900 by King Krishnaraja Wodeyar IV. His one hundred

Carnatic compositions are in Telugu, Kannada and Sanskrit, while his Western musical compositions are in English. King Jayachamaraja Wodeyar gave him the title "Vainika Praveena" in 1941. Shivaramiah was also a Kannada writer and co-authored works with such well known Kannada scholars as Devottama Jois, Anavatti Rama Rao and Krishna Shastry. Veena Venkatagiriappa, a native of Heggadadevanakote (in modern Mysore district) and a student of Veena Sheshanna, became a court musician under unusual circumstances. At the end of the very first concert that Venkatagiriappa gave in the king's presence, the king merely gave him a gift of two Indian rupees and left the concert. The musician and his family were disappointed at the king's response. Later the king learnt from one of his attendants that the musician and his family had taken the gift graciously. The king, who had been testing the musician's attitude to music, was pleased and appointed Venkatagiriappa court musician. Over the years, the king gave Venkatagiriappa more responsibility in the functioning of various schools of fine arts in his kingdom. Venkatagiriappa played the veena for fifteen minutes in a well-known documentary movie called "Musical Instruments of India" in 1935. He was given the title "Vainika Praveena". His compositions are in Kannada, Telugu and Sanskrit, and he is credited with having created a new kind of Carnatic composition called nagma, which resemble the gats of Hindustani music.

Belakavadi Srinivasa Iyengar, whose birth name was Kuppaswamy Iyengar, was a native of Srigriripura near Shivaganga (in modern Tumkur district). He came to Mysore in 1912 and was trained in music by Bakshi Subbanna, a musician in the court of King Krishnaraja Wodeyar IV. Srinivasa Iyengar was later appointed a court musician. He was an expert in the gotuvadya and the violin. He was given the title "Mysurina Madhurayi Pushpavanam" by the famous vocalist Subramanya Iyer. Srinivasa Iyengar was a noted dramatist and acted in such well known dramas as Babruvahana, Rama pattabhisheka, Veera simha charitre, Abhignana shakuntala, Virata charitre, and Sudhanva charitre. Unfortunately, very few of his compositions, which written under the pen name "Srinivasa", are available today. It was Srinivasa Iyengar who popularised Purandara Dasa's Kannada song Jagadoddharana by composing its notation. Chikka Rama Rao, a native of Kurudi (in modern Kolar district) was trained under Mysore Karigiri Rao. He was proficient in both the Kannada and Sanskrit languages, and among musical instruments, in the veena, glass tarang and jalatarang. He gained expertise in Western music as well. He is known to have had the gift of playing the veena while singing in a melodious voice. His talent was noticed by the "Raj mata" (queen mother) who brought this to the attention of the king. After listening to him perform, the king appointed him court musician in 1914. Along with Srinivasa Iyengar, Chikka Rama Rao acted in many dramas of the day and was honoured by King Krishnaraja Wodeyar IV with the title "Sangeeta Ratna" (literally, "gem of music") and "pandit" by Hindustani music aces Abdul Karim Khan and Bhaskara Bhuva. To his credit are many compositions in Kannada, Sanskrit and Telugu.

T. Chowdiah, a towering personality in the field of Carnatic music, was born on 1 January 1894 in Tirumakudalu Narasipura (or T. Narasipura, near Mysore). At the age of seven, he received training from Pakkanna and later under T. Subbanna. At the age

of sixteen, he was tutored by Bidaram Krishnappa for eighteen years at the end of which Chowdiah emerged as an accomplished violinist. The ambidextrous Chowdiah is known to have played music with all the famous musicians of his day. In 1939, he was appointed court musician by King Krishnaraja Wodeyar IV and received such titles as "Sangeeta Ratna", "Sangeeta Kalanidhi" and "Ganakala Sindhu". He is credited with many compositions in Kannada, Telugu and Sanskrit under the pen name "Trimakuta" (the Sanskrit name for his home town). Dr. B. Devedrappa, a native of Ayanoor in Shivamogga district, was well versed in playing the veena, violin, jalatarang and dilruba. He was a student of the famous Veena Sheshanna and also of Bidaram Krishnappa. He was proficient at the harmonium, flute, ghatam and sitar. He was appointed as a jalatarang player in the court of King Krishnaraja Wodeyar IV and served the palace orchestra as a vocalist and violinist. The titles "Gana Visharada" and "Sangeeta Kalaratna" were bestowed upon him by the king. Later, in 1972, an honorary doctorate was awarded to him. Other famous musicians in the court were Gotuvadyam Narayana Iyengar of Tirunavelli (Tamil Nadu), Tiruvayyar Subramanya Iyer, and Anavatti Rama Rao of Anavatti (in Shivamogga district) who was a scholar, poet and dramatist. The credit of translating many of Tyagaraja's compositions into Kannada goes to him.

King Jayachamaraja Wodeyar

King Jayachamaraja Wodeyar was the last king of the Wodeyar dynasty. An avid fan of music, he was well trained in classical Western music and was an expert pianist. It was only during the later part of his life that he became interested in Carnatic classical music. Several compositions of the Russian composer Medtner were recorded by the king and made available to the public. For his contributions, he was awarded an honorary doctorate and was made a fellow of "Sangeet Natak Academy" (an academy of music and drama). Many important musicians were part of the king's court. Tiger Varadachariar, a native of Kaladipet (modern Tamil Nadu) moved initially to T. Narasipura where he performed music for some years. Later he moved back to Chennai where he served in various music schools. In 1916, he got an opportunity to sing in the presence of King Krishnadavaraja IV. Impressed with this musician's mastery over his art, the king gave him the title "Tiger". In 1944, Varadachariar was appointed court musician at Mysore. He has about eighty compositions to his credit. Chennakeshaviah, a native of Natanhalli (in modern Mandya district) was a Kannada pandit and court musician in 1944. Apart from his compositions, he wrote articles, published three volumes on haridasa compositions, and wrote a book on music. Other well-known musicians of the time were Dr. V Doraiswamy Iyengar (Veena Doreswamy Iyengar), Titte Krishna Iyengar, S. N. Mariappa, a native of Sasalu village (in modern Mandya district), Chintalapalli Ramachandra Rao, R. N. Doreswamy, a native of Rudrapatna (in modern Hassan district) and Vaidyalinga Bhagavatar.

Architecture

The architectural style of courtly and royal structures in the kingdom underwent profound changes during British rule – a mingling of European traditions with native elements. The Hindu temples in the kingdom were built in typical South Indian Dravidian

style – a modest version of the Vijayanagara building idiom. When in power, Tipu Sultan constructed a palace and a mosque in Srirangapatna, his capital. However, it is the city of Mysore that is best known for its royal palaces, earning it the nickname "City of Palaces". The city's main palace, the Mysore Palace, is also known as the Amba Vilas Palace. The original complex was destroyed by fire and a new palace was commissioned by the Queen-Regent and designed by the English architect Henry Irwin in 1897. The overall design is a combination of Hindu, Islamic, Indo-Saracenic and Moorish styles, which for the first time in India, used cast iron columns and roof frames. The striking feature of the exterior is the granite columns that support cusped arches on the portico, a tall tower whose finial is a gilded dome with an umbrella (chattri) on it, and groups of other domes around it. The interior is richly decorated with marbled walls and a teakwood ceiling on which are sculptures of Hindu deities. The Durbar hall leads to an inner private hall through silver doors. This opulent room has floor panels that are inlaid with semi-precious stones, and a stained glass roof supported centrally by columns and arches. The marriage hall (Kalyana mantapa) in the palace complex is noted for its stained glass octagonal dome with peacock motifs.

The Lalitha Mahal Palace was built in 1921 by E.W. Fritchley under the commission of Maharaja Krishnaraja IV. The architectural style is called "Renaissance" and exhibits concepts from English manor houses and Italian palazzos. The central dome is believed to be modelled on St. Paul's Cathedral in London. Other important features are the Italian marble staircase, the polished wooden flooring in the banquet and dance halls, and the Belgian cut glass lamps. The Jaganmohan Palace was commissioned in 1861 and was completed in 1910. The three-storeyed building with attractive domes, finials and cupolas was the venue of many a royal celebration. It is now called the Chamarajendra Art Gallery and houses a rich collection of artifacts.[164]

The Mysore University campus, also called "Manasa Gangotri", is home to several architecturally interesting buildings. Some of them are in European style and were completed in the late 19th century. They include the Jayalakshmi Vilas mansion, the Crawford Hall, the Oriental Research Institute (built between 1887 and 1891) with its Ionic and Corinthian columns, and the district offices (Athara Kutchery, 1887). The Athara Kutchery, which initially served as the office of the British commissioner, has an octagonal dome and a finial that adds to its beauty. The maharaja's summer palace, built in 1880, is called the Lokaranjan Mahal, and initially served as a school for royalty. The Rajendra Vilas Palace, built in the Indo-British style atop the Chamundi Hill, was commissioned in 1922 and completed in 1938 by Maharaja Krishnaraja IV. Other royal mansions built by the Mysore rulers were the Chittaranjan Mahal in Mysore and the Bangalore Palace in Bangalore, a structure built on the lines of England's Windsor Castle. The Central Food Technical Research Institute (Cheluvamba Mansion), built in baroque European renaissance style, was once the residence of princess Cheluvambaamani Avaru, a sister of Maharaja Krishnaraja IV. Its extensive pilaster work and mosaic flooring are noteworthy.

Most famous among the many temples built by the Wodeyars is the Chamundeshwari Temple atop the Chamundi Hill. The earliest structure here was

consecrated in the 12th century and was later patronised by the Mysore rulers. Maharaja Krishnaraja III added a Dravidian-style gopuram in 1827. The temple has silver-plated doors with images of deities. Other images include those of the Hindu god Ganesha and of Maharaja Krishnaraja III with his three queens. Surrounding the main palace in Mysore and inside the fort are a group of temples, built in various periods. The Prasanna Krishnaswamy Temple (1829), the Lakshmiramana Swamy Temple whose earliest structures date to 1499, the Trinesvara Swamy Temple (late 16th century), the Shweta Varaha Swamy Temple built by Purnaiah with a touch of Hoysala style of architecture, the Prasanna Venkataramana Swami Temple (1836) notable for 12 murals of the Wodeyar rulers. Well-known temples outside Mysore city are the yali ("mythical beast") pillared Venkataramana temple built in the late 17th century in the Bangalore fort, and the Ranganatha temple in Srirangapatna.

Tipu Sultan built a wooden colonnaded palace called the Dariya Daulat Palace (lit, "garden of the wealth of the sea") in Srirangapatna in 1784. Built in the Indo-Saracenic style, the palace is known for its intricate woodwork consisting of ornamental arches, striped columns and floral designs, and paintings. The west wall of the palace is covered with murals depicting Tipu Sultan's victory over Colonel Baillie's army at Pollilur, near Kanchipuram in 1780. One mural shows Tipu enjoying the fragrance of a bouquet of flowers while the battle is in progress. In that painting, the French soldiers' moustaches distinguish them from the clean-shaven British soldiers. Also in Srirangapatna is the Gumbaz mausoleum, built by Tipu Sultan in 1784. It houses the graves of Tipu and Haider Ali. The granite base is capped with a dome built of brick and pilaster.

The List of religious buildings and structures of the Kingdom of Mysore includes notable and historically important Hindu temples, royal palaces, churches, mosques, military fortification and other courtly structures that were built or received significant embellishment by the rulers of the Kingdom of Mysore. The term "Kingdom of Mysore" broadly covers the various stages the Mysore establishment went through: A Vijayanagara vassal (c. 1399 – 1565), an independent Hindu Kingdom ruled by the Wodeyar dynasty (c. 1565 – 1761), ruled by the de facto rulers Hyder Ali and Tipu Sultan who took control of the Kingdom (c. 1761 – 1799), and a princely monarchy under the British Raj (c. 1799 – 1950) before the establishment became a part of an independent India.

Name of the structure	Timeline	Location	Notes
Kodi Bhairavaswamy (or Kodi Someshwara Swamy)	c. 1399	Mysore palace grounds	Built by the brothers Yaduraya and Krishnaraya (r. 1399–1423), the founders of the dynasty
Lakshmiramana Swamy	c. 1499	Mysore palace grounds	From the Banni mantapa inscription it is known the temple was consecrated in 1499 during the rule of Chamaraja

			Wodeyar II (r. 1478–1513) with later additions by Kings Narasaraja Wodeyar I (r. 1638–1659) and Krishnaraja Wodeyar III in 1851
Gunja Narasimhaswamy	16th century	Tirumakudal Narasipur	The pre-existing temple was under the patronage of the local governor of Mysore, during the Vijayanagara rule over South India.
Trinayaneshvara Swamy	Earlier than c. 1578	Mysore palace grounds	Existed before Raja Wodeyar I of (r. 1578–1617) and was later expanded by Kanthirava Narasaraja I (r. 1638–59).
Lakshmikanta	c. 1625	Heggaddevanakote	The original 13th-century Hoysala era construction was expanded by King Chamaraja Wodeyar VI (r. 1617–37). Additions included a pillared mahamandapa ("large hall") and a mukhamandapa ("entrance hall"). An inscription on the dhvajastambha ("flag pillar") in the temple claims King Chamaraja Wodeyar VI had it erected in c. 1625.
Narasimha Swamy	First half of 17th century	Srirangapatna	The temple was built by Kanthirava Narasaraja Wodeyar (r. 1638–1659). His statue (dated 17th century) and that of the main deity Narasimha were re-installed in c. 1826 by King Krishnaraja Wodeyar III. An inscription on the pedestal in the Kannada script confirms it is the statue of "Kanthirava Narasaraja Wodeyaravaru".
Nandi monolith	c. 1659 – 1673	Chamundi Hills, Mysore	commissioned by King Dodda Devaraja (also called Dodda Kempadevaraja, r. 1659–1673).
Shveta Varaswamy	Late 17th century-early 19th century	Mysore palace grounds	Built by King Chikkadevaraja Wodeyar (r. 1673–1704) and later expanded by Dewan Puraniah, chief minister of King Krishnaraja Wodeyar III (r. 1799–1868).
Temple tank (Kalyani)	c. 1673 – 1704	Shravanabelagola	King Chikkadevaraja Wodeyar constructed the pond and made a large endowments to the Jain monastic order at Shravanabelagola.
Paravasudeva	c. 1673 – 1704	Gundlupet	The temple was built in Dravidian style during the rule of King Chikkadevaraja Wodeyar in memory of his father Doddadevaraja Wodeyar.
Gopala Krishna	c. 1673 – 1704	Haradanahalli	Built by Chikkadevaraja Wodeyar in response to the taunts of the Maratha prince of Tanjore.

Varadaraja	c. 1673 – 1704	Varkod	Built by Chikkadevaraja Wodeyar in response to the taunts of the Maratha prince of Tanjore.
Mahalakshmi	c. 1673 – 1704	Mysore palace grounds	Built by King Chikkadevaraja Wodeyar about the same time as the Shveta Varahaswamy temple.
Kote Venkataramana	c. 1689	Bangalore	The temple was built in 1689 AD in Dravidian and Vijayanagara style by King Chikkadevaraja Wodeyar.
Lakshmikanta	Before c. 1732	Kalale	The pre-existing temple was expanded and lavish grants were made by King Dodda Krishnaraja I (r. 1714–1732) before c. 1732.
Kille Venkatramana Swamy	c. 1734 – 1766	Mysore palace grounds	Built by King Krishnaraja Wodeyar II.
Shivappa Nayaka Palace	c. 1760 – c. 1782	Shivamogga	Though named after the Shivappa Nayaka, according to art historian George Michell, the palatial bungalow was actually built by the Mysore ruler Hyder Ali.
Lal Bagh Botanical Garden	c. 1760	Bangalore	First planned and laid out during the rule of Hyder Ali and later adorned with unique plant species by Tipu Sultan is a popular botanical garden.
Bangalore Fort	c. 1761	Bangalore	First built in mud in c. 1537 by Kempe Gowda I, the founder of Bangalore, and later re-built in stone by Hyder Ali in 1761 and further improved by Tipu Sultan in the late 18th century. It was damaged during an Anglo-Mysore war in 1791. It still remains a good example of 18th-century military fortification.
Madhugiri Fort	late 18th century	Madhugiri, Tumkur district	The original fort is ascribed to Here Gauda, a Vijayanagara vassal of the fifteenth century. In c. 1678 the fort was captured by Chikka Devaraja Wodeyar, the King of Mysore. Haider Ali extended and further strengthened it.
Devanahalli Fort	c. 1760 – 1782	Devanahalli	Chieftain Malla Byre Gowda of Avathi, a Vijayanagara empire vassal, built a mud fort in c. 1501 at Devanadoddi (now called Devanahalli). In the late 18th century, Hyder Ali re-constructed the fort in stone resulting in the current structure.
Colonel Bailey's Dungeon	before c. 1780	Srirangapatna	Where Colonel Bailey was imprisoned by Hyder Ali and died in 1780.
Narasimha Swamy	Late 18th	Seebi	Built during the rule of Tipu Sultan by

	century (before c. 1799)		three wealthy brothers: Lakshminarasappa, Puttanna and Nallappa, who were the sons of Kacheri Krishnappa, a Dewan in the court of King Tipu Sultan.
Daria Daulat Bagh	c. 1784	Srirangapatna	Tipu Sultan built this wooden this colonnaded palace (lit, "garden of the wealth of the sea"). Built in the Indo- Saracenic style, the palace is known for its intricate woodwork, striped columns, floral designs, and paintings.
Gumbaz, Seringapatam	c. 1784	Srirangapatna	Built by Tipu Sultan himself, holds the graves of Tipu Sultana and his father Hyder Ali.
Tipu Sultan's Summer Palace	c. 1791	Bangalore	The construction of the palace was commissioned by Hyder Ali in c. 1781 and completed by Tipu Sultan in c. 1791.
Jama Masjid	c. 1794	Srirangapatna	The Jama Masjid mosque named Masjid-e-Ala with two beautiful minarets was built by Tipu Sultan in 1794.
Tipu Sultan's Palace	Late 18th century	Nandi Hills	Interior of Tipu Sultan's summer Palace.
Nandi Hills Fort	Late 18th century	Nandi Hills	Fort built by Tipu Sultan on Nandi Hills.
Manjarabad Fort	c. 1792	Manjrabad, Hassan district	Built by Tipu Sultan who renamed 'Balam' as Manjarabad to reflect the foggy atmosphere in the fort ("fog" in native Kannada is manju) in the region.
Srirangapatna Fort	Late 18th century	Srirangapatna	Currently nominated for recognition as UNESCO World Heritage Site. Epigraphically the fort dates back to c. 1220 rule of Hoysala Empire King Vishnuvardhana. Later the fort underwent modifications under the Vijayanagara empire and Kanthirava Narasaraja Wodeyar of the Mysore Kingdom in c. 1654. In c. 1791, the fort obtained its current design and structure under the rule of Tipu Sultan. A military authority who visited Srirangapatna in c. 1888 opined that it was the second strongest fort in India.
War Memorial	After c. 1799	Srirangapatna	Memorial for the British soldiers who died in the fourth Anglo Mysore war.
Sultan Battery	Late 18th century	Mangalore	A coastal fort built by Tipu Sultan just outside Mangalore city. Currently only parts of the fortification remain.

Tipu's Memorial	After c. 1799	Srirangapatna	Spot where Tipu Sultan's died after Mysore's defeat to the British in fourth Anglo-Mysore war.
Srikanteshwara	c. 1799 – 1868	Nanjanagud	King Krishnaraja Wodeyar caused the main gopura (tower over the entrance gateway) and other improvements to be made in c. 1845. The original consecration of the temple dates back much further back before coming under the patronage of the Mysore Kingdom. Karachuri Nanja Raja (Dalavoy of Mysore) and Dewan Purnaiah expanded the temple significantly.
Wellington Lodge	c. 1810	Mysore	Residence of Arthur Wellesley (later called Lord Wellington) after the death of Tipu Sultan.
St. Mark's Cathedral, Bangalore	c. 1812	Bangalore	Its architecture is inspired by the 17th-century St Paul's Cathedral in London.
Arakeshwara	c. 1799 – 1868	Hale Yedatore	King Krishnaraja Wodeyar endowed this temple.
Chamundeshwari	c. 1827	Chamundi Hills, Mysore	This temple has a history dating back to the 12th century. Later King Krishnaraja Wodeyar III built the temple tower (gopura) and presented the Nakshatramalika jewel with Sanskrit verses inscribed on it.
Prasanna Krishanswami	c. 1829	Mysore palace grounds	Built by King Krishnaraja Wodeyar III.
Kote Anjaneya	c. 1829	Mysore palace grounds	Built by King Krishnaraja Wodeyar III
Chamarajeshwara	c. 1825	Chamarajanagara	Built by King Krishnaraja Wodeyar III.
Fernhills Palace	c. 1844	Ooty	The summer Palace of the Mysore Maharajas, was actually built in 1844 by Capt. F. Cotton. In 1873, Maharaja Chamarajendra Wodeyar X bought the palace.
Bangalore Palace	c. 1864	Bangalore	The Bangalore Palace, built on the model of Windsor castle was built by Rev. Garrett, first Principal of Central College. In 1884, it was bought by the then Maharaja, Chamarajendra Wodeyar X. Modifications continued until final completion in 1927.
Cubbon Park	c. 1870	Bangalore	Originally the park was laid out in c. 1870 and was called Cubbon Park after Sir Mark Cubbon, the British Commissioner. It houses Victorian style buildings such as the Karnataka

			High Court and the City Central library (Sheshadri Iyer Memorial hall). In the year 1927, the park was officially renamed as "Sri Chamarajendra Park" to commemorate the Silver Jubilee of Maharaja Krishnaraja Wodeyar's rule in Mysore State.
Lokaranjan Mahal	c. 1880	Mysore	Completed when Mysore was directly under the resident British Commissioners and served as a summer home for the royal family.
Jayalakshmi Vilas	c. 1887 – 1891	Mysore	The Jayalakshmi Vilas mansion was constructed during the rule of Maharaja Chamarajendra Wadiyar X.
Mysore University	c. 1887 – 1891	Mysore	The Crawford hall on the campus was constructed during the rule of Maharaja Chamarajendra Wadiyar X
Karnataka High Court	c. 1881	Bangalore	The High Court is known as Attara Kacheri (lit, "Eighteen offices") was originally built in 1868 and later expanded.
Mayo Hall	Late 19th century	Bangalore	Built in memory of the 4th Viceroy of India, Lord Mayo.
Mysore Palace	c. 1897	Mysore	Also known as the Amba Vilas Palace, the original complex was destroyed by fire and a new palace built in Indo-Saracenic style was commissioned by the Queen-Regent (Maharaja Krishnaraja Wodeyar IV) and designed by the English architect Henry Irwin in 1897.
Cheluvamba Mansion	c. 1900	Mysore	This Mansion was built for the third daughter of Krishnaraja Wodeyar IV, princess Cheluvajammanni and is therefore called Cheluvamba Mansion. It now serves as the Central Food Technological Research Institute, Government of India.
Jaganmohan Palace	c. 1910	Mysore	The Jaganmohan Palace was commissioned in c. 1861 Maharaja Krishnaraja Wodeyar III and was completed in 1910 during the rule of Krishnaraja Wodeyar IV. It is now called the Chamarajendra Art Gallery and houses a rich collection of artifacts
Karanji Mansion	c. 1902 – 1914	Mysore	Karanji Mansion in Nazarbad Mohalla was constructed for the second daughter of Krishnaraja Wodeyar IV, princess Krishnarajammanni. The

			Mansion is built using the Indo-Sarcenic Renaissance style of architecture in 1902. It now serves as the Postal Training Institute, Government of India.
Lalitha Mahal	c. 1921	Mysore	The Lalitha Mahal Palace was built in 1921 by E.W. Fritchley under the commission of Maharaja Krishnaraja Wodeyar IV. The architectural style is called "Renaissance" and exhibits concepts from English manor houses and Italian palazzos.
St. Philomena's Church	c. 1930	Mysore	Built during the rule of Maharaja Krishnaraja Wodeyar IV is in Gothic style with stained glass windows. It is one of the biggest churches in India.
Brindavan Gardens	c. 1932	Srirangapatna	The work on laying out the garden (also called Krishna Raja Sagara) was started in the c. 1927 and completed in c. 1932 when Sir Mirza Ismail was the Dewan of Mysore and Maharaja Krishnaraja Wodeyar IV sat on the Mysore throne.
Rajendra Vilas Palace	c. 1938	Mysore (Chamundi hills)	The Rajendra Vilas palace, built in the Indo-British style, was commissioned in 1922 and completed in 1938 by Maharaja Krishnaraja IV.
Bhuvaneshwari	c. 1951	Mysore palace grounds	Built in 1951 by King Jayachamarajendra Wodeyar (r. 1940–1950; Titular:1950–1974) and the famous sculptor Sri Siddalingaswamy carved the image of the goddess Bhuvaneshwari.
Gayathri	c. 1953	Mysore palace grounds	Built by King Jayachamarajendra Wodeyar in 1953.

Military technology

The first iron-cased and metal-cylinder rocket artillery were developed by Tipu Sultan and his father Hyder Ali, in the 1780s. He successfully used these metal-cylinder rockets against the larger forces of the British East India Company during the Anglo-Mysore Wars. The Mysore rockets of this period were much more advanced than what the British had seen, chiefly because of the use of iron tubes for holding the propellant; this enabled higher thrust and longer range for the missile (up to 2 km (1 mi) range). After Tipu's eventual defeat in the Fourth Anglo-Mysore War and the capture of the

Mysore iron rockets, they were influential in British rocket development, inspiring the Congreve rocket, which was soon put into use in the Napoleonic Wars.

According to Stephen Oliver Fought and John F. Guilmartin, Jr. in *Encyclopædia Britannica* (2008):

Hyder Ali, prince of Mysore, developed war rockets with an important change: the use of metal cylinders to contain the combustion powder. Although the hammered soft iron he used was crude, the bursting strength of the container of black powder was much higher than the earlier paper construction. Thus a greater internal pressure was possible, with a resultant greater thrust of the propulsive jet. The rocket body was lashed with leather thongs to a long bamboo stick. Range was perhaps up to three-quarters of a mile (more than a kilometre). Although individually these rockets were not accurate, dispersion error became less important when large numbers were fired rapidly in mass attacks. They were particularly effective against cavalry and were hurled into the air, after lighting, or skimmed along the hard dry ground. Tipu Sultan, continued to develop and expand the use of rocket weapons, reportedly increasing the number of rocket troops from 1,200 to a corps of 5,000. In battles at Seringapatam in 1792 and 1799 these rockets were used with considerable effect against the British."

Hyderabad State

Early history

The Nizam of Hyderabad was earlier the Mughal Viceroy of the Deccan. The Asaf Jahi was a dynasty of Turkic origin from the region around Samarkand in modern-day Uzbekistan, who came to India in the late 17th century, and became employees of the Mughal Empire. As the Turco-Mongol Mughals were great patrons of Persian culture, language, literature: the family found a ready patronage. However, with the decline of the Mughals the Deccan attained independence, though the first Nizam continued to owe allegiance to the Mughal Emperor. The Deccan territories were thus the last survivors of the Mughal empire, along with the Princely state of Awadh (in North India). These territories soon came to be known as the 'Nizam's Dominions', which (in the year 1760) included areas from south of Maharashtra to the southern end of Andhra Pradesh, encompassing vast territories in Karnataka, Andhra Pradesh, and Telangana. However, Hyder Ali administered the regions in and around Mysore and did not owe any allegiance to the Nizam.

With the Mughal empire in disarray, this was a time when the French and British were competing for supremacy in the Indian sub-continent. The French exercised considerable influence in the Deccan from their stronghold of Pondicherry. In fact, the Nizam had a French regent stationed at Hyderabad in the later years of the 18th century as an important adviser, and there remains to this day a street of Hyderabad city named Troop Bazaar, which recalls where the French originally had their military barracks. The Nizam's dominions were at their greatest territorial extent at the time of the first Nizam, Nizam-ul-mulk, Asaf Jah-I. However, after his death there arose a succession struggle,

with the British and French supporting competing factions. This resulted in a period of internal instability as two Nizams (Nasir Jung and Muzaffar Jung) ruled in rapid succession, each being assassinated by a rival faction. The combined duration of their rule was just four years. The fourth Nizam, Mir Ali Salabat Jung, came to the throne on French instigation and his rule prevailed for 12 years. This period marked the height of French influence in the Nizam's dominions.

Mir Ali Salabat Jung's successor was Nizam Ali Khan Asaf Jah II, who gained the territories of Aurangabad, Bidar and Sholapur in various battles with the Marathas. Though Asaf Jah-II ruled for over 50 years, the Nizam's dominions lost considerable power and more importantly, land to both the British and the French due to infighting and debts owed to the foreign powers. He ceded the territory of Northern Circars (present day Coastal Andhra region of the state of Andhra Pradesh) to the French as a gift 'for perpetuity', while British, French and Hyder Ali annexed the Carnatic regions. The Nizam was criticized for failing to form an alliance with Hyder Ali of the Kingdom of Mysore, a move which could have countered the increasing influence of the British in the Deccan. In this time, with the defeat of Napoleon Bonaparte at Waterloo, the British also replaced the French as the supreme colonial power in the Indian sub-continent. The British also fought a war with Mysore, which increased its clout in the Deccan and, by 1800, the Nizam's dominions came into a state of near-suzerainty under the British.

During the British Raj

By 1801, the Nizam's dominion assumed the shape it is now remembered for: that of a landlocked princely state with territories in central Deccan, bounded on all sides by British India, whereas 150 years earlier it had considerable coastline on the Bay of Bengal.

During the Mutiny of 1857, Salar Jung chose to side with the British, thereby earning the title of 'Faithful Ally' for Hyderabad. This action causes some regret among modern patriots, because had the Nizam's dominions sided with the rebel forces, the British would have been greatly weakened. Hyderabad was as important to the South of India as Delhi was to the North. However, this did not happen and Hyderabad was one of several independent kingdoms of India to side with the British. In 1857, when the rule of the East India Company came to an end and British India came under the direct rule of the Crown, Hyderabad continued to be one of the most important of the princely states. Twenty years later, Queen Victoria was proclaimed Empress of India.

The senior-most (23-gun) salute state during the period of British India, Hyderabad was an 82,000 square mile (212,000 km²) region in the Deccan, ruled by the head of the Asif Jahi dynasty, who had the title of Nizam and on whom was bestowed the style of "His Exalted Highness" by the British. Development within the state of Hyderabad grew as Salar Jung and the Nizams founded schools, colleges, madrasas and a university that imparted education in Urdu. Inspired by the elite and prestigious

Indian Civil Service, the Nizam founded the Hyderabad Civil Service. The pace with which the last Nizam, Osman Ali Khan, amassed wealth made him one of the world's richest men in the 1930s. Carrying a gift, called Nazrana, in accordance with one's net worth while meeting the Nizam, was a de facto necessity.

Industries in Hyderabad under the Nizams

Various major industries emerged in various parts of the State of Hyderabad before its incorporation into the Union of India, especially during the first half of the twentieth century. Hyderabad city had a separate powerplant for electricity. However, the Nizams focused industrial development on the region of Sanathnagar, housing a number of industries there with transportation facilities by both road and rail.

Company	Year
Karkhana Zinda Tilismat	1920
Singareni Collieries	1921
Vazir Sultan Tobacco Company, Charminar cigarette factory	1930
Azam Jahi Mills Warangal	1934
Nizam Sugar Factory	1937
Allwyn Metal Works	1942
Praga Tools	1943
Deccan Airways Limited	1945
Hyderabad Asbestos	1946
Sirsilk	1946

Banking

The Imperial Bank of India opened a branch in Hyderabad in 1868, and a second branch in Secunderabad in 1906. Central Bank of India opened its branch in Hyderabad in 1918 and a second branch in Secunderabad in 1925.

Until 1948, Gulbarga district, now part of Karnataka state, was part of Hyderabad state. Saraswati Bank, established in Gulbarga in 1918, had a branch in Hyderabad. The Gulbarga Banking Company, established in 1930, however, did not.

In 1935 Raja Pannalal Pitti founded the Mercantile Bank of Hyderabad.

In 1942 the Nizam established Hyderabad State Bank to conduct treasury operations for the state government, and other banking. In 1947 there was a proposal that Hyderabad State Bank would be allowed to establish a branch in Karachi, and that as a quid-pro-quo Habib Bank would be allowed to establish a branch in Hyderabad. Partition and Operation Polo, the Indian invasion of Hyderabad that annexed Hyderabad to India, put an end to this idea. Then in 1952-53, Hyderabad State Bank acquired Mercantile Bank. Next, in 1956 State Bank of India took over Hyderabad State Bank,

which in 1959 became State Bank of Hyderabad, a subsidiary bank of State Bank of India.

After Indian Independence (1947–48)

Background

Hyderabad state was initially a Subah in the Deccan Plateau. Nizam-ul-Mulk Asaf Jah was appointed Subahdar in 1713 by the Mughals. Hyderabad's effective independence is dated to 1724, when the Nizam won a military victory over a rival military appointee. In 1798, Hyderabad became the first Indian royal state to accede to British protection under the policy of Subsidiary Alliance instituted by Arthur Wellesley.

The State of Hyderabad under the leadership of its 7th Nizam, Mir Usman Ali, was the largest and most prosperous of all the princely states in India. With annual revenues of over Rs. 9 crore, it covered 82,698 square miles (214,190 km²) of fairly homogenous territory and comprised a population of roughly 16.34 million people (as per the 1941 census) of which a majority (85%) was Hindu. The state had its own army, airline, telecommunication system, railway network, postal system, currency and radio broadcasting service. Hyderabad was a multi-lingual state consisting of peoples speaking Telugu (48.2%), Marathi (26.4%), Kannada (12.3%) and Urdu (10.3%). In spite of the overwhelming Hindu majority, Hindus were severely under-represented in government, police and the military. Of 1765 officers in the State Army, 1268 were Muslims, 421 were Hindus, and 121 others were Christians, Parsis and Sikhs. Of the officials drawing a salary between Rs.600–1200 per month, 59 were Muslims, 5 were Hindus and 38 were of other religions. The Nizam and his nobles, who were mostly Muslims, owned 40% of the total land in the state

When the British finally departed from the Indian subcontinent in 1947, they offered the various princely states in the sub-continent the option of acceding to either India or Pakistan, or staying on as an independent state. Several large states, including Hyderabad, declined to join either India or Pakistan. Hyderabad had been part of the calculations of all-India political parties since the 1930s. The leaders of the new Union of India were wary of a Balkanization of India if Hyderabad was left independent.

Hyderabad state had been steadily becoming more theocratic since the beginning of the 20th century. In 1926, Mahmud Nawazkhan, a retired Hyderabad official, founded the Majlis-e-Ittehadul Muslimeen (also known as Ittehad or MIM) in 1926. "Its objectives were to unite the Muslims in the State in support of Nizam and to reduce the Hindu majority by large-scale conversion to Islam". The MIM became a powerful communal organization, with the principal focus to marginalize the political aspirations of Hindus and moderate Muslims.

Events preceding hostilities

Political and diplomatic negotiations

The Nizam of Hyderabad initially approached the British government with a request to take on the status of an independent constitutional monarchy under the British Commonwealth of Nations. This request was however rejected by the last Governor-General of India, Lord Mountbatten of Burma.

According to historian and author A. G. Noorani, Indian Prime Minister Nehru's concern was to defeat Hyderabad's secessionist venture, but he favoured talks and considered military option as a last resort. Sardar Patel of the Indian National Congress, however, took a hard line, and had no patience with talks. Noorani states, "Patel hated the Nizam personally, and ideologically opposed Hyderabad's composite culture."

Accordingly, the Indian government offered Hyderabad a 'Standstill Agreement' which made an assurance that the status quo would be maintained and no military action would be taken for one year. According to this agreement India would handle Hyderabad's foreign affairs, but Indian Army troops stationed in Secunderabad would be removed. Unlike in the case of other royal states, instead of an explicit guarantee of eventual accession to India, only a guarantee stating that Hyderabad would not join Pakistan was given. Negotiations were opened through K.M. Munshi, India's envoy and agent general to Hyderabad, and the Nizam's envoys, Laik Ali and Sir Walter Monckton.

Both sides accused the other of violating the Standstill Agreement. The Indians accused the Hyderabad government of importing arms from Pakistan. Hyderabad had given Rs. 200 million to Pakistan, and had stationed a bomber squadron there. According to Taylor C. Sherman, "India claimed that the government of Hyderabad was edging towards independence by divesting itself of its Indian securities, banning the Indian currency, halting the export of ground nuts, organising illegal gun-running from Pakistan, and inviting new recruits to its army and to its irregular forces, the Razakars." The Hyderabad envoys accused India of setting up armed barricades on all land routes and of attempting to economically isolate their nation.

In the summer of 1948, Indian officials, especially Patel, signaled an intention to invade; Britain encouraged India to resolve the issue without the use of force, but refused Nizam's requests to help. In June 1948, Mountbatten prepared the 'Heads of Agreement' deal which offered Hyderabad the status of an autonomous dominion nation under India. The deal called for the restriction of the regular Hyderabad armed forces along with a disbanding of its voluntary forces. While it allowed the Nizam to continue as the executive head of the state, it called for a plebiscite along with general democratic elections to set up a constituent assembly. The Hyderabad government would continue to administer its territory as before, leaving only foreign affairs to be handled by the Indian government.

Although the plan was approved and signed by the Indians, it was rejected by the Nizam who demanded only complete independence or the status of a dominion under the British Commonwealth.

The Nizam also made unsuccessful attempts to seek the arbitration of the President Harry S. Truman of the United States of America and intervention of the United Nations.

Telangana Rebellion

Communist involvement

The communists were as surprised as everyone else to see their efforts culminate in a series of successful attempts at organising the rebellion and the distribution of land. With the Nizam holding on, even after the proclamation of Indian independence, the communists stepped up their campaign, stating that the flag of the Indian union was also the flag of the people of Hyderabad, much against the wishes of the ruling Asaf Jah dynasty.

Events

The revolt started in 1946 against the oppressive feudal lords and quickly spread to the Warangal and Bidar districts in around 4000 villages. Peasant farmers and labourers revolted against local feudal landlords (jagirdars and deshmukhs), who were ruling the villages known as samsthans. These samsthans were ruled mostly by Reddys and Velama, known as doralu.

They ruled over the communities in the village and managed the tax collections (revenues) and owned almost all the land in that area. The Nizam had little control over these regions except the capital, Hyderabad. Chakali Ilamma, belonging to the Rajaka caste, had revolted against 'zamindar' Ramachandra Reddy, during the struggle when he tried to take her 4 acres of land. Her revolt inspired many to join the movement.

The agitation led by communists was successful in taking over 3000 villages from the feudal lords and 10,00,000 acres of agriculture land was distributed to landless peasants. Around 4000 peasants lost their lives in the struggle fighting feudal private armies.

It later became a fight against Nizam Osman Ali Khan, Asif Jah VII. The initial modest aims were to do away with the illegal and excessive exploitation meted out by these feudal lords in the name of bonded labour. The most strident demand was for the writing off of all debts of the peasants that were manipulated by the feudal lords.

Nizam's resistance to join India

With Hyderabad's administration failing after 1945, the Nizam succumbed to the pressure of the Muslim elite and started the Razzakar Movement. At the same time the Nizam was resisting the Indian government's efforts to bring the Hyderabad state into the Indian Union. The government sent the army in September 1948 to annex the

Hyderabad state into Indian Union. The Communist party had already instigated the peasants to use guerrilla tactics against the Razzakars and around 3000 villages (about 41000 km²) had come under peasant rule. The landlords were either killed or driven out and the land was redistributed. These victorious villages established communes reminiscent of Soviet mirs to administer their region. These community governments were integrated regionally into a central organization. The rebellion was led by the Communist Party of India under the banner of Andhra Mahasabha.

Among the well-known individuals at the forefront of the movement were Ravi Narayana Reddy, Maddikayala Omkar, Maddikayala Lakshmi Omkar, Puchalapalli Sundarayya, Pillaipalli Papireddy, Suddala Hanmanthu, Chandra Rajeswara Rao, Bommagani Dharma Bhiksham, Makhdoom Mohiuddin, Sulaiman Areeb, Hassan Nasir, Manthrala Adi Reddy, Bhimreddy Narasimha Reddy, Mallu Venkata Narasimha Reddy, Mallu Swarajyam, Lankala Raghava Reddy, Kukudal Jangareddy, Aruthla Ramchandra Reddy, Krishna Murthy, Aruthula Kamaladevi and Bikumalla Sathyam.

The violent phase of the movement ended in 1951, when the last guerilla squads were subdued in the Telangana region.

Annexation of Hyderabad State

The rebellion and the subsequent police action led to the capture of Hyderabad state from the Nizam's rule on 17 September 1948 and after a temporary military administration the dominion was eventually merged into the Indian Union. In the process tens of thousands of people lost their lives, the majority of them Muslims.[5]

The Last Nizam Asaf Jah VII was made the Rajpramukh of the Hyderabad State from 26 January 1950 to 31 October 1956. The 1952 elections led to the victory of the Congress party in Hyderabad state. Burgula Ramakrishna Rao was first chief minister of the Hyderabad state from 1952 to 1956. In 1956, Hyderabad State was merged with Andhra state to form Andhra Pradesh State. It was again separated from Andhra Pradesh into the Telangana State in 2014.

Land reform

The revolt ensured the victory of the Communist Party in Andhra Pradesh in the 1952 elections. Land reforms were recognised as important and various acts were passed to implement them.

In popular culture

- Krishan Chander's famous Hindi/Urdu novella Jab Khet Jage was based on the Telangana Rebellion.
- Dasaradhi Rangacharya's famous trilogy chillara devullu, Moduga pulu, Janapadam written to depict before, on and after effects of Telangana Rebellion.

- Filmmaker Gautam Ghose gained acclaim in 1979 when he made his first Telugu feature film *Ma Bhoomi*.
- *palletoori pillagaada* was a famous song during the rebellion, written by Suddala Hanmanthu.

Communal violence before the operation

In the 1936–37 Indian elections, the Muslim League under Muhammad Ali Jinnah had sought to harness Muslim aspirations, and had won the adherence of MIM leader Nawab Bahadur Yar Jung, who campaigned for an Islamic State centred on the Nizam as the Sultan dismissing all claims for democracy. The Arya Samaj, a Hindu revivalist movement, had been demanding greater access to power for the Hindu majority since the late 1930s, and was curbed by the Nizam in 1938. The Hyderabad State Congress joined forces with the Arya Samaj as well as the Hindu Mahasabha in the State.

Noorani regards the MIM under Nawab Bahadur Yar Jung as explicitly committed to safeguarding the rights of religious and linguistic minorities. However, this changed with the ascent of Qasim Razvi after the Nawab's death in 1944.

Even as India and Hyderabad negotiated, most of the sub-continent had been thrown into chaos as a result of communal Hindu-Muslim riots pending the imminent partition of India. Fearing a Hindu civil uprising in his own kingdom, the Nizam allowed Razvi to set up a voluntary militia of Muslims called the 'Razakars'. The Razakars – who numbered up to 200,000 at the height of the conflict – swore to uphold Islamic domination in Hyderabad and the Deccan plateau in the face of growing public opinion amongst the majority Hindu population favouring the accession of Hyderabad into the Indian Union.

According to an account by Mohammed Hyder, a civil servant in Osmanabad district, a variety of armed militant groups, including Razakars and Deendars and ethnic militias of Pathans and Arabs claimed to be defending the Islamic faith and made claims on the land. "From the beginning of 1948 the Razakars had extended their activities from Hyderabad city into the towns and rural areas, murdering Hindus, abducting women, pillaging houses and fields, and looting non-Muslim property in a widespread reign of terror." "Some women became victims of rape and kidnapping by Razakars. Thousands went to jail and braved the cruelties perpetuated by the oppressive administration. Due to the activities of the Razakars, thousands of Hindus had to flee from the state and take shelter in various camps". An official count by the Government is hard to come by. This led to terrorizing of the Hindu community, some of whom went across the border into independent India and organized raids into Nizam's territory, which further escalated the violence. Many of these raiders were controlled by the Congress leadership in India and had links with extremist religious elements in the Hindutva fold. In all, more than 150 villages (of which 70 were in Indian territory outside Hyderabad State) were pushed into violence.

Hyder mediated some efforts to minimize the influence of the Razakars. Razvi, while generally receptive, vetoed the option of disarming them, saying that with the Hyderabad state army ineffective, the Razakars were the only means of self-defence available. By the end of August 1948, a full blown invasion by India was imminent.

Nehru was reluctant to invade, fearing a military response by Pakistan. India was unaware that Pakistan had no plans to use arms in Hyderabad, unlike Kashmir where it had admitted its troops were present. Time magazine pointed out that if India invaded Hyderabad, the Razakars would massacre Hindus, which would lead to retaliatory massacres of Muslims across India.

Hyderabadi military preparations

The Nizam was in a weak position as his army numbered only 24,000 men, of whom only some 6,000 were fully trained and equipped. These included Arabs, Rohillas, North Indian Muslims and Pathans. The State Army consisted of three armoured regiments, a horse cavalry regiment, 11 infantry battalions and artillery. These were supplemented by irregular units with horse cavalry, four infantry battalions (termed as the Saraf-e-khas, paigah, Arab and Refugee) and a garrison battalion. This army was commanded by Major General El Edroos, an Arab. per cent of the Hyderabad army was composed of Muslims, with 1,268 Muslims in a total of 1,765 officers as of 1941.

In addition to these, there were about 200,000 irregular militia called the Razakars under the command of civilian leader Kasim Razvi. A quarter of these were armed with modern small firearms, while the rest were predominantly armed with muzzle-loaders and swords.

It is reported that the Nizam received arms supplies from Pakistan and from the Portuguese administration based in Goa. In addition, additional arms supplies were received via airdrops from an Australian arms trader Sidney Cotton.

Skirmish at Kodar

On 6 September an Indian police post near Chillakallu village came under heavy fire from Razakar units. The Indian Army command sent a squadron of The Poona Horse led by Abhey Singh and a company of 2/5 Gurkha Rifles to investigate who were also fired upon by the Razakars. The tanks of the Poona Horse then chased the Razakars to Kodar, in Hyderabad territory. Here they were opposed by the armoured cars of 1 Hyderabad Lancers. In a brief action the Poona Horse destroyed one armoured car and forced the surrender of the state garrison at Kodar.

Indian military preparations

On receiving directions from the government to seize and annex Hyderabad, the Indian army came up with the Goddard Plan (laid out by Lt. Gen. E. N. Goddard, the Commander-in-Chief of the Southern Command). The plan envisaged two main thrusts – from Vijayawada in the East and Solapur in the West – while smaller units pinned down the Hyderabad army along the border. Overall command was placed in the hands of Lt. Gen. Rajendrasinghi, DSO.

The attack from Solapur was led by Major General J.N. Chaudhari and was composed of four task forces:

1. Strike Force comprising a mix of fast moving infantry, cavalry and light artillery,
2. Smash Force consisting of predominantly armoured units and artillery,
3. Kill Force composed of infantry and engineering units
4. Vir Force which comprised infantry, anti-tank and engineering units.

The attack from Vijayawada was led by Major General A.A. Rudra and comprised the 2/5 Gurkha Rifles, one squadron of the 17th (Poona) Horse, and a troop from the 19th Field Battery along with engineering and ancillary units. In addition, four infantry battalions were to neutralize and protect lines of communication. Two squadrons of Hawker Tempest aircraft were prepared for air support from the Pune base.

The date for the attack was fixed as 13 September, even though General Sir Roy Bucher, the Indian chief of staff, had objected on grounds that Hyderabad would be an additional front for the Indian army after Kashmir.

Commencement of hostilities

Day 1, 13 September

The first battle was fought at Naldurg Fort on the Solapur Secunderabad Highway between a defending force of the 1st Hyderabad Infantry and the attacking force of the 7th Brigade. Using speed and surprise, the 7th Brigade managed to secure a vital bridge on the Bori river intact, following which an assault was made on the Hyderabad positions at Naldurg by the 2nd Sikh Infantry. The bridge and road secured, an armoured column of the 1st Armoured Brigade – part of the Smash force – moved into the town of Jalkot, 8 km from Naldurg, at 0900 hours, paving the way for the Strike Force units under Lt. Col Ram Singh Commandant of 9 Dogra (a motorised battalion) to pass through. This armoured column reached the town of Umarge, 61 km inside Hyderabad by 1515 hours, where it quickly overpowered resistance from Razakar units defending the town. Meanwhile, another column consisting of a squadron of 3rd Cavalry, a troop from 18th King Edward's Own Cavalry, a troop from 9 Para Field Regiment, 10 Field Company Engineers, 3/2 Punjab Regiment, 2/1 Gurkha Rifles, 1 Mewar Infantry, and ancillary units attacked the town of Tuljapur, about 34 km north-west of Naldurg. They reached Tuljapur at dawn, where they encountered resistance from a unit of the 1st Hyderabad Infantry and about 200 Razakars who fought for two hours before surrendering. Further advance towards the town of Lohara was stalled as

the river had swollen. The first day on the Western front ended with the Indians inflicting heavy casualties on the Hyderabadis and capturing large tracts of territory. Amongst the captured defenders was a British mercenary who had been tasked with blowing up the bridge near Naldurg.

In the East, forces led by Lt. Gen A.A. Rudra met with fierce resistance from two armoured car cavalry units of the Hyderabad State Forces. equipped with Humber armoured cars and Staghounds, namely the 2nd and 4th Hyderabad Lancers,[29] but managed to reach the town of Kodar by 0830 hours. Pressing on, the force reached Mungala by the afternoon.

There were further incidents in Hospet – where the 1st Mysore assaulted and secured a sugar factory from units of Razakars and Pathans – and at Tungabhadra – where the 5/5 Gurkha attacked and secured a vital bridge from the Hyderabad army.

Day 2, 14 September

The force that had camped at Umarge proceeded to the town of Rajasur, 48 km east. As aerial reconnaissance had shown well entrenched ambush positions set up along the way, the air strikes from squadrons of Tempests were called in. These air strikes effectively cleared the route and allowed the land forces to reach and secure Rajasur by the afternoon.

The Assault force from the East was meanwhile slowed down by an anti-tank ditch and later came under heavy fire from hillside positions of the 1st Lancers and 5th Infantry 6 km from Suryapet. The positions were assaulted by the 2/5 Gurkha – veterans of the Burma Campaign – and was neutralised with the Hyderabadis taking severe casualties.

At the same time, the 3/11 Gurkha Rifles and a squadron of 8th Cavalry attacked Osmanabad and took the town after heavy street combat with the Razakars who determinedly resisted the Indians.

A force under the command of Maj. Gen. D.S. Brar was tasked with capturing the city of Aurangabad. The city was attacked by six columns of infantry and cavalry, resulting in the civil administration emerging in the afternoon and offering a surrender to the Indians.

There were further incidents in Jalna where 3 Sikh, a company of 2 Jodhpur infantry and some tanks from 18 Cavalry faced stubborn resistance from Hyderabad forces.

Day 3, 15 September

Leaving a company of 3/11 Gurkhas to occupy the town of Jalna, the remainder of the force moved to Latur, and later to Mominabad where they faced action against the 3 Golconda Lancers who gave token resistance before surrendering.

At the town of Surriapet, air strikes cleared most of the Hyderabad defences, although some Razakar units still gave resistance to the 2/5 Gurkhas who occupied the town. The retreating Hyderabad forces destroyed the bridge at Musi to delay the Indians but failed to offer covering fire, allowing the bridge to be quickly repaired. Another incident occurred at Narkatpalli where a Razakar unit was decimated by the Indians.

Day 4, 16 September

The task force under Lt. Col. Ram Singh moved towards Zahirabad at dawn, but was slowed down by a minefield, which had to be cleared. On reaching the junction of the Bidar road with the Solapur-Hyderabad City Highway, the forces encountered gunfire from ambush positions. However, leaving some of the units to handle the ambush, the bulk of the force moved on to reach 15 kilometres beyond Zahirabad by nightfall in spite of sporadic resistance along the way. Most of the resistance was from Razakar units who ambushed the Indians as they passed through urban areas. The Razakars were able to use the terrain to their advantage until the Indians brought in their 75 mm guns.

Day 5, 17 September

In the early hours of 17 September, the Indian army entered Bidar. Meanwhile, forces led by the 1st Armoured regiment were at the town of Chityal about 60 km from Hyderabad, while another column took over the town of Hingoli. By the morning of the 5th day of hostilities, it had become clear that the Hyderabad army and the Razakars had been routed on all fronts and with extremely heavy casualties. At 5 pm on 17 September Nizam announced ceasefire thus ending the armed action.

Capitulation and surrender

Consultations with Indian envoy

On 16 September, faced with imminent defeat, the Nizam summoned the Prime Minister Mir Laik Ali and requested his resignation by the morning of the following day. The resignation was delivered along with the resignations of the entire cabinet.

On the noon of 17 September, a messenger brought a personal note from the Nizam to India's Agent General to Hyderabad, K.M. Munshi summoning him to the Nizam's office at 1600 hours. At the meeting, the Nizam stated "The vultures have resigned. I don't know what to do". Munshi advised the Nizam to secure the safety of the citizens of Hyderabad by issuing appropriate orders to the Commander of the Hyderabad State Army, Major General El Edroos. This was immediately done.

Radio broadcast after surrender by Nizam

It was the Nizam's first visit to the radio station. The Nizam of Hyderabad, in his radio speech on 23 September 1948, said "In November last [1947], a small group which had organized a quasi-military organization surrounded the homes of my Prime Minister, the Nawab of Chhatari, in whose wisdom I had complete confidence, and of Sir Walter Monkton, my constitutional Adviser, by duress compelled the Nawab and other trusted ministers to resign and forced the Laik Ali Ministry on me. This group headed by Kasim Razvi had no stake in the country or any record of service behind it. By methods reminiscent of Hitlerite Germany it took possession of the State, spread terror ... and rendered me completely helpless."

The surrender ceremony

According to the records maintained by Indian Army, General Chaudhari led an armoured column into Hyderabad at around 4 p.m. on 18 September and the Hyderabad army, led by Major General El Edroos, surrendered.

Communal violence during and after the operation

There were reports of looting, mass murder and rape of Muslims in reprisals by Hyderabad Hindu and Indian Army soldiers. Jawaharlal Nehru appointed a mixed-faith committee led by Pandit Sunderlal to investigate the situation. The findings of the report (Pandit Sunderlal Committee Report) were not disclosed until 2013 when they were made available at the Nehru Memorial Museum and Library in New Delhi.

The Committee concluded that while Muslims villagers were disarmed by the Indian Army, Hindus were often left with their weapons. The violence was carried out by Hindu residents, with the army sometimes indifferent, and sometimes participating in the atrocities. The Committee stated that large-scale violence against Muslims occurred in Marathwada and Telangana areas. It also concluded: "At a number of places members of the armed forces brought out Muslim adult males from villages and towns and massacred them in cold blood." The Committee generally credited the military officers with good conduct but stated that soldiers acted out of bigotry. The official "very conservative estimate" was that 27,000 to 40,000 died "during and after the police action." Other scholars have put the figure at 200,000, or even higher.

Patel reacted angrily to the report and disowned its conclusions. He stated that the terms of reference were flawed because they only covered the part during and after the operation. He also cast aspersions on the motives and standing of the committee. These objections are regarded by Noorani as disingenuous because the commission was an official one, and it was critical of the Razakars as well.

According to Mohammed Hyder, the tragic consequences of the Indian operation were largely preventable. He faulted that the Indian army in neither restoring local administration, nor setting up their own military administration. As a result, the anarchy

led to several thousand "thugs", from the camps set up across the border, filling the vacuum. He stated "Thousands of families were broken up, children separated from their parents and wives, from their husbands. Women and girls were hunted down and raped."

Hyderabad after integration

Detentions and release of people involved

The Indian military detained thousands of people during the operation, including Razakars, Hindu militants and communists. This was largely done on the basis of local informants, who used this opportunity to settle scores. The estimated number of people detained was close to 18,000, which resulted in overcrowded jails and a paralyzed criminal system.

The Indian government set up Special Tribunals to prosecute these. These strongly resembled the colonial governments earlier, and there were many legal irregularities, including denial or inability to access lawyers and delayed trials - about which the Red Cross was pressuring Nehru.

The viewpoint of the government was: "in political physics, Razakar action and Hindu reaction have been almost equal and opposite." A quiet decision was taken to release all Hindus and for a review of all Muslim cases, aiming to let many of them out. Regarding atrocities by Muslims, Nehru was sympathetic to Hyderabad culture, and considered the actions during the operation as "madness" seizing "decent people", analogous to experience elsewhere during the partition of India. Nehru was also concerned that disenfranchised Muslims would join the communists. Patel opposed this viewpoint, treating the penal action as restoring law and order, and signaling that there was no partiality towards Muslims.

The government was under pressure to not prosecute participants in communal violence, which often made communal relations worse. Patel had also died in 1950. Thus, by 1953 the Indian government released all but a few persons.[9]:12-16

Overhaul of bureaucracy

The question of Hindu-Muslim balance in the bureaucracy was a sensitive one. Muslims had predominated in the executive, police and administrative services. Before the invasion, the Indian Cabinet, with Nehru's leadership, decided that there would be as few changes as possible. However, Patel, who had a well-known rivalry with Nehru, ran his Ministry with little consultation with the Indian Cabinet. The initial plans were not followed after the invasion, partly due to different ideas at various levels of administration. Over a hundred officers were dismissed on an ethnic basis, from all levels, and many local officers were detained for their role in the violence. This pattern was seen in new hirings as well.

Junior officers from neighbouring Bombay, CP and Madras regions were appointed to replace the vacancies. They were unable to speak the language and were unfamiliar with local conditions. Nehru objected to this "communal chauvinism" and called them "incompetent outsiders", and tried to impose Hyderabad residency requirements: however, this was circumvented by using forged documents.

Communal Violence

Prior to the operation

In the 1936–37 Indian elections, the Muslim League under Muhammad Ali Jinnah had sought to harness Muslim aspirations, and had won the adherence of MIM leader Nawab Bahadur Yar Jung, who campaigned for an Islamic State centred on the Nizam as the Sultan dismissing all claims for democracy. The Arya Samaj, a Hindu revivalist movement, had been demanding greater access to power for the Hindu majority since the late 1930s, and was curbed by the Nizam in 1938. The Hyderabad State Congress joined forces with the Arya Samaj as well as the Hindu Mahasabha in the State.

Noorani regards the MIM under Nawab Bahadur Yar Jung as explicitly committed to safeguarding the rights of religious and linguistic minorities. However, this changed with the ascent of Qasim Razvi after the Nawab's death in 1944.

Even as India and Hyderabad negotiated, most of the sub-continent had been thrown into chaos as a result of communal Hindu-Muslim riots pending the imminent partition of India. Fearing a Hindu civil uprising in his own kingdom, the Nizam allowed Razvi to set up a voluntary militia of Muslims called the 'Razakars'. The Razakars – who numbered up to 200,000 at the height of the conflict – swore to uphold Islamic domination in Hyderabad and the Deccan plateau[18]:8 in the face of growing public opinion amongst the majority Hindu population favouring the accession of Hyderabad into the Indian Union.

According to an account by Mohammed Hyder, a civil servant in Osmanabad district, a variety of armed militant groups, including Razakars and Deendars and ethnic militias of Pathans and Arabs claimed to be defending the Islamic faith and made claims on the land. "From the beginning of 1948 the Razakars had extended their activities from Hyderabad city into the towns and rural areas, murdering Hindus, abducting women, pillaging houses and fields, and looting non-Muslim property in a widespread reign of terror." "Some women became victims of rape and kidnapping by Razakars. Thousands went to jail and braved the cruelties perpetuated by the oppressive administration. Due to the activities of the Razakars, thousands of Hindus had to flee from the state and take shelter in various camps". An official count by the Government is hard to come by. This led to terrorizing of the Hindu community, some of whom went across the border into independent India and organized raids into Nizam's territory, which further escalated the violence. Many of these raiders were controlled by the Congress leadership in India and had links with extremist religious elements in the

Hindutva fold. In all, more than 150 villages (of which 70 were in Indian territory outside Hyderabad State) were pushed into violence.

Hyder mediated some efforts to minimize the influence of the Razakars. Razvi, while generally receptive, vetoed the option of disarming them, saying that with the Hyderabad state army ineffective, the Razakars were the only means of self-defence available. By the end of August 1948, a full blown invasion by India was imminent.

Nehru was reluctant to invade, fearing a military response by Pakistan. India was unaware that Pakistan had no plans to use arms in Hyderabad, unlike Kashmir where it had admitted its troops were present. Time magazine pointed out that if India invaded Hyderabad, the Razakars would massacre Hindus, which would lead to retaliatory massacres of Muslims across India.

During and after the operation

Districts of Hyderabad State

Administratively, Hyderabad State was made up of sixteen districts, grouped into four divisions:

- Aurangabad Division included Aurangabad, Beed, Nanded, and Parbhani districts;
- Gulbarga Division included Bidar District, Gulbarga, Osmanabad, and Raichur District;
- Gulshanabad Division or Medak Division included Atrah-i-Baldah (Hyderabad), Mahbubnagar district, Medak district, Nalgonda district (Nalgundah), and Nizamabad districts, and
- Warangal Division included Adilabad, Karimnagar, and Warangal districts (present Khammam district was part of warangal district).

1948–56

After the incorporation of Hyderabad State into India, M. K. Vellodi was appointed as Chief Minister of the state on 26 January 1950. He was a Senior Civil servant in the Government of India. He administered the state with the help of bureaucrats from Madras state and Bombay state.

In the 1952 Legislative Assembly election, Dr. Burgula Ramakrishna Rao was elected Chief minister of Hyderabad State. During this time there were violent agitations by some Telanganites to send back bureaucrats from Madras state, and to strictly implement 'Mulki-rules'(Local jobs for locals only), which was part of Hyderabad state law since 1919.

Chief Ministers of Hyderabad State

Hyderabad State included nine Telugu districts of Telangana, four Kannada districts in Gulbarga division and four Marathi districts in Aurangabad division.

o	Name	Term of office		Party[a]	Days in office
	M. K. Vellodi	26 January 1950	6 March 1952	Indian National Congress	770
	Burgula Ramakrishna Rao	6 March 1952	31 October 1956		1701

Rajpramukhs

Hyderabad State had its last Nizam, HEH Mir Osman Ali Khan (b. 1886 -d. 1967) as Rajpramukh from 26 January 1950 to 31 October 1956.

Dissolution

In 1956 during the Reorganisation of the Indian States based along linguistic lines, the state of Hyderabad was split up among Andhra Pradesh, Bombay state (later divided into states of Maharashtra and Gujarat in 1960 with the original portions of Hyderabad becoming part of the state of Maharashtra) and Karnataka.

In December 1953, the States Reorganisation Commission was appointed to prepare for the creation of states on linguistic lines.[26] The commission, due to public demand, recommended disintegration of Hyderabad state and to merge Marathi speaking region, Maratwada, with Bombay state and Kannada speaking region with Mysore state. The Telugu speaking Telangana region of Hyderabad state with Andhra state.

Andhra state and Telangana were merged to form Andhra Pradesh state on 1 November 1956 after providing safeguards to Telangana in the form of Gentlemen's agreement (though recently on 2 June 2014, Telangana was separated from Andhra Pradesh as a new 29th state of India, with Hyderabad as its capital.) Gulshanabad Division or Medak Division and Warangal Division were considered as area of Hyderabad's Telangana. However, when Hyderabad was merged in Andhra Pradesh state, substantial area of Adilabad (the area between Godavari and Penganga/Wardha/Pranahita rivers) was transferred to Maharashtra state.(refer Hyderabad state map) And later on 2014, the state of Telangana was formed splitting from the rest of Andhra Pradesh region.

State institutions

- Hyderabad Civil Service
- Jamia Nizamia
- Nizam College

- City College Hyderabad
- Nizam's Guaranteed State Railway
- Hyderabad rupee
- State Bank of Hyderabad
- Nizamia observatory
- Osmania University
- Government Polytechnic College, Masab Tank

Palaces of Hyderabad State era

- Asman Garh Palace
- Basheer Bagh Palace
- Bella Vista, Hyderabad
- Chowmahalla Palace
- Errum Manzil
- Falaknuma Palace
- Hill Fort Palace
- Jubilee Hall
- King Kothi Palace
- Malwala palace
- Purani Haveli
- Vikhar Manzil
- Khilwat Palace
- Chowmohalla Palace

Nawab of Bengal

Etymology

The exact origin of the word and বঙ্গ Bongo (Bengal) is unknown, though the word is believed to be derived from the Dravidian-speaking tribe called Bang that settled in the area around the year 1000 BC. It could also be derived from the word Vanga, which was a kingdom in the Bengal region during the times of Mahabharata as mentioned in Sanskrit literature.

History

Remnants of Copper Age settlements in the Bengal region date back 4,300 years. After the arrival of Indo-Aryans, the kingdoms of Anga, Bongo, and Magadha were formed by the 10th century BC, located in the Bihar and Bengal regions. Magadha was one of the four main kingdoms of India at the time of Buddha and consisted of several Janapadas. One of the earliest foreign references to Bengal is the mention of a land named Gangaridai by the Greeks around 100 BC, located in an area in Bengal.

From the 3rd to the 6th centuries AD, the kingdom of Magadha served as the seat of the Gupta Empire.

Two kingdoms – Vanga or Samatata and Gauda – are mentioned in some texts to have appeared after the end of Gupta Empire, although details of their ruling time are uncertain. The first recorded independent king of Bengal was Shashanka who reigned in the early 7th century. After a period of anarchy, the native Buddhist Pala Empire ruled the region for four hundred years, and expanded across a large part of South Asia during the reigns of Dharmapala and Devapala. Bengal was invaded by a Hindu Emperor Rajendra Chola I of the Chola dynasty for a short period in the 11th century. The Pala dynasty was followed by the reign of the Hindu Sena dynasty. Islam started to appear in Bengal during the late 11th century, in the form of Sufism. Beginning in 1202 a military commander from the Delhi Sultanate, Bakhtiar Khilji, overran Bihar and Bengal as far east as Rangpur, Bogra, and the Brahmaputra River. Although he failed to bring Bengal under his control, the expedition managed to defeat Lakshman Sen and his two sons, who moved to Bikramapur (present-day Munshiganj District), from where they ruled over a smaller area until the late 13th century.

From the 13th century onward, several Islamic dynasties ruled parts of Bengal, often known collectively as the Sultanate of Bengal. Some rulers such as the land-lords-Baro-Bhuyans, the Deva Kingdom, and Raja Ganesha ruled parts of the region intermittently. Bengal came once more under the direct control of Delhi when the Mughals conquered it in 1576. It became a Mughal subah and was ruled by subahdars (governors). Akbar exercised progressive rule and oversaw a period of prosperity (through trade and development) in Bengal and northern India. There were several independent Hindu states established in Bengal during the Mughal period like those of Maharaja Pratap Aditya of Jessore and Raja Sitaram Ray of Burdwan.[citation needed]

Factory in Hugli-Chuchura, Dutch Bengal. Hendrik van Schuylenburgh, 1665

Bengal's trade and wealth impressed the Mughals so much that emperor Aurangzeb called the region the Paradise of the Nations. Afghans under Sher Shah Suri and his descendants ruled Bengal from 1540 to 1560. Hindu king Hem Chandra Vikramaditya (Hemu) defeated and killed Bengal ruler Muhammed Shah in 1556 and appointed Shahbaaz Khan as his governor. Administration by governors appointed by the court of the Mughal Empire court (1575–1717) gave way to four decades of semi-independence under the Nawabs of Murshidabad, who respected the nominal sovereignty of the Mughals in Delhi. The Nawabs granted permission to the French East India Company to establish a trading post at Chandernagore in 1673, and the British East India Company at Calcutta in 1690.

Around the early 1700s, the Maratha Empire led expeditions in Bengal. The leader of the expedition was Maratha Maharaja Raghuji of Nagpur. Raghoji was able to annexe Odisha and parts of Bengal permanently as he successfully exploited the chaotic conditions prevailing in the region after the death of their Governor Murshid Quli Khan in 1727. Portuguese traders arrived late in the fifteenth century, once Vasco da

Gama reached India by sea in 1498. European influence grew until the British East India Company gained taxation rights in Bengal subah, or province, following the Battle of Plassey in 1757, when Siraj ud-Daulah, the last independent nawab, was defeated by the British. The Bengal Presidency was established by 1766, eventually including all British territories north of the Central Provinces (now Madhya Pradesh), from the mouths of the Ganges and the Brahmaputra to the Himalayas and the Punjab. The Bengal famine of 1770 claimed millions of lives. Calcutta was named the capital of British India in 1772. The Bengal Renaissance and Brahmo Samaj socio-cultural reform movements had great impact on the cultural and economic life of Bengal. The failed Indian rebellion of 1857 started near Calcutta and resulted in transfer of authority to the British Crown, administered by the Viceroy of India. Between 1905 and 1911, an abortive attempt was made to divide the province of Bengal into two zones.

Bengal has played a major role in the Indian independence movement, in which revolutionary groups were dominant. Armed attempts to overthrow the British Raj reached a climax when Subhas Chandra Bose led the Indian National Army against the British. Bengal was also central in the rising political awareness of the Muslim population—the Muslim League was established in Dhaka in 1906. In spite of a last-ditch effort to form a United Bengal, when India gained independence in 1947, Bengal was partitioned along religious lines. The western part went to India (and was named West Bengal) while the eastern part joined Pakistan as a province called East Bengal (later renamed East Pakistan, giving rise to Bangladesh in 1971). The circumstances of partition were bloody, with widespread religious riots in Bengal.

In East Pakistan, starting from the Bengali Language Movement of 1952, political dissent against West Pakistani domination grew steadily. The Awami League, led by Sheikh Mujibur Rahman, emerged as the political voice of the Bengali-speaking population of East Pakistan by the 1960s. In 1971, the crisis deepened when Rahman was arrested and a sustained military assault was launched on East Pakistan.[38] Most of the Awami League leaders fled and set up a government-in-exile in West Bengal. The guerrilla Mukti Bahini and Bengali regulars eventually received support from the Indian Armed Forces in December 1971, resulting in a decisive victory over Pakistan on 16 December in the Bangladesh Liberation War or Indo-Pakistani War of 1971. The independent nation of Bangladesh was established. However, the nation of Bangladesh, since its creation, suffered from continuous political instability and prolonged martial and autocratic rules.

West Bengal, the western part of Bengal, became a state in India. In the 1960s and 1970s, severe power shortages, strikes and a violent Marxist-Naxalite movement damaged much of the state's infrastructure, leading to a period of economic stagnation. The Bangladesh Liberation War of 1971 resulted in the influx of millions of refugees to West Bengal, causing significant strains on its infrastructure. West Bengal politics underwent a major change when the Left Front won the 1977 assembly election, defeating the incumbent Indian National Congress. The Left Front, led by Communist Party of India (Marxist) (CPI(M)) governed the state for over three decades.

Geography

Most of the Bengal region is in the low-lying Ganges–Brahmaputra River Delta or Ganges Delta. The Ganges Delta arises from the confluence of the rivers Ganges, Brahmaputra, and Meghna rivers and their respective tributaries. The total area of Bengal is 232,752 km²—West Bengal is 88,752 km² (34,267 sq mi) and Bangladesh 147,570 km² (56,977 sq mi).

Most parts of Bangladesh are within 10 metres (33 feet) above the sea level, and it is believed that about 10% of the land would be flooded if the sea level were to rise by 1 metre (3.3 feet). Because of this low elevation, much of this region is exceptionally vulnerable to seasonal flooding due to monsoons. The highest point in Bangladesh is in Mowdok range at 1,052 metres (3,451 feet) in the Chittagong Hill Tracts to the southeast of the country. A major part of the coastline comprises a marshy jungle, the Sundarbans, the largest mangrove forest in the world and home to diverse flora and fauna, including the royal Bengal tiger. In 1997, this region was declared endangered.

West Bengal is on the eastern bottleneck of India, stretching from the Himalayas in the north to the Bay of Bengal in the south. The state has a total area of 88,752 km² (34,267 sq mi). The Darjeeling Himalayan hill region in the northern extreme of the state belongs to the eastern Himalaya. This region contains Sandakfu (3,636 m (11,929 ft))—the highest peak of the state. The narrow Terai region separates this region from the plains, which in turn transitions into the Ganges delta towards the south. The Rarh region intervenes between the Ganges delta in the east and the western plateau and high lands. A small coastal region is on the extreme south, while the Sundarbans mangrove forests form a remarkable geographical landmark at the Ganges delta.

At least nine districts in West Bengal and 42 districts in Bangladesh have arsenic levels in groundwater above the World Health Organization maximum permissible limit of 50 µg/L (micro gram per litre) or 50 parts per billion and the untreated water is unfit for human consumption. The water causes arsenicosis, skin cancer and various other complications in the body. Arsenic is four times as poisonous as mercury.

Major cities

The following are the largest cities in Bengal (in terms of population):

List of major cities in Bengal				
Rank	City	Country	Population	Area (in km ²)
1	Dhaka	Bangladesh	14,543,124	1463.6 [47]
2	Kolkata	India	14,112,536[48]	1886.67
3	Chittagong	Bangladesh	4,079,862	168.07[49]
4	Comilla	Bangladesh	346,238	153[50]
5	Gazipur	Bangladesh	1,820,374	49.32[50]
6	Narayanganj	Bangladesh	1,636,441	759.57[50]
7	Khulna	Bangladesh	1,490,835	80.01

8	Rajshahi	Bangladesh	842,701	96.68
9	Rangpur	Bangladesh	650,000	204[50]
10	Sylhet	Bangladesh	2,675,346	26.50 [50]
11	Barisal	Bangladesh	272,169	45 [50]
12	Asansol	India	1,243,414	340.13[48]
13	Siliguri	India	705,579	640.0[48]
14	Durgapur	India	580,990	154.0[48]

History before the Nawabs' rule

Mughal Empire

The Mughal Empire emerged as a powerful Empire in northern India. Babur, who was related to two legendary warriors - Timur and Genghis Khan, invaded north India and defeated Ibrahim Lodi of the Lodi dynasty. Babur thus became the first Mughal emperor. He was succeeded by his son, Humayun. At the same time, Sher Shah Suri (alias Farid Khan) of the Suri dynasty rose to prominence and established himself as the ruler of the present day Bihar by defeating Ghiyashuddin Shah. But he lost to capture the kingdom because of sudden expedition of Humayun. In 1539, Sher Khan faced Humayun in the battle of Chausa. He forced Humayun out of India. Assuming the title Sher Shah, he ascended the throne of Delhi. He also captured Agra and established control from Bengal in the east until the Indus river in the west. After his death he was succeeded by his son, Islam Shah Suri. But in 1544 the Suris were torn apart by internal conflicts. Humayun took this advantage and captured Lahore and Delhi, but he died in 1556 AD. He was succeeded by Akbar, who defeated Daud Khan Karrani of Bengal's Karrani Dynasty (or, Karnani Dynasty). After this, the administration of the entire region of Bengal passed into the hands of governors appointed by the Mughal emperors, who ruled Bengal till 1716 AD.

There were several posts under the Mughal administrative system during Akbar's reign. Diwani was a system of provincial revenue administration under the Mughals. Nizamat (civil administration) and Diwani (revenue administration) were the two main branches of the provincial administration under the Mughals.[5] A Subahdar (provincial viceroy or governor), also called a Nizam was in-charge of the Nizamat. There was a chain of subordinate officials under the Nizams on the executive side and under Diwans on the revenue and judicial side.

Emergence of the Nawab Nizam of Bengal

Murshid Quli Khan arrived as the Diwan of Bengal in 1717 AD. Before his arrival, there were four Diwans. And, after his arrival, Azim-ush-Shan held the Nizam's office. Azim got into conflict with Murshid Quli Khan over imperial financial control. Considering the complaint of Khan, the then Mughal emperor, Aurangzeb ordered Azim to move to Bihar.[8] Upon his departure the two posts united in one and Murshid Quli Khan became

the first Nizam cum Diwan of Bengal. Murshid Khan was appointed the "Nawab Nizam of Bengal" and he emerged as the ruler of Bengal under the Mughals. Murshidabad remained the capital of the Nawabs of Bengal until their rule. The Nawab Siraj ud-Daulah, was betrayed in the Battle of Plassey by Mir Jaffer. He lost to the British East India Company, who took installed Mir Jaffer on the Masnad (throne), as a "puppet ruler" and established itself to a political power in Bengal.

In 1765, Robert Clive, of the British East India Company, became the first British Governor of Bengal. He secured in perpetuity for the Company the Diwani (revenue and civil justice) of the then Bengal subah from the then Mughal Emperor, Shah Alam II and thus the system of Dual Government was established and the Bengal Presidency was formed. In 1772 the Dual Government system was abolished and Bengal was brought under direct control of the British. In 1793, when the Nizamat (military power and criminal justice) of the Nawab was also taken away from them, they remained as the mere pensioners of the British East India Company. After the Revolt of 1857, Company rule in India ended and the British Crown took over the territories which were under the direct rule of the British East India Company in 1858, which marked the beginning of the British Raj. These territories, including the territory of the Nawab Nazims came under the direct rule of the British Crown and British Raj was established in India. Thus, the Nawab Nizams remained just the titular heads of their territory, which was now ruled by the British Crown, and they had no political or any other kind of control over the territory. The last Nawab of Bengal, Mansoor Ali Khan abdicated on 1 November 1880 in favour of his eldest son.

History during the Nawabs' rule

Dynasties

From 1717 until 1880, three successive Islamic dynasties – Nasiri, Afshar and Najafi – ruled what was then known as Bengal.

The first dynasty, the Nasiri, ruled from 1717 until 1740. The founder of the Nasiri, Murshid Quli Khan, was born a poor Deccani Odia Brahmin before being sold into slavery and bought by one Haji Shafi Isfahani, a Persian merchant from Isfahan who converted him to Islam. He entered the service of Mughal Emperor Aurangzeb and rose through the ranks before becoming the Nawab Nizam of Bengal in 1717, a post he held until his death in 1727. He in turn was succeeded by his son-in-law, Shuja-ud-Din Muhammad Khan. After Shuja-ud-Din's death in 1739 he was succeeded by his son, Sarfaraz Khan, who held the rank, until he was killed in the Battle of Giria in 1741, and was succeeded by Alivardi Khan, former ruler of Patna, of the Afshar Dynasty in 1740.

The second dynasty, the Afshar, ruled from 1740 to 1757. Siraj ud-Daulah (Alivardi Khan's grandson), the last Afshar Nawab was killed in the Battle of Plassey in 1757. They were succeeded by the third and final dynasty to rule the whole Bengal, the Najafi.

Under the Mughals

Bengal subah was one of the wealthiest parts of the Mughal empire. As the Mughal empire began to decline, the Nawabs grew in power, although nominally subordinate to the Mughal emperor. They wielded great power in their own right and finally became independent rulers of the Bengal region, for all practical purposes, by the early 1700s.

Maratha expeditions

Marathas undertook six expeditions in Bengal from 1741–1748. Maratha general, Raghunath Rao was able to annex Orissa to his kingdom and the larger confederacy permanently as he successfully exploited the chaotic conditions prevailing in Bengal, Bihar and Orissa after the death of Murshid Quli Khan in 1727. Constantly harassed by the Bhonsles, Orissa, Bengal and parts of Bihar were economically ruined. Alivardi Khan made peace with Raghunathrao in 1751 ceding in perpetuity Orissa up to the river Suvarnarekha, and agreeing to pay 12 lacs annually in lieu of the Chauth of Bengal and Bihar.

The treaty included 20 lacs as Chauth for Bengal (includes both West Bengal and Bangladesh) and 12 lacs for Bihar (including Jharkhand). After this, Maratha promised never to cross the boundary of the Nawab of Bengal's territory.

Thus, Baji Rao is hailed as the greatest Maratha chief after Shivaji because of his success in subjecting Muslim rulers of east India in states such as Bengal, Bihar and Orissa to the Maratha rule.

Nawabs of Bengal under British rule and their decline

The breakup of the centralized Mughal empire by 1750, led to the creation of numerous semi-independent kingdoms (all provinces of the former Mughal empire). Each of them were in conflict with their neighbor. These kingdoms brought weapons from British-French East India company's to fuel their wars. Bengal was one such kingdom. British and French supported the princes whoever ensured their trading interest. Jafar was one such puppet who came to power with support of British East India company after Nawab Siraj ud-Daulah was defeated by the British forces of Sir Robert Clive in the Battle of Plassey in 1757. Thereafter the Nawab of Bengal became a "puppet ruler" depending on military support from British East India company to secure their throne. Siraj-ud-Daulah was replaced by Mir Jaffer. He was personally led to the throne by Robert Clive, after triumph of the British in the battle.[19] He briefly tried to reassert his power by allying with the Dutch, but this plan was ended by the Battle of Chinsurah. After the defeat at Battle of Buxar and grant of the Diwani (revenue collection) of Bengal by the then Mughal Emperor Shah Alam II, to the British East India Company in August 1765 and the appointment of Warren Hastings by the East India Company as their first Governor General of Bengal in 1773, the Nawabs authority became restricted. By 1773, British East India company asserted much authority and

formed the Bengal Presidency over areas ruled by the Nawabs i.e. the Bengal subah, along with some other regions and abolished the system of Dual Government. In 1793 (during Nawab Mubarak ud-Daulah's reign), the Nizamat (military power, civil and criminal justice) was abolished, British East India company thus annexed this former Mughal province as part of their empire and took complete control of the region, and the Nawabs of Bengal became mere pensioners of the British East India Company. All the Diwan offices except the Diwan Ton were also abolished.

After the Revolt of 1857, Company rule in India ended, and all the territories which were under the rule of the British East India Company came under the British Crown in 1858, which marked the beginning of the British Raj. And administrative control of India came under the Indian Civil Service, which had administrative control over all areas in India, except the Princely States.

Mansoor Ali Khan (aka Feradun Jah) was the last Nawab of Bengal. During his reign the Nizamat at Murshidabad became involved in debts. The then Government of India involved it into an action of preventing further claims. Feradun Jah left Murshidabad in February 1869 and started living in England. The title of "Nawab of Bengal" was abolished in 1880. He returned to Bombay in October 1880 but spent most of his time pleading his case against the orders of the Government of India. After it was not resolved the Nawab renounced his styles and titles of Nawab Nizam of Bengal, Bihar and Orissa and abdicated in favour of his eldest son at St. Ives, Maidenhead, on 1 November 1880.

Emergence of the Nawab of Murshidabad and the Nawabs post Indian independence

The Nawabs of Murshidabad succeeded the Nawab Nizams of Bengal, Bihar and Orissa as Nawab Bahadur of Murshidabad, following Mansoor Ali Khan's abdication. Nawabs of Murshidabad were the successors of the Nawabs of Bengal. After Lord Clive secured the Diwani of Bengal from Mughal Emperor Shah Alam II in 1765 for the East India Company they did not have any effective authority. So they lavishly enjoyed their title, privileges alongside with the honours they received. They got the title changed as the title of the Nawab of Bengal was abolished in 1880. They had little or no say and ceased to control any significant force.

After Indian Independence in 1947, all the non-princely states were subject to a test of religious majority in which the Muslim majority areas formed the Dominion of Pakistan, while the other regions formed the Dominion of India. It is a fact that Murshidabad (the capital city for both, the Nawabs of Bengal and the Nawabs of Murshidabad) became a part of East Pakistan (now Bangladesh) for two days, as it had a Muslim majority. However, it became a part of India on 17 August 1947. The Pakistani flag was brought down from the Hazarduari Palace and the Indian tricolour was hoisted atop the palace. The Nawabs, after the takeover by the British had no actual power and after merging with India too, they had yielded power, as the Government of India took over control of all the areas that merged with India. Furthermore, with the promulgation

of the Indian Constitution on 26 January 1950, the Dominion of India was transformed into the Republic of India, and the Article 18 of the Indian Constitution (which is a part of the Right to Equality, a fundamental right in India), titles were abolished. The Article prevents the state from confirming any title except those titles given by the Government to those who have made their mark in military and academic fields. Such titles and awards include the Bharat Ratna, the Padma Shri and the Padma Vibhushan (the Supreme Court of India, on 15 December 1995, upheld the validity of such awards). Thus, with the promulgation of the Constitution, the title of the Nawab Bahadur of Murshidabad was abolished. And although, the Nawab Waris Ali Meerza held titles such as Raes ud-Daulah, they were not officially or legally recognised.

After Indian Independence in 1947 the British Supremacy over the Princely States ended and the states had the option of either acceding to India or to Pakistan or to remain independent. However, as Bengal, including Murshidabad, was under the direct rule of the British Raj, it was subject to partition or merger on the basis of religious majority. As Murshidabad had a Muslim majority, it became a part of East Pakistan (now Bangladesh) for two days. However, it became a part of and merged into India on 17 August 1947. And after merging with India, the Government of India took charge over all the British Indian territories and Princely States that merged with India. Although, the Nawab Bahadurs of Murshidabad had no political power the office continued to be held by the second Nawab Bahadur Syed Wasif Ali Meerza Khan Bahadur, who had held the office since 1906, and after his death in 1959, he was succeeded by his son, Syed Wasif Ali Meerza Khan Bahadur. Waris Ali Meerza died in 1969, survived by his three sons and three daughters. According to the Nawab's law, the eldest son of the Nawab succeeded him, however, Waris Ali's eldest son, Wakif Ali Meerza Bahadur, was excluded from the succession by his father for contracting a non-Muslim marriage and for not professing the Muslim religion.

Waris Ali Meerza, the third Nawab Bahadur of Murshidabad, died in 1969, and he took no steps during his lifetime to establish his succession. And before declaring his successor Waris Ali died. There was no clear successor to Waris Ali.

Since then there was no clear successor to Waris Ali and the titular office/post was in dispute, and a legal battle ensued. And following this as the title was in dispute, a legal battle ensued. Abbas Ali Meerza claimed to be the legal heir of Waris Ali on the basis of being the son of the daughter of Waris Ali's father, the second Nawab Bahadur of Murshidabad, Wasif Ali Meerza; while Sajid Ali Meerza claimed the same on the basis of being the son by mut'ah marriage of Wasif Ali. The case reached the Supreme Court and finally, the Supreme Court judges, Justice Ranjan Gogoi and Justice R K Agrawal, gave their judgement on 13 August 2014, declaring the then 72-year-old Abbas Ali Meerza (full name, Syed Mohammed Abbas Ali Meerza), who happened to be the son of the only daughter of Waris Ali's father, Wasif Ali Meerza (the third Nawab Bahadur of Murshidabad), the successor and the legal heir to the former Nawab of Murshidabad, Waris Ali Meerza. The Court directed Abbas Ali Meerza, son of Syed Md. Sadeque Ali Meerza, to be the direct descendant of Waris Ali Meerza. However, the

case against the state's annexation of the Murshidabad Estate, which is worth several thousand crores, is still on, as of 2014.

However, as titles have been abolished in India, the title of the Nawab Bahadur of Murshidabad no longer exists. However, Abbas Ali Meerza can now legally succeed Waris Ali Meerza's office legally, but his title of the fourth Nawab Bahadur of Murshidabad would be unofficial, as the title is not legally and officially recognised.

List of the Nawabs of Bengal

The following is a list of all the Nawabs of Bengal. Sarfaraz Khan and Mir Mohammad Jaffer Ali Khan (Mir Jaffer) were the only Nawabs to become the Nawab twice.[39] The chronology started in 1717 with Murshid Quli Khan and ended in 1881 with Mansoor Ali Khan's abdication.

Titular Name	Personal Name	Birth	Reign	Death
Jaafar Khan Bahadur Nasiri	Murshid Quli Khan	1665	1717 – 1727	30 June 1727
Ala-ud-Din Haidar Jang	Sarfaraz Khan Bahadur	?	1727-1727	29 April 1740
Shuja-ud-Daula	Shuja-ud-Din Muhammad Khan	Around 1670 (date not available)	July 1727 – 26 August 1739	26 August 1739
Ala-ud-Din Haidar Jang	Sarfaraz Khan Bahadur	?	13 March 1739 – April 1740	29 April 1740
Hashim-ud-Daula	Muhammad Alivardi Khan Bahadur	Before 10 May 1671	29 April 1740 – 9 April 1756	9 April 1756
Siraj-ud-Daulah	Muhammad Siraj-ud-Daulah	1733	April 1756 – 2 June 1757	2 July 1757
Ja'far 'Ali Khan Bahadur	Mir Mohammad Jaffer Ali Khan Bahadur	1691	June 1757 – October 1760	17 January 1765
Itimad-ud-Daulah	Mir Qasim Ali Khan Bahadur	?	20 October 1760 – 1763	8 May 1777
Ja'far 'Ali Khan Bahadur	Mir Mohammad Jaffer Ali Khan Bahadur	1691	25 July 1763 – 17 January 1765	17 January 1765
Nazim	Najimuddin Ali	17	5	8 May

m-ud-Daulah	Khan Bahadur	50	February 1765 – 8 May 1766	1766
Saif ud-Daulah	Najabut Ali Khan Bahadur	17 49	22 May 1766 – 10 March 1770	10 March 1770
Mubarak ud-Daulah	Ashraf Ali Khan Bahadur	17 59	21 March 1770 – 6 September 1793	6 September 1793
Azud ud-Daulah	Babar Ali Khan Bahadur	?	1793 – 28 April 1810	28 April 1810
Ali Jah	Zain-ud-Din Ali Khan Bahadur	?	5 June 1810 – 6 August 1821	6 August 1821
Wall a Jah	Ahmad Ali Khan Bahadur	?	1810 – 30 October 1824	30 October 1824
Humayun Jah	Mubarak Ali Khan Bahadur	29 September 1810	1824 – 3 October 1838	3 October 1838
Fera dun Jah	Syed Mansoor Ali Khan Bahadur	29 October 1830	29 October 1838 – 1 November 1880 (abdicated)	5 November 1884

List of the Nawabs of Murshidabad

The Nawabs of Murshidabd succeeded the Nawabs of Bengal after the abdication in 1881 and the abolition of the title of Nawab of Bengal in 1880. There have been four Nawabs of Murshidabad ,as of 2014, as follows:

Titular Name	Personal Name	Birth	Reign	Death
Najafi Dynasty				
Ali Kadir	Syed Hassan Ali Meerza Khan Bahadur	25 August 1846	17 February 1882 – 25 December 1906	25 December 1906
Amir ul-	Syed Wasif Ali	7 January 1875	December 1906 –	23 October 1959

Omrah	Meerza Khan Bahadur		23 October 1959	
Raes ud-Daulah	Syed Waris Ali Meerza Khan Bahadur	14 November 1901	1959 – 20 November 1969	20 November 1969
	Disputed/In abeyance		20 November 1969 – 13 August 2014	N/A
	Syed Mohammed Abbas Ali Meerza	Circa 1942	13 August 2014 – Present	Present

Sikh Empire (Northwest)

History

Mughal rule of Punjab

The Sikh religion began around the time of the conquest of Northern India by Babur, the founder of the Mughal Empire. His grandson, Akbar, supported religious freedom and after visiting the langar of Guru Amar Das got a favourable impression of Sikhism. As a result of his visit he donated land to the langar and the Sikh gurus enjoyed a positive relationship with the Mughals until his death in 1605. His successor, Jahangir, however, saw the Sikhs as a political threat. He ordered Guru Arjun Dev, who had been arrested for supporting the rebellious Khusrau Mirza, to change the passage about Islam in the Adi Granth. When the Guru refused, Jahangir ordered him to be put to death by torture. Guru Arjun Dev's martyrdom led to the sixth Guru, Guru Har Gobind, declaring Sikh sovereignty in the creation of the Akal Takht and the establishment of a fort to defend Amritsar. Jahangir attempted to assert authority over the Sikhs by jailing Guru Har Gobind at Gwalior and released him after a number of years when he no longer felt threatened. The Sikh community did not have any further issues with the Mughal empire until the death of Jahangir in 1627. The son of Jahangir, Shah Jahan, took offense at Guru Har Gobind's "sovereignty" and after a series of assaults on Amritsar forced the Sikhs to retreat to the Sivalik Hills.

The next guru, Guru Har Rai, maintained the guruship in these hills by defeating local attempts to seize Sikh land and playing a neutral role in the power struggle between two of the sons of Shah Jahan, Aurangzeb and Dara Shikoh, for control of the Mughal Empire. The ninth Guru, Guru Tegh Bahadur, moved the Sikh community to Anandpur and travelled extensively to visit and preach in defiance of Aurangzeb, who attempted to install Ram Rai as new guru. Guru Tegh Bahadur aided Kashmiri Pandits in avoiding conversion to Islam and was arrested by Aurangzeb. When offered a choice

between conversion to Islam and death, he chose to die rather than compromise his principles and was executed.

Cis-Sutlej states

The Cis-Sutlej states were a group of states in Punjab region lying between the Sutlej River on the north, the Himalayas on the east, the Yamuna River and Delhi district on the south, and Sirsa District on the west. These states were submitted to the Scindhia dynasty of the Maratha Empire, with various Sikh and Hindu rulers paying tribute to the Marathas. This practice came to an end following the Second Anglo-Maratha War of 1803–1805, after which the Marathas lost control of the territory to the British East India Company. The Cis-Sutlej states included Kaithal, Patiala, Jind, Thanesar, Maler Kotla, and Faridkot. They were not part of the Sikh Empire and there was a ban on warfare between the British and the Sikhs within them.

Formation

Maharaja Ranjit Singh

The Sikhs had strong collaboration in defence against the incursions initiated by Ahmad Shah Durrani and his Durrani Empire. The city of Amritsar was attacked numerous times. Yet the time is remembered by Sikh historians as the "Heroic Century". This is mainly to describe the rise of Sikhs to political power against major odds. The circumstances were the hostile religious environment against Sikhs with a small Sikh population compared to other religious and political groups.

The formal start of the Sikh Empire began with the merger of these "Misl" by the time of coronation of Ranjit Singh in 1801, creating a unified political state. All the Misl leaders, who were affiliated with the army, were the nobility with usually long and prestigious family histories in the Sikhs' history. The main geographical footprint of the empire was the Punjab region to Khyber Pass in the west, to Kashmir in the north, to Sindh in the south, and Tibet in the east. The religious demography of the Sikh Empire was Muslim (70%), Sikh (17%), Hindu (13%). In 1799 Ranjit Singh moved the capital to Lahore from Gujranwala, where it had been established in 1763 by his grandfather, Charat Singh.

Hari Singh Nalwa

Early life

Hari Singh Nalwa was born in Gujranwala, Punjab to Gurdas Singh and Dharam Kaur Mazhabi sikh (Rangreta) family. After his father died in 1798, he was raised by his

mother. In 1801, at the age of ten, he took Amrit Sanchar and was baptised as a Sikh. At the age of twelve, he began to manage his father's estate and took up horse riding.

In 1804, at the age of fourteen, his mother sent him to the court of Ranjit Singh to resolve a property dispute. Ranjit Singh decided the arbitration in his favour because of his background and aptitude. Hari Singh had explained that his father and grandfather had served under Maha Singh and Charat Singh, the Maharaja's ancestors, and demonstrated his skills as horseman and musketeer. Ranjit Singh gave him a position at the court as a personal attendant.

Military career

During a hunt in 1804, a tiger attacked him and also killed his horse. His fellow hunters attempted to protect him but he refused their offers and killed the tiger by himself bare handedly by tearing the tiger apart from its mouth, thus earning the cognomen Baagh Maar (Tiger-killer). Whether he was by that time already serving in the military is unknown but he was commissioned as Sardar, commanding 800 horses and footmen, in that year.

The twenty major battles of Hari Singh Nalwa (either participated or was in command):

Battle of Kasur (1807) Hari Singh's first significant participation in a Sikh conquest on assuming charge of an independent contingent was in 1807, at the capture of Kasur. This place had long been a thorn in the side of Ranjit Singh's power because of its proximity to his capital city of Lahore. It was captured in the fourth attempt. This attack was led by Maharaja Ranjit Singh and Jodh Singh Ramgarhia. During the campaign the Sadar showed remarkable bravery and dexterity. The Sardar was granted a jagir in recognition of his services.

Battle of Sialkot (1808) Ranjit Singh nominated Hari Singh Nalwa to take Sialkot from its ruler Jiwan Singh. This was his first battle under an independent command. The two armies were engaged for a couple of days, eventually seventeen year old Hari Singh carried the day.

Battle of Attock (1813) The fort of Attock was a major replenishment point for all armies crossing the Indus. In the early 19th century, Afghan appointees of the Kingdom of Kabul held this fort, as they did most of the territory along this frontier. This battle was fought and won by the Sikhs on the banks of the Indus under the leadership of Dewan Mokham Chand, Maharaja Ranjit Singh's general, against Azim Khan and his brother Dost Mohammad Khan, on behalf of Shah Mahmud of Kabul. Besides Hari Singh Nalwa, Hukam Singh Attariwala, Shyamu Singh, Khalsa Fateh Singh Ahluwalia and Behmam Singh Malliawala actively participated in this battle. This was the first victory of the Sikhs over the Durrani and the Barakzais. With the conquest of Attock, the adjoining regions of Hazara-i-Karlugh and Gandhgarh became tributary to the Sikhs. In

1815, Sherbaaz Khan of Gandhgarh challenged Hari Singh Nalwa's authority and was defeated.

Abortive attempt on Kashmir (1814) The Sikhs made an attempt to take Kashmir soon after the Battle of Attock. The army was under the general command of Maharaja Ranjit Singh, who camped at Rajauri. The troops were led towards Srinagar by Ram Dayal, grandson of Dewan Mokham Chand, while Jamadar Khushal Singh commanded the van, Hari Singh Nalwa and Nihal Singh Attariwala brought up the rear. Lack of provisions, delay in the arrival of reinforcements, bad weather and treachery of the allies forced the Sikhs to retreat. The next few years were spent in subduing Muslim chiefs within the Kashmir territory, en route Srinagar Valley. In 1815–16, Hari Singh Nalwa attacked and destroyed the stronghold of the traitorous Rajauri chief.

Conquest of Mahmudkot (Mehmood Kot, Muzaffargarh) (1816) In preparation of the conquest of the strongly fortified Mankera, Ranjit Singh decided to approach it from its southern extremity. After the Baisakhi of 1816, Misr Diwan Chand, Illahi Bakhsh, Fateh Singh Ahluwalia, Nihal Singh Attariwala and Hari Singh Nalwa accompanied by seven paltans and the topkhana went towards Mahmudkot. When news of its conquest arrived, it left the Maharaja so elated at the success of Sikh arms that he celebrated this victory with the firing of cannons. Two years later, on their way to Multan, the Sikhs captured the forts of Khangarh and Muzaffargarh.

Battle of Multan (1818) The winter of 1810 saw a jubilant Sikh army stationed near Multan in the Bari Doab. They were riding high on the success of having conquered the Chuj Doab. The possession of the city of Multan was taken with little resistance; however, the fort could not be captured. The fort was bombarded and mined without effect. Sardar Nihal Singh Attariwala and the young Hari Singh Nalwa were seriously wounded. A fire pot thrown from the walls of the fort fell on Hari Singh and he was so badly burnt that it was some months before he was fit for service. Ranjit Singh was disconcerted beyond measure at the length of the siege and perforce had to abandon the attempt. Multan was finally conquered under the nominal command of Kharak Singh and the actual command of Misr Diwan Chand. It was a fiercely contested battle in which Muzaffar Khan and his sons defended the place with exemplary courage, but they could not withstand the onslaught of the Sikhs. Hari Singh Nalwa was "chiefly instrumental" in the capture of the citadel.

Peshawar becomes tributary (1818) When Shah Mahmud's son, Shah Kamran, killed their Barakzai Vazir Fateh Khan in August 1818 the Sikhs took advantage of the resulting confusion and their army formally forded the Indus and entered Peshawar, the summer capital of the Kingdom of Kabul (modern-day Afghanistan), for the first time. Thereafter, Hari Singh Nalwa was deputed towards Peshawar in order to keep the Sikh dabdaba kayam — maintain the pressure.

Mitha Tiwana becomes his jagir (1818) In the beginning of 1819, Hari Singh accompanied Misr Diwan Chand to collect tribute from the Nawab of Mankera. On completion of the mission, Diwan Chand crossed the river Chenab along with his

topkhana and set up his camp in Pindi Bhattian near Chiniot. He was asked to leave Hari Singh stationed in the suburbs of Nurpur and Mitha Tiwana. Hari Singh must have achieved significant success for soon thereafter the Maharaja bestowed all the possessions of the Tiwana chiefs in jagir on the Sardar.

Kashmir becomes a part of the Punjab (1819) In April 1819, the Sikh army marched towards Kashmir. On this occasion, Prince Kharak Singh held nominal command. Misr Diwan Chand led the vanguard, while Hari Singh Nalwa brought up the rear for the support of the leading troops. The third division, under the personal command of Maharaja Ranjit Singh, expedited supplies and conveyed these to the advance troops. On the morning of 5 July 1819, the Sikh columns advanced to the sound of bugles. A severe engagement took place between the two armies and the Sikhs captured Kashmir. Great rejoicing followed in the Sikh camp and the cities of Lahore and Amritsar were illuminated for three successive nights. Thus came to an end the five centuries of Muslim rule in Kashmir. Two years later, as Governor of Kashmir, Hari Singh Nalwa put down the rebellion of the most troublesome Khakha chief, Gulam Ali.

Battle of Pakhli (1819) Under the Afghans, Hazara-i-Karlugh, Gandhgarh and Gakhar territory were governed from Attock. Kashmir collected the revenue from the upper regions of Pakhli, Damtaur and Darband. Numerous attempts by the Sikhs to collect revenue from Hazara-i-Karlugh not only met with failure, but also the loss of prominent Sikh administrators and commanders. Following the Sikh conquest of Kashmir, tribute was due from Pakhli, Damtaur, and Darband. On his return to the Punjab plains from the Kashmir Valley, Hari Singh and his companions followed the traditional kafila (caravan) route through Pakhli hoping to collect tribute from the region. The Sikh request for Nazrana resulted in the usual "fighting and mulcting"; the party however, was successful in their mission.

Battle of Mangal (1821) Hari Singh's most spectacular success in the region of Pakistan's Hazara came two years later. On the successful conclusion of his governorship of Kashmir, he departed from the Valley and crossed the river Kishenganga at Muzaffarabad with 7000 foot soldiers. Hari Singh Nalwa traversed the hazardous mountainous terrain successfully, however when his entourage reached Mangal (Mangli, Pakistan) he found his passage opposed. Mangal, the ancient capital of Urasa was now the stronghold of the chief of the Jaduns who controlled the entire region of Damtaur. Hari Singh requested the tribesmen for a passage through their territory, but they demanded a tax on all the Kashmir goods and treasure he was taking with him. All trade kafilas routinely paid this toll. Hari Singh's claim that the goods he carried were not for trade purposes was not accepted. When parleying produced no result, battle was the only option. A combined tribal force numbering no less than 25,000 gathered from all the adjoining areas and challenged Hari Singh and his men. Despite being completely outnumbered, the Sardar stormed their stockades and defeated his opponents with a loss to them of 2,000 men. Hari Singh then left to join forces with the Sikh army poised for an attack on Mankera, but after he had collected a fine from every house and built a fort in this vicinity.

Battle of Mankera (1822) The Sindh Sagar Doab was chiefly controlled from Mankera and Mitha Tiwana. Nawab Hafiz Ahmed Khan, a relative of the Durranis, exerted considerable influence in this region. Besides Mankera, he commanded a vast area protected by 12 forts. With the weakening of Afghan rule in Kabul, the governors of Attock, Mankera, Mitha Tiwana and Khushab had declared their independence. Ranjit Singh celebrated the Dussehra of 1821 across the river Ravi, at Shahdera. Hari Singh, Governor of Kashmir, was most familiar with the territory that the Maharaja had now set his eyes on. Nalwa was summoned post-haste to join the Lahore Army already on its way towards the river Indus. The Maharaja and his army had crossed the Jehlum when Hari Singh Nalwa, accompanied by his Kashmir platoons, joined them at Mitha Tiwana. The Sikhs commenced offensive operations in early November.

Nawab Hafiz Ahmed's predecessor, Nawab Mohammed Khan, had formed a cordon around Mankera with 12 forts—Haidrabad, Maujgarh, Fatehpur, Pipal, Darya Khan, Khanpur, Jhandawala, Kalor, Dulewala, Bhakkar, Dingana and Chaubara. The Sikh army occupied these forts and soon the only place that remained to be conquered was Mankera itself. A few years earlier, the Nawab of Mankera had actively participated in the reduction of Mitha Tiwana. The Tiwanas, now feudatories of Hari Singh Nalwa, were eager participants in returning that favour to the Nawab. The force was divided into three parts—one column being under Hari Singh—and each column entered the Mankera territory by a different route; capturing various places en route all three columns rejoined near Mankera town. Mankera was besieged, with Nalwa's force being on the west of the fort.

The fort of Mankera stood in the middle of the Thal. It was built of mud with a citadel of burnt brick surrounded by a dry ditch. To make the central fortress inaccessible, no wells were permitted by the Nawab to be sunk within a radius of 15 kos. During the night of 26 November Hari Singh Nalwa, together with other chiefs and jagirdars, established their morchas (batteries) within long gunshot of the place. They found old wells, which their men cleared out and fresh ones were dug. On the nights of 6–7 December, they approached closer to the ditch. The ensuing skirmish was ferocious and resulted in considerable loss of life. The siege of the fort of Mankera lasted 25 days. Finally, the Nawab accepted defeat and the last Saddozai stronghold fell to the Sikhs. The Nawab was allowed to proceed towards Dera Ismail Khan, which was granted to him as jagir. His descendants held the area until 1836.

Battle of Nowshera (Naushehra) (1823) The Sikhs forayed into Peshawar for the first time in 1818, but did not occupy the territory. They were content with collecting tribute from Yar Mohammed, its Barakzai governor. Azim Khan, Yar Mohammed's half-brother in Kabul, totally disapproved of the latter's deference to the Sikhs and decided to march down at the head of a large force to vindicate the honour of the Afghans. Azim Khan wanted to avenge both, the supplication of his Peshawar brethren and the loss of Kashmir. Hari Singh Nalwa was the first to cross the Indus at Attock to the Sikh post of Khairabad; he was accompanied by Diwan Kirpa Ram and Khalsa Sher Singh, the Maharaja's teenaged son, besides 8,000 men.

The Kabul Army was expected near Nowshera, on the banks of the river Kabul (Landai). Hari Singh's immediate plan was to capture the Yusafzai stronghold to the north of the Landai at Jehangira, and the Khattak territory to its south at Akora Khattak. The latter was taken with out difficulty however Jehangira was a masonry fort with very strong towers and the Yusafzais offered tough resistance. Hari Singh entered the fort and established his thana there. The remaining troops re-crossed the Landai River and returned to their base camp at Akora. Mohammed Azim Khan had encamped about ten miles north-west of Hari Singh's position, on the right bank of the Landai, facing the town of Nowshera, awaiting Ranjit Singh's approach. The Sikhs had scheduled two battles – one along either bank of the Landai.

After Hari Singh had successfully reduced the tribal strongholds on either side of the river, Ranjit Singh departed from the fort of Attock. He crossed the Landai River at a ford below Akora, and set up his camp near the fort of Jehangira. The famous army commander Akali Phula Singh and the no less renowned Gurkha commander Bal Bahadur, with their respective troops, accompanied the Maharaja. The Barakzais merely witnessed the main action from across the river. Hari Singh Nalwa's presence had prevented them from crossing the Landai. Eventually, the inheritors of Ahmed Shah Abdali's legacy fled the scene in the direction of Jalalabad chased by Hari Singh Nalwa and his men to the very mouth of the Khyber Pass.

Battle of Sirikot (1824) Sirikot lay less than ten miles to the north-west of Haripur. This Mashwani village was strategically placed in a basin at the top of the north-east end of the Gandhgarh Range, which made its secure location a haven for the rebellious chiefs in the entire region. Hari Singh Nalwa went towards Sirikot before the rains of 1824. It was another six months before the attempt produced conclusive results. The Sardar almost lost his life in the course of this expedition. Ranjit Singh's military campaign for the winter of 1824 was scheduled towards Peshawar and Kabul. While stationed at Wazirabad, he received an arzi (written petition) from Sardar Hari Singh informing him that he and his men were overwhelmingly outnumbered – one Sikh to ten Afghans. Ranjit Singh marched to [Rohtas], from there to [Rawalpindi] and via [Sarai Kala] reached Sirikot. The news of the approach of the Sikh army led to an instant dispersal of the insurgents.

The increasing success of the Sikh arms greatly disappointed the Yusafzai and other tribes inhabiting the trans-Indus region of Khyber Pakhtunkhwa. The Battle of Nowshera convinced them of their extreme vulnerability. Not only had the Kabul Barakzais let them down, but their subsequent application to the British for help had also met with little success.

Battle of Saidu (1827) The redeemer of the Yusafzais came in the form of one Sayyid Ahmad, who despite being a 'Hindki' was accepted as a leader by them. Budh Singh Sandhanwalia, accompanied by 4,000 horsemen, was deputed towards Attock to assist in suppressing the Yusafzai rebellion. The Maharaja's brief required him to thereafter to proceed towards Peshawar and collect tribute from Yar Mohammed Khan Barakzai. Budh Singh first heard of the Sayyid after he had crossed the Indus and

encamped near the fort of Khairabad. Ranjit Singh was still on the sickbed when the news of the Sayyid's arrival, at the head of a large force of the Yusafzai peasantry, reached him. The gallantry of the Yusafzai defence in the Battle of Nowshera was still vivid in his mind. On receiving this news, he immediately put into motion all the forces that he could muster and immediately dispatched them towards the frontier.

The Barakzais in Peshawar, though outwardly professing allegiance to the Sikhs, were in reality in league with the insurgents. The Sayyid marched from Peshawar in the direction of Nowshera. Sardar Budh Singh wrote to the Sayyid seeking for a clarification of his intention. The Sayyid haughtily replied that he would first take the fort of Attock and then engage Budh Singh in battle.

Hari Singh Nalwa stood guard at the fort of Attock with the intention of keeping the Sayyid and his men from crossing the river until reinforcements arrived from Lahore. News had reached the Sikhs that the jihadis accompanying the Sayyid numbered several thousand. The battle between the Sayyid and the Sikhs was fought on 14 Phagun (23 February) 1827. The action commenced at about ten in the morning. The Muslim war cry of Allah hu Akbar, or "God is the greatest", was answered by the Sikhs with Bole so nihal, Sat Sri Akal, or "they who affirm the name of God, the only immortal truth, will find fulfilment". Ironically, the opposing forces first professed the glory of the very same God Almighty, albeit in different languages, before they commenced slaughtering each other. The cannonade lasted about two hours. The Sikhs charged at their opponents, routed them, and continued a victorious pursuit for six miles, taking all their guns, swivels, camp equipage, etc. The number of killed was not mentioned, but blood was said to have flowed in torrents. The Sayyid sustained a complete defeat despite his vastly superior numbers. He was compelled to retreat to the Yusafzai Mountains. It was reported that 8,000 Sikhs had defended themselves against an enraged population of 150,000 Mohammedans. A salute was fired, illumination was ordered by drumbeat in the city of Lahore in honour of the victory.

Occupies Peshawar (1834) The actual occupation of the great city of Peshawar and its ruinous fort, the Bala Hisar, by the Sikhs was quite a comedy and a total anti-climax. It was a reflection of Sardar Hari Singh Nalwa's formidable reputation in 'Pashtunistan'. Masson arrived in Peshawar just in time to see the Sikhs take control of the city. His eyewitness account reports that the Afghans simply fled the place and Hari Singh Nalwa occupied Peshawar without a battle.

Dost Mohammad Khan flees (1835) Hari Singh Nalwa was the governor of Peshawar when Dost Mohammed personally came at the head of a large force to challenge the Sikhs. Following his victory against Shah Shuja at Kandahar, in the first quarter of 1835, Dost Mohammed declared himself padshah (king), gave a call for jihad and set off from Kabul to wrest Peshawar from the Sikhs. Ranjit Singh directed his generals to amuse the Afghans with negotiations and to win over Sultan Mohammed Khan. He directed them that on no account, even if attacked, were they to enter into a general engagement until his arrival.

Hari Singh Nalwa and the other Sikh chieftains requested Ranjit Singh to permit them to engage with the Kabul Afghans. On 30 Baisakh (10 May 1835), Sardar Hari Singh, Raja Gulab Singh, Misr Sukh Raj, Sardar Attar Singh Sandhanwalia, Jamadar Khushal Singh, the Raja Kalan (Dhian Singh), Monsieur Court, Signor Avitabile, Sardar Tej Singh, Dhaunkal Singh, Illahi Bakhsh of the topkhana, Sardar Jawala Singh and Sardar Lehna Singh Majithia were ordered to move. The troops fanned out over five kos, forming a semicircle in front of the Amir's encampment. Sardar Hari Singh proposed that the water of the stream Bara, which flowed in the direction of Dost Mohammed Khan's camp, be dammed. When the Ghazis appeared, Sardar Hari Singh commenced firing his guns. The Maharaja, however, prohibited him from indulging in battle and dispatched his Vakils to negotiate with the Amir.

Once Dost Mohammed Khan was assured that the Sikhs would affect a truce until their Vakils were in his camp, he let them know what he really felt. Harsh words were exchanged. He accused Fakir Aziz-ud-din of making "use of much language, having plenty of leaves but little fruit". On finding both his step brothers, Jabbar and Sultan, irredeemably lost to him, Dost Mohammed decided to retire from the field with the whole of his army, armament and equipage. He left at night, making sure that the Fakir did not return to the Sikh camp until after he had gone through the Khyber Pass.

Takes Jamrud (Khyber Pass) (1836) In October 1836, following the Dussehra celebrations in Amritsar, Hari Singh made a sudden attack on the village of Jamrud, at the mouth of the Khyber Pass. The Misha Khel Khyberis, the owners of this village, were renowned for their excellent marksmanship and total lack of respect for any authority. Hari Singh Nalwa's first encounter with this tribe had taken place following the Battle of Nowshera when he had pursued the fleeing Azim Khan; and once again, when he chased Dost Mohammed Khan in 1835.

The occupation of Jamrud was rather strongly contested, but it appeared that the place was taken by surprise. On its capture, Hari Singh Nalwa gave instructions to fortify the position without delay. A small existing fort was immediately put into repair. News of this event was immediately transmitted to Kabul. Masson informed Wade of the passage of events along this frontier in a letter dated 31 October 1836. With the conquest of Jamrud, at the very mouth of the Khyber, the frontier of the Sikh Empire now bordered the foothills of the Hindu Kush Mountains.

Panjtaar defeated (1836) The defeat of the Khyberis sent shock waves through the Afghan community. However, more was to follow. Hari Singh Nalwa accompanied by Kanwar Sher Singh, now proceeded towards the Yusafzai strongholds, north-east of Peshawar, which had withheld tribute for three years. The Sikhs completely defeated the Yusafzais, with their chief, Fateh Khan of Panjtar, losing his territory. It was reported that 15,000 mulkia fled before the Sikhs like a herd of goats, many being killed and the remaining taking refuge in the hills. After burning and levelling Panjtar to the ground, Hari Singh returned to Peshawar realising all the arrears of revenue. Fateh Khan was obliged to sign an agreement to pay tribute on which condition Panjtar was released.

When news of the conquest of Panjtar reached the Court of Lahore, a display of fireworks was proposed.

Battle of Jamrud (1837) The news of the conquest of Jamrud put Dost Mohammed Khan into a state of greatest alarm. General Hari Singh's latest possession gave the Sikhs the command of the entrance into the valley of Khyber. "If this was a prelude to further aggressive measures," the Amir "saw in the intimation and submission of the people of Khyber, the road laid open to Jelalabad." Were the Sikhs to take Jalalabad, their next stop would be Kabul. This information was followed by the intelligence of the defeat of the Panjtaris.

The Maharaja's grandson, Nau Nihal Singh was getting married in March 1837. Troops had been withdrawn from all over the Punjab to put up a show of strength for the British Commander-in-chief who was invited to the wedding. Dost Mohammed Khan had been invited to the great celebration. Hari Singh Nalwa too was supposed to be at Amritsar, but in reality was in Peshawar (some accounts say he was ill) Dost Mohammed had ordered his army to march towards Jamrud together with five sons and his chief advisors with orders not to engage with the Sikhs, but more as a show of strength and try and wrest the forts of Shabqadar, Jamrud and Peshawar. Hari Singh had also been instructed not to engage with the Afghans till reinforcements arrived from Lahore.

Hari Singh's lieutenant, Mahan Singh, was in the fortress of Jamrud with 600 men and limited supplies. Hari Singh was in the strong fort of Peshawar. He was forced to go to the rescue of his men who were surrounded from every side by the Afghan forces, without water in the small fortress. Though the Sikhs were totally outnumbered, the sudden arrival of Hari Singh Nalwa put the Afghans in total panic. In the melee, Hari Singh Nalwa was accidentally grievously wounded. Before he died, he told his lieutenant not to let the news of his death out till the arrival of reinforcements, which is what he did. While the Afghans knew that Hari Singh had been wounded, they waited for over a week doing nothing, till the news of his death was confirmed. By this time, the Lahore troops had arrived and they merely witness the Afghans fleeing back to Kabul. Hari Singh Nalwa had not only defended Jamrud and Peshawar, but had prevented the Afghans from ravaging the entire north-west frontier. The Afghans achieved none of their stated objectives. The loss of Hari Singh Nalwa was irreparable and this Sikh victory was as costly as a defeat.

Victories over the Afghans were a favourite topic of conversation for Ranjit Singh. He was to immortalise these by ordering a shawl from Kashmir at the record price of Rs5000, in which were depicted the scenes of the battles fought with them. Following the death of Hari Singh Nalwa, no further conquests were made in this direction. The Khyber Pass continued as the Sikh frontier till the annexation of the Punjab by the British.

Administrator

Hari Singh's administrative rule covered one-third of the Sikh Empire. He served as the Governor of Kashmir (1820–21), Greater Hazara (1822–1837) and was twice appointed the Governor of Peshawar (1834-5 & 1836-his death). In his private capacity, Hari Singh Nalwa was required to administer his vast jagir spread all over the kingdom. He was sent to the most troublesome spots of the Sikh empire in order to "create a tradition of vigorous and efficient administration". The territories under his jurisdiction later formed part of the British Districts of Peshawar, Hazara (Pakhli, Damtaur, Haripur, Darband, Gandhgarh, Dhund, Karral and Khanpur), Attock (Chhachch, Hassan Abdal), Jehlum (Pindi Gheb, Katas), Mianwali (Kachhi), Shahpur (Warcha, Mitha Tiwana and Nurpur), Dera Ismail Khan (Bannu, Tank, and Kundi), Rawalpindi (Rawalpindi, Kallar) and Gujranwala. In 1832, at the specific request of William Bentinck, the Maharajah proposed a fixed table of duties for the whole of his territories. Sardar Hari Singh Nalwa was one of the three men deputed to fix the duties from Attock (on the Indus) to Filor (on the Satluj).

In Kashmir, however, Sikh rule was generally considered oppressive, protected perhaps by the remoteness of Kashmir from the capital of the Sikh empire in Lahore. The Sikhs enacted a number of anti-Muslim laws, which included handing out death sentences for cow slaughter, closing down the Jamia Masjid in Srinagar, and banning the azaan, the public Muslim call to prayer. Kashmir had also now begun to attract European visitors, several of whom wrote of the abject poverty of the vast Muslim peasantry and of the exorbitant taxes under the Sikhs.

The Sikh rule in lands dominated for centuries by Muslims was an exception in the political history of the latter. To be ruled by 'kafirs' was the worst kind of ignominy to befall a Muslim. Before the Sikhs came to Kashmir (1819 CE), the Afghans had ruled it for 67 years. For the Muslims, Sikh rule was the darkest period of the history of the place, while for the Kashmiri Pandits (Hindus) nothing was worse than the Afghan rule. The Sikh conquest of Kashmir was prompted by an appeal from its Hindu population. The oppressed Hindus had been subjected to forced conversions, their women raped, their temples desecrated, and cows slaughtered. Efforts by the Sikhs to keep peace in far-flung regions pressed them to close mosques and ban the call to prayer because the Muslim clergy charged the population to frenzy with a call for 'jihad' at every pretext. Cow-slaughter (Holy Cow) offended the religious sentiments of the Hindu population and therefore it met with severe punishment in the Sikh empire. In Peshawar, keeping in view "the turbulence of the lawless tribes ... and the geographical and political exigencies of the situation" Hari Singh's methods were most suitable.

Diplomatic mission

In 1831, Hari Singh was deputed to head a diplomatic mission to Lord William Bentinck, Governor-General of British India. The Ropar Meeting between Maharaja Ranjit Singh and the head of British India followed soon thereafter. The Maharaja saw this as a good occasion to get his son, Kharak Singh, acknowledged as his heir-apparent. Hari Singh Nalwa expressed strong reservations against any such move. The British desired to persuade Ranjit Singh to open the Indus for trade.

Legacy

Nalwa was also a builder. At least 56 buildings were attributed to him, which included forts, ramparts, towers, gurdwaras, tanks, samadhis, temples, mosques, towns, havelis, sarais and gardens. He built the fortified town of Haripur in 1822. This was the first planned town in the region, with a superb water distribution system. His very strong fort of Harkishengarh, situated in the valley at the foothill of mountains, had four gates. It was surrounded by a wall, four yards thick and 16 yards high. Nalwa's presence brought such a feeling of security to the region that when Hügel visited Haripur in 1835-6, he found the town humming with activity.^[48] A large number of Khatris migrated there and established a flourishing trade. Haripur, tehsil and district, in Hazara, North-West Frontier Province, are named after him.

Nalwa contributed to the prosperity of Gujranwala, which he was given as a jagir sometime after 1799, which he held till his death in 1837.

He built all the main Sikh forts in the trans-Indus region of Khyber Pakhtunkhwa — Jehangira and Nowshera on the left and right bank respectively of the river Kabul, Sumergarh (or Bala Hisar Fort in the city of Peshawar), for the Sikh Kingdom. In addition, he laid the foundation for the fort of Fatehgarh, at Jamrud (Jamrud Fort). He reinforced Akbar's Attock fort situated on the left bank of the river Indus by building very high bastions at each of the gates. He also built the fort of Uri in Kashmir.

A religious man, Nalwa built Gurdwara Panja Sahib in the town of Hassan Abdal, south-west of Haripur and north-west of Rawalpindi in Pakistan, to commemorate Guru Nanak's journey through that region. He had donated the gold required to cover the dome of the Akal Takht within the Harmandir Sahib complex in Amritsar.

Following Hari Singh Nalwa's death, his sons Jawahir Singh Nalwa and Arjan Singh Nalwa fought against the British to protect the sovereignty of the Kingdom of the Sikhs, with the former being noted for his defence in the Battle of Chillianwala.

Plaudits

For decades after his death, Yusufzai women would say "Chup sha, Hari Singh Raghlay" ("Keep quiet, Hari Singh is coming") to frighten their children into obedience.

A commemorative postage stamp was issued by the Government of India in 2013, marking the 176th anniversary of Nalwa's death.

Death

Hari Singh Nalwa died fighting the Pathan forces of Dost Mohammed Khan of Afghanistan. He was cremated in the Jamrud Fort built at the mouth of the Khyber Pass in Khyber Pakhtunkhwa. Babu Gajju Mall Kapur, a Hindu resident of Peshawar, commemorated his memory by building a memorial in the fort in 1892.

Popular culture

Hari Singh Nalwa's life became a popular theme for martial ballads. His earliest biographers were poets, including Qadir Bakhsh urf Kadaryar, Misr Hari Chand urf Qadaryaar[64] and Ram Dayal, all in the 19th century.

In the 20th century, the song Mere Desh ki Dharti from the 1967 Bollywood film Upkaar eulogises him. Amar Chitra Katha first published the biography of Hari Singh Nalwa in 1978.

On April 30 2013 Kapil Sibal released a commemorative postage stamp honouring General Hari Singh Nalwa

Other notable generals

Other notable generals of Sikh Empire were Misr Diwan Chand , Dewan Mokham Chand , Veer Singh Dillon, Gulab Singh , Sham Singh Atariwala , Zorawar Singh , Chattar Singh Attariwalla , Mahan Singh Mirpuri.

End of the Sikh empire

After Ranjit Singh's death in 1839, the empire was severely weakened by internal divisions and political mismanagement. This opportunity was used by the British East India Company to launch the Anglo-Sikh Wars.

The Battle of Ferozeshah in 1845 marked many turning points, the British encountered the Punjab Army, opening with a gun-duel in which the Sikhs "had the better of the British artillery". As the British made advances, Europeans in their army were especially targeted, as the Sikhs believed if the army "became demoralised, the backbone of the enemy's position would be broken". The fighting continued throughout the night. The British position "grew graver as the night wore on", and "suffered terrible casualties with every single member of the Governor General's staff either killed or wounded". Nevertheless, the British army took and held Ferozeshah. British General Sir James Hope Grant recorded: "Truly the night was one of gloom and forbidding and perhaps never in the annals of warfare has a British Army on such a large scale been nearer to a defeat which would have involved annihilation."

The reasons for the withdrawal of the Sikhs from Ferozeshah are contentious. Some believe that it was treachery of the non-Sikh high command of their own army which led to them marching away from a British force in a precarious and battered state. Others believe that a tactical withdrawal was the best policy.

The Sikh empire was finally dissolved at the end of the Second Anglo-Sikh War in 1849 into separate princely states and the British province of Punjab. Eventually, a Lieutenant Governorship was formed in Lahore as a direct representative of the British Crown.

Geography

The Punjab region was a region straddling India and the Afghan Durrani Empire. The following modern-day political divisions made up the historical Sikh Empire:

- Punjab region till Multan in south
 - Punjab, Pakistan
 - Parts of Punjab, India
 - Parts of Himachal Pradesh, India
 - Jammu, India
- Kashmir, conquered in 1818, India/Pakistan/China
 - Gilgit, Gilgit–Baltistan, Pakistan. (Occupied from 1842 to 1846)
 - Ladakh, India
- Khyber Pass, Afghanistan/Pakistan
 - Peshawar, Pakistan (taken in 1818, retaken in 1834)
 - Khyber Pakhtunkhwa and the Federally Administered Tribal Areas, Pakistan (documented from Hazara (taken in 1818, again in 1836) to Bannu)

Jamrud District (Khyber Agency, Pakistan) was the westernmost limit of the Sikh Empire. The westward expansion was stopped in the Battle of Jamrud, in which the Afghans managed to kill the prominent Sikh general Hari Singh Nalwa in an offensive, though the Sikhs successfully held their position at their Jamrud fort. Ranjit Singh sent his dogra general Gulab Singh thereafter as reinforcement and he crushed the Pashtun rebellion harshly. In 1838, Ranjit Singh with his troops marched into Kabul to take part in the victory parade along with the British after restoring Shah Shuja to the Afghan throne at Kabul.

Religious Policy

The Sikh Empire was idiosyncratic in that it allowed men from religions other than their own to rise to commanding positions of authority.^[35] In fact, men of piety from all religions were equally respected by the Sikhs and their rulers. Hindu sadhus, yogis, saints and bairagis; Muslim faqirs and pirs; and Christian priests were all the recipients of Sikh largess.

Hinduism emphasises the sanctity of cows, so a ban on cow slaughter was universally imposed in the Sarkar Khalsaji. Ranjit Singh willed the Koh-i-Noor diamond, which was under his possession, to Jagannath Temple in Puri, Odisha while on his deathbed in 1839. Ranjit Singh also donated huge amount of gold for the construction of

Hindu temples not only in his state, but also in the areas which were under the control of the Marathas, with whom Sikhs had a cordial relation.

The Sikhs made attempt not to offend the prejudices of Muslims, noted Baron von Hügel, the famous German traveller, yet the Sikhs were referred to as being harsh. In this regard, Masson's explanation is perhaps the most pertinent:

"Though compared to the Afghans, the Sikhs were mild and exerted a protecting influence, yet no advantages could compensate to their Mohammedan subjects, the idea of subjection to infidels, and the prohibition to slay kine, and to repeat the azan, or "summons to prayer".

Ranjit Singh's most lasting legacy was the golden beautification of the Harmandir Sahib, most revered Gurudwara of the Sikhs, with marble and gold, from which the popular name of the "Golden Temple" is derived.

Timeline

- 1699 - Formation of the Khalsa by Guru Gobind Singh.
- 1710–1716, Banda Singh defeated the Mughals and declared the Khalsa rule.
- 1716–1738, turbulence, no real ruler; Mughals did get back the control for two decades but Sikhs engage in guerrilla warfare
- 1733–1735, The Khalsa accepts, only to reject, the confederal status given by Mughals.
- 1748–1767, invasion of Ahmad Shah Durrani
- 1763–1774, Charat Singh Sukerchakia, Misdar of Sukerchakia misl, established himself in Gujranwala.
- 1764–1783, Baba Baghel Singh, Misdar of Karor Singhia Misl, conquered the Delhi and surrounding areas, and imposed taxes on Mughals.
- 1773, Ahmad Shah Durrani dies and his son Timur Shah launches several invasions into Punjab.
- 1774–1790, Maha Singh becomes Misdar of the Sukerchakia misl.
- 1790–1801, Ranjit Singh becomes Misdar of the Sukerchakia misl.
- 1801 (12 April), coronation of Ranjit Singh as Maharaja.
- 12 April 1801 – 27 June 1839, reign of Maharaja Ranjit Singh.
- 13 July 1813, Battle of Attock, this was the first significant Sikh Empire's victory over the Durrani Empire.
- March – 2 June 1818, Battle of Multan, the 2nd battle in the Afghan–Sikh wars.
- 3 July 1819, Battle of Shopian
- 14 March 1823, Battle of Nowshera
- 30 April 1837, Battle of Jamrud
- 27 June 1839 – 5 November 1840, reign of Maharaja Kharak Singh
- 5 November 1840 – 18 January 1841, Chand Kaur was briefly Regent.
- 18 January 1841 – 15 September 1843, reign of Maharaja Sher Singh.
- May 1841 – August 1842, Sino-Sikh war
- 15 September 1843 – 31 March 1849, reign of Maharaja Duleep Singh.

- 1845–1846, First Anglo-Sikh War.
- 1848–1849, Second Anglo-Sikh War.

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Sikh Empire
1799–1849

Succee
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History of Sikhism

Early Modern (1469 CE – 1750 CE)

Guru Nanak

Family and early life

Nanak was born on 15 April 1469 at Rāi Bhoi Kī Talvaṇḍī (present day Nankana Sahib, Punjab, Pakistan) near Lahore. His parents were Kalyan Chand Das Bedi, popularly shortened to Mehta Kalu, and Mata Tripta. His father was the local patwari (accountant) for crop revenue in the village of Talwandi. His parents were both Hindus and belonged to the merchant caste.

He had one sister, Bebe Nanaki, who was five years older than he was. In 1475 she married and moved to Sultanpur. Nanak was attached to his sister and followed her to Sultanpur to live with her and her husband. At the age of around 16 years, Nanak started working under Daulat Khan Lodi, employer of Nanaki's husband. This was a formative time for Nanak, as the Puratan (traditional) Janam Sakhi suggests, and in his numerous allusions to governmental structure in his hymns, most likely gained at this time.

According to Sikh traditions, the birth and early years of Guru Nanak's life were marked with many events that demonstrated that Nanak had been marked by divine grace. Commentaries on his life give details of his blossoming awareness from a young age. At the age of five, Nanak is said to have voiced interest in divine subjects. At age seven, his father enrolled him at the village school as was the custom. Notable lore recounts that as a child Nanak astonished his teacher by describing the implicit symbolism of the first letter of the alphabet, resembling the mathematical version of one, as denoting the unity or oneness of God. Other childhood accounts refer to strange and miraculous events about Nanak, such as one witnessed by Rai Bular, in which the sleeping child's head was shaded from the harsh sunlight, in one account, by the stationary shadow of a tree or, in another, by a venomous cobra.

On 24 September 1487 Nanak married Mata Sulakkhani, daughter of Mūl Chand and Chando Rāṇī, in the town of Batala. The couple had two sons, Sri Chand (8 September 1494 – 13 January 1629) and Lakhmi Chand (12 February 1497 – 9 April 1555). Sri Chand received enlightenment from Guru Nanak's teachings and went on to become the founder of the Udasi sect.

Biographies

The earliest biographical sources on Nanak's life recognised today are the Janamsākhīs (life accounts) and the vārs (expounding verses) of the scribe Bhai Gurdas.

Gurdas, a scribe of the Gurū Granth Sahib, also wrote about Nanak's life in his vārs. Although these too were compiled some time after Nanak's time, they are less detailed than the Janamsākhīs. The Janamsākhīs recount in minute detail the circumstances of the birth of the guru.

Gyan-ratanavali attributed to Bhai Mani Singh who wrote it with the express intention of correcting heretical accounts of Guru Nanak. Bhai Mani Singh was a Sikh of Guru Gobind Singh who was approached by some Sikhs with a request that he should prepare an authentic account of Guru Nanak's life. Bhai Mani Singh writes : Just as swimmers fix reeds in the river so that those who do not know the way may also cross, so I shall take Bhai Gurdas's var as my basis and in accordance with it, and with the accounts that I have heard at the court of the tenth Master, I shall relate to you whatever commentary issues from my humble mind. At the end of the Janam-sakhi there is an epilogue in which it is stated that the completed work was taken to Guru Gobind Singh for his seal of approval. Guru Sahib duly signed it and commended it as a means of acquiring knowledge of Sikh belief.

One popular Janamsākhī was allegedly written by a close companion of the Guru, Bhai Bala. However, the writing style and language employed have left scholars, such as Max Arthur Macauliffe, certain that they were composed after his death. According to the scholars, there are good reasons to doubt the claim that the author was a close companion of Guru Nanak and accompanied him on many of his travels.

Sikhism

Rai Bular, the local landlord and Nanak's sister Bibi Nanaki were the first people who recognised divine qualities in the boy. They encouraged and supported him to study and travel. Sikh tradition states that at around 1499, at the age of 30, he had a vision. After he failed to return from his ablutions, his clothes were found on the bank of a local stream called the Kali Bein. The townspeople assumed he had drowned in the river; Daulat Khan had the river dragged, but no body was found. Three days after disappearing, Nanak reappeared, staying silent.

The next day, he spoke to pronounce:

"There is neither Hindu nor Mussulman (Muslim), but only man. So whose path shall I follow? I shall follow God's path. God is neither Hindu nor Mussulman and the path which I follow is God's."

Nanak said that he had been taken to God's court. There, he was offered a cup filled with amrita (nectar) and given the command,

"This is the cup of the adoration of God's name. Drink it. I am with you. I bless you and raise you up. Whoever remembers you will enjoy my favour. Go, rejoice of my name and teach others to do so. I have bestowed the gift of my name upon you. Let this be your calling."

From this point onwards, Nanak is described in accounts as a Guru (teacher), and Sikhism was born.

The main basic belief of Sikhism is to spread the message of kindness, and peace, instead of revenge and spite. Sikhism is one of the most recently formed religions in the world. Sikhs follow the teaching of the Guru Granth Sahib, the holy book which comprises the teaching of six of the ten gurus of Sikhism and some saints and men of devotion. The Guru Granth Sahib is worshipped as the Supreme Authority of Sikhism and is considered the eleventh and final guru of Sikhism. As the first guru of Sikhism, Guru Nanak contributed a total of 974 hymns to the book.

Teachings

There are two competing theories on Guru Nanak's teachings. One, according to Cole and Sambhi, is based on hagiographical Janamsakhis, and states that Nanak's teachings and Sikhism were a revelation from God, and not a social protest movement nor any attempt to reconcile Hinduism and Islam in the 15th century. The other states, Nanak was a Guru. According to Singha, "Sikhism does not subscribe to the theory of incarnation or the concept of prophethood. But it has a pivotal concept of Guru. He is not an incarnation of God, not even a prophet. He is an illumined soul." The hagiographical Janamsakhis were not written by Nanak, but by later followers without regard for historical accuracy, and contain numerous legends and myths created to show respect for Nanak. The term revelation, clarify Cole and Sambhi, in Sikhism is not limited to the teachings of Nanak, they include all Sikh Gurus, as well as the words of past, present and future men and women, who possess divine knowledge intuitively through meditation. The Sikh revelations include the words of non-Sikh bhagats, some who lived and died before the birth of Nanak, and whose teachings are part of the Sikh scriptures. The Adi Granth and successive Sikh Gurus repeatedly emphasized, states Mandair, that Sikhism is "not about hearing voices from God, but it is about changing the nature of the human mind, and anyone can achieve direct experience and spiritual perfection at any time".

Guru Nanak taught that there is a supreme Godhead who although incomprehensible, manifests in all major religions, the Singular "Doer" and formless. It is described as the indestructible (undying) form. Guru Nanak emphasised that all human beings can have direct access to God with no need of rituals or priests.

Promoting equality of all human beings, Guru Nanak upheld the causes of the downtrodden and the poor, and laid special emphasis to assert the equality of women. He also condemned the theocracy of Mughal rulers, and was arrested for challenging the acts of barbarity of the Mughal emperor Babar. After making Babar realise his blunders, Guru Nanak was released, along with all other innocent captives.

Devoting himself immensely to spiritual matters, Nanak is said to have been inspired by a "powerful spiritual experience that gave him a vision of the true nature of God"; subsequently leading him to preach that spiritual growth was achievable through contemplation and meditation and through a way of living that reflected the presence of the divine within all human beings, while insisting that external efforts like pilgrimages and penances were of far less spiritual importance.

Nanak describes the dangers of egotism (haumai- "I am") and calls upon devotees to engage in worship through the word of God. Naam implies God, the Reality, is a mystical word or formula to recite or meditate upon (shabad in Gurbani), through divine order (hukam), a guru's instructions, and singing of God's qualities, discarding doubt in the process. Such worship must be selfless (sewa). The word of God cleanses the individual to make such worship possible. Nanak warned against hypocrisy and falsehood saying that these are pervasive in humanity and that religious actions can also be in vain. It may also be said that ascetic practices are disfavoured by Nanak, who suggests remaining inwardly detached whilst living as a householder.

Through popular tradition, Nanak's teaching is understood to be practised in three ways:

- Vaṇḍ Chakkō: Sharing with others, helping those with less who are in need
- Kirat Karō: Earning/making a living honestly, without exploitation or fraud
- Naam Japna: Meditating on God's name to control the five weaknesses of the human personality.

Nanak put the greatest emphasis on the worship of the Word of God (Naam Japna).[33] One should follow the direction of awakened individuals (Gurmukh or God willed) rather than the mind (state of Manmukh- being led by self will)- the latter being perilous and leading only to frustration.

Reforms that occurred in the institution and both Godhead and Devotion, are seen as transcending any religious consideration or divide, as God is not separate from any individual.

Influences

Nanak was raised in a Hindu family and belonged to the Bhakti Sant tradition. Scholars state that in its origins, Guru Nanak and Sikhism were influenced by the nirguni (formless God) tradition of Bhakti movement in medieval India. However, Sikhism was not simply an extension of the Bhakti movement.

The roots of the Sikh tradition are, states Louis Fenech, perhaps in the Sant-tradition of India whose ideology grew to become the Bhakti tradition. Furthermore, adds Fenech, "Indic mythology permeates the Sikh sacred canon, the Guru Granth Sahib and the secondary canon, the Dasam Granth and adds delicate nuance and substance to the sacred symbolic universe of the Sikhs of today and of their past ancestors".

Journeys (Udasis)

Although the exact account of his itinerary is disputed, he is widely acknowledged to have made four major journeys, spanning thousands of kilometres and thirty years,[3] the first tour being east towards Bengal, Assam and Manipur, the second south towards Sri Lanka, the third north towards Kashmir, Ladakh, Tibet and Arunachal Pradesh and the final tour west towards Baghdad, Mecca and Medina on the Arabian Peninsula.

Nanak crossed into Arunachal Pradesh and visited most of the part. First while going to Lhasa (Tibet) he passed through Tawang after crossing from Bhutan and entered Tibet from Samdurang Chu. He returned from Lhasa and went to the famous monastery Samye and entered Pemoshubu Menchukha in Arunachal Pradesh. He meditated for some time at this location. From Menchukha he went back to Tibet, brought the residents of Southern Tibet and got them settled in Menchukha. Thereafter through Gelling and Tuting he proceeded to Sadiya and Braham-Kund, before entering the state of Assam again.

Nanak was moved by the plight of the people of world and wanted to tell them about the "real message of God". The people of the world were confused by the conflicting message given by priests, pundits, qazis, mullahs, etc. He was determined to bring his message to the masses; so in 1499, he decided to set out on his sacred mission to spread the holy message of peace and compassion to all of mankind.

Most of his journeys were made on foot with his companion Bhai Mardana. He travelled in all four directions – North, East, West and South. The founder Sikh Guru is believed to have travelled more than 28,000 km in five major tours of the world during the period from 1500 to 1524.

In 1499 Nanak embarked on his Divine Mission and went towards east, west, north and south and visited various centres of Hindus, Muslims, Buddhists, Jainis, Sufis, Yogis and Sidhas. He met people of different religions, tribes, cultures and races. He

travelled on foot with his Muslim companion named Bhai Mardana, a minstrel. His travels are called Udasis. In his first Udasi (travel), Nanak covered east of India and returned home after spending about 6 years. He started from Sultanpur in 1499 and went to his village Talwandi to meet and inform his parents about his long journey. His parents wanted their young son to provide comfort and protection for them in their old age and so they told him they would prefer it if he did not go. But he told them that the world was burning in the fire of Kalyug and that thousands and thousands were waiting for the Divine message of the Almighty for comfort, love and salvation. The Guru, therefore, told his parents, "There is a call from Heaven, I must go whither He directs me to go." Upon hearing these words, his parents agreed and gave their blessings. So Nanak started his mission and the roots of Sikhism were laid down first towards the east of India.

Succession

Nanak appointed Bhai Lehna as the successor Guru, renaming him as Guru Angad, meaning "one's very own" or "part of you". Shortly after proclaiming Bhai Lehna as his successor, Guru Nanak died on 22 September 1539 in Kartarpur, at the age of 70.

Guru Angad

Devotion and service to Guru Nanak

One day, Bhai Lehna heard the recitation of a hymn of Guru Nanak from Bhai Jodha a neighbour who was a follower of the Guru. His mind was captured by the tune and while on his annual pilgrimage to Jawalamukhi Temple he asked his group if they would mind going to see the Guru. Everyone thought this most inappropriate and refused. Not one to shirk his responsibilities, he was after all the guide and leader of the group, he couldn't abandon them with thieves along the way. But man of honor and dharma that he was, the poems and prayers (kirtan) of Guru Nanak still held onto his every thought. So one night without telling anyone he mounted his horse and proceeded to the village now known as Kartarpur (God's city) to visit with Guru Nanak. Upon receiving directions to the Guru, Bhai Lehna found a number of people working on a field. Bhai Lehna did not recognize the Guru as he looked just like the ordinary field workers, and asked Guru Nanak if he could take him to the Guru. Guru Nanak agreed and took the saddle strings of the horse while Bhai Lehna sat upon the horse comfortably. After some time the Guru reached his home and told Bhai Lehna to sit down whilst he went to get the Guru; when the Guru returned, this time after freshening up, Bhai Lehna realized instantly what a huge mistake he had made. He had several thoughts going through his head about what a huge sin he had committed by making the Guru pull him and his horse home whilst he sat upon the horse comfortably. His face at once dropped and Guru smiled, he asked what is your name, Bhai replied 'Bhai Lehna'. The Guru then replied: 'don't worry when someone comes to take something they would come as you have' (as Lehna means to take something) 'if you give me the

strings of your mind as you did with the horse saddles and let me direct you, you will be amazed... '

Bhai Lehna displayed deep and loyal service to Guru Nanak. Several stories display how Bhai Lehna was chosen over the Guru's sons as his successor. One of these stories is about a jug which fell into mud. Guru Nanak's sons would not pick it up; Sri Chand, the older, refused on the grounds that the filth would pollute him, and Lakshmi Chand, the younger, objected because the task was too menial for the son of a Guru. Bhai Lehna, however, picked it out of the mud, washed it clean, and presented it to Guru Nanak full of water.[3] A different version of this story counts this as a key part of Guru Nanak deciding upon Bhai Lehna for his successor. The Guru's wife, Mata, said to Nanak "My Lord, keep my sons in mind," meaning that she wished them to be the ones considered for succession to the guruship. Guru ordered them to come, and he threw a bowl into a tank of muddy water. The Guru ordered them to retrieve it for him, and both of them refused to do it. Guru Nanak then asked Bhai Lehna to retrieve it, and Bhai Lehna promptly complied.[4] In one instance, the Guru orders a wall of his house, which had fallen down, to be repaired. His sons refused to fix it immediately because of the storm that had knocked it down, and the lateness of morning. Guru Nanak said that he needed no masons while he had his Sikhs, and ordered them to repair it. Bhai Lehna started to repair the wall, but Nanak claimed that it was crooked when he was finished, and ordered him to knock it down and build it again. Bhai Lehna complied, and Nanak still claimed the wall was not straight. The Guru ordered him to attempt it a third time. At this, the Guru's sons called Bhai Lehna a fool for putting up with such unreasonable orders. Bhai Lehna simply replied that a servant's hands should be busy doing his master's work. Yet another anecdote exists where Guru Nanak asks his Sikhs and his sons to carry three bundles of grass for his cows and buffaloes, and, as with the other examples, his sons and his followers failed to show loyalty. Bhai Lehna, however, immediately asked to be tasked with carrying the bundles, which were wet and muddy. When Bhai Lehna and the Guru arrived at the Guru's house, the Guru's wife complained at Guru Nanak's terrible treatment of a guest, noting how his clothes were covered from head to foot with mud. Guru Nanak then replied to her, "This is not mud; it is the saffron of God's court, which marketh the elect." Upon another inspection, the Guru's wife saw that Bhai Lehna's clothes had, indeed, changed into saffron. To this day, Sikhs consider the three bundles as important symbols of spiritual affairs, temporal affairs, and the Guruship. In one of the most significant stories, Guru Nanak travels through the forest with his disciples. The Guru made gold and silver coins appear in front of the group, and all but two followers ran to pick them up: Bhai Lehna and Bhai Buddha. Guru Nanak led them both to a funeral pyre, and ordered them to eat the corpse that was hidden under a shroud. Bhai Buddha started thinking, but Bhai Lehna obeyed. When he lifted the shroud, he found the Guru Nanak himself underneath it. In a different version of this story, Bhai Lehna is met with Parshad (sacred food) instead of Guru Nanak. Bhai Lehna offers the Parshad to the Guru, satisfied to eat of the leavings. Guru Nanak, after this test, reveals the Japuji to Bhai Lehna, proclaims Bhai Lehna is of his own image, and promises that Bhai Lehna shall be the next Guru.

Guru Nanak had touched him and renamed him Angad (part of the body) or the second Nanak on 7 September 1539. Before becoming the new Guru he had spent six or seven years in the service of Guru Nanak at Kartarpur.

After the death of Guru Nanak on 22 September 1539, Guru Angad left Kartarpur for the village of Khadur Sahib (near Goindwal Sahib). He carried forward the principles of Guru Nanak both in letter and spirit. Yogis and Saints of different sects visited him and held detailed discussions about Sikhi with him.

Guru Angad (1539–1552)

Guru Angad popularized the present form of the Gurmukhi script. It became the medium of writing the Punjabi language in which the hymns of the Gurus are expressed. This step had a far-reaching purpose and impact. First, it gave the people who spoke this language an identity of their own, enabling them to express their thought directly and without any difficulty or transliteration.

Earlier, the Punjabi language was written in the Landa or Mahajani script. This had no vowel sounds, which had to be imagined or construed by the reader in order to decipher the writing. Therefore, there was the need of a script which could faithfully reproduce the hymns of the Gurus so that the true meaning and message of the Gurus could not be misconstrued and misinterpreted by each reader to suit his own purpose and prejudices. The devising of the Gurmukhi script was an essential step in order to maintain the purity of the doctrine and exclude all possibility of misunderstanding and misconstruction by interested persons.

The institution of the langar was maintained and developed. The Guru's wife personally worked in the kitchen. She also served food to the members of the community and the visitors. Her devotion to this institution finds mention in the Guru Granth Sahib.

The second Mughal Emperor of India Humayun visited Guru Angad around 1540[8] after Humayun lost his throne to Sher Shah Suri. When he arrived in Khadur Sahib Guru Angad was sitting and listening to hymns of the sangat and the failure to greet the Emperor angered Humayun. Humayun got out his sword threatening to attack but the Guru reminded him that the time when you needed to fight when you lost your throne you ran away and did not fight and now you want to attack a dervish engaged in prayer. Humayun fell to the Gurus feet and asked for forgiveness.[9] Humayun was told that he would retrieve his throne eventually but now was a time to leave the country.

The Guru earned his own living by twisting coarse grass into strings used for cots. All offerings went to the common fund. This demonstrates that it is necessary and honorable to do even the meanest productive work. It also emphasizes that parasitical living is not in consonance with the mystic and moral path. In line with Guru Nanak's teaching, the Guru also declared that there was no place for passive recluses in the community.

Like Guru Nanak, Guru Angad and the subsequent Gurus selected and appointed their successors by completely satisfying themselves about their mystic fitness and capacity to discharge the responsibilities of the mission.

Community work

Guru Angad is credited with introducing a new alphabet known as Gurmukhi script that he made in Khadur Sahib, modifying the old Punjabi script's characters. There is evidence, however, that this was not the case: one hymn written in acrostic form by Guru Nanak gives proof that the alphabet already existed. Soon, this script became very popular and started to be used by the people in general. He took great interest in the education of children by opening many schools for their instruction and thus increased the number of literate people. For the youth he started the tradition of Mall Akhara, where physical as well as spiritual exercises were held. He collected the facts about Guru Nanak's life from Bhai Bala and wrote the first biography of Guru Nanak. He also wrote 63 Saloks (stanzas), which are included in the Guru Granth Sahib. He popularised and expanded the institution of Guru ka Langar (the Guru's communal kitchen) that had been started by Guru Nanak.

Guru Angad travelled widely and visited all important religious places and centres established by Guru Nanak for the preaching of Sikhi. He also established hundreds of new centres of Sikhi and thus strengthened its base. The period of his Guruship was the most crucial one. The Sikh community had moved from having a founder to a succession of Gurus and the infrastructure of Sikh society was strengthened and crystallised – from being an infant, Sikhi had moved to being a young child, ready to face the dangers that were around. During this phase, Sikhi established its own separate religious identity.

Death and successor

Guru Angad, following the example set by Guru Nanak, nominated Guru Amar Das as his successor (The Third Nanak) before his death. He presented all the holy scripts, including those he received from Guru Nanak, to Guru Amar Das. He died on 29 March 1552 at the age of forty-seven. It is said that he started to build a new town, at Goindwal near Khadur Sahib and Guru Amar Das was appointed to supervise its construction. It is also said that the deposed Mughal Emperor Humayun (Babar's son), while being pursued by Sher Shah Suri, came to obtain the blessings of Guru Angad in regaining the throne of Delhi.

Guru Amar Das

Early life

Guru Amar Das was the eldest son of Tej Bhan a farmer, trader and of Mata Lachmi. He was a shopkeeper and lived in a village called Basarke near Amritsar. He

was married to Mata Mansa Devi and they had four children - two sons named Bhai Mohan and Bhai Mohri and two daughters named Bibi Dani and younger daughter named Bibi Bhani. Bibi Bhani later married Bhai Jetha who became the fourth Sikh Guru, Guru Ram Das. Before becoming a Sikh, Amardas was a very religious Vaishnavite Hindu. One day, he heard some hymns of Guru Nanak Dev being sung by Bibi Amro, daughter of Guru Angad Dev. She was married to Amardas's brother nephew Bhai Jasso. Amardas was impressed and moved by the hymns and decided to go and see Guru Angad Dev at Khadur Sahib. Amardas was 62 years old at that time.

Adoption of Sikhism

Upon meeting Guru Angad Dev, Amardas was touched by the Guru's message and became a devout Sikh. He started living there and became involved in service to the Guru and the community. He adopted Guru as his spiritual guide. He was very dedicated in the service to the Guru and had completely extinguished pride and was totally lost in this commitment that he was considered an old man who had no interest in life, he was dubbed Amru, and generally forsaken.

Guruship

As a result of Amardas's commitment to Sikhi principles, dedicated service and devotion to the Sikh cause, Guru Angad Dev appointed Guru Amar Das as the third Guru Nanak in March 1552 at the age of 73. He established his headquarters at the newly built town of Goindwal, which Guru Angad Dev had established. Guru strengthened the Langar community kitchen system. Guru Amar Das started the Manji and Piri system by appointing 94 men as Manji and 52 women as Piri for the spread of Sikhism. The word Manji (wooden cot) and Piri (very small wooden cot) are taken as the cot/seat of authority in this context from which the Sikh Manji's (male Sikh preachers) and Piri (female Sikh preachers) as the holders of seat of religious authority would teach Sikhism to other men and women respectively. Later, Manji was significantly enhanced by the 7th Sikh Guru Har Rai by establishing additional 360 Manjis. The Guru had a cordial relationship with Emperor Akbar, who compared to other Muslim rulers was relatively less intolerant. Guru influenced Akbar to stop the persecution of Hindus and Sikhs by removing Islamic Jizya toll taxes on non-Muslims for crossing Yamuna and Ganges rivers. Guru prohibited Sikhs from visiting and paying obeisance to Muslims religious places.

Death and Succession

Das died at the age of 95 on 1 September 1574. Before his death, he called for Sikh congregation headed by Baba Buddha that was also attended by Guru's two sons Mohan and Mohri. He appointed his son-in-law Jetha as successor and renamed him Guru Ram Das.

Guru Ram Das

Contributions

As a Guru, one of his main contributions to Sikhism was organizing the structure of Sikh society. Additionally, he was the author of Laava, the four hymns of the Sikh Marriage Rites. He was planner and creator of the township of Ramdaspur which became the Sikh holy city of Amritsar. He founded it in 1574 on land he bought for 700 rupees from the owners of the village of Tung. Earlier Guru Ram Das had begun building Santokhsar Sarovar, near the village of Sultanwind in 1564 (according to one source in 1570). It could not be completed before 1588. In 1574, Guru Ram Das built his residence and moved to the new place. At that time, it was known as Guru Da Chakk. (Later, it came to be known as Chakk Ram Das). In Amritsar, he designed the gurdwara Harmandir Sahib, which translates as "The Abode of God" also known as the Darbaar sahib.

There are 688 Hymns by Guru Ram Das which have various teachings for Sikhs—that are in the Guru Granth Sahib, the Sikh supreme granth

one of which can be found on page 305 as follows

One who calls himself a Sikh of the True Guru shall get up early morning and meditate on the Lord's Name. Make effort regularly to cleanse, bathe and dip in the ambrosial pool. Upon Guru's instructions, chant Har, Har singing which, all misdeeds, sins and pains shall go away.

— Bani of Guru Ram Das Guruf on Sadhu People and Pilgrimage Bath.

Guru's Bani is also part of Nanakshahi calendar and Kirtan Sohila, the daily prayers of Sikhs.

Anand Karaj: Sikh marriage ceremony

The standard Sikh marriage ceremony known as the Anand Karaj is centered around a four-stanza hymn composed by Guru Ram Das. During the marriage ceremony the couple circumscribe the Guru Granth Sahib as each stanza of the Lawan is read. The first round is the Divine consent for commencing the householders life through marriage. The second round states that the union of the couple has been brought about by God. In the third round the couple is described as the most fortunate as they have sung the praises of the Lord in the company of saints. In the fourth round the feeling of the couple that they have obtained their hearts' desire and are being congratulated is described.

'Laavan'

Guru Ram Das composed a beautiful bani called Laavan about the meaning of marriage to a Sikh couple. Effectively, the Guru defines a Sikh marriage as a spiritual union in these two lines: "They are not said to be husband and wife who merely sit together. Rather they alone are called husband and wife, who have one soul in two bodies."

Death

Guru Ram Das died on 1 September 1581, in the city of Amritsar, Punjab.

Guru Arjan

Family

Guru Arjan was the son of Guru Ram Das, the fourth Guru in Sikhism. Arjan had two elder brothers: Prithi Chand (Prithia) and Mahadev. The eldest brother Prithia wanted to be the fifth Guru, but Guru Arjan was designated as the fifth Guru, by Guru Ram Das. Bhai Gurdas, a noted 17th-century Sikh chronicler, knew all three brothers from childhood. Prithia, stated Bhai Gurdas in his chronicles, attempted several times to falsely claim and assume the title of being the rightful Sikh Guru while Guru Arjan was alive, and after Guru Arjan's death, including by using the pseudonym of Nanak in hymns he composed, but the Sikh tradition has recognised Guru Arjan as the fifth Guru, and Hargobind as the sixth Guru.

Arjan became the fifth Guru in 1581 CE inheriting the title from his father, and after his execution by the Mughal officials, his son Hargobind became the sixth Guru in 1606 CE.

Life

Continuing the efforts of Guru Ram Das, Guru Arjan established Amritsar as a primary Sikh pilgrimage destination. He wrote a voluminous amount of Sikh scripture including the popular Sukhmani Sahib.

Compiling the Adi Granth, Guru Arjan gave Sikhs an example of religious and moral conduct, as well as a rich body of sacred poetry. His starting of collection of offerings by way of Masand system, in a systematic way, accustomed them to a regular government. He traded in horses, though not extensively, and encouraged his followers to follow his example, to be as zealous in trade as they were in their faith. Guru Arjan became famous among his pious devotees and his biographers dwell on the number of Saints and Holy men who were edified by his instructions. He was equally heeded by men in high positions. During his time, the teaching and philosophy of Guru Nanak took a firm hold on the minds of his followers.

The economic well-being of the country is closely linked with the monsoon. With a view to alleviating the sufferings of the peasants, Guru Arjan helped the villagers in digging six-channel Persian wheel (Chhehrta) wells, which irrigated their fields. Chheharta is a living monument of his efforts in this direction.

Martyrdom

During the period of Guru Arjan, the Sikh Panth steadily extended its influence in Punjab, notably among the rural population and Jats. The Mughal rulers of Punjab were alarmed at the growth of the Panth. The Mughal emperor Jahangir wrote in his autobiography Tuzk-e-Jahangiri (Jahangirnama) that too many people were becoming persuaded by Guru Arjan's teachings and if Guru Arjan did not become a Muslim the Sikh Panth had to be extinguished. Jahangir believed that Guru Arjan was a Hindu who pretended to be a saint, and that he had been thinking of forcing Guru Arjan to convert to Islam or to execute him, for a long time.

There was a Hindu named Arjan in Gobindwal on the banks of the Beas River. Pretending to be a spiritual guide, he had won over as devotees many simple minded Indians and even some ignorant, stupid Muslims by broadcasting his claims to be a saint. They called him guru. Many fools from all around had recourse to him and believed in him implicitly. For three or four generations they had been pedaling this same stuff. For a long time I had been thinking that either this false trade should be eliminated or that he should be brought into the embrace of Islam. At length, when Khusraw passed by there, this inconsequential little fellow wished to pay homage to Khusraw. When Khusraw stopped at his residence, [Arjan] came out and had an interview with [Khusraw]. Giving him some elementary spiritual precepts picked up here and there, he made a mark with saffron on his forehead, which is called qashqa in the idiom of the Hindus and which they consider lucky. When this was reported to me, I realized how perfectly false he was and ordered him brought to me. I awarded his [Guru Arjan's] houses and dwellings and those of his children to Murtaza Khan, and I ordered his possessions and goods confiscated and him executed [siyasat o yasa rasanand].

— Emperor Jahangir's Memoirs, Jahangirnama 27b-28a, (Translator: Wheeler M. Thackston)

In 1606 CE, the Guru was imprisoned in Lahore Fort, where he was tortured and executed. Shaikh Ahmad Sirhindi, after the punishment and execution of Guru Arjun by Shaykh Farid Bukhari (Murtaza Khan) under the orders of Jahagir, as follows,

These days the accursed infidel of Gobindwal was very fortunately killed. It is a cause of great defeat for the reprobate Hindus. With whatever intention and purpose they are killed – the humiliation of infidels is for Muslims, life itself. Before this Kafir (Infidel) was killed, I had seen in a dream that the Emperor of the day had destroyed the crown of the head of Shirk or infidelity. It is true that this infidel [Guru Arjun] was the chief of the infidels and a leader of the Kafirs. The object of levying Jizya (tax on non-

Muslims) on them is to humiliate and insult the Kafirs, and Jihad against them and hostility towards them are the necessities of the Mohammedan faith.

— Shaikh Ahmad Sirhindi, Letter to Murtaza Khan, On the execution of Guru Arjan,

According to Sikh tradition, before his execution, Guru Arjan instructed his son and successor Hargobind to take up arms. His execution led the Sikh Panth to become armed and pursue resistance to persecution under the Islamic rule.

Some scholars state that the evidence is unclear whether his death was due to execution, torture or forced drowning in the Ravi river. J.S. Grewal notes that Sikh sources from the seventeenth and eighteenth century contain contradictory reports of Guru Arjan's death.

J. F. Richard states that Jahangir was persistently hostile to popularly venerated non-Islamic religious figures, not just Sikhism.

Bhai Gurdas was a contemporary of Guru Arjan and is a noted 17th-century Sikh chronicler. His eyewitness account recorded Guru Arjan life, and the order by Emperor Jahangir to torture the Guru to death.

A contemporary Jesuit account, written by Spanish Jesuit missionary Jerome Xavier (1549–1617), who was in Lahore at the time, records that the Sikhs tried to get Jahangir to substitute the torture and death sentence to a heavy fine, but this attempt failed. Dabistan-i Mazahib Mobad states Jahangir tortured Guru Arjan in the hopes of extracting the money and public repudiation of his spiritual convictions, but the Guru refused and was executed. Jerome Xavier, the Jesuit missionary in India in the early 17th century, in appreciation of the courage of Guru Arjun, wrote back to Lisbon, the following

In that way, their good Pope died, overwhelmed by the sufferings, torments and dishonours.

— Jerome Xavier, Letter to Gasper Fernandes in Lisbon, On the execution of Guru Arjan,

Michael Barnes states that the resolve and death of Guru Arjun strengthened the conviction among Sikhs that, "personal piety must have a core of moral strength. A virtuous soul must be a courageous soul. Willingness to suffer trial for one's convictions was a religious imperative".

Historical revisionism, reconstruction and disputes

There are several stories and versions about how, where and why Guru Arjan died. Recent scholarship has questioned many of these, calling them as fictional

interpretation, reflecting an agenda, or "exaggerating fragmentary traces of documentary evidence in historical analysis". The alternate versions include stories about the role of Guru Arjan in a conflict between the Mughal Emperor Jahangir and his son who Jahangir suspected of trying to organize a patricidal coup, or alternatively a Hindu minister of Jahangir named Chandu Shah, who in one version takes revenge on Guru Arjan for not marrying his son Hargobind to Chandu Shah's daughter, and in another Lahore version where Chandu Shah actually prevents Guru Arjan from suffering torture and death by Muslims by paying 200,000 rupees (100,000 crusados) to Jahangir, but then keeps him and emotionally torments him to death in his house. All these versions and meta-narratives became popular in 19th century British colonial literature, such as those of Max Arthur Macauliffe. Several alternative versions of the story try to absolve Jahangir and the Mughal empire of any responsibility, but have no trace or support in the documentary evidence from early 17th century, such as the records of Jesuit priest Jerome Xavier and the memoirs of Jahangir.

Guru Har Gobind

Early years

Guru Hargobind was born in 1595 in Vadali Guru, a village 7 km west of Amritsar.[1][5] His father, Guru Arjan, the fifth Guru of the Sikh faith, had been arrested, tortured and killed by order of the Mughal Emperor Jahangir. On 25 May 1606 Guru Arjan had nominated Hargobind as his successor and, after his execution on 30 May, the succession ceremony took place on 24 June 1606. Guru Hargobind had been advised by his father to start a military tradition to protect the Sikh people. and at the time of his ascension, he put on two swords: one indicated his spiritual authority (piri) and the other, his temporal authority (miri). He thus founded the military tradition in the Sikh faith.[3][4] Guru Hargobind had three wives: Mata Damodari, Mata Nanaki and Mata Maha Devi.

Guru Hargobind excelled in matters of state, and his Darbar (court) was noted for its splendour. The arming and training of some of his devoted followers began, the Guru came to possess seven hundred horses, and his Risaldari (army) grew to three hundred horsemen and sixty gunners in the due course of time. Additionally, five hundred men from the Majha area of the Punjab were recruited as infantry. Guru Hargobind built a fortress at Amritsar called Lohgarh "Fortress of iron". He had his own flag and war-drum which was beaten twice a day.

Personality

The Guru was a brilliant martial artist (shastarvidya) and an avid hunter. Guru Hargobind encouraged people to maintain physical fitness and keep their bodies ready for physical combat.

Samarth Ramdas and Guru Hargobind

According to Sikh tradition based on an old Punjabi manuscript Panjah Sakhian, Samarth Ramdas met Guru Hargobind (1595-1644) at Srinagar in the Garhwal hills. The meeting, corroborated in a Marathi source, Ramdas Swami's Bakhar, by Hanumant Swami, written in 1793, probably took place in the early 1630's during Samarth Ramdas's pilgrimage travels in the north and Guru Hargobind's journey to Nanakmata in the east. It is said that as they came face to face with each other, Guru Hargobind had just returned from a hunting excursion. He was fully armed and rode a horse.

"I had heard that you occupied the Gaddi of Guru Nanak", said Swami Ramdas.

"Guru Nanak was a Tyagi sadhu - a saint who had renounced the world. You are wearing arms and keeping an army and horses. You allow yourself to be addressed as Sacha Patshah, the True King. What sort of a sadhu are you?" asked the Maratha saint.

Guru Hargobind replied, "Internally a hermit, and externally a prince. Arms mean protection to the poor and destruction of the tyrant. Baba Nanak had not renounced the world but had renounced Maya, i.e. self and ego:

"batan faquiri, zahir amiri, shastar garib ki rakhya, jarwan ki bhakhiya, Baba Nanak sansar nahi tyagya, Maya tyagi thi."

These words of Guru Hargobind found a ready response in the heart of Samarth Swami Ramdas who, as quoted in Pothi Panjak Sakhian, spontaneously said, "this appealeth to my mind - Yeh hamare man bhavti hai"

Relations with Jahangir and wars with Mughals

The reasons for Guru Hargobind to arm his followers were many. Both externally and internally, the situation was changing. The Guru had to adjust his policy to the demands of the new environment. Sikhism had developed its organisation mostly during the tolerant days of Akbar. Akbar had never interfered with the development of Sikhism. He had even helped the Gurus in various ways. But the execution of Guru Arjan at the hands of Jahangir and imprisonment of Guru Hargobind definitely showed that sterner days were ahead. The policy of mere peaceful organisation no longer sufficed. Both Guru Arjan and Guru Hargobind had foreseen that protecting the Sikh community without the aid of arms was no longer possible. The death of his father at the hands of Jahangir prompted him to emphasize the military dimension of the Sikh community. He symbolically wore two swords, which represented miri and piri (temporal power and spiritual authority). He built a fort to defend Ramdaspur and created a formal court, Akal Takht.

These aggressive moves prompted Jahangir to jail Hargobind at Gwalior Fort. It is not clear as to how much time he spent as a prisoner. The year of his release appears to have been either 1611 or 1612. By that time, Jahangir had more or less reverted to tolerant policies of Akbar and the conservatives at the Mughal court had fallen out of his favor. After finding Hargobind innocent and harmless, he ordered his

release. According to Sikh tradition, 52 Rajas who were imprisoned in the fort as hostages for opposing the Mughal empire were dismayed as they were losing a spiritual mentor. Guru Hargobind requested the Rajas to be freed along with him as well and stood surety for their loyal behavior. Jahangir ordered their release as well. Hargobind got a special gown stitched which had 52 hems. As Hargobind left the fort, the captive kings caught the hems of the cloak and came out along with him. During Jahangir's reign, he fought a battle against the Mughals at Rohilla. The battle was in response to the militarisation of the Sikhs. The Mughals who were led by Governor Abdul Khan were defeated by the Sikhs.

After his release, his relations with Jahangir remained mostly friendly and he held a position in the administration during his rule. He accompanied Jahangir to Kashmir and Rajputana and subdued Tara Chand of Nalagarh, who had continued for a long time in open rebellion and all efforts to subdue him had failed.

War with Shah Jahan

During the reign of Shah Jahan, relations became bitter again. Shah Jahan was intolerant. He destroyed the Sikh baoli at Lahore. The quarrels between Mughal officials and the Sikhs originally started over hawks or horses, but subsequently led to risings on a large scale and were responsible for the deaths of thousands of persons on both sides. Battles were fought at Amritsar, Kartarpur and elsewhere. Guru Hargobind defeated the Mughal troops near Amritsar in the Battle of Amritsar in 1634. The Guru was again attacked by a provincial detachment of Mughals, but the attackers were routed and their leaders slain. Guru Hargobind grasped a sword and marched with his soldiers among the troops of the empire, or boldly led them to oppose and overcome the provincial Muslim governors or personal enemies.

A childhood friend of Guru Hargobind, Painde Khan, whose mother had been the nurse of the Guru, had become his enemy. The cause given, in some accounts, was a valuable hawk of a follower of the Guru which was taken by Khan, and when asked for, was resented by him. Other accounts note Khan's vanity and his pride. This opportunity was used by Mughal officials, who saw Guru Hargobind as an ever-present danger. Painde Khan was appointed leader of the provincial troops and marched upon the Guru. Guru Hargobind was attacked, but the warlike apostle slew the friend of his youth, with his own hand, and proved again a victor. Guru Hargobind also fought the Battle of Kartarpur. He died at Kiratpur Rupnagar, Punjab, on 19 March 1644.

Effects

During the era of Guru Hargobind, the Sikhs increased greatly in number, and the fiscal policy of Guru Arjan and the armed system of Guru Har Gobind had already formed the Sikhs into a kind of separate entity within the empire. The Guru was not unconscious of his latent influence, but in his private life never forgot his genuine character, and always styled himself Nanak, in deference to the firm belief of his Sikhs, that the soul of their great teacher was alive in each of his successors.

Guru Hargobind had no regard for idol worship. One of his followers cut off the nose of an idol; on complaints from various neighboring chiefs, he summoned the Sikh to his presence; the culprit denied the act, but added, ironically, that if the idol bore witness against him, he would accept punishment willingly. "O fool," replied the chiefs, "how will the idol speak?" Replied the Sikh, "If he can't save his head, then how will he avail you?"

Legacy

The following is a summary of the main highlights of Guru Har Gobind's life:

- Transformed the Sikh fraternity by introducing martial arts and weapons for the defence of the masses.
- Carried two swords of Miri and Piri.
- Built the Akal Takht in 1608 – which is now one of five Takhts (Seats of Power) of the Sikhs.
- Founded the city of Kiratpur in District Jalandhar, Punjab.
- He was imprisoned in the fort of Gwalior for one year and on release insisted that 52 fellow prisoners be freed as well. To mark this occasion, the Sikhs celebrate Bandi Chhor Divas.
- The first Guru to engage in warfare.
- The city Hargobindpur, in Majha region of Punjab, is named after him, which he won over from Mughals after defeating them in a battle.

Battles and skirmishes

1. Battle of Rohilla
2. Battle of Amritsar (1634)
3. Battle of Kartarpur
4. Battle of Kiratpur
5. Battle of Gurusar
6. Battle of Hargobindpur

Guru Har Rai

Armed legion of Sikh soldiers

Although, Guru Har Rai was a man of peace, he never disbanded an army of more than 1200 Sikh warriors (which was a lot at that time), who earlier were maintained by his grandfather, Guru Hargobind. He always boosted the military spirit of the Sikhs, but never indulged in any direct political or armed war with the Mughal Empire.

Helped Dara Sikoh escape death

Once, Dara Shikoh, came to Guru Har Rai asking for help in the war of succession launched by his half-brother Aurangzeb. Guru Har Rai had promised his grandfather to use the Sikh cavalry only in defense. Therefore, he used it to help Shikoh escape safely from the hands of Aurangzeb's armed forces by having his Sikh warriors hide all the ferry boats at the river crossing after they had been used by Shikoh during his escape. No weapons were fired.

War with Mughals

Once, while Guru Har Rai was returning from a tour of the Malwa and Doaba regions, Mohammad Yarbeg Khan (son of Mukhlis Khan, who had been killed by Guru Hargobind when he had led his forces against the Sikhs), attacked Guru Har Rai's kafila (entourage) with one thousand armed men. The attack was repulsed by a few hundred Sikh. Khan's forces suffered a heavy loss of life and fled the scene. Guru Har Rai often bestowed Sikh warriors with robes of honor in reward. Due to Rai's help in Shikoh's escape, Mughal emperor Aurangzeb framed charges against Har Rai and questioned the verses of Guru Granth Sahib as anti-Muslim blasphemy.

Establishment of Ayurvedic hospital

Guru Har Rai also established an Ayurvedic hospital and a research center at Kiratpur Sahib, where he also maintained a zoo. Once Shikoh fell seriously ill by some unknown disease. The court Hakims (physicians), both Indian and European attempted cures, but there was no improvement. At last the emperor made a request to Guru Har Rai for the treatment of his son. Guru Har Rai, sent some medicinal herbs, then available only in his Ayurvedic Medical Center, back with the emperor's messenger. Shikoh was cured of his near fatal illness. The emperor thanked Guru ji and offered a Jagir (title to land and villages and a portion of the revenue tax called lagaan derived from it), which Rai declined.

Travels

Guru Har Rai visited the Doaba and Malva regions of Punjab where he preached to the Sikhs in huge numbers. Guru Har Rai also visited Lahore, Sialkot, Pathankot, Samba, Ramgarh and many places in the Jammu and Kashmir region.

Reform of Masand system and expansion of Manji missions

Guru Har Rai sahib faced some serious difficulties during the period of his guruship. The corrupt Masands, Dhir Mal and Minas always tried to preclude the

advancement of the Sikh religion. Third Sikh Guru Amar Das started the Manji and Piri system by appointing 94 men as Manji and 52 women as Piri for the spread of Sikhism.[2]

To reform the Masand system, Guru Har Rai expanded the Manji system by establishing additional 360 Sikh 'missionary' seats called Manjis. He also tried to improve the old corrupt Masand system and appointed pious and committed personalities, such as Suthre Shah, Sahiba, Sangtia, Mian Sahib, Bhagat Bhagwan, Bhagat Mal and Jeet Mal Bhagat (also known as Bairagi), as the heads of Manji's.

Recitation of Gurbani

One day the Sikhs asked Guru Har Rai whether those who read the Gurus' hymns without understanding them, derived any spiritual advantage from it. He gave no reply at the time, and next morning went hunting. En route, he came across a broken pot which had held butter. The rays of the sun were melting the butter on the broken pot fragments. He took one of these fragments in his hand and said, "Look my Sikhs, broken pot shreds—when heated, the butter that had adhered to them readily melts. As the grease adheres to the potshreds, so do the Gurus' hymns to the hearts of his Sikhs. At the time of death the Gurus' instruction shall assuredly bear fruit. Whether understood or not, it has within it the seed of salvation. Perfume still clings to a broken vase." The meaning of the parable is that whosoever daily reads the Gurus' shabads shall assuredly obtain peace. And even though he may not fully understand them, God will undoubtedly assist him. Guru Ram Das has said: "The shabad is the Guru, and the Guru in the shabad, and in the Word is the essence of ambrosia."

Death and Succession

Though framed and prosecuted by Aurangzeb, Guru Har Rai died of natural causes. He appointed his 5 years old younger son Har Krishan as the eighth guru before his death

Guru Har Krishan

Early days

Har Krishan was born in Kiratpur Sahib, Rupnagar, Punjab, India to Guru Har Rai and Kishan dei (Mata Sulakhni).

Before His death in October 1661, Guru Har Rai designated his younger son Har Krishan as the next Guru. Har Rai chose Har Krishan, rather than his elder son Ram Rai, because Ram Rai was in collusion with the Mughal Empire. Har Krishan was only five years old when he succeeded his father as Guru.

Attainment of Guruship

It is said that when Guru Har Rai was asked which of his two sons Ram Rai and Har Krishan would be the next guru, he said that although both of them followed the same religion and recited the same bani, there was softness in the heart of Har Krishan and Ram Rai was rough from the heart.

For the enlightenment of any person or to be named as the guru, softness was of prime importance. Thus, the next Guru came to be Guru Har Krishan at the age of 5, the youngest guru in sikh history.

Notable Incidents

At Panjokhra, near Ambala, Haryana, there stands a magnificent gurudwara in memory of the miracle done by Guru Har Krishan. It is told [3] that doubting the abilities of a small child to be a Guru, a local pandit (learned man) challenged him to translate and explain the Sanskrit verses of Bhagvad Gita.

At that time, Sanskrit was read & studied only by eminent people. He brought with him a completely illiterate man with limited mental ability named Gangu Jheevan. Gururji pointed a stick on Gangu's head as a blessing and that disabled illiterate man started uttering the sermons of the sacred text to the perfection.

Final Days

When they reached Delhi, Guru Har Krishan and his party were the guests of Raja Jai Singh II. Every day, large numbers of Sikh devotees flocked to see the Guru.

A epidemic was then raging in Delhi. Guru Har Krishan helped to heal many sick people. Guru Har Krishan, being soft and kind hearted, served the ill and is said to have taken smallpox upon himself.

On March 30, 1664, Guru Har Krishan decided to name his successor. He called for five coins and a coconut. He took them, and being too weak to move, waved his hand three times in the air, and said Baba Bakala, meaning his successor was to be found in Baba Bakala town. Guru Har Krishan then died at the age of 8, as he had refused treatment.

One of the historic gurdwaras in India, the Bangla Sahib in Delhi, was built on the site where Guru Har Krishan helped the sick. Guru Har Krishan died at Gurudwara Bangla Sahib, Delhi.

Guru Tegh Bahadur

Early life

Guru Tegh Bahadur was born in a Sodhi Family. The Sixth guru, Guru Hargobind had one daughter Bibi Viro and five sons: Baba Gurditta, Suraj Mal, Ani Rai, Atal Rai and Tyaga Mal Khatri. Tyaga Mal Khatri was born in Amritsar in the early hours of 1 April 1621. The name Tegh Bahadur (Mighty Of The Sword), was given to him by Guru Hargobind after he had shown his valour in a battle against the Mughals.

Amritsar at that time was the centre of Sikh faith. As the seat of the Sikh Gurus, and with its connection to Sikhs in far-flung areas of the country through the chains of Masands or missionaries, it had developed the characteristics of a state capital. Guru Tegh Bahadur was brought up in Sikh culture. He was trained in the martial-arts of archery and horsemanship, and was also taught the old classics. He underwent prolonged spells of seclusion and contemplation. Tegh Bahadur was married on 3 February 1633, to Mata Gujri.

Stay at Bakala

In the 1640s, nearing his death, Guru Hargobind said to his wife Nanaki, to move to his ancestral village of Bakala in Amritsar district, together with Guru Tegh Bahadur and Mata Gujri. Bakala, as described in Gurbilas Dasvin Patishahi, was then a properous town with many beautiful pools, wells and baolis. Guru Tegh Bahadur meditated at Bakala for about twenty years (1644-1664) and lived there with his wife and mother. He spent most of his time in meditation, but was not a recluse, and attended to family responsibilities. He made visits outside Bakala, and also visited the eighth Sikh guru Guru Har Krishan, when the latter was in Delhi.

Guruship

In March 1664 Guru Har Krishan contracted smallpox. When asked by his followers who would lead them after him, he replied Baba Bakala, meaning his successor was to be found in Bakala. Taking the advantage of the ambiguity in the words of the dying Guru, many installed themselves as the new Guru. Sikhs were puzzled to see so many claimants.

The Sikh tradition has a legend on how Guru Tegh Bahadur was found and chosen as the ninth guru. A wealthy trader, Baba Makhan Shah Labana, had once prayed for his life and had promised to gift 500 gold coins to the Sikh guru if he survived. He arrived in search of the ninth Guru. He went from one claimant to the next making his obeisance and offering two gold coins to each Guru, believing that the right guru would know that his silent promise was to gift 500 coins for his safety. Every "guru" he met accepted the 2 gold coins and bid him farewell. Then he discovered that Guru Tegh Bahadur, who also lived at Bakala. Labana gifted Tegh Bahadur the usual offering of two gold coins. Tegh Bahadur gave him his blessings and remarked that his offering was considerably short of the promised five hundred. Makhan Shah Labana forthwith

made good the difference and ran upstairs. He began shouting from the rooftop, "Guru ladho re, Guru ladho re" meaning "I have found the Guru, I have found the Guru".

In August 1664 a Sikh Sangat arrived in Bakala and anointed Tegh Bahadur as the ninth guru of Sikhs. The Sangat was led by Diwan Durga Mal, and a formal "Tikka ceremony" was performed by Bhai Gurditta on Tegh Bahadur conferring Guruship on him.

As had been the custom among Sikhs after the execution of Guru Arjan by Mughal Emperor Jahangir, Guru Tegh Bahadur was surrounded by armed bodyguards. He himself lived an austere life.

Works

He contributed many hymns to the Guru Granth Sahib including the Saloks, or couplets near the end of the Guru Granth Sahib. Guru Tegh Bahadur toured various parts of India, and was asked by Gobind Sahai to construct several Sikh temples in Mahali. His works include 116 shabads, 15 ragas and his bhagats are credited with 782 compositions that are part of bani in Sikhism.

His works are included in Adi Granth, from pages 219 to 1427. They cover a wide range of topics, such as the nature of God, human attachments, body, mind, sorrow, dignity, service, death and deliverance. For example, in Sorath rag, Guru Tegh Bahadur describes what an ideal human being is like,

jo na dukh mein dukh nahin manney, sukh snehh ar bhai nahi ja kai, kanchan
maati manney
na nindya nehn ustat ja kai lobh moh abhimana
harakj sog tey rahey niaro nahen maan apmana, aasa mansa sagal tyagey
jagg tey rahey nirasa, kaam krodh jeh parsai
the ghatt brahma niwasa

One who is not perturbed by misfortune, who is beyond comfort, attachment and fear,
who considers gold as dust.
He neither speaks ill of others nor feels elated by praise and shuns greed, attachments
and arrogance.
He is indifferent to ecstasy and tragedy, is not affected by honors or humiliations. He
renounces expectations, greed.
He is neither attached to the worldliness, nor lets senses and anger affect him.
In such a person resides God.

— Guru Tegh Bahadur, Sorath 633 (Translated by Gopal Singh),

Journeys

Guru Tegh Bahadur travelled extensively in different parts of the country, including Dhaka and Assam, to preach the teachings of Nanak, the first Sikh guru. The places he visited and stayed in, became sites of Sikh temples. During his travels, Guru Tegh Bahadur spread the Sikh ideas and message, as well as started community water wells and langars (community kitchen charity for the poor).

The Guru made three successive visits to Kiratpur. On 21 August 1664, Guru went there to console with Bibi Rup upon the death of her father, Guru Har Rai, the seventh Sikh guru, and of her brother, Guru Har Krishan. The second visit was on 15 October 1664, at the death on 29 September 1664, of Bassi, the mother of Guru Har Rai. A third visit concluded a fairly extensive journey through northwest Indian subcontinent. His son Guru Gobind Singh, who would be the tenth Sikh guru, was born in Patna, while he was away in Dhubri, Assam in 1666, where stands the Gurdwara Sri Guru Tegh Bahadur Sahib. He there helped end the war between Raja Ram Singh of Bengal and Raja Chakardwaj of Ahom state (later Assam). He also visited the towns of Mathura, Agra, Allahabad and Varanasi.

After his visit to Assam, Bengal and Bihar, the Guru visited Rani Champa of Bilaspur who offered to give the Guru a piece of land in her state. The Guru bought the site for 500 rupees. There, Guru Tegh Bahadur founded the city of Anandpur Sahib in the foothills of Himalayas.

In 1672 Guru Tegh Bahadur travelled through Kashmir and the North-West Frontier, to meet the masses, as the persecution of non-Muslims reached new heights.

Martyrdom of Guru by Aurangzeb

In 1675 Guru Tegh Bahadur was executed in Delhi on 11 November under the orders of the Mughal Emperor Aurangzeb. No contemporary detailed accounts of the circumstances of his arrest and execution have survived either in Persian or Sikh sources. The only accounts available are those written about a 100 years later, and these accounts are conflicting.

According to the official account of the Mughal Empire, written 107 years later by Ghulam Husain of Lucknow in 1782,

Tegh Bahadur, the eighth successor of (Guru) Nanak became a man of authority with a large number of followers. (In fact) several thousand persons used to accompany him as he moved from place to place. His contemporary Hafiz Adam, a faqir belonging to the group of Shaikh Ahmad Sirhindi's followers, had also come to have a large number of murids and followers. Both these men (Guru Tegh Bahadur and Hafiz Adam) used to move about in the Punjab, adopting a habit of coercion and extortion. Tegh Bahadur used to collect money from Hindus and Hafiz Adam from Muslims. The royal waqia navis (news reporter and intelligence agent) wrote to the Emperor Alamgir [Aurangzeb] of their manner of activity, added that if their authority increased they could become even refractory.

— Ghulam Husain, Mughal Empire records,

Satish Chandra cautions that this was the "official justification", which historically can be expected to be full of evasion and distortion to justify official action.

Another Muslim scholar, Ghulam Muhiuddin Bute Shah wrote his Tarikh-i-Punjab in 1842, over a century and half after the death of Guru Tegh Bahadur, saying that there was ongoing hostility from Ram Rai, the elder brother of Guru Har Kishan, against Guru Tegh Bahadur. Ghulam Muhiuddin Bute Shah said that "Ram Rai represented to the Emperor that Guru Tegh Bahadur was very proud of his spiritual greatness and that he would not realise his fault unless he was punished. Ram Rai also suggested that Guru Tegh Bahadur be asked to appear before the Emperor to work a miracle, if he failed, he could be put to death." Satish Chandra and others say that this account is also doubtful as to the circumstances or cause of Guru Tegh Bahadur's execution.

Sikh historians record that Guru Tegh Bahadur had become a socio-political challenge to the Muslim rule and Aurangzeb. The Sikh movement was rapidly growing in the rural Malwa region of Punjab, and the Guru was openly encouraging Sikhs to, "be fearless in their pursuit of just society: he who holds none in fear, nor is afraid of anyone, is acknowledged as a man of true wisdom", a statement recorded in Adi Granth 1427. While Guru Tegh Bahadur influence was rising, Aurangzeb had imposed Islamic laws, demolished infidel schools and temples, and enforced new taxes on non-Muslims.

The main substantive record however comes from Guru Tegh Bahadur's son, Guru Gobind Singh in his composition, Bachittar Natak. This composition is recited in every Sikh place of worship on the occasion of the Guru's martyrdom. According to records written by his son Guru Gobind Singh, the Guru had resisted persecution, adopted and promised to protect Kashmiri Hindus. The Guru was summoned to Delhi by Aurangzeb on a pretext, but when he arrived, he was offered, "to abandon his faith, and convert to Islam". Guru Tegh Bahadur refused, he and his associates were arrested. He was executed on November 11, 1675 before public in Chandni Chowk, Delhi.

William Irvine states that Guru Tegh Bahadur was tortured for many weeks while being asked to abandon his faith and convert to Islam; he stood by his convictions and refused, he was then executed. Sikh tradition says that the associates of the Guru were also tortured for refusing to convert: Bhai Mati Das was sawed into pieces and Bhai Dayal Das was thrown into a cauldron of boiling water, while Guru Tegh Bahadur was held inside a cage to watch his colleagues suffer. The Guru himself was beheaded in public.

Impact of execution

Legacy and memorials

Guru Har Gobind was Guru Tegh Bahadur's father. He was originally named Tyag Mal but was later renamed Tegh Bahadur after his gallantry and bravery in the wars against the Mughal forces. He built the city of Anandpur Sahib, and was responsible for saving the Kashmiri Pandits, who were being persecuted by the Mughals.

After the execution of Guru Tegh Bahadur by Mughal Emperor Aurangzeb, a number of Sikh temples were built in his and his associates' memory. The Gurdwara Sis Ganj Sahib in Chandni Chowk, Delhi, was built over where he was beheaded.[35] Gurdwara Rakab Ganj Sahib, also in Delhi, is built on the site of the residence of a disciple of Teg Bahadur, who burnt his house in order to cremate his master's body. Another Gurudwara by the same name, Gurudwara Sis Ganj Sahib at Ambala City where that man halt for a night with Teg Bahadur's head after that he went for Anandpur Sahib in Punjab. Gurudwara Sisganj Sahib in Punjab marks the site where in November 1675, the head of the martyred Guru Teg Bahadur which was brought by Bhai Jaita (renamed Bhai Jivan Singh according to Sikh rites) in defiance of the Mughal authority of Aurangzeb was cremated here.

Guru Tegh Bahadur has ever since been remembered for giving up his life for freedom of religion, reminding Sikhs and non-Muslims in India to follow and practice their beliefs without fear of persecution and forced conversions by Muslims. Guru Tegh Bahadur was martyred, along with fellow devotees Bhai Mati Dass, Bhai Sati Das and Bhai Dayala.

Guru Tegh Bahadur spoke out amid this persecution.

Effect on Sikhs

Guru Tegh Bahadur's execution hardened the resolve of Sikhs against Muslim rule and the persecution. Pashaura Singh states that, "if the martyrdom of Guru Arjan had helped bring the Sikh Panth together, Guru Tegh Bahadur's martyrdom helped to make the protection of human rights central to its [Sikh] identity". Wilfred Smith states that, "the attempt to forcibly convert the ninth Guru to an externalized, impersonal Islam clearly made an indelible impression on the martyr's nine year old son, Gobind, who reacted slowly but deliberately by eventually organizing the Sikh group into a distinct, formal, symbol-patterned community". It inaugurated the Khalsa identity.

Places named after Guru Teg Bahadur

A number of places are named after the ninth guru of Sikhs, Guru Teg Bahadur.

- Shri guru Teg Bahadur Senior Secondary School, PATLI DABAR, Sirsa(Haryana)
- Gurdwara Sri Guru Tegh Bahadur Sahib, Assam.
- Sri Guru Teg Bahadur Hospital, Delhi

- Sri Guru Teg Bahadur Khalsa Institute of Engineering & Technology, Malout
- Sri Guru Teg Bahadur Institute of Technology
- Sri Guru Teg Bahadur Integration Chair, Punjabi University, Patiala
- Sri Guru Teg Bahadur Railway Station, Mumbai(G.T.B. Nagar)
- Guru Teg Bahadur Public School, Durgapur
- Guru Tegh Bahadur Khalsa Senior Secondary School, Malout
- Gurudwara Sri Guru Tegh Bahadar Langar Saheb, Aurangabad, Maharashtra
- Sri Guru Tegh Bahadar English High School, Aurangabad, Maharashtra
- Sri Guru Teg Bahadur Khalsa Collge (SGTB Khalsa Collge), University of Delhi
- Guru Tegh bahadur 3rd centenary public school, New Delhi
- Guru Teg Bahadur Charitable Hospital, Ludhiana
- Guru Teg Bahadur Public School, Patran (District Patiala)
- Gurudwara Sahib, Sri Guru Teg bahadur Nagar, Jalandhar (Punjab)

Guru Gobind Singh

Family and early life

Gobind Singh was the only son of Guru Tegh Bahadur, the ninth Sikh guru, and Mata Gujri. He was born in Patna while his father was on a preaching tour in Assam. A shrine, Takht Sri Harimandar Sahibas, marks the site of the house where he was born and spent his early childhood. In March 1672 the family moved to Anandpur, where his education included Punjabi, Persian, Sanskrit and martial skills. After the execution of his father in November 1675, Gobind Singh was installed as Guru on Vaisakhi in March 1676.

Guru Gobind Singh had three wives:

- Mata Jito, married 21 June 1677 at Basantgarh, 10 km north of Anandpur.
- The couple had three sons: Jujhar Singh, Zorawar Singh and Fateh Singh.
- Mata Sundari, married 4 April 1684 at Anandpur.
- The couple had one son, Ajit Singh.
- Mata Sahib Devan, married 15 April 1700 at Anandpur.
- Mother of the Khalsa.

Leaving Anandpur Sahib and Return

Gobind Singh's father Tegh Bahadur founded the city of Chakk Nanaki, now known as Anandpur Sahib, in 1665, on land purchased from the ruler of Bilaspur (Kahlur). Gobind Singh moved there in March 1672. In April 1685, he shifted his residence to Paonta in Sirmaur state at the invitation of Raja Mat Prakash of Sirmaur. According to the gazetteer of the Sirmur State, the Guru was compelled to quit Chakk

Nanaki due to differences with Bhim Chand, and went to Toka. From Toka, he was invited to Nahan, the capital of Sirmaur by Mat Prakash. From Nahan, he proceeded to Paonta. Mat Prakash invited the Guru to his kingdom in order to strengthen his position against Raja Fateh Shah of Garhwal. At the request of Raja Mat Prakash, the Guru constructed a fort at Paonta with help of his followers, in a short time. The Guru remained at Paonta for around three years, and composed several texts.

The hostility between Nahan King and Fateh Shah, the Garhwal king continued to increase during the latter's stay at Paonta, ultimately resulting in the Battle of Bhangani near Paonta. Fateh Shah attacked on 18 September 1688; the battle ended with the Guru's victory. In the Battle of Nadaun in 1687, the armies of Alif Khan and his aides were defeated by the allied forces of Bhim Chand, Guru Gobind Singh and other hill rajas. According to Bichitra Natak and the Bhatt Vahis, Guru Gobind Singh remained at Nadaun, on the banks of the River Beas, for eight days, and visited various important military chiefs. In November 1688 after the Battle of Bhangani, at the request of Rani Champa, the dowager queen of Bilaspur, Gobind Singh returned to Chakk Nanaki, which he renamed Anandpur, after one of the forts which he erected to guard the city.

In 1695, Dilawar Khan, the Mughal chief of Lahore, sent his son to attack Anandpur. The Mughal army was defeated and Hussain Khan was killed. After Hussain's death, Dilawar Khan sent his men Jujhar Hada and Chandel Rai to Sivalik Hills. However, they were defeated by Gaj Singh of Jaswal. The developments in the hill area caused anxiety to the Mughal emperor Aurangzeb, who sent forces under the command of his son, to restore Mughal authority in the region.

Founding the Khalsa[edit]

In 1699, the Guru sent hukmanamas (letters of authority) to his followers, requesting them to congregate at Anandpur on 30 March 1699, the day of Vaisakhi (the annual harvest festival).[11] He addressed the congregation from the entryway of a small tent pitched on a small hill (now called Kesgarh Sahib). He first asked everyone who he was for them? Everyone answered - "You are our Guru." He then asked them who were they, to which everyone replied - "We are your Sikhs." Having reminded them of this relationship, He then said that today the Guru needs something from his Sikhs. Everyone said, "Hukum Karo, Sache Patshah" (Order us, True Lord). Then drawing his sword he asked for a volunteer who was willing to sacrifice his head. No one answered his first call, nor the second call, but on the third invitation, Daya Ram (later known as Bhai Daya Singh) came forward and offered his head to the Guru. Guru Gobind Rai took the volunteer inside the tent. The Guru returned to the crowd with blood dripping from his sword. He then demanded another head. One more volunteer came forward, and entered the tent with him. The Guru again emerged with blood on his sword. This happened three more times. Then the five volunteers came out of the tent in new clothing unharmed.

Guru Gobind Singh then poured clear water into an iron bowl and adding Patashas (Punjabi sweeteners) into it, he stirred it with double-edged sword

accompanied with recitations from Adi Granth. He called this mixture of sweetened water and iron as Amrit ("nectar") and administered it to the five men. These five, who willingly volunteered to sacrifice their lives for their Guru, were given the title of the Panj Pyare ("the five beloved ones") by their Guru.[11] They were the first (baptized) Sikhs of the Khalsa: Daya Ram (Bhai Daya Singh), Dharam Das (Bhai Dharam Singh), Himmat Rai (Bhai Himmat Singh), Mohkam Chand (Bhai Mohkam Singh), and Sahib Chand (Bhai Sahib Singh).

Guru Gobind Singh then recited a line which has been the rallying-cry of the Khalsa since then: 'Waheguru ji ka Khalsa, Waheguru ji Ki Fateh' (Khalsa belongs to God; victory belongs to God). He gave them all the name "Singh" (lion), and designated them collectively as the Khalsa, the body of baptized Sikhs. The Guru then astounded the five and the whole assembly as he knelt and asked them to in turn initiate him as a member, on an equal footing with them in the Khalsa, thus becoming the sixth member of the new order. His name became Gobind Singh. Today members of the Khalsa consider Guru Gobind as their father, and Mata Sahib Kaur as their mother.[11] The Panj Piare were thus the first baptised Sikhs, and became the first members of the Khalsa brotherhood. Women were also initiated into the Khalsa, and given the title of kaur ("princess").[11] Guru Gobind Singh then addressed the audience -

From now on, you have become casteless. No ritual, either Hindu or Muslim, will you perform nor will you believe in superstition of any kind, but only in one God who is the master and protector of all, the only creator and destroyer. In your new order, the lowest will rank with the highest and each will be to the other a bhai (brother). No pilgrimages for you any more, nor austerities but the pure life of the household, which you should be ready to sacrifice at the call of Dharma. Women shall be equal of men in every way. No purdah (veil) for them anymore, nor the burning alive of a widow on the pyre of her spouse (sati). He who kills his daughter, the Khalsa shall not deal with him.

Five K's

- Kesh: uncut hair is a symbol of acceptance of your form as God intended it to be, and to give an unmistakable visual identity to the Khalsa.
- Kangha: a wooden comb, a symbol of cleanliness to keep one's body and soul clean.
- Kara: an iron or steel bracelet worn on the wrist, to remind the Khalsa of their vows and as a mark of iron self-restraint.
- Kirpan: a sword to defend oneself and protect the poor, the weak and the oppressed, regardless of religion, race or creed.
- Kacchera: shorts, which are riding breeches cut off at the knee, to keep the soldiers of the Khalsa always ready to go into battle on horseback

Smoking being an unclean and injurious habit, you will forswear. You will love the weapons of war, be excellent horsemen, marksmen and wielders of the sword, the discus and the spear. Physical prowess will be as sacred to you as spiritual sensitivity. And, between the Hindus and Muslims, you will act as a bridge, and serve the poor without distinction of caste, colour, country or creed. My Khalsa shall always defend the poor, and 'Deg' - or community kitchen - will be as much an essential part of your order as Teg -the sword. And, from now onwards Sikh males will call themselves 'Singh' and women 'Kaur' and greet each other with 'Waheguruji ka Khalsa, Waheguruji ki fateh (The Khalsa belongs to God; victory belongs to God).

A result of the Guru's actions is arguably that the strength of Sikhi in the 18th and 19th centuries was based on the third, fourth, and fifth orders of Indian society, even though some of its leaders still came from the Kshatriya varna. An interesting representation of the first amrit ceremony is found in the paintings that show two dead hawks, lying on their backs on the ground, while their killers, two doves, sit upon the bowls of amrit. Symbolically, the Sikhs, the doves, had gained the strength of hawks, the strong, militant people who lived on all sides of them.

Guru Gobind Singh's respect for the Khalsa is best represented in one of his poems:

All the battles I have won against tyranny
 I have fought with the devoted backing of the people;
 Through them only have I been able to bestow gifts,
 Through their help I have escaped from harm;
 The love and generosity of these Sikhs
 Have enriched my heart and home.
 Through their grace I have attained all learning;
 Through their help in battle I have slain all my enemies.
 I was born to serve them, through them I reached eminence.
 What would I have been without their kind and ready help?
 There are millions of insignificant people like me.
 True service is the service of these people.
 I am not inclined to serve others of higher caste:
 Charity will bear fruit in this and the next world,
 If given to such worthy people as these;
 All other sacrifices are and charities are profitless.
 From toe to toe, whatever I call my own,
 All I possess and carry, I dedicate to these people.

Conflicts with the rajas of Sivalik Hills

The formation of the casteless military order Khalsa did not go well with the Hindu rajas of the Sivalik Hills, who in turn got united to evict the Guru from the region. After seeing the rajas' desire to become the Guru's disciples,[who?] told the hill rajas that fighting alongside the low-caste members of the Sikhs would pollute their Khatri caste status. The hill rajas' expeditions during 1700-04 were unsuccessful.

Balia Chand and Alim Chand - two of the hill chieftains made a surprise attack on the Guru, while he was on a hunting expedition. In the ensuing combat, Alim Chand managed to escape, while Balia Chand was killed by Guru's aide Ude Singh.

After several failed attempts to check the rising power of the Sikhs, the hill chiefs petitioned the Mughal rulers for help. The Mughal emperor of Delhi sent his generals Din Beg and Paimda Khan, each with an army of five thousand men. The Mughal forces were joined by the armies of the hill chiefs. However, they failed to defeat the Guru's forces, and Paimda Khan was killed in the First Battle of Anandpur (1700).

Alarmed at the Guru's rising influence, the rajas of several hill states assembled at Bilaspur to discuss the situation. The son of Bhim Chand, Raja Ajmer Chand of Kahlur, suggested forming an alliance to curb the Guru's rising power. Accordingly, the rajas formed an alliance, and marched towards Anandpur. They sent a letter to the Guru, asking him to pay the arrears of rent for Anandpur (which lay in Ajmer Chand's territory), and leave the place. The Guru insisted that the land was bought by his father, and is therefore, his own property. A battle, dated from 1701 to 1704, followed. The hill rajas were joined by a large number of Gujjars, under the command of Jagatullah. Duni Chand led five hundred men from Majha region to assist the Guru. Reinforcements from other areas also arrived to help the Guru. The conflict, known as the First Battle of Anandpur resulted in retreat of the hill rajas.

Later, the hill rajas negotiated a peace agreement with the Guru, asking him to leave Anandpur. Accordingly, the Guru left for Nirmoh village. Meanwhile, Raja Ajmer Chand had sent his envoys to the Mughal viceroys in Sirhind and Delhi, seeking their help against the Guru. The army of Sirhind viceroy Wazir Khan arrived to assist the hill rajas. Seeing that Nirmoh was not fortified, Raja Ajmer Chand and the Raja of Kangra and the Mughal force launched an attack on the Guru's camp, but were repulsed. After that the Guru withdrew to Basoli. An alliance of the hill rajas, led by Ajmer Chand, made a heavy attack, but were driven off in the Battle of Basoli,(1702).

After repeated pleas for assistance from the hill rajas, the Mughal emperor sent an army under Saiyad Khan's command. Saiyad Khan was a brother-in-law of Pir Budhu Shah, and defected to the Guru's side, after the Pir spoke highly of him. Ramzan Khan then took the command of the imperial army, and allied with the hill rajas to attack Anandpur in March 1704. It was the crop-cutting time of the year, and the majority of the Guru's followers had dispersed to their homes. Guru was assisted by two of his Muslim admirers, Maimun Khan and Saiyad Beg, however his men were outnumbered, and decided to vacate Anandpur. The Mughal army plundered the city, and then proceeded to Sirhind. On their way back, they were caught in a surprise attack by the Guru's

forces, who recovered the booty captured from Anandpur. The Guru then returned to Anandpur.

Evacuation from Anandpur

The hill chiefs then decided to approach the Mughal Emperor, Aurangzeb, through his Governor in Punjab, Wazir Khan, to help them subdue the Sikhs. Their memorandum spoke of his establishing the new order of Khalsa

Which is contrary to all our cherished beliefs and customs. He (Gobind Singh) wants us to join hands with him to fight our Emperor against whom he harbours profound grudge. This we refused to do, much to his annoyance and discomfiture. He is now gathering men and arms from all over the country to challenge the Mughal Empire. We cannot restrain him, but as loyal subjects of your Majesty, we seek your assistance to drive him out of Anandpur and not allow grass to grow beneath your feet. Otherwise, he would become a formidable challenge to the whole empire, as his intentions are to march upon Delhi itself.

At the plea of Raja Ajmer Chand, the Mughal emperor ordered the viceroys of Sirhind, Lahore and Kashmir to proceed against the Guru. The Mughal forces were joined by the armies of the hill rajas, the Ranghars and the Gurjars of the area. The Guru also made preparations for the battle, and his followers from Majha, Malwa, Doaba and other areas assembled at Anandpur.

The imperial forces attacked Anandpur in 1705, and laid a siege around the city. After a few days of the commencement of the siege, Raja Ajmer Chand sent his envoy to the Guru, offering withdrawal of the siege, in return for Guru's evacuation from Anandpur. The Guru refused to accept the offer, but many of his followers, suffering from lack of food and other supplies, asked him to accept the proposal. As more and more followers pressured the Guru to accept Ajmer Chand's offer, he sent a message to Ajmer Chand offering to evacuate Anandpur, if the allied forces would first allow his treasury and other property to be taken outside the city. The allied forces accepted the proposal. The Guru, in order to test their sincerity, sent a caravan of loaded bullocks outside the fort. However, the allied forces attacked the caravan to loot the treasure. To their disappointment, they found out that the caravan carried no treasure. The Guru then decided not to vacate Anandpur, and refused to accept any further proposals from the allied forces.

Finally, the Mughal emperor Aurangzeb sent a signed letter to the Guru, swearing in name of Quran, that the Guru and his followers would be allowed a safe passage if he decided to evacuate Anandpur. The Guru, hard pressed by his followers and his family, accepted the offer, and evacuated Anandpur on 20–21 December 1705.

On the first night after they left Anandpur, the Guru's contingent was attacked by the imperial forces. Following a few skirmishes, the Guru and his followers reached the banks of Sirsa river. The group could not keep together while crossing the flooded Sirsa (or Sarsa) river. The Guru's mother, and his two younger sons, Fateh Singh and Zorawar Singh, strayed away from the main group. Guru's old servant, Gangu, escorted them to his village, Kheri. His wife Mata Jito, was in another group that also included Mata Sahib Kaur; this group was escorted to Delhi by Jawahar Singh. The floods in the river resulted in loss of several of the Guru's followers.

The Guru, with his two elder sons, and some other Sikhs, managed to cross the river, and reached the Ghanaula village. He instructed a band of hundred followers under Bachitar Singh to march to Rupar. The Guru, with the remaining followers, marched towards Kotla Nihang near Rupar, to stay with his trusted acquaintance Pathan Nihang Khan. From there, he proceeded to Machhiwara and Raikot, halting at Bur Majra. He was informed that a large body of troops from Sirhind was chasing him. He decided to face the enemy troops at the fortress of Chamkaur.

The imperial troops besieged the fortress at Chamkaur in December 1704, leading to the battle of Chamkaur. The two elder sons of Guru Gobind Singh, Ajit Singh and Jujhar Singh, died in the battle. The Guru asked the remaining disciples to get ready for the final charge, and die fighting. However, his disciples insisted that the his survival was necessary for the survival of the Khalsa, and planned his escape from Chamkaur. It was decided that Sant Singh and Sangat Singh would stay in the fortress, while Daya Singh, Dharam Singh, and Man Singh would accompany the Guru out of Chamkaur. The Guru gave his kalghi (plume used to decorate headgear) and his armor to Bhai Sangat Singh, a Sikh who resembled him. Sangat Singh was seated in the upper room where Guru was stationed. The Guru marched out of Chamkaur in the night, along with some followers. Next day, the Mughal army, which still believed that the Guru was inside the fortress, attacked the fortress, and killed all the Sikhs inside the fortress.

The Guru separated from his companions, and reached Machhiwara, after passing through Jandsar and Behlolpur. There, his three companions, Daya Singh, Dharam Singh and Man Singh rejoined him. Gulaba, an old masand of Machhiwara, gave them shelter, but feared for his own safety. Two Pathan horse merchants, Nabi Khan and Ghani Khan, decided to help him. The Khans, who were old acquaintances of the Guru, disguised him as the Pir (Sufi saint) of Uchh village, and carried him to safety, in a palanquin. At Alam Gir, Nand Lal, a zamindar decided to help the Guru. From Alam Gir, the Guru proceeded to Raikot. At Silaoni, Rai Kalha III, the Muslim chief of Raikot state, received him warmly. The Guru stayed there for some time.

Meanwhile, Guru's mother Mata Gujri and the his two younger sons were captured by Wazir Khan, the governor of Sirhind. The two boys were executed after refusing to convert to Islam, and Mata Gujri died soon after hearing of her grandsons' death. Rai Kalha's servant Noora Mahi brought this news to the Guru from Sirhind. Mata Sundari and Mata Sahib kaur escaped towards Delhi escorted by bhai Mani Singh .

Later travels

Stay at Dina

Realizing that Rai Kot was not a suitable place to stage resistance against the Mughals, Guru Gobind Singh left Raikot, and spent two days at Hehar with Mahant Kirpal Das (who had earlier participated in the Battle of Bhangani). He then marched to Lamma Jatpura, where his companion Rai Kalla took leave. The Guru moved southwards, accompanied by three Sikhs. On the way he passed through the villages of Manuke, Mehdiana, Chakkar, Takhtupura and Madhe and finally reached Dina (now in Moga district) in Malwa (Punjab). The people had heard that the Guru had been killed at Chamkaur, but the truth began to be known when he reached Dina. He was received warmly at Dina by Shamira, Lakhmira and Takht Mal, the three grandsons of Rai Jodh, a devotee of Guru Har Gobind.

While at Dina, the Guru received a conciliatory letter from Aurangzeb, asking him to come to Deccan to discuss the situation. The Guru was wary of Aurangzeb, who had beheaded his father. The Guru rejected the emperor's offer, and wrote a famous letter in Persian, titled 'Zafarnamah (the Epistle of Victory)'. In the letter, the Guru reminded Aurangzeb of his misdeeds, and condemned the treacherous acts of the Mughals. He sent a group of Sikhs, consisting of Daya Singh, Dharam Singh, and some guards, to despatch the letter to Aurangzeb, who was camping in Ahmednagar.

Guru Gobind Singh moved onto Talwandi Sabo and was at place called Rohi when a group of forty Sikhs from Majha area of Punjab region accompanied by Mata Bhag Kaur, also known as Mai Bhago, visited him. They had come to offer their condolences over the death of his four sons and his mother, and also offered to effect a compromise between the Guru and Mughal authorities. The Guru narrated to them the atrocities of Mughals from the time of martyrdom of Guru Arjan to the laying of the siege of Anandpur. He rebuked them for their behaviour and put them to shame for talking like that. One of the leaders of the Jatha (group), Bhag Singh Jabhalia, said that it was not in their means to have more faith in the Guru. The Guru said that he had not called for them and they should write a disclaimer, which was signed by Bhag Singh Jabhalia and another four. The remaining thirty five did not sign the disclaimer. The Guru at the moment got the information of advancing Mughal forces led by Wazir Khan. He along with those accompanying him moved on to take positions by the side of a mound, which incidentally was also the only water source in the area.

At this stage Mata Bhag Kaur criticised the forty Sikhs for deserting Guru Gobind Singh at such a crucial stage. Her challenge made the forty to face the oncoming Mughal force led by Wazir Khan. In the Battle of Muktsar.[26] that occurred on 30 poh 1972 (29 December 1705), beside the forty Sikhs and Mata Bhag Kaur from Majha, Guru Gobind Singh and those accompanying him also participated. By sunset most of warriors were killed or seriously injured. Of the forty only three Sikhs (Rai Singh, Sunder singh and Mahan singh) were in their last breath, while Bhag Kaur lay seriously injured. At their request Guru Gobind Singh tore the disclaimer and blessed them as Muktas

(emanipated). He also changed the name of the place, Ishar sar or Khidrana, to Muktsar in their honour.

Stay at Talwandi Saibo

From Muktsar, the Guru moved to Rupana, Bhandar, Gurusar, Thehri Bambiha, Rohila, Jangiana and Bhai Ka Kot. At Chatiana, the Brars who had fought for him at Muktsar, threatened to block his march as the Guru had failed to disburse pay arrears to them. A Sikh from the neighborhood area brought enough money, which enabled the Guru to pay off all the arrears. However, the leader of the Brars, Chaudhri Dana apologized to the Guru on behalf of his people, and refused to accept any payment for himself. At his request, the Guru visited his native place Mehma Swai. The Guru continued his travel, passing through Lakhi Jungle (Lakhisar). From Lakhi, he visited nearby areas and initiated large number of people into Khalsa.

A landowner called Chaudhari Dalla welcomed the Guru to his estate, and took him to Talwandi Sabo (aka Talwandi Sabo Ki). On his way he passed through Chatiana, Kot Sahib Chand, Kot Bhai, Giddarbaha, Rohila, Jangirana, Bambiha, Bajak, Kaljhirani, Jassi Bagwali, Pakka Kalan and Chak Hira Singh. Guru Gobind Singh arrived at Talwandi Sabo on 20 January 1706, and stayed there for several months. The place is now called Damdama Sahib (the resting place). The Guru made a tour of the neighbouring villages, and initiated several people into the Khalsa.

When Wazir Khan learned that the Guru was at Sabo Ki Talwandi, he sent a letter to Chaudhri Dalla asking him to hand over Guru Gobind Singh to him. However, the Chaudhri refused, in spite of Wazir Khan's threats and promises of reward. Wazir Khan complained to the Emperor, who was in the Deccan. The Emperor received Dalla's letter written to Wazir Khan and also the Guru's Zafarnamah at about the same time. He ordered Wazir Khan to remove all restrictions imposed on the Guru and stop harassing him.

The Guru's literature had been destroyed as he crossed the river after evacuating Anandpur. He dictated the Guru Granth Sahib to Bhai Mani Singh. A number of poets and scholars gathered around the Guru at Talwandi Sabo, and the place came to be known as Guru's Kashi (Varanasi). The Guru's wife, who had separated from him at Anandpur, also reunited with him at Damdama Sahib. The Guru also reorganized his forces at this place, and took many Dogras, Rathores and Brars into his service.

After Aurangzeb's death

After completing the composition of the Guru Granth Sahib, at Damdama Sahib, the Guru left for Deccan to visit Nanded, nowadays known as Hazur Sahib in October 1706.

After the emperor's death, a war of succession broke out between his sons. The third son, Mohammad Azam (or Azim), declared himself the Emperor. The second son Muazzam (later Emperor Bahadur Shah) set out from Peshawar to claim the throne.

The Guru's follower Bhai Nand Lal (who had earlier served in Muazzam 's court) brought a letter written by Muazzam, to where the Guru was temporarily encamped at Bhagora (Rajasthan). Muazzam had sought Guru's help in securing the throne, and had promised to pursue a policy of religious tolerance towards the non-Muslims. The Guru sent a band of his followers under the command of Bhai Dharam Singh, to help Muazzam and changed his course of journey towards Agra. Muazzam's forces defeated Azam Shah's forces in the Battle of Jajau near Agra on 12 June 1707 with the help of the Guru.

Muazzam ascended the throne as Bahadur Shah. He invited Guru Gobind Singh for a meeting which took place at Agra on 23 July 1707. The Guru was received with honour and was given the title of Hind Ka Pir (the Saint of India). The Guru stayed with the Emperor in Agra till November 1707. He made Dholpur a center of his missionary activities, and toured nearby areas for many days, before proceeding to Deccan. In November 1707, the Emperor had to march into Rajputana against the rebel Kachwahas. He requested the Guru to accompany him. From Rajputana, the emperor marched to the Deccan to suppress the rebellion of his brother Kam Bakhsh, and the Guru accompanied him.

Guru Gobind Singh was not happy with Bahadur Shah's friendly attitude towards Wazir Khan of Sirhind. He parted ways with the Emperor at Hingoli, and reached Nanded in July 1708. At Nanded, the Guru camped on the banks of the river Godavari. Saiyad Khan, the former general of the imperial forces, resigned from his post and came to Nanded from Kangra, to see the Guru.

During a trip, the Guru met a bairagi (hermit) called Madho Das, whom he initiated into Khalsa as Gurbakhsh Singh. Gurbakhsh Singh, popularly known as "Banda Singh" or "Banda Bahadur", soon became his most trusted general.

While in Nanded, the Guru received in a letter from Saiyad Khan's sister Nasiran, the wife of Pir Budhu Shah of Sadhaura. The letter informed him that the Emperor's army had ransacked Sadhaura and hanged Pir Budhu Shah as a rebel, for having faith in Guru Gobind Singh, whom they considered as a Kaffir ("infidel").

The Guru assumed that the Emperor had fallen prey to Wazir Khan's propaganda, and was plotting to kill all of his supporters. He sent a letter to the emperor, demanding an explanation for Pir Budhu Shah's death. There was no reply from the emperor. Instead, the Guru heard rumors that the emperor was planning to wage a battle against him. The Guru appointed Banda Singh as the commander of the Khalsa, and asked him to march towards Punjab.

Final days

Wazir Khan, the Nawab of Sirhind, felt uneasy about any conciliation between Guru Gobind Singh and Bahadur Shah I. He commissioned two Pathans, Jamshed

Khan and Wasil Beg, to assassinate the Guru. The two secretly pursued the Guru and got an opportunity to attack him at Nanded.

According to Sri Gur Sobha by the contemporary writer Senapati, Jamshed Khan stabbed the Guru in the left side below the heart while he was resting in his chamber after the Rehras prayer. Guru Gobind Singh killed the attacker with his Talwar (traditional Sikh curved sword), while the attacker's companion tried to flee but was killed by Sikhs who had rushed in on hearing the noise.

The European surgeon sent by Bahadur Shah stitched the Guru's wound. However, the wound re-opened and caused profuse bleeding, as the Guru tugged at a hard strong bow after a few days. Seeing his end was near, the Guru declared the Guru Granth Sahib as the next Guru of the Sikhs. He then sang his self-composed hymn:

"Agya bhai Akal ki tabhi chalayo Panth Sabh Sikhan ko hukam hai Guru Maneyo Granth, Guru Granth Ji manyo pargat Guran ki deh Jo Prabhu ko milbo chahe khoj shabad mein le"

Translation of the above:

"Under orders of the Immortal Being, the Panth was created. All the Sikhs are enjoined to accept the Granth as their Guru. Consider the Guru Granth as embodiment of the Gurus. Those who want to meet God, can find Him in its hymns.

The Guru reportedly left the visible body, along with his horse Dilbagh (aka Nila Ghora) on 7 October 1708 at Nanded, before which he had declared the Guru Granth Sahib as his successor.

Mughal accounts of Guru Gobind Singh

Guru Gobind Singh, gave the Sikhs their very distinctive symbols— the uncut hair, the dastar, the pure iron kara, and the sword. After ceaseless battles local landlords allied themselves to the Mughal governor Wazir Khan, who himself requested assistance from the Mughal Emperor Aurangzeb when the local Muslim rulers was consecutively attacked by the Sikh rebels who rose up against the oppression of the state.

Battles by Guru Gobind Singh

1. Battle of Bhangani,
2. Battle of Nadaun,
3. Battle of Guler (1696),
4. First Battle of Anandpur,
5. Battle of Anandpur Sahib (1701),
6. Battle of Nirmohgarh (1702),

7. Battle of Basoli
8. Battle of Anandpur (1704)
9. Battle of Chamkaur (1704)
10. Battle of Bichhora Sahib,
11. Battle of Muktsar.

Creation of the Khalsa

Etymology

The usual interpretation of the Khalsa is made as "Pure" as in the following statement: ("pure/devoted") word khālīṣa[h] is the recognition of every Sikh that follows the discipline and text from the Guru Granth Sahib.

There is also another word from Arabic which is pronounced as "Khalsa" and is adapted in Punjabi/English/Hindi and many other languages. So, there are two different words in Arabic: (Khalsa) and (Khalisa(h)). Furthermore, there is a word in Persian meaning "pure" and pronounced as "Khalis". A reader of Urdu can testify the "Khalis" in the Persian script and language as described below.

"Khalsa" is also used for a property which belongs to the emperor directly. The official language in the Mughal era was Persian and Persian language contains a word "Khalis" which directly translates to "Pure" in English. This may give a new meaning to the word "Khalsa". On these grounds and as per writings of the Guru Gobind Singh, the father of the Khalsa, wherein the great Guru describes the Khalsa as army of the timeless-being, it is evident that Khalsa means timeless sovereign.

In Sikh tradition, the word Khalsa first appears in a hukmanama (order) by Guru Hargobind (the sixth Guru) which refers to a sangat as "Guru ka khalsa" ("Guru's Khalsa"). It also appears in a letter by Guru Tegh Bahadur (the ninth Guru), in the same sense.

Foundation

Although the early Mughal emperors had peaceful relations with the Sikh Gurus, the Sikhs started facing religious persecution during the reign of Jahangir. Persecution against the Sikhs continued until the creation of the Sikh Kingdom in 1799. Guru Arjan Dev, the fifth Guru, was arrested and executed by Emperor Jahangir in 1606. The following Guru, Guru Hargobind formally militarized the Sikhs and emphasized the complementary nature of the temporal power and spiritual power.

In 1675, Guru Tegh Bahadur, the ninth Guru of the Sikhs was executed by the Mughal emperor Aurangzeb for saving the religious rights of Hindus. In 1699, his son and the tenth Guru, Gobind Singh sent hukmanamas (letters of authority) to his

followers throughout the Indian sub-continent, asking them to gather at Anandpur Sahib on March 30, 1699, the day of Vaisakhi (the annual harvest festival).

Guru Gobind Singh addressed the congregation from the entryway of a tent pitched on a hill (now called Kesgarh Sahib). He drew his sword and asked for a volunteer who was willing to sacrifice his head. No one answered his first call, nor the second call, but on the third invitation, a person called Daya Ram (later known as Bhai Daya Singh) came forward and offered his head to the Guru. Guru Gobind Singh took the volunteer inside the tent, and emerged shortly, with blood dripping from his sword. He then demanded another head. One more volunteer came forward, and entered the tent with him. The Guru again emerged with blood on his sword. This happened three more times. Then the five volunteers came out of the tent unharmed. These five, who were willing to sacrifice their lives for their Guru, were called Panj Piare ("the five beloved ones"). These five volunteers were : Daya Ram (Bhai Daya Singh), Dharam Das (Bhai Dharam Singh), Himmat Rai (Bhai Himmat Singh), Mohkam Chand (Bhai Mohkam Singh), and Sahib Chand (Bhai Sahib Singh).

Guru Gobind Singh then took an iron bowl and poured some water in it. Sahib Devan (later Mata Sahib Kaur) added some sugar crystals to the water, and the Guru stirred this mixture with a double-edged sword whilst reciting the Five Banis. The resultant solution is called as "Khandey di Pahul" (ceremony of the double-edged sword) or commonly known as "amrit" (nectar of immortality)

These actions allude to the nature expected of the inductees to the Khalsa: that they must have the will and the strength to fight oppression (symbolized by the sword), but must always remember that their actions are born from protection and not hatred (symbolized by the sweetness of the sugar).

Each of the Panj Piores were given five handfuls of the Amrit to drink, and had amrit sprinkled in their eyes five times. Each time, they repeated the phrase "Waheguru Ji ka Khalsa, Waheguru Ji ki Phateh" ("The Khalsa belongs to Waheguru (the wondrous teacher), the victory belongs to Waheguru (the wondrous teacher)").

Guru Gobind Singh gave them the title (analogous to "Knight" or "Sir" in English culture) of "Singh" (meaning "tiger"). Similarly, for female the title of "Kaur" (meaning "Princess"). It is noted that about twenty thousand men and woman took this baptism of steel on the first day. Majority of Sikhs nowadays carry this title without taking the oath of double-edged sword.

Guru Gobind Singh is the "Father" of the Khalsa and Mata Sahib Kaur is the "Mother". One important outcome of joining the Khalsa is the abolition of one's previous caste, nation, race, rituals, customs, religion, clan, Karma. The new member is the citizen of Anandpur Sahib and their birthplace is the Keshgarh Sahib.

The Khalsa is led by Panj Pyare or the five-beloved. At the Battle of Chamkaur, the Khalsa led by Panj Pyare passed on an order/command to the Guru Gobind Singh

to escape from the Chamkaur and the Guru had to obey it, because at that point of time, and as proclaimed by the Guru on March 30, 1699 about his absorption into the Khalsa and declaring the five-beloved being equal to him, the Guru was just a Singh of the Khalsa.

Code of conduct

The Khalsa needs to abide by the four restrictions set by Guru Gobind Singh and if a Sikh breaks one of these four restrictions they are excommunicated from the Khalsa Panth and must go 'pesh' (get baptized again). Guru Gobind Singh also gave the Khalsa 52 hukams or 52 specific additional guidelines while living in Nanded in 1708

Prohibitions

The four prohibitions or mandatory restrictions of the Khalsa are:

1. Not to disturb the natural growth of the hairs.
2. Eating Kutha meat, meat of an animal slaughtered in the Muslim halal or Jewish kosher way;
3. Cohabiting with a person other than one's spouse;
4. Using tobacco or hookah.

Five Ks

The five items (or Kakkars)

Kachera, Kara, Kirpan, Kanga and Kesh. A person who wears all these Five Kakaars should be considered a Sikh.[2]

1. Kesh: uncut hair
2. Kangha: a wooden comb
3. Kara: a metal bracelet
4. Kachera: a specific style of cotton undergarments
5. Kirpan: a strapped curved sword

Kesh

Significance

Kesh is a symbol of devotion to God, reminding Sikhs that they should obey the will of God. At the Amrit Sanchar in 1699, Guru Gobind Singh explained the reason for this:

My Sikh shall not use the razor. For him the use of razor or shaving the chin shall be as sinful as incest. For the Khalsa such a symbol is prescribed so that his Sikhs can be classified as pure

So important is Kesh that during the persecution of Sikhs under the Mughal Empire, followers were willing to face death rather than shave or cut their hair to disguise themselves or appease the Khan.

Modern trend

In modern times the trend of short hair has encroached upon this tradition; in some parts of Punjab, it is estimated that 80% of youths have cut their hair.[citation needed] Meanwhile, it is estimated that half of India's Sikh men have abandoned the turban and cut their hair. Reasons include simple convenience — avoiding the daily combing and tying - because their parents hair was also cut and their parents decided to get their hair cut as well — as well as social pressure from the mainstream culture to adjust their appearance to fit the norm.

Harassment

After the attacks of September 11, 2001, Sikhs in the West have been mistaken for Muslims and subjected to hate crimes. Balbir Singh Sodhi, a Sikh living in Mesa, Arizona, was shot to death on September 16, 2001 when he was mistaken for a Muslim.

In 2007, an 18-year-old Pakistani, Umair Ahmed, forcibly cut the hair of a 15-year-old Sikh boy Harpal Vacher in a US school. In 2008, he was convicted by the jury of "second-degree menacing as a hate crime, second-degree coercion as a hate crime, fourth-degree criminal possession of a weapon, and third-degree harassment."

In 2009, Resham Singh, a Punjabi student in Melbourne, Australia, was attacked by a group of teenagers who tried to remove his turban and cut his hair.

In 2010, Basant Singh, a Sikh youth in Penang, Malaysia woke up discovering his hair was cut by 50 cm when he was asleep in his dormitory while serving the Malaysian National Service Training Programme. The incident traumatised the youth and is under probe ordered by the Defense Ministry.

In September 2012 a member of reddit uploaded a picture of Balpreet Kaur, a young Sikh woman, mocking her facial hair. She responded in a calm manner, explaining the reason behind her appearance and the original poster apologized. It then went viral.

History

The Sikhs were mandated by Guru Gobind Singh at the Baisakhi Amrit Sanchar in 1699 to wear a small comb called a Kanga at all times. Kanga must be worn by all baptised Sikhs (Khalsa), after a mandatory religious commandment given by Guru Gobind Singh (the tenth Guru of Sikhism) in 1699. This was one of five articles of faith, collectively called Kakars that form the external visible symbols to clearly and outwardly display one's commitment and dedication to the order (Hukam) of the tenth master and become a member of Khalsa. The Khalsa is the "Saint-Soldier" of Guru Gobind Singh who stated:

"He does not recognize anyone else except One Lord, not even the bestowal of charities, performance of merciful acts, austerities and restraint on pilgrim-stations; the perfect light of the Lord illuminates his heart, then consider him as the immaculate Khalsa." (Guru Gobind Singh in the Dasam Granth page 1350)

The Kanga is an article that allows the Sikh to care for his or her unshorn long hair, Kesh. The kanga is usually tucked behind the "Rishi Knot" and tied under the turban. It is to be used twice daily to comb and keep the hair in a disentangled and tidy condition. It represents the importance of discipline and cleanliness to a Sikh way of life and is used to keep the hair healthy, clean, shining and tangle-free. The Kanga is tucked under the rishi knot to keep the rishi knot firm and in place. Guru Gobind Singh old name was Guru Gobind Rai before the khalsa was made

Kara

A kara, is a steel or iron (sarb loh) bracelet, worn by all initiated Sikhs. It is one of the five kakars or 5Ks — external articles of faith — that identify a Sikh as dedicated to their religious order. The kara was instituted by the tenth Sikh guru Gobind Singh at the Baisakhi Amrit Sanskar in 1699. Guru Gobind Singh Ji explained:

He does not recognize anyone else except me, not even the bestowal of charities, performance of merciful acts, austerities and restraint on pilgrim-stations; the perfect light of the Lord illuminates his heart, then consider him as the immaculate Khalsa.

The kara is to constantly remind the Sikh disciple to do God's work, a constant reminder of the Sikh's mission on this earth and that he or she must carry out righteous and true deeds and actions, keeping with the advice given by the Guru. The Kara is a symbol of unbreakable attachment and commitment to God. It is in the shape of a circle which has no beginning and no end, like the eternal nature of God. It is also a symbol of the Sikh brotherhood. As the Sikhs' holy text the Guru Granth Sahib says "In the tenth month, you were made into a human being, O my merchant friend, and you were given

your allotted time to perform good deeds." Similarly, Bhagat Kabir reminds the Sikh to always keep one's consciousness with God: "With your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord." The kara is also worn by many ethnic Punjabis who may be Hindu, Muslim, or Christian; moreover, the use of the kara by non-Sikhs is encouraged as it represents the "totality of God."

The basic kara is a simple unadorned steel bracelet, but other forms exist. The kara originated as a protective ring to guard the sword arm of the Khalsa warriors during battle when fighting armed with swords.

It was also historically used like a knuckle-duster for hand-to-hand combat. Battlefield variations include kara with spikes or sharp edges. Sikh soldiers of the British Indian army would settle disputes by competing in a form of boxing known as loh-musti (lit. iron fist) with a kara on one hand.

Kachera

Kacchera are specially designed short, shalwar-like loose undergarments with a tie-knot ("naala" = drawstring) worn by baptized Sikhs. It is one of the five Sikh articles of faith called the Five Ks, and was given as a "gift of love" by Guru Gobind Singh at the Baisakhi Amrit Sanskar in 1699. Kacchera have been worn by baptized Sikhs (Khalsa) since a mandatory religious commandment given by Guru Gobind Singh, the tenth Guru of Sikhism, in 1699. Both male and female Sikhs wear similar undergarments. This is one of five articles of faith—collectively called "Kakkars"—that form the external, visible symbols clearly and outwardly displaying one's commitment and dedication to the order (Hukam) of the tenth master.

The Sikh Code of Conduct states "For a Sikh, there is no restriction or requirement as to dress except that he must wear Kachhehra and turban." [1] Kachera is a drawer type fastened by a fitted string round the waist, very often worn as an underwear. This Kakkar was given by Gobind Singh to remind his Sikhs that they should control their sexual desire, Kaam (lust). The kacchera is above-the-knee underwear meant to give a feeling of dignity, modesty, and honour to the person who wears it. The garment is usually made from white, lightweight-cotton material. It serves to cover the genitalia, as well as to remind the Sikh of the Guru's commandment to think of members of the opposite sex as he or she would think of immediate family and not as objects of lust. The kacchera is secured and tied with a "nara" (drawstring). This serves as another reminder that when one is untying the drawstring one is given time to think about what one is about to do.

The kacchera is the Guru's gift and it reminds the Sikhlibus of the Guru's message regarding the control of the Five Evils, especially lust. Further, this garment allows a Sikh soldier to operate in combat freely and without any hindrance or restriction[clarification needed]. It serves its purpose efficiently and effectively and is easy to fabricate, maintain, wash, and carry compared to other conventional undergarments, such as the dhoti, etc.

The Guru Granth Sahib states that sexual desire can be overcome: "Through the Kind and Compassionate True Guru, I have met the Lord; I have conquered sexual desire, anger and greed." and that one should renounce worldly desire and seek the sanctuary of the Lord.

Kirpan

History

Sikhism was founded in the 15th century in present-day Punjab. At the time of its founding, this culturally rich region had been conquered by Muslim invaders from central Asia. During the time of the founder of the Sikh faith and its first guru, Guru Nanak, Sikhism flourished as a counter to both the prevalent Hindu and Muslim teachings. The Mughal emperor Akbar was relatively tolerant of non-Islamic religions and focused on religious tolerance. His relationship with Nanak was cordial.

The relationship between the Sikhs and Akbar's successor Jehangir was not friendly. Due to a large number of Muslim converts to Sikhism and references to Muslim and Hindu teachings in the Guru Granth Sahib, the fifth guru, Guru Arjan Dev was summoned and executed.

This incident is seen as a turning point in Sikh history,[citation needed] leading to the first instance of militarization of Sikhs under Guru Arjun's successor Guru Hargobind. Guru Hargobind trained in shashtravidya, a form of martial arts that became prevalent among the Sikhs. He first conceptualized the idea of the kirpan through the notion of Sant Sipahi, or "saint soldiers".

The relationship between the Sikhs and the Mughals further deteriorated following the execution of the ninth Guru Tegh Bahadur by Aurengzeb, who showed high levels of intolerance to Sikhs, partially driven by his desire to impose Sharia.

Experiencing another execution of their leader and facing increasing persecution, the Sikhs were forced to officially adopt militarization for self-protection by creating the Khalsa; an incident that also formalized various aspects of the Sikhs faith. The tenth (and final) guru, Guru Gobind Singh formally included the kirpan as a mandatory article of faith for all baptised Sikhs, making it a duty for Sikhs to be able to defend themselves and others from oppression.

Legality

In recent times, there has been debate about allowing Sikhs to carry a kirpan that would otherwise be an unlawful weapon, with some countries allowing Sikhs a dispensation.

Other issues not strictly of legality arise such as whether or not to allow carrying of kirpans on commercial aircraft or into areas where security is enforced.

Belgium

On 12 October 2009 the Antwerp Court declared carrying a kirpan a religious symbol, overturning a € 550 fine from a lower court for "carrying a freely obtainable weapon without any legal reason".

Canada

In most public places in Canada a kirpan is allowed, although there have been some court cases involving the carrying on school premises. In the 2006 Supreme Court of Canada decision of *Multani v. Commission scolaire Marguerite-Bourgeoys* the court held that the banning of the kirpan in a school environment offended Canada's Charter of Rights and Freedoms, nor could the limitation be upheld under s. 1 of the Charter, as per *R. v. Oakes*. The issue started when a 12-year-old schoolboy dropped a 20 cm (8-inch) long kirpan in school. School staff and parents were very concerned, and the student was required to attend school under police supervision until the court decision^[9] was reached. A student is allowed to have a kirpan on his person if it is sealed and secured.

In September 2008, Montreal police announced that a 13-year-old student was to be charged after he allegedly threatened another student with his kirpan. The court found the teen not-guilty of assault with the kirpan but he was found guilty of threatening his schoolmates and granted an absolute discharge on 15 April 2009.

On February 9, 2011, the National Assembly of Quebec unanimously voted to ban kirpan from the provincial parliament buildings. However, despite opposition from the Bloc Québécois, it was voted that the kirpan be allowed in federal parliamentary buildings.

Denmark

On 24 October 2006, the Eastern High Court of Denmark upheld the earlier ruling of the Copenhagen City Court that the wearing of a kirpan by a Sikh was illegal, becoming the first country in the world to pass such a ruling. Ripudaman Singh, who now works as a scientist, was earlier convicted by the City Court of breaking the law by publicly carrying a knife. He was sentenced to a 3000 kroner fine or six days' imprisonment. Though the High Court quashed this sentence, it held that the carrying of a kirpan by a Sikh broke the law. The judge stated that "after all the information about the accused, the reason for the accused to possess a knife and the other circumstances

of the case, such exceptional extenuating circumstances are found, that the punishment should be dropped, cf. Penal Code § 83, 2nd period."

Danish law allows carrying of knives (longer than 6 centimeters and non-foldable) in public places if it is for any purpose recognized as valid, including work-related, recreation, etc. The High Court did not find religion to be a valid reason for carrying a knife. It stated that "for these reasons, as stated by the City Court, it is agreed that the circumstance of the accused carrying the knife as a Sikh, cannot be regarded as a similarly recognisable purpose, included in the decision for the exceptions in weapon law § 4, par. 1, 1st period, second part." Conviction number for the case above, is U 2007.316 Ø in weekly justice.

India

Sikhism originated in the Indian sub-continent during the Mughal era and a majority of the Sikh population lives in present-day India, where they form around 2% of its population.

Article 25 of the Indian Constitution deems the carrying of a kirpan to be included in the profession of the Sikh religion, thus legalizing the carrying of a kirpan by Sikhs.

Sweden

Swedish law has a ban on "street weapons" in public places that includes knives unless used for recreation (for instance fishing) or profession (for instance a carpenter). Carrying some smaller knives, typically folding pocket knives, is allowed, so that smaller kirpans may be within the law.

United Kingdom

England and Wales

As a bladed article, possession of a kirpan without valid reason in a public place would be illegal under section 139 of the Criminal Justice Act 1988. However, there is a specific defence for a person to prove that he had it with him for "religious reasons". There is an identical defence to the similar offence (section 139A) which relates to school grounds. Notably, the official list of prohibited items on the London 2012 Summer Olympics venues, while prohibiting all kinds of weapons, explicitly allowed the kirpan.

Scotland

Similar provisions exist in Scots law with section 49 of the Criminal Law (Consolidation) (Scotland) Act 1995 making it an offence to possess a bladed or pointed article in a public place. A defence exists under s.49(5)(b) of the act for pointed or bladed articles carried for religious reasons. Section 49A of the same act creates the

offence of possessing a bladed or pointed article in a school with s.49A(4)(c) again creating a defence when the article is carried for religious reasons.

United States of America

Several court cases in the US have addressed the legality of wearing a kirpan in public. Courts in New York and Ohio have ruled that banning the wearing of a kirpan is unconstitutional. In New York City, a compromise was reached with the Board of Education whereby the wearing of the knives was allowed so long as they were secured within the sheaths with adhesives and made impossible to draw. In recent years, the Sikh practice of wearing a Kirpan has caused problems for security personnel at airports and other checkpoints; security personnel may confiscate kirpans if they feel it is necessary, but are advised to treat them with respect. Sikh leaders chose not to attend an 17 April 2008 interfaith meeting with Pope Benedict XVI at the Pope John Paul II Cultural Center in Washington, DC, rather than remove the kirpan.

These are for identification and representation of the ideals of Sikhism, such as honesty, equality, fidelity, meditating on God, and never bowing to tyranny,[20] and for helping/protecting the weak, and self-defense.

Initiation

History

Khande di Pahul was initiated in the times of Guru Gobind Singh when the Guru established the Order of Khalsa at Anandpur Sahib on the day of Vaisakhi in 1699. Guru Gobind Singh addressed the congregation from the entryway of a tent pitched on a hill (now called Kesgarh Sahib). He drew his sword and asked for a volunteer who was willing to sacrifice his head. No one answered his first call, nor the second call, but on the third invitation, a person called Daya Ram (later known as Bhai Daya Singh) came forward and offered his head to the Guru. Guru Gobind Singh took the volunteer inside the tent, and emerged shortly, with blood dripping from his sword. He then demanded another head. One more volunteer came forward, and entered the tent with him. The Guru again emerged with blood on his sword. This happened three more times. Then the five volunteers came out of the tent unharmed.

These five men came to be known as Panj Piare or the "Beloved Five". These five were initiated into the Khalsa by receiving Amrit. These five were Bhai Daya Singh, Bhai Mukham Singh, Bhai Sahib Singh, Bhai Dharam Singh and Bhai Himmat Singh. Sikh men were then given the name Singh meaning "lion" and the women received the last name Kaur meaning "princess"

Khande Di Pahul not only embodies the primary objects of Sikh faith and the promises connected therewith, but also is itself a promise to lead a pure and pious life

to unite with Almighty Lord. It is about inward cleansing of the conscience and seeking unity with Supreme Lord through His Grace. The word Pahul is a derivative from the substantive Pahu – which is an agent which brightens, accelerates or sharpens the potentialities of a given object

Directions to the Amrit Ceremony

Macauliffe writes

"The Guru caused his five faithful Sikhs to stand up. He put pure water into an iron vessel and stirred it with a Khanda or two edged sword. He then repeated over it the sacred verses which he appointed for the ceremony , namely, the Japji, the Jaap, Guru Amar Das's Anand, and certain swaiyas or quatrains of his own composition."

– The Sikh Religion by M.A. Macauliffe, V–5, p. 94

- The ceremony is to be conducted in any quiet and convenient place. In addition to the Guru Granth Sahib, the presence of six Sikhs is necessary, one granthi to read from the holy text and five, representing the original five beloved disciples, to administer it.
- Washing of the hair prior to the ceremony is mandatory by those who are receiving the initiation and those who are administering.
- Any Sikh who is mentally and physically sound (male or female) may administer the rites of initiation, provided that he himself had received the rites and continues to adhere to the Sikh Rehni (Way of Life) and wear the Sikh Articles of Faith, i.e. 5 Ks .
- There is no minimum age requirement; however, a person who is considering to be Amritdhari should not be of a very young age; he or she should have attained a plausible degree of discretion. The person to be Amritdhari must have taken bath and washed the hair and must wear all five K's: Kesh (unshorn hair), strapped Kirpan (sword), Kachhehra (prescribed shorts), Kanga (comb tucked in the tied-up hair), Karha (steel bracelet). He/she must not have on his/her person any token of any other faith. He/she must not have his/her head bare or be wearing a cap. He/she must not be wearing any ornaments piercing through any part of the body. The persons to be Amritdhari must stand respectfully with hands folded facing the Guru Granth Sahib.
- Those undergoing initiation must wear the five holy symbols, the 5 Ks. No jewellery or distinctive marks associated with any other religion should be worn. The head must be covered with a cloth.

- Anyone seeking re-initiation after having resiled from his previous vows may be assigned a penance by the five administering initiation before being re-admitted.
- During the ceremony, one of the five Pyare (the beloved ones), stands and explains the rules and obligations of the Khalsa Panth.
- Those receiving initiation have to give their assent as to whether they are willing to abide by the rules and obligations.
- After their assent, one of the five Pyare utters a prayer for the commencement of the preparation of the Amrit and a randomly selected passage (hukam, or word of God) is taken from Sri Guru Granth Sahib.

The person being initiated "Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh". The salutation is repeated and the holy water is sprinkled on their eyes and hair, five times. The remainder of the nectar is shared by all receiving the initiation, all drinking from the same bowl.

After this, all those taking part in the ceremony recite the Mool Mantra and they are inducted into the Khalsa.

Khalsa as a military force

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

Guru Gobind Singh in Oct, 1708 deputed his disciple Banda Singh Bahadur to lead the Khalsa in an uprising against the Mughals. Banda Singh Bahadur first established a Sikh kingdom and then brought in the Land reforms in the form of breaking up large estates and distributing the land to peasants. He and his comrades were eventually defeated and executed, but he became an icon among the Sikhs. After a long exile the Khalsa regrouped under Nawab Kapur Singh, who gathered local Khalsa leaders and created Dal Khalsa, a coalition army. The Dal Khalsa fought against the Mughals and the Afghans, eventually resulting in the establishment of a number of small republics called misls (autonomous confederacies) and later in the formation of the Sikh Empire.

After the fall of the Mughal empire and the later establishment of a Sikh Empire in the Punjab, the Khalsa became an instrumental force in the new risen political frames with the inception of a Sikh monarchy: the Khalsa was created a democratic body, and could oppose the Maharaja of Punjab. By the time of death of Maharaja Ranjit Singh in 1839, the regular army of Sikh Empire was assessed by Sir Lepel Griffin at 29,000 men, with 192 artillery pieces. The irregular levies were estimated at a similar number.

The official name of the state (Sikh Empire) of Sikhs was "Sarkar-e-Khalsa": Government of the Khalsa. The boundaries of this state stretched from Tibet to

Afghanistan and from Kashmir to Sutlej in the south and included regions of Punjab, Khyber Pakhtunkhwa, Kashmir, Ladakh, etc.

Modern status

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

In the United Kingdom there have been tensions between the Khalsa Sikhs and the non-Khalsa Sikhs. Many Sikhs in Britain have insisted on their right of not conforming to the Khalsa norms, while maintaining that they are truly Sikh. On the other hand, some of the Khalsa Sikhs think of the non-Khalsa Sikhs as having abandoned the Sikh faith altogether.

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

Banda Singh Bahadur

Biography and Role in Sikh History

Early life

There are different views regarding the origin of Banda Singh Bahadur:

- The Mahan Kosh, a Sikh encyclopaedia written by Bhai Kahan Singh Nabha, (Bhasha Bibhag Punjab, Patiala), states that he was Minhas Rajput, either from Rajouri in Jammu region or Doaba region of Punjab.
- P.N. Bali calls him a Mohyal Brahmin. According to Bali's "Mohyal History," Banda was born in a Mendhar Dist. village, Poonch, nestling the Shivalik ranges, in Jammu & Kashmir, in a Chhibber family on 27 October 1670.
- Hakim Rai calls him a Punjabi Khatri/Rajput.
- Giani Budh Singh a noted scholar of Poonch in his famous book Chhowen Rattan described Banda Bahadur as "Brahmin".

- Harjinder Singh Dilgeer in his book *Sikh Twareekh* (1469–2007) (published by Singh Brothers Amritsar, in 5 volumes in 2008) narrates that Banda Singh was a Rajput, born in 1670. At the age of 16 he left his home and joined the party of wandering Hindu ascetics (sadhu). He spent two years with two saadhus (Janki Das and then Ram Das) and then joined Baba Lunia, near Burhanpur. In 1696, he met Guru Gobind Singh at Kankhal, near Haridwar but this was a short meeting. After this, Sri Guru Gobind Singh visited him in August 1708. Dilgeer's account is challenged by some Sikh authorities.

As a young man, wrestling, horseback riding, and hunting were his major pastimes. He once shot dead a doe and was shocked to watch the mother and her aborted fawn writhing in pain and dying. After he had a change of heart. He left his home and became a disciple of a Bairagi Sadhu: Janaki Das, who gave him the name: Madho Das. In the company of the Sadhus, he travelled through Northern India and finally arrived at Nanded (in present-day Maharashtra), situated on the bank of the river Godavari.

Early conquests

After a meeting with Guru Gobind Singh on 3 September 1708, he became a Sikh. The guru ordered him to go to Punjab and fight the Mughals with the help of the Sikh army. Banda Singh Bahadur camped in Khar Khoda, near Sonipat. He fought the Battle of Sonapat and took over Sonipat and Kaithal. In 1709 he defeated Mughals in the Battle of Samana and captured the Mughal city of Samana, killing about 10,000 Mohammedans. Samana was famous for minting coins. With this treasury the Sikhs became financially stable. The Sikhs soon took over Mustafabad and Sadhora (near Jagadhri). The Sikhs then captured the Cis-Sutlej areas of Punjab, including Ghurham, Kajori, Banoor, Malerkotla, and Nahan. On 12 May 1710 in the Battle of Chappar Chiri the Sikhs killed Wazir Khan, the Governor of Sirhind, and Dewan Suchanand, who were responsible for the martyrdom of the two youngest sons of Guru Gobind Singh. Two days later the Sikhs captured Sirhind. Banda Singh was now in control of territory from the Sutlej to the Yamuna and ordered that ownership of the land be given to the farmers, to let them live in dignity and self-respect.

Banda Singh's Sikh Raj

Banda Singh developed the village of Mukhlisgarh, and made it his capital. He then renamed the city to Lohgarh (fortress of steel) where he issued his own mint. The coin described Lohgarh: "Struck in the City of Peace, illustrating the beauty of civic life, and the ornament of the blessed throne." He briefly established a state in Punjab for half a year. Banda Singh sent Sikhs to the Uttar Pradesh and Sikhs took over Saharanpur, Jalalabad, Muzaffarnagar and other areas near by bringing relief to the repressed population. In the regions of Jalandhar and Amritsar, the Sikhs started fighting for the rights of the people. Banda Bahadur captured Rahon after defeating mughals in the Battle of Rahon, (1710). Sikhs used their newly established power to remove corrupt officials and replace them with honest ones.

Revolutionary

Banda Singh is known to have abolished or halted the Zamindari system in the time he was active and gave the farmers proprietorship of their own land. It seems that all classes of government officers were addicted to extortion and corruption and the whole system of regulatory and order was subverted. Local tradition recalls that the people from the neighborhood of Sadaura came to Banda Singh complaining of the iniquities practices by their land lords. Banda Singh ordered Baj Singh to open fire on them. The people were astonished at the strange reply to their representation, and asked him what he meant. He told them that they deserved no better treatment when being thousands in number they still allowed themselves to be cowed down by a handful of Zamindars. He, later, captured Sadhaura after defeating the Sayyids and Shaikhs of Sadhaura in the Battle of Sadhaura.

Persecution from the Mughals

The rule of the Sikhs over the entire Punjab east of Lahore obstructed the communication between Delhi and Lahore, the capital of Punjab, and this worried Mughal Emperor Bahadur Shah. He gave up his plan to subdue rebels in Rajasthan and marched towards Punjab. The entire Imperial force was organized to defeat and kill Banda Singh. All the generals were directed to join the Emperor's army. To ensure that there were no Sikh agents in the army camps, an order was issued on 29 August 1710 to all Hindus to shave off their beards.

Banda Singh was in Uttar Pradesh when the Moghal army under the orders of Munim Khan^[23] marched to Sirhind and before the return of Banda Singh, they had already taken Sirhind and the areas around it. The Sikhs therefore moved to Lohgarh for their final battle. The Sikhs defeated the army but reinforcements were called and they laid siege on the fort with 60,000 troops. Gulab Singh dressed himself in the garments of Banda Singh and seated himself in his place. Banda Singh left the fort at night and went to a secret place in the hills and Chamba forests. The failure of the army to kill or catch Banda Singh shocked Emperor, Bahadur Shah and On 10 December 1710 he ordered that wherever a Sikh was found, he should be murdered. The Emperor became mentally disturbed and died on 18 February 1712.

Banda Singh Bahadur wrote Hukamnamas to the Sikhs telling them to get themselves reorganized and join him at once. In 1712, the Sikhs gathered near Kiratpur Sahib and defeated Raja Ajmer Chand, who was responsible for organizing all the Hill Rajas against Guru Gobind Singh and instigating battles with him. After Bhim Chand's death the other Hill Rajas accepted their subordinate status and paid revenues to Banda Singh. While Bahadur Shah's 4 sons were killing themselves for the throne of the Mughal Emperor Banda Singh Bahadur recaptured Sadhaura and Lohgarh. Farrukh Siyar, the next Moghal Emperor, appointed Abdus Samad Khan as the governor of Lahore and Zakaria Khan, Abdus Samad Khan's son, the Faujdar of Jammu. In 1713 the Sikhs left Lohgarh and Sadhaura and went to the remote hills of Jammu and where they built Dera Baba Banda Singh. During this time Sikhs were being hunted down

especially by pathans in the Gurdaspur region. Banda Singh came out and captured Kalanaur and Batala which rebuked Farrukh Siyar to issue Mughal and Hindu officials and chiefs to proceed with their troops to Lahore to reinforce his army.

Siege in Gurdas Nangal

In March 1715, Banda Singh Bahadur was in the village of Gurdas Nangal, Gurdaspur, Punjab, when the army under the rule of Samad Khan, the Mogual king of Delhi laid siege to the Sikh forces. The Sikhs fought and defended the small fort for eight months.

Torture and Execution

On 7 December 1715 Banda Singh Bahadur was captured from the Gurdas Nangal fort and put in an iron cage. The remaining Sikhs were captured and chained. The Sikhs were brought to Delhi in a procession with the 780 Sikh prisoners, 2,000 Sikh heads hung on spears, and 700 cartloads of heads of slaughtered Sikhs used to terrorize the population. They were put in the Delhi fort and pressured to give up their faith and become Muslims. On their firm refusal all of them were ordered to be executed. Every day, 100 Sikhs were brought out of the fort and murdered in public daily, which went on approximately seven days. The Mughals could hardly contain themselves of joy while the Sikhs showed no sign of dejection or humiliation, instead they sang their sacred hymns; none feared death or gave up their faith. After 3 months of confinement On 9 June 1716 Banda Singh's eyes were gouged, his limbs were severed, his skin removed, and then he was killed.

Criticism by Early Sikh Historians

Mahima Prakash - Sarup Dass Bhalla

This manuscript was completed by Sarup Das, who belong to lineage of Guru Amar Dass, in 1776. In his manuscript, Sarup Das mentioned incident of Gurdas Nangal and surrendering of Banda Bahadur of, where Banda Bahadur made comments against Guru's wishes. The key points mentioned in his writings are:

- After surrendering, Banda Bahadur admitted at Delhi that he hadn't followed code of conduct given by Guru Gobind Singh.
- Banda had desire of marrying again even during the siege which lead to agitation.

It was Binod Singh who agitate against him and had clash with him inside fort. After that Binod Singh left fort and Banda Bahadur surrendered later on. He confessed at Delhi:

— (Banda Bahadur, as per Mahima Prakash)

Mata Sundri, who was already in Delhi fetched out Baba Kahn Singh from the prisoner group and didn't save Banda Bahadur from capital punishment.

Mahankosh, Bhai Kahn Singh Nabha

Bhai Kahn Singh Nabha - states in his Mahankosh that:

This means After attaining popularity, Banda turned Egoistic and wished to become Guru. Under this Egotism, he preached his own Code of Conduct against Gurmat(i). Due to which Panth split into two parts. One Tat Khalsa(With Gur Gobind Singh) and other Bandai Khalsa (Khalsa of Banda Bahadur).

All early Sikh historical resources including Bhai Kahn Singh Nabha, Giani Gian Singh, Historian Karam Singh, Giani Kartar Singh, Nihang Dharam Singh etc. also mentioned these facts.

Battles fought by Banda Singh

- Battle of Sonapat
- Battle of Ambala
- Battle of Samana
- Battle of Chappar Chiri
- Battle of Sadhaura
- Battle of Lohgarh
- Battle of Jammu
- Battle of Rahon, (1710)
- Battle of Jalalabad (1710)
- Battle of Kapoori
- Battle of Gurdas Nangal or Siege of Gurdaspur

Execution

On December 7, 1715 Banda Singh Bahadur was captured from the Gurdas Nangal fort and put in an iron cage and the remaining Sikhs were captured, chained. The Sikhs were brought to Delhi in a procession with the 780 Sikh prisoners, 2,000 Sikh heads hung on spears, and 700 cartloads of heads of slaughtered Sikhs used to terrorize the population. They were put in the Delhi fort and pressured to give up their faith and become Muslims. On their firm refusal all of them were ordered to be executed. Every day, 100 Sikhs were brought out of the fort and murdered in public daily, which went on approximately seven days. The Mussalmans could hardly contain themselves of joy while the Sikhs showed no sign of dejection or humiliation, instead they sang their sacred hymns; none feared death or gave up their faith. After 3 months of confinement On June 9, 1716, Banda Singh's eyes were gouged, his limbs were severed, his skin removed, and then he was killed.

Sikhs retreat to jungles

In ca. 1716 Farrukh Siyar, the Mughal Emperor, issued all Sikhs to be converted to Islam or die, an attempt to destroy the power of the Sikhs and to exterminate the community as a whole. A reward was offered for the head of every Sikh. For a time it appeared as if the boast of Farrukh Siyar to wipe out the name of Sikhs from the land was going to be fulfilled. Hundreds of Sikhs were brought in from their villages and executed, and thousands who had joined merely for the sake of booty cut off their hair and went back to the Hindu fold again. Besides these there were some Sikhs who had not yet received the baptism of Guru Gobind Singh, nor did they feel encouraged to do so, as the adoption of the outward symbols meant courting death.

After a few years Adbus Samad Khan, the Governor of Lahore, Punjab and other Mughal officers began to pursue Sikhs less and thus the Sikhs came back to the villages and started going to the Gurdwaras again, which were managed by Udasis when the Sikhs were in hiding. The Sikhs celebrated Diwali and Vaisakhi at Harmandir Sahib. The Khalsa had been split into two major factions Bandia Khalsa and Tat Khalsa and tensions were spewing between the two.

Under the authority of Mata Sundari Bhai Mani Singh became the Jathedar of the Harmandir Sahib and a leader of the Sikhs and the Bandia Khalsa and Tat Khalsa joined by Bhai Mani Singh into the Tat Khalsa and after the event from that day the Bandeis assumed a quieter role and practically disappeared from the pages of history. A police post was established at Amritsar to keep a check on the Sikhs.

Abdus Samad Khan, was transferred to Multan in 1726, and his more energetic Son, Zakaria Khan, also known as Khan Bahadur, was appointed to take his place as the governor of Lahore. In 1726, Tarra Singh of Wan, a renowned Sikh leader, and his 26 men were killed after Governor Zakaria Khan, sent 2200 horses, 40 zamburaks, 5 elephants and 4 cannons, under the command of his deputy, Momim Khan. The murder of Tarra Singh spread across the Sikhs in Punjab and the Sikhs. Finding no Sikhs around, the government falsely announced in each village with the beat of a drum, that all Sikhs had been eliminated but the common people knew the truth that this was not the case. The Sikhs did not face the army directly, because of their small numbers, but adopted dhadi phut guerrilla warfare (hit and run) tactics.

Under the leadership of Nawab Kapoor Singh and Jathedar Darbara Singh, in attempt to weaken their enemy looted many of the Mughals caravans and supplies and for some years no money from revenue could reach the government treasury. When the forces of government tried to punish the outlaws, they were unable to contact them, as the Sikhs did not live in houses or forts, but ran away to their rendezvous in forests or other places difficult to access.

Age of Revolution (1750 CE – 1914 CE)

Nawab Kapur Singh

Early life

Nawab Kapur Singh was born into a Jat Sikh Virk family in 1697. His native village was Kalohe, now in Sheikhpura district, in Punjab (Pakistan). Kapur Singh was eleven years old at the time of Guru Gobind Singh's passing on and nineteen at the time of the massacre of Banda Bahadur and his followers in Delhi. Later, when he seized the village of Faizullapur, near Amritsar, he renamed it Singhpura and made it his headquarters. He is thus, also known as Kapur Singh Faizullapuria, and the small principality he founded, as Faizullapuria or Singhpura.

Initiation into the Khalsa fold

Kapur Singh underwent amrit-initiation at a large gathering held at Amritsar on Baisakhi Day, 1721 from Panj Piarey led by Bhai Mani Singh. His father, Dalip Singh, and brother, Dan Singh, were also among those who were initiated into the Khalsa fold on that day. It was believed that some of the virk jatt Sikhs become part of the Ahluwalia Misl to whom he had given the command of Dal Khalsa, that Baron name (Sultan-ul-Quam) Nawab Jassa Singh Ahluwalia.

Campaign against Zakarya Khan

Kapur Singh soon gained a position of eminence among the Sikhs, who were then engaged in a desperate struggle against the Imperial Mughal government. Zakarya Khan, who had become the Mughal governor of Lahore in 1726, launched a policy of persecution against the Sikhs.

In those days, pursued by the bounty-hunters, as the governor of Lahore had put a price on a Sikh's head, the Sikhs roamed the jungles of Central Punjab in small groups. Kapur Singh headed one such band. To assert their high spirits despite being hounded by government forces and bounty-hunters, and with a view to paralysing the administration and obtaining food for their companions these groups would launch attacks on government treasuries and caravans moving from one place to another. Such was their success in this endeavour that the governor was soon obliged to make terms with them.

The title of Nawab

In 1733, the Mughal government decided, at the insistence of Zakarya Khan, to revoke all repressive measures issued against the Sikhs and made an offer of a grant to them. The title of Nawab was conferred upon their leader, with a jagir consisting of the three parganas of Dipalpur, Kanganval and Jhabal.

After a Sarbat Khalsa, the Sikhs accepted the offer. Kapur Singh was unanimously elected as the leader and chosen for the title. He was reluctant, but could not deny the unanimous will of the community. As a mark of respect, he placed the robe

of honour ('Siropa') sent by the Mughals at the feet of the Panj Piare - amongst whom were Baba Deep Singh, Bhai Karam Singh and Bhai Buddh Singh (great-great-grandfather of Maharaja Ranjit Singh - before putting it on. The dress included a shawl, a turban, a jewelled plume, a pair of gold bangles, a necklace, a row of pearls, a brocade garb

Formation of the Dal Khalsa

Word was sent around to Sikhs passing their days in distant jungles and deserts that peace had been made with the government and that they could return to their homes. Nawab Kapur Singh undertook the task of consolidating the disintegrated fabric of the Sikh Jathas. They were merged into a single central fighting force (The Dal) divided into two sections - The Budha Dal, the army of the veterans, and the Taruna Dal, the army of the young, Sardar Hari Singh Dhillon was elected its leader. The former was entrusted with the task of looking after the holy places, preaching the word of the Gurus and inducting converts into the Khalsa Panth by holding baptismal ceremonies. The Taruna Dal was the more active division and its function was to fight in times of emergencies.

Nawab Kapur Singh's personality was the common link between these two wings. He was universally respected for his high character. His word was obeyed willingly and to receive baptism at his hands was counted an act of rare merit.

Rise of the Misls

Under Hari Singh's leadership, the Taruna Dal rapidly grew in strength and soon numbered more than 12,000. To ensure efficient control, Nawab Kapur Singh split it into five parts, each with a separate centre. The first batch was led by Baba Deep Singh Shaheed, the second by Karam Singh and Dharam Singh, the third by Kahan Singh and Binod Singh of Goindwal, the fourth by Dasaundha Singh of Kot Budha and the fifth by Vir Singh Ranghreta and Jivan Singh Ranghreta. Each batch had its own banner and drum, and formed the nucleus of a separate political state. The territories conquered by these groups were entered in their respective papers at the Akal Takht by Sultan ul Quam Baba Jassa Singh Ahluwalia. From these documents or misls, the principalities carved out by them came to be known as Misls. Seven more groups were formed subsequently and, towards the close of century, there were altogether twelve Sikh Misls ruling the Punjab.

Singhpuria Misl

The founder of the rule-by-Misl system was Nawab Kapur Singh. Nawab Kapur Singh was a great warrior. He fought many battles. The last battle that he fought was the battle of Sirhind. After the fall of Sirhind in 1763, a considerable portion of present-day Rupnagar District came under the Singhpuria Misl. These areas included Manauli, Ghanuli, Bharatgarh, Kandhola, Chooni, Machli, Bhareli, Bunga and Bela.

By 1769, the Singpuria Misl had the following territories in its possession:- Some parts of the districts of Jalandhar and Hoshiarpur in Doaba, Kharparkheri and Singhpura in Bari-Doab and Abhar, Adampur, Chhat, Banoor, Manauli Ghanauli, Bharatgarh, Kandhola, Chooni, Machhli Bhareli, Banga, Bela, Attal Garh and some other places in the province of Sirhind.

Lakhpat Rai

The entente with the Mughals did not last long and, before the harvest of 1735, Zakarya Khan, sent a strong force and occupied the Jagir. The Sikhs were driven out of Amritsar into the Bari Doab and then across the Satluj into Malwa by Diwan Lakhpat Rai, Zakarya Khan's minister. They were welcomed by Sardar Ala Singh of the Phulkian Misl of Malwa. During his sojourn in Malwa, Nawab Kapur Singh conquered the territory of Sunam and made it over to Ala Singh. He also attacked Sirhind and defeated the Mughal governor.

Nawab Kapur Singh led the Sikhs back to Majha to celebrate Diwali at Amritsar. He was pursued by Lakhpat Rai's army near Amritsar and forced to turn away. The Taruna Dal promptly came to his help. The combined force fell upon Lakhpat Rai before he could reach Lahore and inflicted a severe defeat. His nephew, Duni Chand, and two important Faujdars, Jamal Khan and Tatar Khan, were killed in the battle.

Nadir Shah

In the summer of 1739, Nadir Shah, the Persian invader, was returning home after plundering Delhi and Punjab. The Dal lay in wait, not far from the route he had taken. When he reached Akhnur, on the Chenab (in the present-day Jammu region), they swooped down upon the rear guard, relieving the invaders of much of their booty. On the third night they made an even fiercer attack and rescued from their hands, thousands of girls who were escorted back to their families. For a long part of his return journey, the Sikhs pursued Nadir Shah in this manner.

Zakarya Khan's campaign continued

Zakarya Khan continued to carry out his policy of repression with redoubled zeal. A pitiless campaign for a manhunt was started. Sikhs heads sold for money and the Mughals offered a prize for each head brought to them. According to the historian, Ratan Singh Bhangu, "He who informed where a Sikh was received ten rupees, he who killed one received fifty."

To cut off the Sikhs from the main source of their inspiration, the Harimandir at Amritsar was taken possession of and guarded by Mughal troops to prevent them visiting it. Sikhs were then living in exile in the Shiwalik hills, the Lakhi Jungle and in the sandy desert of Rajputana. To assert their right to ablution in the holy tank in Amritsar, they would occasionally send riders, who, in disguise or openly cutting their way through armed guards, would reach the temple, take a dip in the tank and ride back with lightning speed. Zakarya Khan, sent a strong force under Samad Khab to seek out the Sikhs. The force was defeated and their leader, Samad Khan who had been the target of the Sikhs' wrath since he had on June 24, 1734 executed Bhai Mani Singh was killed.

Nawab Kapur Singh now made a plan to capture Zakarya Khan. With a force of 2000 men all of whom were in disguise, he entered Lahore and went on to the Shahi Mosque where, according to intelligence received, the Mughal governor was expected to attend the afternoon prayer. But Zakarya Khan did not visit the mosque. Kapur Singh was disappointed at the failure of the mission. Throwing off the disguise and shouting their war cry of Sat Sri Akal, the Sikhs marched out of Lahore and vanished into the jungle.

Chota Ghalughara

Origins of the 1746 Ghallūghārā

Sikhism began in the days of Guru Nanak (1469–1539) and grew to be a distinctive social force especially after the formation of the Order of Khalsa in 1699. The Khalsa was designated to oppose the tyranny of the Mughal Empire and any other form of injustice. Through much of the early eighteenth century, the Khalsa was outlawed by the government and survived in the safety of remote forests, deserts, and swamplands of the Punjab region and neighbouring Kashmir and Rajasthan.

Persecution of the Sikhs (1739–46)

Zakaria Khan, the Governor of Lahore, offered lucrative rewards for the discovery and killing of Sikhs. A blanket was offered to anyone who managed to cut off the distinctive mane of a Sikh or Khalsa. A substantial monetary reward was offered for information on the whereabouts of a Sikh, and a larger sum for the delivery of a Sikh scalp. The plunder of Sikh homes was made lawful and anyone giving shelter to or withholding information about the movements of the Sikhs was liable to themselves being executed. Zakaria Khan's police scoured the countryside and brought back hundreds of Sikhs in chains. They were publicly executed at the horse market of Lahore, since renamed "Shahidganj", "place of the martyred".

The Temerity of Bhai Bota Singh

In those days of dire persecution, Bhai Bota Singh lived in the forest by day and would come out in search of food from sympathizers under the cover of darkness.

Occasionally, he would visit Amritsar by night and take a dip in the sanctifying waters of the holy pool around the temple. One day, he was noticed from afar by some people who thought he was a Sikh. But a member of the party objected he could not have been a Sikh, for had he been one, he would not have concealed himself so.

Vexed by the observer's remark, Bhai Bota Singh set on a plan whereby he and his companion Bhai Garja Singh took up a position on the main highway. There, they proclaimed the sovereignty of Khalsa and collected a small toll from each passerby. For maximum effect, he sent a notice with a traveller for the governor. One hundred horsemen came to apprehend the two Sikhs, but they spurned the offer to surrender and died instead fighting.

The Martyrdom of Mani Singh Shaheed

Bhai Mani Singh was a respected Sikh scholar and teacher who lived in the city of Amritsar, founded by Guru Ram Das and holy to the Sikhs. For many years, Sikhs had customarily gathered at Amritsar in the spring and fall for the holidays of Vaisakhi and Diwali. Under the persecution of the Mughals, these festivals had been disrupted.

Bhai Mani Singh sought and obtained Zakaria Khan's permission to hold the Diwali celebration in Amritsar on payment of a tax of 5000 rupees. When Mani Singh found out that the governor had dispatched a large number of soldiers to annihilate the Sikhs gathered at Amritsar, he sent word out to the Sikhs in their forest and desert hideouts, forbidding them from coming.

In consequence, no money was collected and Bhai Mani Singh was prosecuted for not paying the stipulated sum. After a summary trial, he was given the choice of embracing Islam or facing death. Bhai Mani Singh chose the latter and as his punishment was to cut him to pieces, joint by joint.

The Golden Temple and Massa Rangar

To prevent the Sikhs accessing the holy shrine of Amritsar, built in the time of Guru Arjan, and known as the Harmandir Sahib or the "Golden Temple", a Mughal military officer named Massa Ranghar was stationed there. Massa Ranghar was physically very strong, a fit man, 5'11" tall. Ranghar not only occupied the holy place, but committed sacrilege by carousing with dancing girls and consuming meat and alcohol in the Sanctum Sanctorum situated in the midst of the sacred pool.

This offence continued until news of it reached an isolated band of Sikhs in Rajasthan. Of them, Mehtab Singh and Sukkha Singh set off to cross the distance to Amritsar. Finding the city strongly guarded, the two disguised themselves as revenue officials. In this guise, they entered the Harimandir, cut off Ranghar's head and escaped before the Mughal soldiers could realise what had happened. This took place on 11 August 1740.

Sukkhā Singh was wounded in the defensive action involving the first Sikh massacre and later died in battle with the invading Afghan army of Ahmed Shah Durrani in 1752.

The Martyrdom of Bhai Taru Singh

Zakaria Khan, the governor of Lahore, experienced great frustration in his effort to decimate the Sikhs. He once asked his men, "From where do the Sikhs obtain their nourishment? I have debarred them from all occupations. They realize no taxes, they do not farm, nor are they allowed to do business or join public employment. I have stopped all offerings to their Gurdwaras. No provisions or supplies are accessible to them. Why do they not die of sheer starvation?"

A sworn enemy of the Sikhs directed the governor to the village of Puhla, where lived a young Sikh named Taru Singh. According to the informant,

There are Sikhs in the world who would not eat until they have fed their brothers. They may themselves go without food and clothing, but they cannot bear their comrades' distress. They would pass the winter by fireside and send them their own clothes. They would sweat to grind grain and have it sent to them. They would do the hardest chores to earn a small wage for their sake... (Taru Singh) tills his land and pays the revenue to the officials. He eats but little and sends what he saves to his brothers in the forest. His mother and sister both toil and grind to make a living. They eat sparingly and wear the coarsest homespun cloth. Whatever they save, they pass on to the Sikhs.

On hearing this, the governor sent a detachment of soldiers to Bhai Taru Singh's village to arrest him and bring him to the provincial capital of Lahore. The year was 1745. When the Sikh heard of their approach, he came out of the village. Wishing to spare his neighbours any sort of hardship, the 25-year-old Taru Singh surrendered peacefully to the governor's men.

When Mehtab Singh, who had dispatched Masse Khan Ranghar at the Harimandir with Sukkhā Singh, heard of Bhai Taru Singh's arrest, he surrendered himself so that he might die by his side. The two Sikhs had their bodies broken on the wheel of torture. When only Taru Singh survived, he was given the choice of Islam or death. When he refused to convert, his distinctive long hair was painfully scraped from his scalp and the young Sikh left to die. Young Taru Singh was given over to a gracious Sikh family who tended to him for his remaining days.

The Massacre of 1746

It was in this atmosphere of persecution that the Chhōṭā Ghallūghārā took place in 1746. Early in that year, Jaspat Rai, a military commander was killed in an encounter with a roving band of Sikhs. Jaspat's brother, Lakhpat Rai, who was a revenue minister at Lahore, vowed his revenge.

With the help of the new governor, Yahiya Khan, Lakhpat Rai mobilised the Lahore troops, summoned reinforcements, alerted the dependent rulers of the kingdoms in the Himalayan foothills, and roused the population for a genocide of the "infidel" Sikhs. The Sikh inhabitants of Lahore were first rounded up, then executed on 10 March 1746.

Lakhpat Rai next set out for the swampy forest of Kaahnoovaan, near the town of Gurdaspur, about 130 kilometres (81 mi) to the north-east of Lahore, where Sikhs were reported to have concentrated. Lakhpat had with him with a large force of mostly cavalry, supported by cannon, with which he surrounded the forest and began a systematic search for their prey.

The Sikhs held out for some time and struck back whenever they could. Heavily outnumbered and under-equipped, they decided to escape to the foothills of the Himalayas to the north. The Sikhs crossed the River Ravi and came in sight of the foothills, a 65-kilometre (40 mi) trek with the enemy in pursuit, only to find the armies of the hill rajars arrayed to oppose them.

Caught between these two armies and running out of food, the Sikhs suffered heavy casualties. At last, they managed to break through the encirclement and to recross the River Ravi in a desperate attempt to reach the safety of the Lakhi Jungle, near Bathinda, some 240 kilometres (150 mi) to the south. In the river crossing, many of the weakened Sikhs were swept away by the current. With Lakhpat Rai's forces still in hot pursuit, they crossed two more rivers, the Beas River and Sutlej, before finally arriving at the sanctuary of the Lakhi Jungle.

An estimated 7,000 Sikhs were killed and 3,000 captured during this operation. The captives were marched back to Lahore, paraded in the streets and publicly beheaded. Given the small numbers of the Sikhs in those days of persecution, the losses will have been a very substantial proportion of their population, perhaps a quarter to a third of the total.[citation needed]

Lakhpat Rai went on to order Sikh places of worship destroyed and their scriptures burnt. He went so far as to decree that anyone uttering the word "Guru" be put to death. Even saying the Punjabi language word for sugar, "gur", which sounded like "Guru", could be cause for the death penalty.

Death

Nawab Kapur Singh requested the community to relieve him of his office, due to his old age, and at his suggestion, Jassa Singh Ahluwalia was chosen as the supreme commander of the Dal Khalsa. Kapur Singh died in 1753 at Amritsar and was succeeded by his nephew (Dhan Singh's son), Khushal Singh.

Khushal Singh who succeeded him as the leader of the misl. Sardar Khushal Singh played a significant role in expanding the territories of the Singhpuria Misl on both

the banks of the Satluj river. The most important of the possessions of Khushal Singh were Patti, Bhartgarh, Nurbur, Bahrapur and Jalandhar. Khushal Singh also occupied Ludhiana. He had to divide the district of Banur with Patiala. He died in 1795 leaving his misl stronger than ever it was and with territorial possessions far larger than those he had inherited.

Khushal Singh was succeeded by his son Budh Singh. When Abdali returned home after his ninth invasion of India, the Sikhs had occupied more territories in the Punjab. Sheikh Nizam-ud-din was the ruler of Jalandhar at that time. Sardar Budh Singh defeated Nizam-ud-din on the battle-field and occupied Jalandhar. He also took possession of Bulandgarh, Behrapur, Nurbur and Haibatpur-Patti. This victory brought him yearly revenue of three lakhs of rupees.

However, Budh Singh could not equal Khushal Singh's talents. The Singhpuria Misl began to decline and ultimately all its possessions on the west of Satluj were annexed by Maharaja Ranjit Singh. On his possessions on the east of the Satluj, however, the British extended their protection to him. Budh Singh died in 1816, leaving seven sons behind him. His eldest son, Amar Singh, retained possession of Bhartgarh and divided the rest of the territories among his six brothers as under:-

- Bhopal Singh was given the estate of Ghanauli.
- Gopal Singh: Manauli.
- Lal Singh: Bunga.
- Gurdyal Singh: Attalgarh.
- Hardyal Singh: Bela
- Dyal Singh: Kandhola.

The descendants of these Sardars still live on their respective estates.

Legacy

The village of Kapurgarh in Nabha is named after Nawab Kapur Singh.

Extensive looting of the Mughal government

The Khalsa held a meeting to make plans to respond to the state repression against the people of the region and they decided to take possession of government money and weapons in order to weaken the administration, and to equip themselves to face the everyday attacks. Kapur Singh was assigned to plan and execute these projects.

Information was obtained that money was being transported from Multan to the Lahore treasure; the Khalsa looted the money and took over the arms and horses of the guards. They then took over one lakh rupees from the Kasoor estate treasury going

from Kasur to Lahore. Next they captured a caravan from Afghanistan region which resulted in capturing numerous arms and horses.

The Khalsa seized a number of vilayati (Superior Central Asian) horses from Murtaza Khan was going to Delhi in the jungle of Kahna Kachha. Some additional war supplies were being taken from Afghanistan to Delhi and Kapur Singh organized an attack to capture them. In another attack the Khalsa recovered gold and silver which was intended to being carried from Peshawar to Delhi by Jaffar Khan, a royal official.

Government sides with the Khalsa

The Mughal rulers and the commanders alongside the Delhi government lost all hope of defeating the Sikhs through repression and decided to develop another strategy, Zakaria Khan, the Governor of Lahore, went to Delhi where it was decided to befriend the Sikhs and rule in cooperation with them and in 1733 the Dehli rulers withdrew all orders against the Khalsa. The Sikhs were now permitted to own land and to move freely without any state violence against them. To co-operate with the Khalsa Panth, and win the goodwill of the people, the government sent an offer of an estate and Nawabship through a famous Lahore Sikh, Subeg Singh. The Khalsa did not wanted to rule freely and not to be under the rule of a subordinate position. However this offer was eventually accepted and this title was bestowed on Kapur Singh after it was sanctified by the touch of Five Khalsas feet. Thus Kapur Singh became Nawab Kapur Singh. Kapur Singh guided the Sikhs in strengthening themselves and preaching Gurmat to the people. He knew that peace would be short lived. He encouraged people to freely visit their Gurdwaras and meet their relatives in the villages.

Dal Khalsa

History

Mughal Rule of Punjab

The religion of Sikhism began at the time of the Conquest of Northern India by Babur. His grandson, Akbar supported religious freedom and after visiting the langar of Guru Amar Das had a favorable impression of Sikhism. As a result of his visit he donated land to the langar and had a positive relationship with the Sikh gurus until his death in 1605. His successor, Jahangir, saw the Sikhs as a political threat. He arrested Guru Arjun Dev because of Sikh support for Khusrau Mirza and ordered him to be put to death by torture. Guru Arjan Dev's martyrdom led to the sixth Guru, Guru Har Gobind, declaring Sikh sovereignty in the creation of the Akal Takht and the establishment of a fort to defend Amritsar. Jahangir attempted to assert authority over the Sikh by jailing Guru Har Gobind at Gwalior and released him after a number of years when he no longer felt threatened. Sikhism did not have any further issues with the Mughal Empire until the death of Jahangir in 1627. His successor, Shah Jahan "took offense" at Guru Har Gobind's sovereignty and after a series of assaults on Amritsar forced the Sikhs to retreat to the Sivalik Hills. Guru Har Gobind's successor, Guru Har Rai maintained the

guruship in the Sivalik Hills by defeating local attempts to seize Sikh land and taking a neutral role in the power struggle between Aurangzeb and Dara Shikoh for control of the Timurid dynasty. The ninth Guru, Guru Tegh Bahadur, moved the Sikh community to Anandpur and traveled extensively to visit and preach in Sikh communities in defiance of Aurangzeb, who attempted to install Ram Rai to the guruship. He aided Kashmiri Brahmins in avoiding conversion to Islam and was arrested and confronted by Aurangzeb. When offered a choice between conversion or death, he chose to die rather than compromise his principles and was executed. Guru Gobind Singh, assumed the guruship in 1675 and to avoid battles with Sivalik Hill Rajas moved the guruship to Paunta. He built a large fort to protect the city and garrisoned an army to protect it. The growing power of the Sikh community alarmed Sivalik Hill Rajas who attempted to attack the city but the Guru's forces routed them at the Battle of Bhangani. He moved on to Anandpur and established the Khalsa, a collective army of baptized Sikhs, on March 30, 1699. The establishment of the Khalsa united the Sikh community against various Mughal-backed claimants to the guruship. In 1701, a combined army composed of the Sivalik Hill Rajas and the Mughal army under Wazir Khan attacked Anandpur and, following a retreat by the Khalsa, were defeated by the Khalsa at the Battle of Muktsar. In 1707, Guru Gobind Singh accepted an invitation by Bahadur Shah I, Aurangzeb's successor to meet in southern India. When he arrived in Nanded in 1708, he was injured by agents of Wazir Khan, the governor of Sirhind. After this incident his wounds were stitched and he began to recover. Few days after, some Sikhs brought a very stiff Bow to present to Guru Gobind Singh. As they were discussing if anybody will ever be able to put a string on the bow, Guru Gobind Singh accepted the challenge. Though the bow was strung, due to the force applied on the bow the wounds which were still fresh started bleeding profusely. Guru Gobind Singh then declared that he would be leaving for heavenly abode and asked his Sikhs to prepare for the crematorium.

Banda Singh Bahadur

"It is singular that these people not only behaved firmly during the execution, but they would dispute and wrangle with each other who should suffer first; and they made interest with the executioner to obtain the preference"

-Seir Mutakherin by Seid Gholam Hossein Khan

Banda Singh Bahadur was an ascetic who converted to Sikhism after meeting Guru Gobind Singh at Nanded. A short time before his death, Guru Gobind Singh ordered him to reconquer Punjab and gave him a letter that commanded all Sikhs to join him. After two years of gaining supporters, Banda Singh Bahadur initiated an agrarian uprising by breaking up the large estates of Zamindar families and distributing the land to the poor Sikh, Hindu, and Muslim peasants who farmed the land. Banda Singh Bahadur started his rebellion with the defeat of Mughal armies at Samana and Sadhaura and the rebellion culminated in the defeat of Sirhind. During the rebellion, Banda Singh Bahadur made a point of destroying the cities in which Mughals had been cruel to Sikhs, including executing Wazir Khan in revenge for the deaths of Guru Gobind Singh's sons after the Sikh victory at Sirhind. He ruled the territory between the Sutlej

river and the Yamuna river established a capital in the Himalayas at Lohgarh and struck coinage with the faces of Guru Nanak and Guru Gobind Singh. In 1716, his army was defeated by the Mughals after he attempted to defend his fort at Gurdas Nangal. He was captured along with 700 of his men and sent to Delhi where he was tortured and executed after refusing to convert to Islam.

Sivalik hills

After 1716, the Mughal emperor Muhammad Shah began a campaign of genocide against Sikhs through his Governor of Lahore, Abdus Samad Khan. His son and, later, successor, Zakariya Khan Bahadur led a standing army dedicated to eliminating Sikhs, executed Sikhs publicly, and offered monetary rewards for the heads of killed Sikhs. The Sikhs "retaliated by killing government functionaries and plundering Mughal posts, arsenals, and treasuries" but could not assemble an army. The persecution of the Mughal Empire forced some Sikhs to conform to Hinduism or abandon the outward signs of their faith, but "the more sincere had to seek a refuge among the recesses of the hills or in the woods to the south of the Sutlej" The Sikhs went into hiding during this period. From 1718-1738, the Sikhs carried out a guerrilla war against the Mughal Empire in the area around the Sivalik Hills. Historian Josepeh Cunningham writes of the period, "The Sikhs were scarcely again heard of in history for the period of a generation"

In 1733, Zakariya Khan Bahadur attempted to negotiate a peace with the Sikhs by offering them a jagir, the title Nawab to their leader, and unimpeded access to the Harmandir Sahib. After discussion at a Sarbat Khalsa, Kapur Singh was elected leader of the Sikhs and took the title of Nawab. Nawab Kapur Singh combined the various Sikh militias into two groups; the Taruna Dal and the Budda Dal, which would collectively be known as the Dal Khalsa. Sikh militias over 40 years of age would be part of the Budda Dal and Sikh militias under 40 years were part of the Taruna Dal. The Taruna Dal was further divided in five jathas, each with 1300 to 2000 men and a separate drum and banner. The area of operations of each Dal, or army, was Hari ke Pattan, where the Sutlej river and Beas River meet; The Taruna Dal would control the area east of Hari ke Pattan while the Budha Dal would control the area west of it. The purpose of the Budda Dal, the veteran group, was to protect Gurdwaras and train the Taruna Dal, while the Taruna Dal would act as combat troops. However, in 1735, the agreement between Zakariya Khan and Nawab Kapur Singh broke down and the Dal Khalsa retreated to the Sivalik Hills to regroup. Later the command of Dal Khalsa was taken by Jassa Singh Ahluwalia who was an able and powerful administrator, even bought India (Red Fort) under Khalsa flag. He made the foundation of Khalsa firm for future generations to lead.

Invasion of Nader Shah

In 1738, Nader Shah of the Persian Afsharid dynasty invaded Muhammad Shah's Mughal Empire. Nadir Shah defeated the Mughal Empire in the Battle of Karnal and proceeded to sack Delhi. During the panic before and after the Battle of Karnal, important functionaries of the Mughal Empire fled Delhi but were intercepted by small

jathas of the Dal Khalsa and relieved of their wealth. Nadir Shah then gave Muhammad Shah back his title of Mughal Emperor but took away his royal treasury, including the Peacock Throne. When Nadir Shah began his retreat, the Sikhs who had been seeking refuge in the Sivalik Hills came down from the mountains and mercilessly plundered the treasure of the Persian Army. Afterwards the Dal Khalsa established a fort at Dallewal near the Ravi river and began levying taxes in the area around Lahore.

Battles fought by Sikhs

- Battle of Rohilla
- Battle of Amritsar (1634)
- Battle of Kartarpur
- Battle of Bhangani
- Battle of Nadaun
- First Battle of Anandpur
- Battle of Guler
- Battle of Basoli
- Battle of Nirmohgarh (1702)
- Battle of Muktsar
- First Battle of Chamkaur,(1704)
- Battle of Sadhaura
- Battle of Sonepat
- Battle of Samana
- Battle of Chappar Chiri
- Battle of Rahon (1710)
- Siege of Ram Rauni
- Battle of Gohalwar
- Battle of Lahore (1759)
- Battle of Sialkot (1761)
- Battle of Gujranwala (1761)
- Sikh holocaust of 1762 or Battle of Kup
- Battle of Amritsar (1762)
- Battle of Sialkot (1763)
- Battle of Sirhind (1764)
- Battle of Amritsar (1797)
- Battle of Gujrat (1797)
- Battle of Amritsar (1798)
- Battle of Attock
- Battle of Multan
- Battle of Peshawar (1834)
- Battle of Shopian
- Battle of Nowshera
- Battle of Jamrud
- Sino-Sikh War

5 Sikh Misls of the Dal Khalsa

The Taruna Dal quickly increased to more than 12,000 recruits and it soon became difficult to manage the house and feeding of such a large number of people at one place. It was then decided to have five divisions of the Dal, each to draw rations from the central stocks and cook its own langar. These five divisions were stationed around the five sarovars (sacred pools) around Amritsar they were Ramsar, Bibeksar, Lachmansar, Kaulsar and Santokhsar. The divisions later became known as Misls and their number increased to eleven. Each took over and ruled a different region of the Punjab. Collectively they called themselves the Sarbat Khalsa.

Preparing Jassa Singh Ahluwalia for leadership

Being the leader of the Khalsa Nawab Kapur Singh was given an additional responsibility by Mata Sundari, the wife of Guru Gobind Singh sent Kapur Singh the young Jassa Singh Ahluwalia and told him that Ahluwalia was like a son to her and that the Nawab should raise him like an ideal Sikh. Ahluwalia under the guidance of Kapur Singh, was given a good education in Gurbani and a thorough training in managing the Sikh affairs. Later Jassa Singh Ahluwalia would become an important role in leading the Sikhs to self-rule.

State oppression

In 1735, the rulers of Lahore attacked and repossessed the jagir (estate) given to the Sikhs only two years before[88] however Nawab Kapur Singh in reaction decided the whole Punjab should be taken over by the Sikhs. This decision was taken against heavy odds but was endorsed by the Khalsa and all the Sikhs assured him of their full cooperation in his endeavor for self-rule. Zakaria Khan sent roaming squads to hunt and kill the Sikhs. Orders were issued to all administrators down to the village level officials to seek Sikhs, murder them, get them arrested, or report their whereabouts to the governments. One years wages were offered to anyone who would murder a Sikh and deliver his head to the police station. Rewards were also promised to those who helped arrest Sikhs. Persons providing food or shelter to Sikhs or helping them in any way were severely punished.

This was the period when the Sikhs were sawed into pieces, burnt alive, their heads crushed with hammers and young children were pierced with spears before their mother's eyes. To keep their morale high, the Sikhs developed their own high-sounding terminologies and slogans: For example. Tree leaves boiled for food were called 'green dish'; the parched chickpeas were called 'almonds'; the Babul tree was a 'rose'; a blind man was a 'brave man', getting on the back of a buffalo was 'riding an elephant'.

The army pursued the Sikhs hiding near the hills and forced them to cross the rivers and seek safety in the Malwa tract. When Kapur Singh reached Patiala he met

Maharaja Baba Ala Singh who then took Amrit and Kapur Singh helped him increase the boundaries of his state. In 1736 the Khalsa attacked Sirhind, where the two younger sons of Guru Gobind Singh were martyred. The Khalsa took over the city, took over the treasury and they established the Gurdwaras at the historical places and withdrew. While near Amritsar the government of Lahore sent troops to attack the Sikhs. Kapur Singh entrusted the treasury to Jassa Singh Ahluwalia, while having sufficient amount of Sikhs with him to keep the army engaged. When Jassa Singh was reached a considerable distance the Khalsa safely retreated to Tarn Taran Sahib. Kapur Singh sent messages to the Tauna Dal asking them to help them in the fight. After a day of fighting Kapur Singh from the trenches dug by the Khalsa surprisingly attacked the commanding posts killing three generals alongside many Mughal officers. The Mughal army thus retreated to Lahore.

Zakaria Khan called his advisers to plan another strategy to deal with the Sikhs. It was suggested that the Sikhs should not be allowed to visit the Amrit Sarovar, which was believed to be the fountain of their lives and source of their strength. Strong contingents were posted around the city and all entries to Harmandir Sahib were checked. The Sikhs, however, risking their lives, continued to pay their respects to the holy place and take a dip in the Sarovar (sacred pool) in the dark of the night. When Kapur Singh went to Amritsar he had a fight with Qadi Abdul Rehman. He had declared that Sikhs the so-called lions, would not dare to come to Amritsar and face him. In the ensuing fight Abdul Rehman was killed. When his son tried to save him, he too lost his life. In 1738 Bhai Mani Singh was executed.

Sikhs attack Nader Shah

In 1739 Nader Shah of the Turkic Afsharid dynasty invaded and looted the treasury of the Indian subcontinent. Nader Shah killed more than 100,000 people in Delhi and carried off all of the gold and valuables. He added to his caravan hundreds of elephants and horses, along with thousands of young women and Indian artisans. When Kapur Singh came to know of this, he decided to warn Nader Shah that if not the local rulers, then the Sikhs would protect the innocent women of Muslims and Hindus from being sold as slaves. While crossing the river Chenab, the Sikhs attacked the rear end of the caravan, freed many of the women, freed the artisans, and recovered part of the treasure. The Sikhs continued to harass him and lighten him of his loot until he withdrew from the Punjab.

Sikhs kill Massa Rangar

Massa Rangar, the Mughal official, had taken over the control of Amritsar. While smoking and drinking in the Harmandir Sahib, he watched the dances of nautch girls. The Sikhs who had moved to Bikaner, a desert region, for safety, were outraged to hear of this desecration. In 1740 Sukha Singh and Mehtab Singh, went to Amritsar disguised as revenue collectors. They tied their horses outside, walked straight into the Harmandir Sahib, cut off his head, and took it with them. It was a lesson for the ruler that no tyrant would go unpunished.

Sikhs loot Abdus Samad Khan

Abdus Samad Khan, a senior Mughal royal commander, was sent from Delhi to subdue the Sikhs. Kapur Singh learned of this scheme and planned his own strategy accordingly. As soon as the army was sent out to hunt for the Sikhs, a Jatha of commandos disguised as messengers of Khan went to the armory. The commander there was told that Abdus Samad Khan was holding the Sikhs under siege and wanted him with all his force to go and arrest them. The few guards left behind were then overpowered by the Sikhs, and all the arms and ammunition were looted and brought to the Sikh camp.

Mughals increase persecution

Abdus Samad Khan sent many roaming squads to search for and kill Sikhs. He was responsible for the torture and murder of Bhai Mani Singh, the head Granthi of Harimander Sahib. Samad Khan was afraid that Sikhs would kill him so he remained far behind the fighting lines. Kapur Singh had a plan to get him. During the battle Kapur Singh ordered his men to retreat drawing the fighting army with them. He then wheeled around and fell upon the rear of the army. Samad Khan and his guards were lying dead on the field within hours. The Punjab governor also took extra precautions for safety against the Sikhs. He started to live in the fort. He would not even dare to visit the mosque outside the fort for prayers.

On the request of the Budha Dal members, Kapur Singh visited Patiala. The sons of Sardar Ala Singh, the founder and Maharajah of the Patiala state, gave him a royal welcome. Kapur Singh subdued all local administrators around Delhi who were not behaving well towards their people.

Zakaria Khan died in 1745. His successor tightened the security around Amritsar. Kapur Singh planned to break the siege of Amritsar. Jassa Singh Ahluwalia was made the commander of the attacking Sikh forces. In 1748, the Sikhs attacked. Jassa Singh Ahluwalia, with his commandos behind him, dashed to the army commander and cut him into two with his sword. The commander's nephew was also killed.

The Khalsa strengthen military developments

The Sikhs built their first fort Ram Rauni at Amritsar in 1748. In December 1748, Governor Mir Mannu had to take his forces outside of Lahore to stop the advance of Ahmad Shah Abdali. The Sikhs quickly overpowered the police defending the station in Lahore and confiscated all of their weapons and released all the prisoners. Nawab Kapur Singh told the sheriff to inform the Governor that, the sheriff of God, the True Emperor, came and did what he was commanded to do. Before the policemen could report the matter to the authorities, or the army could be called in, the Khalsa were already riding their horses back to the forest. Nawab Kapur Singh died in 1753.

Early life

Sultan ul Quam Nawab Jassa Singh Ahluwalia was born at a village called Ahlu. Hence, the name Ahluwalia stuck to him. Mata Sundari instructed him to study the art of sword and Sikh scriptures. He studied Sikh scriptures under Bhai Mani Singh. Later, Mata Sundari asked Nawab Kapur Singh to take charge of the promising youth. Nawab Kapur Singh was pleased with Jassa Singh's supreme devotion to the faith and a sense of duty and humility. He appointed him as a storekeeper with his forces.

Nadir shah 's invasion

In 1739, Nadir shah the Turkic ruler of Persia, attacked north and northwestern India, including Punjab. He defeated the Mughals in the Battle of Karnal in 1739. He plundered huge wealth and robbed peacock throne, Kohinoor diamond and Darya i noor diamond and massacred 20,000 Mughals in the old Delhi city(Shahjahanabad) and was taking Mughal slave to his country. Meanwhile, all the Khalsa bands got together and passed a resolution that Nadir shah had plundered the city of Delhi and now he is taking Indian women as slaves to his country. Sikhs made a plan to free all the slaves. Jassa Singh Ahluwalia was 21 years old at that time, he planned raids to free all slaves. He along with other Sikh bands attacked Nadir shah forces, freed all slaves and send those slaves back to their families safely.

Ahluwalia participated in many battles as well where he proved himself to be a natural leader. In a 1748 meeting of the Sarbat Khalsa Nawab Kapur Singh appointed him as his successor. His followers awarded him the title Sultan-ul-Qaum (King of the Nation).

The raids of Ahmed Shah Abdali

Ahmed Shah Abdali, Nadir Shah's seniormost general, succeeded to the throne of Afghanistan, when Shah was murdered in June, 1747. He established his own dynasty, the Sadozai, which was the name of the Pashtun khel to which he belonged to.

Starting from December, 1747 till 1769, Abdali made a total of nine incursions into the northwestern India. His repeated invasions destroyed the Mughal administration of the Punjab and the rest of Northwestern India. At the Third Battle of Panipat, he along with Nawab of Oudh and Rohillas, defeated the Marathas, who after treaty signed in 1752 became the protector of the Mughal throne at Delhi and were controlling much of North India, including Punjab and Kashmir. Thus he created a power vacuum in the Punjab, which was filled by the Sikhs.

The Sixth Afghan Invasion, 1762

On February 5, 1762, the Sikhs were especially the target of Ahmad Shah Abdali's sixth invasion into India. News had reached him in Afghanistan of the defeat of his general, Nur-ud-Din Bamezai, at the hands of the Sikhs who were fast spreading themselves out over the Punjab and had declared their leader, Misldar Jassa Singh Ahluwalia, king of Lahore. To rid his Indian dominion of them once and for all, he set out from Kandahar. Marching with alacrity, he overtook the Sikhs as they were withdrawing into Malwa after crossing the Satluj.

The moving caravan comprised a substantial portion of the total Sikh population and contained, besides active fighters, a large body of old men, women and children who were being escorted to the safety of the interior. Surprised by Ahmad Shah, the Sikhs threw a cordon round those who needed protection, and prepared for the battle. In this formation and continuing their march, they fought the invaders and their Indian allies (The Nawabs of Malerkotla, Sirhind, etc.) desperately. Sardar Charhat Singh Sukerchakia (the grandfather of Maharaja Ranjit Singh), Sardar Hari Singh Dhillon and Sardar Jassa Singh Ahluwalia led their forces with skill and courage. Jassa Singh sustained sixty-four wounds on his body, but he survived. Kalamala (30 kilometer far away from Kup) Sikh Sangat worked like hospital to the injured Sikhs, there were full darkness during daytime. The injured Jassa Singh Ahluwalia was admitted here for treatment. Sardar Charhat Singh rode to exhaustion, five of his horses one after another.

Ahmad Shah succeeded, in the end, in breaking through the cordon and carried out a full scale massacre. His orders were for everyone in native dress to be killed at sight. The soldiers of Malerkotla and Sirhind were to wear green leaves of trees on their heads to distinguish themselves from the Sikhs. Near the village of Kup, in the vicinity of Malerkotla, about 20,000 Sikhs died at the end of a single day's action (February 5, 1762) and round about 35,000 in total during The Great Holocaust. This battle is known in Sikh history as the Wadda Ghalughara (The Great Holocaust).

Battle of Amritsar

Despite the Ghalughara disaster, by the month of May, the Sikhs were up in arms again. Under Jassa Singh, they defeated the Afghan faujdar of Sihind at Harnaulgarh. By autumn, the Sikhs had regained enough confidence to foregather in large numbers at Amritsar to celebrate Diwali. Abdali made a mild effort to win over them and sent an envoy with proposals for a treaty of peace. The Sikhs were in no mood for peace and insulted the emissary. Abdali did not waste any time and turned up at the outskirts of Amritsar.

The Battle of Amritsar (1762) was fought in the grey light of a sun in total eclipse. It ended when the sunless day was blacked out by a moonless night with the adversaries retiring from the field: The Sikhs to the fastness of the jungles of the Lakhi (the forests of a hundred thousand trees located in Central Punjab) and Abdali behind the walled safety of Lahore.

The formation of the Dal Khalsa and the Misls

Until now, the Sikh forces were divided into 65 jathas (bands). Baron Nawab Kapur Singh reorganised them into twelve bands, each of with its own name, flag and leader. These Armies or jathas, which came to known later on as Misls (literally "equal", also "an example") together were, however, given the name of the Dal Khalsa (or the Army of the Khalsa). Baron Jassa Singh Ahluwalia was nominated as the Supreme Commander of the Sikh Confederacy in addition to being Baron of the Ahluwalia Army (misl).

The Eighth Afghan Invasion, 1766

In November 1766 Abdali came to the Punjab for the eight time with the avowed object of "crushing the Sikhs". The Sikhs had recourse to their old game of Dhai-phut ('hit, run and turn back to hit again') tactics (later made famous at the Battle of Chillianwala against the British). They vacated Lahore, but faced squarely the Afghan general Jahan Khan at Amritsar. The Sikhs inflicted a humiliating defeat, and forced him to retreat, with five thousand Afghan soldiers killed. Jassa Singh Ahluwalia with an army of about twenty thousand Sikhs roamed in the neighbourhood of the Afghan camp, plundering it.

Death

Jassa Singh continued with his campaigns. After Abdali's ninth and last invasion in 1769, Jassa Singh wrested Kapurthala in 1774 from Rao Ibrahim Bhatti and made it his headquarters. Jassa Singh died in Amritsar in 1783 AD. Being issueless, he was succeeded by Bhag Singh, whose son, Fateh Singh became a close collaborator of Ranjit Singh.

Nawab Jassa Singh Ahluwalia Government College (NJSA Government College) in Kapurthala, established in 1856 by Randhir Singh of Kapurthala is named after him. A commemorative postage stamp on 'Baba Jassa Singh Ahluwalia' was issued by Government of India on April 4, 1985.

Chhota Ghalughara (The Lesser Massacre)

Origins of the 1746 Ghallūghārā

Sikhism began in the days of Guru Nanak (1469–1539) and grew to be a distinctive social force especially after the formation of the Order of Khalsa in 1699. The Khalsa was designated to oppose the tyranny of the Mughal Empire and any other form of injustice. Through much of the early eighteenth century, the Khalsa was outlawed by the government and survived in the safety of remote forests, deserts, and swamplands of the Punjab region and neighbouring Kashmir and Rajasthan.

Persecution of the Sikhs (1739–46)

Zakaria Khan, the Governor of Lahore, offered lucrative rewards for the discovery and killing of Sikhs. A blanket was offered to anyone who managed to cut off the distinctive mane of a Sikh or Khalsa. A substantial monetary reward was offered for information on the whereabouts of a Sikh, and a larger sum for the delivery of a Sikh scalp. The plunder of Sikh homes was made lawful and anyone giving shelter to or withholding information about the movements of the Sikhs was liable to themselves being executed. Zakaria Khan's police scoured the countryside and brought back hundreds of Sikhs in chains. They were publicly executed at the horse market of Lahore, since renamed "Shahidganj", "place of the martyred".

The Temerity of Bhai Bota Singh

In those days of dire persecution, Bhai Bota Singh lived in the forest by day and would come out in search of food from sympathizers under the cover of darkness. Occasionally, he would visit Amritsar by night and take a dip in the sanctifying waters of the holy pool around the temple. One day, he was noticed from afar by some people who thought he was a Sikh. But a member of the party objected he could not have been a Sikh, for had he been one, he would not have concealed himself so.

Vexed by the observer's remark, Bhai Bota Singh set on a plan whereby he and his companion Bhai Garja Singh took up a position on the main highway. There, they proclaimed the sovereignty of Khalsa and collected a small toll from each passerby. For maximum effect, he sent a notice with a traveller for the governor. One hundred horsemen came to apprehend the two Sikhs, but they spurned the offer to surrender and died instead fighting.

The Martyrdom of Mani Singh Shaheed

Bhai Mani Singh was a respected Sikh scholar and teacher who lived in the city of Amritsar, founded by Guru Ram Das and holy to the Sikhs. For many years, Sikhs had customarily gathered at Amritsar in the spring and fall for the holidays of Vaisakhi and Diwali. Under the persecution of the Mughals, these festivals had been disrupted.

Bhai Mani Singh sought and obtained Zakaria Khan's permission to hold the Diwali celebration in Amritsar on payment of a tax of 5000 rupees. When Mani Singh found out that the governor had dispatched a large number of soldiers to annihilate the Sikhs gathered at Amritsar, he sent word out to the Sikhs in their forest and desert hideouts, forbidding them from coming.

In consequence, no money was collected and Bhai Mani Singh was prosecuted for not paying the stipulated sum. After a summary trial, he was given the choice of embracing Islam or facing death. Bhai Mani Singh chose the latter and as his punishment was to cut him to pieces, joint by joint.

The Golden Temple and Massa Ranghar

To prevent the Sikhs accessing the holy shrine of Amritsar, built in the time of Guru Arjan, and known as the Harmandir Sahib or the "Golden Temple", a Mughal military officer named Massa Ranghar was stationed there. Massa Ranghar was physically very strong, a fit man, 5'11" tall. Ranghar not only occupied the holy place, but committed sacrilege by carousing with dancing girls and consuming meat and alcohol in the Sanctum Sanctorum situated in the midst of the sacred pool.

This offence continued until news of it reached an isolated band of Sikhs in Rajasthan. Of them, Mehtab Singh and Sukkha Singh set off to cross the distance to Amritsar. Finding the city strongly guarded, the two disguised themselves as revenue officials. In this guise, they entered the Harimandir, cut off Ranghar's head and escaped before the Mughal soldiers could realise what had happened. This took place on 11 August 1740.

Sukkha Singh was wounded in the defensive action involving the first Sikh massacre and later died in battle with the invading Afghan army of Ahmed Shah Durrani in 1752.

The Martyrdom of Bhai Taru Singh

Zakaria Khan, the governor of Lahore, experienced great frustration in his effort to decimate the Sikhs. He once asked his men, "From where do the Sikhs obtain their nourishment? I have debarred them from all occupations. They realize no taxes, they do not farm, nor are they allowed to do business or join public employment. I have stopped all offerings to their Gurdwaras. No provisions or supplies are accessible to them. Why do they not die of sheer starvation?"

A sworn enemy of the Sikhs directed the governor to the village of Puhla, where lived a young Sikh named Taru Singh. According to the informant,

There are Sikhs in the world who would not eat until they have fed their brothers. They may themselves go without food and clothing, but they cannot bear their comrades' distress. They would pass the winter by fireside and send them their own clothes. They would sweat to grind grain and have it sent to them. They would do the hardest chores to earn a small wage for their sake... (Taru Singh) tills his land and pays the revenue to the officials. He eats but little and sends what he saves to his brothers in the forest. His mother and sister both toil and grind to make a living. They eat sparingly and wear the coarsest homespun cloth. Whatever they save, they pass on to the Sikhs.

On hearing this, the governor sent a detachment of soldiers to Bhai Taru Singh's village to arrest him and bring him to the provincial capital of Lahore. The year was 1745. When the Sikh heard of their approach, he came out of the village. Wishing to spare his neighbours any sort of hardship, the 25-year-old Taru Singh surrendered peacefully to the governor's men.

When Mehtab Singh, who had dispatched Masse Khan Ranghar at the Harimandir with Sukkha Singh, heard of Bhai Taru Singh's arrest, he surrendered himself so that he might die by his side. The two Sikhs had their bodies broken on the wheel of torture. When only Taru Singh survived, he was given the choice of Islam or death. When he refused to convert, his distinctive long hair was painfully scraped from his scalp and the young Sikh left to die. Young Taru Singh was given over to a gracious Sikh family who tended to him for his remaining days.

The Massacre of 1746

It was in this atmosphere of persecution that the Chhōṭā Ghallūghārā took place in 1746. Early in that year, Jaspat Rai, a military commander was killed in an encounter with a roving band of Sikhs. Jaspat's brother, Lakhpat Rai, who was a revenue minister at Lahore, vowed his revenge.

With the help of the new governor, Yahiya Khan, Lakhpat Rai mobilised the Lahore troops, summoned reinforcements, alerted the dependent rulers of the kingdoms in the Himalayan foothills, and roused the population for a genocide of the "infidel" Sikhs. The Sikh inhabitants of Lahore were first rounded up, then executed on 10 March 1746.

Lakhpat Rai next set out for the swampy forest of Kaahnoovaan, near the town of Gurdaspur, about 130 kilometres (81 mi) to the north-east of Lahore, where Sikhs were reported to have concentrated. Lakhpat had with him with a large force of mostly cavalry, supported by cannon, with which he surrounded the forest and began a systematic search for their prey.

The Sikhs held out for some time and struck back whenever they could. Heavily outnumbered and under-equipped, they decided to escape to the foothills of the Himalayas to the north. The Sikhs crossed the River Ravi and came in sight of the foothills, a 65-kilometre (40 mi) trek with the enemy in pursuit, only to find the armies of the hill rajas arrayed to oppose them.

Caught between these two armies and running out of food, the Sikhs suffered heavy casualties. At last, they managed to break through the encirclement and to recross the River Ravi in a desperate attempt to reach the safety of the Lakhi Jungle, near Bathinda, some 240 kilometres (150 mi) to the south. In the river crossing, many of the weakened Sikhs were swept away by the current. With Lakhpat Rai's forces still in hot pursuit, they crossed two more rivers, the Beas River and Sutlej, before finally arriving at the sanctuary of the Lakhi Jungle.

An estimated 7,000 Sikhs were killed and 3,000 captured during this operation. The captives were marched back to Lahore, paraded in the streets and publicly beheaded. Given the small numbers of the Sikhs in those days of persecution, the losses will have been a very substantial proportion of their population, perhaps a quarter to a third of the total.

Lakhpat Rai went on to order Sikh places of worship destroyed and their scriptures burnt. He went so far as to decree that anyone uttering the word "Guru" be put to death. Even saying the Punjabi language word for sugar, "gur", which sounded like "Guru", could be cause for the death penalty.

Reclaiming Amritsar

In 1747 Salabat Khan, a newly appointed Mughal commander, placed police around Amritsar and built observation posts to spot and kill Sikhs coming to the Amrit Sarovar for a holy dip. Jassa Singh Ahluwalia and Nawab Kapoor Singh led the Sikhs to Amritsar, and Salabat Khan was killed by Ahluwalia, and his nephew was killed by the arrow of Kapur Singh. The Sikhs restored Harmandir Sahib and celebrated their Diwali gathering there.

Reorganization of the Misls

In 1748 all the Misls joined themselves under one command and on the advice of the aging Jathedar Nawab Kapoor Singh Jassa Singh Ahluwalia was made the supreme leader. They also decided to declare that the Punjab belonged to them and they would be the sovereign rulers of their state. The Sikhs also built their first fort, called Ram Rauni, at Amritsar.

Khalsa side with the Government

Adina Beg, the Faujdar (garrison commander) of Jalandhar, sent a message to the Dal Khalsa chief to cooperate with him in the civil administration, and he wanted a

meeting to discuss the matter. This was seen as a trick to disarm the Sikhs and keep them under government control. Jassa Singh Ahluwalia replied that their meeting place would be the battle ground and the discussion would be carried out by their swords. Beg attacked the Ram Rauni fort at Amritsar and besieged the Sikhs there. Dewan Kaura Mal advised the Governor to lift the siege and prepare the army to protect the state from the Durrani invader, Ahmed Shah Abdali. Kaura Mal had a part of the revenue of Patti area given to the Sikhs for the improvement and management of Harmandir Sahib, Amritsar.

Kaura Mal had to go to Multan to quell a rebellion there. He asked the Sikhs for help and they agreed to join him. After the victory at Multan, Kaura came to pay his respects to the Darbar Sahib, and offered 11,000 rupees and built Gurdwara Bal-Leela; He also spent 3,000,000 rupees to build a Sarover (holy water) at Nankana Sahib, the birthplace of Guru Nanak Dev. In 1752, Kaura Mall was killed in a battle with Ahmed Shah Abdali and state policy towards the Sikhs quickly changed. Mir Mannu, the Governor, started hunting Sikhs again. He arrested many men and women, put them in prison and tortured them. In November 1753, when he went to kill the Sikhs hiding in the fields, they showered him with a hail of bullets and Mannu fell from the horse and the animal dragged him to death. The Sikhs immediately proceeded to Lahore, attacked the prison, and got all the prisoners released and led them to safety in the forests.

Harmandir Sahib demolished in 1757

In May 1757, the Afghan Durrani general of Ahmad Shah Abdali, Jahan Khan attacked Amritsar with a huge army and the Sikhs because of their small numbers decided to withdraw to the forests. Their fort, Ram Rauni, was demolished, Harmandir Sahib was also demolished, and the army desecrated the Sarovar (Holy water) by filling it with debris and dead animals. Baba Deep Singh made history when he cut through 20,000 Durrani soldiers and reached Harmandir Sahib, Amritsar.

The Khalsa gain territory

Adina Beg did not pay revenues to the government so the Governor dismissed him and appointed a new Faujdar (garrison commander) in his place. The army was sent to arrest him and this prompted Adina Beg to request Sikh help. The Sikhs took advantage of the situation and to weaken the government, they fought against the army. One of the commanders was killed by the Sikhs and the other deserted. Later, the Sikhs attacked Jalandhar and thus became the rulers of all the tracts between Sutlej and Beas rivers, called Doaba. Instead of roaming in the forests now they were ruling the cities.

The Sikhs started bringing more areas under their control and realizing revenue from them. In 1758, joined by the Mahrattas, they conquered Lahore and arrested many Afghan soldiers who were responsible for filling the Amrit Sarovar with debris a few months earlier. They were brought to Amritsar and made to clean the Sarovar (holy water). After the cleaning of the Sarovar, the soldiers were allowed to go home with a warning that they should not do that again.

Ahmed Shah Abdali came again in October 1759 to loot Delhi. The Sikhs gave him a good fight and killed more than 2,000 of his soldiers. Instead of getting involved with the Sikhs, he made a rapid advance to Delhi. The Khalsa decided to collect revenues from Lahore to prove to the people that the Sikhs were the rulers of the state. The Governor of Lahore closed the gates of the city and did not come out to fight against them. The Sikhs laid siege to the city. After a week, the Governor agreed to pay 30,000 rupees to the Sikhs.

Ahmed Shah Abdali returned from Delhi in March 1761 with lots of gold and more than 2,000 young girls as prisoners who were to be sold to the Afghans in Kabul. When Abdali was crossing the river Beas, the Sikhs swiftly fell upon them. They freed the women prisoners and escorted them back to their homes. The Sikhs took over Lahore in September of 1761, after Abdali returned to Kabul.

The Khalsa minted their coins in the name of Guru Nanak Dev. Sikhs, as rulers of the city, received full cooperation from the people. After becoming the Governor of Lahore, Punjab Jassa Singh Ahluwalia was given the title of Sultan-ul-Kaum (King of the Nation).

Wadda Ghalughara (The Great Massacre)

Harmandir Sahib blown up in 1762

Origins of Sikhism

Sikhism began in the days of Guru Nanak (1469–1539) and grew to be a distinctive social force especially after the formation of the Order of Khalsa in 1699. The Khalsa was constantly opposed by the Mughal Empire. Through much of the early eighteenth century, the Khalsa were outlawed by the government and survived in the safety of remote forests, deserts, and swamplands of the Punjab region and neighbouring Kashmir and Rajasthan.

Persecution of the Sikhs (1746–62)

In the eighteen years following the first great carnage, the Punjab roiled with five invasions and several years of rebellions and civil war. Under these unsettled circumstances, it was difficult for any authority to carry on a campaign of oppression against the Sikhs. Instead, they were often sought out and valued as useful allies in the various struggles for power.

In times of relative calm, however, the Governor at Lahore and his Afghan allies resumed their genocidal campaigns against the Sikhs. These were characterised by the desecration of Sikh places of worship and the organised capture, torture and execution of tens of thousands of Sikh men, women and children.

The Governorship of Mir Mannu

Mir Mannu (shortened from Mu'in ul-Mulk) became Governor of Lahore and the surrounding provinces in 1748 through his exploits in battle against the Afghan army. His first act as governor was to storm the Sikh fort at Amritsar, where 500 Sikhs had taken shelter. Mir Mannu then stationed detachments of troops in all parts of Punjab with any Sikh inhabitants with orders to capture them and shave their heads and beards. His oppression was such that large numbers of Sikhs moved to relatively inaccessible mountains and forests. The governor ordered the apprehending of Sikhs and to send them in irons to Lahore. Hundreds were thus taken to Lahore and executed in the horse market before crowds of onlookers.

Partly through the influence of his Hindu minister, Kaura Mall, who was sympathetic to the Sikhs, and partly because of the threat of another Afghan invasion, Mir Mannu made peace with the Sikhs the next year. This truce was to last until the passing of Kaura Mall in battle against the Afghans in 1752 and the surrender of Lahore to invader Ahmad Shah Durrani.

In his new role as Governor for the Afghans, Mir Mannu was able to resume his persecution of the Sikhs. Moreover, he had arranged for new artillery to be forged and a unit of 900 men assigned especially to the hunting down of the "infidels". In the words of an eye witness: "Muin appointed most of the gunmen to the task of chastising the Sikhs. They ran after these wretches up to 67 kilometers (42 mi) a day and slew them wherever they stood up to oppose them. Anybody who brought a Sikh head received a reward of ten rupees per head."

According to that same account: "The Sikhs who were captured alive were sent to hell by being beaten with wooden mallets. At times, Adina Beg Khan sent 40–50 Sikh captives from the Doab. They were as a rule killed with the strokes of wooden hammers."

Mir Mannu did not refrain from visiting torture and death upon the Sikh womenfolk and children. According to a Sikh account, the women were seized from their homes and "put to grind grain in the prison. Many were given merciless lashing... Each of the detainees was given 450 kilos (half a ton) of grain to grind in a day. Exhausted from thirst and hunger, they plied their stone-mills. They plied their stone-mills and sang their Guru's hymns. The Hindu or the Muslim, or in fact anyone who saw them and listened to their songs was utterly astonished. As their children, hungry and thirsty, wailed and writhed on the ground for a morsel, the helpless prisoners in the clutches of the tyrants could do little except solace them with their affection. Wearied from crying, the hungry children would at last go to sleep."

History recalls instances of Sikh children being hacked to pieces in front of their mothers. The bits of flesh would be thrown around the mothers' necks like garlands. Still the brave women chanted and toiled on.

Mir Mannu's cruel reign (1748–53), however, had little effect on the spirit of the Sikhs. From their suffering and sacrifice, they gained in strength and numbers. A common saying of that time went: "Mannu is our sickle, We the fodder for him to mow. The more he cuts, the more we grow."

The Martyrdom of Baba Deep Singh

In 1757, Ahmad Shah Durrani invaded India for loot and plunder a fourth time. This time, he was so harassed by Sikh fighters who several times slew his guards and pillaged his baggage train that he determined to take his revenge on them. Since Durrani could not lay his hands on the elusive bands of Sikhs, he determined to vent his fury on their holy city of Amritsar. The Harimandir Sahib was blown up and the surrounding pool filled with the entrails of slaughtered cows.

Hearing of the sacrilege, Baba Deep Singh, an elderly scholar of the Sikhs living at Damdama Sahib, 160 kilometres (99 mi) south of Amritsar, was stirred to action. As leader of one of the Sikh divisions entrusted with care of the temple, he felt responsible for the damage that had been done to it and announced his intention of rebuilding the Harmandir Sahib. He then set out with a body of Sikhs toward the holy city. Along the way, many others joined, so there were about 5,000 as they reached the outskirts of Amritsar. In the nearby town of Tarntaran, they prepared themselves for martyrdom by sprinkling saffron on each other's turbans.

When word reached Lahore that a large body of Sikhs had arrived near Amritsar, a general mobilisation was ordered. Two large forces were sent. Approaching Amritsar, Baba Deep Singh and his companions encountered them and a fierce battle ensued.

Wielding his double-edged sword, the sixty-nine-year-old Sikh sustained many wounds. According to tradition, his head was nearly severed. Baba Deep Singh still pressed on in his determination to reach the holy shrine, until he made the precincts of the Harmandir and expired. A legend grew that it was Baba Deep Singh's headless body holding his head on his left hand and wielding his great sword in his right that had fought on until he redeemed his pledge to reach the holy temple.

The Holocaust of 1762

When Ahmad Shah Durrani returned for a sixth campaign of conquest (his fifth being in 1759–61), Sikh fighters were investing the town of Jandiala, 18 kilometres (11 mi) east of Amritsar. The place was the home of Aqil, the head of the Niringania sect, a friend of the Afghans, and an inveterate foe of the Sikhs.

Aqil sent messengers to Durrani pleading for his help against the Sikhs. The Afghan forces hurried to Jandiala, but by the time they arrived the siege had been lifted and the besiegers were gone.

The Sikh fighters had retreated with a view to taking their families to the safety of the Hariyana desert to the east before returning to confront the invader. When the Afghan leader came to know of the whereabouts of the Sikhs, he sent word ahead to his allies in Malerkotla and Sirhind to stop their advance. Durrani then set about on a rapid march, covering the distance of 240 kilometres (150 mi), including two river crossings, in less than forty-eight hours.

In the twilight of dawn, Durrani and his allies surprised the Sikhs, who numbered about 50,000, most of them noncombatants. It was decided that the Sikh fighters would form a cordon around the slow-moving baggage train consisting of women, children and old men. They would then make their way to the desert in the south-west by the town of Barnala, where they expected their ally Alha Singh of Patiala to come to their rescue.

An eye witness account describes the Sikhs. "Fighting while moving and moving while fighting, they kept the baggage train marching, covering it as a hen covers its chicks under its wings." More than once, the troops of the invader broke the cordon and mercilessly butchered the women, children and elderly inside, but each time the Sikh warriors regrouped and managed to push back the attackers.

By early afternoon, the large fighting cavalcade reached a big pond, the first they had come across since morning. Suddenly the bloodletting ceased as the two forces, man and beast, resorted to the water to quench their thirst and relax their tired limbs.

From that point on, the two forces went their separate ways. The Afghan forces, who had inflicted terrible human losses on the Sikh nation, and had in turn suffered many killed and wounded, were exhausted, having not had any rest in two days. While the living remainder of the Sikhs proceeded into the semi-desert toward Barnala, Ahmad Shah Durrani's army returned to the capital of Lahore with hundreds of Sikhs in chains. From the capital, Durrani returned to Amritsar and blew up the Harimandir Sahib which since 1757 the Sikhs had rebuilt. As an act of intended sacrilege, the pool around it was filled with cow carcasses.

It was estimated that 25,000 to 30,000 Sikhs were killed on 5 February 1762. As it is doubtful their entire population would have numbered 100,000, it means one third to a half of all Sikhs perished. The Sikhs were not the only people who were targeted; the Mughals also captured Punjabi Hindus and Muslims, especially intellectuals and those who sheltered the Sikhs.

Ahmad Shah Abdali, fearing Sikh retaliation, sent messages that he was willing to assign some areas to the Sikhs to be ruled by them. Jassa Singh Ahluwalia rejected his offers and told him that Sikhs own the Punjab and they do not recognize his authority at all. Abdali went to Amritsar and destroyed the Harmandir Sahib again by

filling it up with gunpowder hoping to eliminate the source of "life" of the Sikhs. While Abdali was demolishing the Harmandir Sahib a he was hit on the nose with a brick; later in 1772 Abdali died of cancer from the 'gangrenous ulcer' that consumed his nose. Within a few months the Sikhs attacked Sirhind and moved to Amritsar.

Sikhs retake Lahore

In 1764 the Sikhs shot dead Zain Khan Sirhindi Durrani Governor of Sirhind, and the regions around Sirhind were divided among the Sikh Misldars and monies recovered from the treasury were used to rebuild the Harmandir Sahib. Gurdwara Fatehgarh Sahib was built in Sirhind, at the location the two younger sons of Guru Gobind Singh were martyred. The Sikhs started striking Govind Shahi coins and in 1765 they took over Lahore again.

In 1767 when Ahmed Shah Abdali came again he sent messages to the Sikhs for their cooperation. He offered them the governorship of Punjab but was rejected. The Sikhs using repeated guerrilla attacks took away his caravan of 1,000 camels loaded with fruits from Kabul. The Sikhs were again in control of the areas between Sutlej and Ravi. After Abdali's departure to Kabul, Sikhs crossed the Sutlej and brought Sirhind and other areas right up to Delhi, the entire Punjab under their control.

Shah Alam II, the Mughal Emperor of Delhi was staying away in Allahabad, ordered his commander Zabita Khan to fight the Sikhs. Zabita made a truce with them instead and then was dismissed from Alam's service. Zabita Khan then became a Sikh and was given a new name, Dharam Singh.

Qadi Nur Mohammed, who came to Punjab with Ahmad Shah Abdali and was present during many Sikh battles writes about the Sikhs:

They do not kill a woman, a child, or a coward running away from the fight. They do not rob any person nor do they take away the ornaments of a woman, be she a queen or a slave girl. They commit no adultery, rather they respect the women of even their enemies. They always shun thieves and adulterers and in generosity they surpass Hatim."

Peace in Amritsar

Ahmad Shah Abdali, fearing the Sikhs, did not follow his normal route through Punjab while he returned to Kabul. Jassa Singh Ahluwalia did not add more areas to his Misl. Instead, whenever any wealth or villages came into the hands of the Sikhs he distributed them among the Jathedars of all the Misls. Ahluwalia passed his last years in Amritsar. With the resources available to him, he repaired all the buildings, improved the management of the Gurdwaras, and provided better civic facilities to the residents of Amritsar. He wanted every Sikh to take Amrit before joining the Dal Khalsa.

Ahluwalia died in 1783 and was cremated near Amritsar. There is a city block, Katra Ahluwalia, in Amritsar named after him. This block was assigned to his Misl in honor of his having stayed there and protected the city of Amritsar.

Jassa Singh Ramgarhia

Early life

Jassa Singh Ramgarhia was born in 1723. According to W. H. McLeod, his birthplace was the village of Ichogil, near to Lahore, whilst H. S. Singha refers only to Lahore and Purnima Dhavan mentions origins in either Guga or Sur Singh, both near to Amritsar. There is agreement among the sources that he was of Tarkhan origin and was originally named Jassa Singh Thokar (Jassa Singh the Carpenter), but Dhavan also refers to Jat ethnicity. He had four brothers - Jai Singh, Khushal Singh, Mali Singh and Tara Singh - and became head of the family when his father, Giani Bhagwan Singh, died.

Career

Jassa Singh rose to command the Sikh misl that became later known as Ramgarhia and built a mud fort called Ram Rauni at Amritsar. He joined forces with Adina Beg, who appointed him a risaldar (commander), but switched sides when asked by him to attack the fort during the Siege of Ram Rauni. He defended it against Adina Beg's siege and, in 1752, rebuilt the damaged fort. The edifice was renamed Ramgarh, from which he took his new name.

Jassa Singh's policies were in contrast to those of other misl leaders and he eventually lost his lands north of Amritsar to that of the Kahnaiya. Thereafter, he turned his attention to the area around the Jamna river and Delhi, briefly holding control of the latter.

Purnima Dhavan says that "Jassa Singh Ramgarhia appeared to have a shrewd grasp of realpolitik, relying equally on diplomatic persuasion and martial prowess to accomplish his goals. ... [His] supporters appear to have valued his political acumen, plain-spoken behaviour, and simple if rough ways".

He died in 1803 and was succeeded by his son, Jodh Singh who ceded his territories to Ranjit Singh.

Award of an Estate

In 1733, Zakaria Khan, the Governor of Punjab, needed help to protect himself from the Iranian invader, Nader Shah. He offered the Sikhs an estate and a royal

robe.[165] The Sikhs in the name of Kapur Singh accepted it. After the battle Zakaria Khan gave five villages to the Sikhs in reward for the bravery of Giani Bhagwan Singh, father of Ramgarhia, who died in the battle. Village Vallah was awarded to Ramgarhia, where Ramgarhia gained the administrative experience required to become a Jathedar (leader) of the Sikhs. During this period of peace with the government, the Sikhs built their fort, Ram Rauni, in Amritsar. Zakaria died in 1745 and Mir Mannu became the Governor of Lahore.

Jassa Singh honored as Jassa Singh Ramgarhia

Mir Mannu (Mu'in ul-Mulk), the Governor of Lahore, was worried about the increasing power of the Sikhs so he broke the peace. Mir Mannu also ordered Adina Beg, the Faujdar (garrison commander) of the Jalandhar region, to begin killing the Sikhs. Adina Beg was a very smart politician and wanted the Sikhs to remain involved helping them. In order to develop good relations with the Sikhs, he sent secret messages to them who were living in different places. Jassa Singh Ramgarhia responded and agreed to cooperate with the Faujdar and was made a Commander. This position helped him develop good relations with Divan Kaura Mal at Lahore and assign important posts to the Sikhs in the Jalandhar division.

The Governor of Lahore ordered an attack on Ram Rauni to kill the Sikhs staying in that fort. Adina Beg was required to send his army as well and Jassa Singh, being the commander of the Jalandhar forces, had to join the army to kill the Sikhs in the fort. After about four months of siege, Sikhs ran short of food and supplies in the fort. He contacted the Sikhs inside the fort and joined them. Jassa Singh used the offices of Divan Kaura Mal and had the siege lifted. The fort was strengthened and named Ramgarh; Jassa Singh Ramgarhia, having been designated the Jathedar of the fort, became popular as Ramgarhia.

Fighting the tyrannical Government

Mir Mannu intensified his violence and oppression against the Sikhs. There were only 900 Sikhs when he surrounded the Ramgarh fort again. The Sikhs fought their way out bravely through thousands of army soldiers. The army demolished the fort. The hunt for and torture of the Sikhs continued until Mannu died in 1753. Mannu's death left Punjab without any effective Governor. It was again an opportune period for the Sikhs to organize themselves and gain strength. Jassa Singh Ramgarhia rebuilt the fort and took possession of some areas around Amritsar. The Sikhs took upon themselves the task of protecting the people in the villages from the invaders. The money they obtained from the people was called Rakhi (protection charges). The new Governor, Taimur, son of Ahmed Shah Abdali, despised the Sikhs. In 1757, he again forced the Sikhs to vacate the fort and move to their hiding places. The fort was demolished, Harmandir Sahib was blown up, and Amrit Sarovar was filled with debris. The Governor decided to replace Adina Beg. Beg asked the Sikhs for help and they both got a chance to weaken their common enemy. Adina Beg won the battle and became the Governor of Punjab. Sikhs rebuilt their fort Ramgarh and repaired the Harmandir Sahib. Beg was well acquainted

with the strength of the Sikhs and he feared they would oust him if he allowed them to grow stronger, so he led a strong army to demolish the fort. After fighting valiantly, the Sikhs decided to leave the fort. Adina Beg died in 1758.

Ramgarhia Misl Estate

Jassa Singh Ramgarhia occupied the area to the north of Amritsar between the Ravi and the Beas rivers. He also added the Jalandhar region and Kangra hill areas to his estate. He had his capital in Sri Hargobindpur, a town founded by the sixth Guru. The large size of Ramgarhia's territory aroused the jealousy of the other Sikh Misls.

Conflicts between Misls

A conflict between Jai Singh Kanhaiya and Jassa Singh Ramgarhia developed and the Bhangi Misl sardars also developed differences with Jai Singh Kanhaiya. A big battle was fought between Jai Singh, Charat Singh, and Jassa Singh Ahluwalia on one side and Bhangis, Ramgarhias and their associates on the other side. The Bhangi side lost the battle.

Later, Jassa Singh Ahluwalia, one day while hunting, happened to enter Ramgarhia territory where Jassa Singh Ramgarhia's brother arrested him. Ramgarhia apologized for the misbehavior of his brother, and returned Ahluwalia with gifts.

Mutual Misl wars

Due to mutual jealousies, fights continued among the Sikh Sardars. In 1776, the Bhangis changed sides and joined Jai Singh Kanhaiya to defeat Jassa Singh Ramgarhia. His capital at Sri Hargobindpur was taken over and he was followed from village to village, and finally forced to vacate all his territory. He had to cross the river Sutlej and go to Amar Singh, the ruler of Patiala. Maharaja Amar Singh welcomed Ramgarhia and who then occupied the areas of Hansi and Hissar which eventually Ramgarhia handed over to his son, Jodh Singh Ramgarhia.

Maharaja Amar Singh and Ramgarhia took control of the villages on the west and north of Delhi, now forming parts of Haryana and Western Uttar Pradesh. The Sikhs disciplined and brought to justice all the Nawabs who were harassing their non-Muslim population. Jassa Singh Ramgarhia entered Delhi in 1783. Shah Alam II, the Mughal emperor, extended the Sikhs a warm welcome. Ramgarhia left Delhi after receiving gifts from him. Because of the differences arising out of the issue of dividing the Jammu state revenues, long time friends and neighbors Maha Singh, Jathedar of Sukerchakia Misl and Jai Singh, Jathedar of the Kanheya Misl, became enemies. This resulted in a war which changed the course of Sikh history. Maha Singh requested Ramgarhia to help him. In the battle, Jai Singh lost his son, Gurbalchsh Singh, while fighting with Ramgarhias.

Sikhs captured Delhi

After continuous raids, Sikhs under Baghel Singh defeated the mughals on 11 March 1783, captured Delhi and hoisted Sikh flag (Nishan Sahib) in Red Fort.

The creation of the United Misl

Jai Singh Kanheya's widowed daughter-in-law, Sada Kaur, though very young, was a great statesperson. Sada Kaur saw the end of the Khalsa power through such mutual battles but she was able to convince Maha Singh to adopt the path of friendship. For this she offered the hand of her daughter, then only a child, to his son, Ranjit Singh (later the Maharaja of the Punjab), who was then just a boy. The balance of power shifted in favour of this united Misl. This made Ranjit Singh the leader of the most powerful union of the Misls.

When the Afghan invader, Zaman Shah Durrani, came in 1788 the Sikhs, however, were still divided. Ramgarhia and Bhangi Misls were not willing to help Ranjit Singh to fight the invader, so the Afghans took over Lahore and looted it. Ranjit Singh occupied Lahore in 1799 but still the Ramgarhias and Bhangis did not accept him as the leader of all the Sikhs. They got the support of their friends and marched to Lahore to challenge Ranjit Singh. When the Bhangi leader died Jassa Singh Ramgarhia returned to his territory. Ramgarhia was eighty years old when he died in 1803. His son, Jodh Singh Ramgarhia, developed good relations with Ranjit Singh and they never fought again.

Battles fought by Sikhs

- Battle of Rohilla
- Battle of Amritsar (1634)
- Battle of Kartarpur
- Battle of Bhangani
- Battle of Nadaun
- Battle of Guler (1696)
- First Battle of Anandpur
- Battle of Nirmohgarh (1702)
- First Battle of Chamkaur (1704)
- Second Battle of Anandpur
- Second Battle of Chamkaur (1704)
- Battle of Muktsar
- Battle of Sonapat

- Battle of Samana
- Battle of Sadhaura
- Battle of Chappar Chiri
- Battle of Rahon (1710)
- Battle of Lohgarh
- Battle of Jammu
- Battle of Jalalabad (1710)
- Battle of Gurdas Nangal or Siege of Gurdaspur
- Siege of Ram Rauni
- Battle of Gohalwar
- Battle of Lahore (1759)
- Battle of Sialkot (1761)
- Battle of Gujranwala (1761)
- Battle of Amritsar (1762)
- Battle of Kup or Sikh genocide of 1762
- Battle of Sialkot (1763)
- Battle of Sirhind (1764)
- Sikh Occupation of Delhi and Red Fort
- Battle of Amritsar (1797)
- Battle of Gujrat (1797)
- Battle of Amritsar (1798)

Formation

The Sikh Empire (from 1801–1849) was formed on the foundations of the Punjabi Army by Maharaja Ranjit Singh. The Empire extended from Khyber Pass in the west, to Kashmir in the north, to Sindh in the south, and Tibet in the east. The main geographical footprint of the empire was the Punjab. The religious demography of the Sikh Empire was Muslim (80%), Sikh (10%), Hindu (10%),.

The foundations of the Sikh Empire, during the Punjab Army, could be defined as early as 1707, starting from the death of Aurangzeb and the downfall of the Mughal Empire. After fighting off local Mughal remnants and allied Rajput leaders, Afghans, and occasionally hostile Punjabi Muslims who sided with other Muslim forces the fall of the Mughal Empire provided opportunities for the army, known as the Dal Khalsa, to lead expeditions against the Mughals and Afghans. This led to a growth of the army, which was split into different Punjabi Armies and then semi-independent misls. Each of these component armies were known as a misl, each controlling different areas and cities. However, in the period from 1762-1799 Sikh rulers of their misls appeared to be coming into their own. The formal start of the Sikh Empire began with the disbandment of the Punjab Army by the time of Coronation of Maharaja Ranjit Singh in 1801, creating the one unified political Empire. All the misldars who were affiliated with the Army were nobility with usually long and prestigious family histories in Punjab's history.

Punjab flourishes in education and arts

The Sikh rulers were very tolerant of other religions; and arts, painting and writings flourished in Punjab. In Lahore alone there were 18 formal schools for girls besides specialist schools for technical training, languages, mathematics and logic, let alone specialized schools for the three major religions, they being Hinduism, Islam and Sikhism. There were craft schools specializing in miniature painting, sketching, drafting, architecture and calligraphy. There wasn't a mosque, a temple, a dharmshala that had not a school attached to it. All the sciences in Arabic and Sanskrit schools and colleges, as well as Oriental literature, Oriental law, Logic, Philosophy and Medicine were taught to the highest standard. In Lahore, Schools opened from 7am and closed at midday. In no case was a class allowed to exceed 50 pupils.

Punjab Army

Background

The military strength consisted fully of professional soldiers. The army was divided into six main military divisions: Infantry, Cavalry, Artillery, Medical, Engineering and logistical support. The regular military force was backed up and supported by a further 52,000 well-trained and equipped professional-grade irregulars. In addition, a large reservoir of feudal and militia forces was available. Artillery division in 1838 had 188 heavy artillery guns. The army at the time was regarded as the premier fighting force of Asia.

The Sikh Army was strongly Punjabi with a predominantly Sikh cadre but also had a significant multi-religious component made up from other parts of the Punjabi people: different religious backgrounds: Muslim, Hindu and different tribal backgrounds: Pashtuns, Dogras, Khattris, Jatts, Ramgarhias, Nepalis and European mercenaries. A promotion to a higher military rank was based on military skill, not hereditary background, so was a classic meritocracy. Sikhs formed the bulk of the Sikh Empire's army.

The Cavalry was divided into three divisions:

- Regular Cavalry
- Ghorchara Fauj Cavalry
- Jagirdari Cavalry

Conquests

In 1834 the Khalsa under Nau Nihal Singh, Hari Singh Nalwa, Jean-Baptiste Ventura, and Claude August Court conquered Peshawar and extended the Sikh Raj up to Jamrud, Afghanistan.

End of empire

After Maharaja Ranjit Singh's death in 1839, the empire was severely weakened by internal divisions and political mismanagement. This opportunity was used by the British Empire to launch the First Anglo-Sikh War. The Battle of Ferozeshah in 1845 marked many turning points, the British encountered the Punjabi Army, opening with a gun-duel in which the Sikhs "had the better of the British artillery". But as the British made advancements, Europeans in their army were especially targeted, as the Sikhs believed if the army "became demoralised, the backbone of the enemy's position would be broken". The fighting continued throughout the night earning the nickname "night of terrors". The British position "grew graver as the night wore on", and "suffered terrible casualties with every single member of the Governor General's staff either killed or wounded".

British General Sir James Hope Grant recorded: "Truly the night was one of gloom and forbidding and perhaps never in the annals of warfare has a British Army on such a large scale been nearer to a defeat which would have involved annihilation" The Punjabi ended up recovering their camp, and the British were exhausted. Lord Hardinge sent his son to Mudki with a sword from his Napoleonic campaigns. A note in Robert Needham Cust's diary revealed that the "British generals decided to lay down arms: News came from the Governor General that our attack of yesterday had failed, that affairs were disparate, all state papers were to be destroyed, and that if the morning attack failed all would be over, this was kept secret by Mr. Currie and we were considering measures to make an unconditional surrender to save the wounded...".

However, a series of events of the Sikhs being betrayed by some prominent leaders in the army led to its downfall. Maharaja Gulab Singh and Dhian Singh, were Hindu Dogras from Jammu, and top Generals of the army. Tej Singh and Lal Singh were secretly allied to the British. They supplied important war plans of the Army, and provided the British with updated vital intelligence on the Army dealings, which ended up changing the scope of the war and benefiting the British positions.

The Punjab Empire was finally dissolved after a series of wars with the British at the end of the Second Anglo-Sikh War in 1849 into separate princely states, and the British province of Punjab that where granted a statehood, and eventually a lieutenant governorship stationed in Lahore as a direct representative of the Royal Crown in London.

Punjab under British Raj

Impact on Punjabi education

Every village in the Punjab, through the Tehsildar (taxman), had an ample supply of the Punjabi qaida (beginners book), which was compulsory for females and thus, almost every Punjabi woman was literate in the sense that she could read and write the lundee form of Gurmukhi.

In the carnage of revenge that followed 1857, the British Raj made it a special effort to search every house of a village and to burn every book. Even in the secular schools of Lahore which used Persian or lundee Gurmukhi as the medium of instruction, books formed the major bonfire than the British troops 'cleansed' the area.

Sikhs in the British military

Under the East India Company and then British colonial rule from 1858 Sikhs were feared and respected for their martial ability. After they played a key role in the suppression of the Indian 'Mutiny' of 1857-8. Sikhs were increasingly incorporated into the Indian army because they were not only seen as 'loyal', but because the British believed that they were a 'martial race' whose religious traditions and popular customs made them skilled fighters.

The Sikhs again were honoured in the Battle of Saragarhi where twenty-one Sikhs of the 4th Battalion (then 36th Sikhs) of the Sikh Regiment of British India, died defending an army post from 10,000 Afghan and Orakzai tribesmen in 1897.

Singh Sabha

In 1873 and 1879 the First and Second Singh Sabha was founded, the Sikh leaders of the Singh Sabha worked to offer a clear definition of Sikh identity and tried to purify Sikh belief and practice.

Cultural infrastructure and Gurdwara management

In 1882 The first Punjab university, University of the Punjab, was founded at Lahore. In 1892 the Khalsa College was founded in Amritsar. In 1907 The Khalsa Diwan Society is established in Vancouver, Canada. In 1911 The first Gurdwara is established in London. In 1912 the First Gurdwara in United States was established in Stockton, California.

Settlement outside Punjab

In the late 1800s and early 1900s Punjabi and Sikhs began to immigrate to East Africa, the Far East, Canada, the United States, and the United Kingdom.

Contemporary period (1914 – present)

Sikhs in the World Wars

In two world wars 83,005 Sikh soldiers were killed and 109,045 were wounded. Sikh soldier died or were wounded for the freedom of Britain and the world and during shell fire, with no other protection but their turban (a symbol of the Sikh faith).

At offset of World War I, Sikh military personnel numbered around 35,000 men of the 161,000 troops, which is around 22% of the British Armed Forces, yet the Sikhs only made up less than 2% of the total population in India. Sikhs, before and after this were, and are, well known for their martial skills, freedom in speaking their minds, and their daredevil courage.

Early modern Sikh developments

In 1920 The Akali Party is established to free gurdwaras from corrupt masands (treasurers), and the Shiromani Gurdwara Parbandhak Committee (SPGC) is founded.[210] In 1925 The Punjab Sikh Gurdwaras Act is passed, which transfers control of the Punjab's historic gurdwaras to the Shiromani Gurdwara Parbandhak Committee.

Sikh Struggles in British India

Jallianwala Bagh massacre

Background

Defence of India Act

During World War I, British India contributed to the British war effort by providing men and resources. About 1.25 million Indian soldiers and labourers served in Europe, Africa, and the Middle East, while both the Indian administration and the princes sent large supplies of food, money, and ammunition. However, Bengal and Punjab remained sources of anticolonial activities. Revolutionary attacks in Bengal, associated increasingly with disturbances in Punjab, were significant enough to nearly paralyse the regional administration. Of these, a pan-Indian mutiny in the British Indian Army planned for February 1915 was the most prominent amongst a number of plots formulated between 1914 and 1917 by Indian nationalists in India, the United States and Germany. The planned February mutiny was ultimately thwarted when British intelligence infiltrated the Ghadarite movement, arresting key figures. Mutinies in smaller units and garrisons within India were also crushed. In the scenario of the British war effort and the threat from the militant movement in India, the Defence of India Act 1915 was passed limiting civil and political liberties. Michael O'Dwyer, then the Lieutenant Governor of Punjab, was one of the strongest proponents of the act, in no small part due to the Ghadarite threat in the province.

Rowlatt act

The costs of the protracted war in money and manpower were great. High casualty rates in the war, increasing inflation after the end, compounded by heavy taxation, the deadly 1918 flu pandemic, and the disruption of trade during the war escalated human suffering in India. The pre-war Indian nationalist sentiment, revived as moderate and extremist groups of the Indian National Congress, ended their differences to unify. In 1916, the Congress succeeded in establishing the Lucknow Pact, a temporary alliance with the All-India Muslim League. British political concessions and Whitehall's India Policy after World War I began to change, with the passage of Montagu–Chelmsford Reforms which initiated the first round of political reform in the Indian subcontinent in 1917. However, this was deemed insufficient in reforms by the Indian political movement. Mahatma Gandhi, recently returned to India, began emerging as an increasingly charismatic leader under whose leadership civil disobedience movements grew rapidly as an expression of political unrest. The recently crushed Ghadar conspiracy, the presence of Mahendra Pratap's Kabul mission in Afghanistan (with possible links to then nascent Bolshevik Russia), and a still-active revolutionary movement especially in Punjab and Bengal (as well as worsening civil unrest throughout India) led to the appointment of a Sedition committee in 1918 chaired by Sidney Rowlatt, an English judge. It was tasked to evaluate German and Bolshevik links to the militant movement in India, especially in Punjab and Bengal. On the recommendations of the committee, the Rowlatt Act, an extension of the Defence of India Act 1915, was enforced in India which limited civil liberties.

The passage of the Rowlatt Act in 1919 precipitated large scale political unrest throughout India. Ominously, in 1919, the Third Anglo-Afghan War began in the wake of Amir Habibullah's assassination and institution of Amanullah in a system strongly influenced by the political figures courted by Kabul mission during the world war. In addition, in India Gandhi's call for protest against the Rowlatt Act achieved an unprecedented response of furious unrest and protests. The situation especially in Punjab was deteriorating rapidly, with disruptions of rail, telegraph and communication systems. The movement was at its peak before the end of the first week of April, with some recording that "practically the whole of Lahore was on the streets, the immense crowd that passed through Anarkali was estimated to be around 20,000." In Amritsar, over 5,000 people gathered at Jallianwala Bagh. This situation deteriorated perceptibly over the next few days. Michael O'Dwyer is said to have been of the firm belief that these were the early and ill-concealed signs of a conspiracy for a coordinated uprising around May, on the lines of the 1857 revolt, at a time when British troops would have withdrawn to the hills for the summer. The Amritsar massacre, as well as responses preceding and succeeding it, was the end result of a concerted plan of response from the Punjab administration to suppress such a conspiracy.

Prelude to the massacre

Many officers in the Indian army believed revolt was possible, and they prepared for the worst. In Amritsar, more than 15,000 people gathered at Jallianwala Bagh. The British Lieutenant-Governor of Punjab, Michael O'Dwyer, is said to have believed that these were the early and ill-concealed signs of a conspiracy for a coordinated revolt

around May, at a time when British troops would have withdrawn to the hills for the summer. The Amritsar massacre, as well as responses preceding and succeeding it, have been described by some historians as the end result of a concerted plan of response from the Punjab administration to suppress such a conspiracy. James Houssemayne Du Boulay is said to have ascribed a direct relationship between the fear of a Ghadarite uprising in the midst of an increasingly tense situation in Punjab, and the British response that ended in the massacre.

On 10 April 1919, there was a protest at the residence of the Deputy Commissioner of Amritsar, a city in Punjab, a large province in the northwestern part of India. The demonstration was to demand the release of two popular leaders of the Indian Independence Movement, Satya Pal and Saifuddin Kitchlew, who had been earlier arrested by the government and moved to a secret location. Both were proponents of the Satyagraha movement led by Mohandas Karamchand Gandhi. A military picket shot at the crowd, killing several protesters and setting off a series of violent events. Later the same day, several banks and other government buildings, including the Town Hall and the railway station, were attacked and set on fire. The violence continued to escalate, culminating in the deaths of at least five Europeans, including government employees and civilians. There was retaliatory shooting at crowds from the military several times during the day, and between eight and twenty people were killed.

On 11 April, Miss Marcella Sherwood, an English missionary, fearing for the safety of her pupils, was on her way to shut the schools and send the roughly 600 Indian children home. While cycling through a narrow street called the Kucha Kurrichhan, she was caught by a mob, pulled to the ground by her hair, stripped naked, beaten, kicked, and left for dead. She was rescued by some local Indians, including the father of one of her pupils, who hid her from the mob and then smuggled her to the safety of Gobindgarh fort. After visiting Sherwood on 19 April, the Raj's local commander, Colonel Dyer, issued an order requiring every Indian man using that street to crawl its length on his hands and knees. Colonel Dyer later explained to a British inspector: "Some Indians crawl face downwards in front of their gods. I wanted them to know that a British woman is as sacred as a Hindu god and therefore they have to crawl in front of her, too." He also authorised the indiscriminate, public whipping of locals who came within lathi length of British policemen. Miss Marcella Sherwood later defended Colonel Dyer, describing him "as the 'saviour' of the Punjab".

For the next two days, the city of Amritsar was quiet, but violence continued in other parts of the Punjab. Railway lines were cut, telegraph posts destroyed, government buildings burnt, and three Europeans murdered. By 13 April, the British government had decided to put most of the Punjab under martial law. The legislation restricted a number of civil liberties, including freedom of assembly; gatherings of more than four people were banned.

On the evening of 12 April, the leaders of the hartal in Amritsar held a meeting at the Hindu College - Dhab Khatikan. At the meeting, Hans Raj, an aide to Dr. Kitchlew,

announced a public protest meeting would be held at 16:30 the following day in the Jallianwala Bagh, to be organised by a Dr. Muhammad Bashir and chaired by a senior and respected Congress Party leader, Lal Kanhyalal Bhatia. A series of resolutions protesting the Rowlatt Act, the recent actions of the British authorities and the detention of Drs. Satyapal and Kitchlew was drawn up and approved, after which the meeting adjourned.

The massacre

At 9:00 on the morning of 13 April, the traditional festival of Baisakhi, Colonel Reginald Dyer, the acting military commander for Amritsar and its environs, proceeded through the city with several city officials, announcing the implementation of a pass system to enter or leave Amritsar, a curfew beginning at 20:00 that night and a ban on all processions and public meetings of four or more persons. The proclamation was read and explained in English, Urdu, Hindi and Punjabi, but few paid it any heed or appear to have learned of it later. Meanwhile, the local CID had received intelligence of the planned meeting in the Jallianwala Bagh through word of mouth and plainclothes detectives in the crowds. At 12:40, Dyer was informed of the meeting and returned to his base at around 13:30 to decide how to handle it.

By mid-afternoon, thousands of Sikhs, Muslims and Hindus gathered in the Jallianwala Bagh (garden) near the Harmandir Sahib in Amritsar. Many who were present had earlier worshipped at the Golden Temple, and were passing through the Bagh on their way home. The Bagh was (and is) a large, open area of six to seven acres, roughly 200 yards by 200 yards in size, and surrounded by walls roughly 10 feet in height. Balconies of houses three to four stories tall overlooked the Bagh, and five narrow entrances opened onto it, several with locked gates. During the rainy season, it was planted with crops, but served as a local meeting-area and playground for much of the year. In the center of the Bagh was a samadhi (cremation site) and a large well partly filled with water and about 20 feet in diameter.

Apart from pilgrims, Amritsar had filled up over the preceding days with farmers, traders and merchants attending the annual Baisakhi horse and cattle fair. The city police closed the fair at 14:00 that afternoon, resulting in a large number of people drifting into the Jallianwala Bagh. It was estimated that about 20,000 to 25,000 people had gathered in the Bagh by the time of the meeting. Dyer sent an aeroplane to overfly the Bagh and estimate the size of the crowd. By this time, both Colonel Dyer and Deputy Commissioner Irving, the senior civil authority for Amritsar, were well aware of the meeting, but took no actions to prevent it or send police to peacefully disperse the crowds. This would later be a serious criticism levelled at both Dyer and Irving.

An hour after the meeting began as scheduled at 16:30, Colonel Dyer arrived at the Bagh with a group of sixty-five Gurkha and twenty-five Balochi and Pathan soldiers. Fifty of them were armed with .303 Lee–Enfield bolt-action rifles; 40 with khukris. It is not clear whether Dyer had specifically chosen troops from those ethnic groups due to their proven loyalty to the British or that they were simply the non-Sikh units most

readily available. He had also brought two armored cars armed with machine guns; however, the vehicles were left outside, as they were unable to enter the Bagh through the narrow entrances. The Jallianwala Bagh was surrounded on all sides by houses and buildings and had few narrow entrances. Most of them were kept permanently locked. The main entrance was relatively wide, but was guarded heavily by the troops backed by the armoured vehicles.

Dyer—without warning the crowd to disperse—blocked the main exits. He explained later that this act "was not to disperse the meeting but to punish the Indians for disobedience." Dyer ordered his troops to begin shooting toward the densest sections of the crowd. Firing continued for approximately ten minutes. Cease-fire was ordered only when ammunition supplies were almost exhausted, after approximately 1,650 rounds were spent.

Many people died in stampedes at the narrow gates or by jumping into the solitary well on the compound to escape the shooting. A plaque, placed at the site after independence states that 120 bodies were removed from the well. The wounded could not be moved from where they had fallen, as a curfew was declared, and many more died during the night.

The number of deaths caused by the shooting is disputed. While the official figure given by the British inquiry into the massacre is 379 deaths, the method used by the inquiry has been subject to criticism. In July 1919, three months after the massacre, officials were tasked with finding who had been killed by inviting inhabitants of the city to volunteer information about those who had died. This information was incomplete due to fear that those who participated would be identified as having been present at the meeting, and some of the dead may not have had close relations in the area. When interviewed by the members of the committee, a senior civil servant in Punjab admitted that the actual figure could be higher.

Since the official figures were probably flawed regarding the size of the crowd (15,000–20,000), the number of rounds fired and the period of shooting, the Indian National Congress instituted a separate inquiry of its own, with conclusions that differed considerably from the Government's inquiry. The casualty number quoted by the Congress was more than 1,500, with approximately 1,000 being killed. The Government tried to suppress information of the massacre, but news spread in India and widespread outrage ensued; details of the massacre did not become known in Britain until December 1919.

Aftermath

Colonel Dyer reported to his superiors that he had been "confronted by a revolutionary army", to which Major General William Beynon replied: "Your action correct and Lieutenant Governor approves." O'Dwyer requested that martial law should be imposed upon Amritsar and other areas, and this was granted by Viceroy Lord Chelmsford.

Both Secretary of State for War Winston Churchill and former Prime Minister H. H. Asquith however, openly condemned the attack. Churchill referring to it as "monstrous", while Asquith called it "one of the worst outrages in the whole of our history". Winston Churchill, in the House of Commons debate of 8 July 1920, said, "The crowd was unarmed, except with bludgeons. It was not attacking anybody or anything... When fire had been opened upon it to disperse it, it tried to run away. Pinned up in a narrow place considerably smaller than Trafalgar Square, with hardly any exits, and packed together so that one bullet would drive through three or four bodies, the people ran madly this way and the other. When the fire was directed upon the centre, they ran to the sides. The fire was then directed to the sides. Many threw themselves down on the ground, the fire was then directed down on the ground. This was continued to 8 to 10 minutes, and it stopped only when the ammunition had reached the point of exhaustion." After Churchill's speech in the House of Commons debate, MPs voted 247 to 37 against Dyer and in support of the Government.

Rabindranath Tagore received the news of the massacre by 22 May 1919. He tried to arrange a protest meeting in Calcutta and finally decided to renounce his knighthood as "a symbolic act of protest". In the repudiation letter, dated 30 May 1919 and addressed to the Viceroy, Lord Chelmsford, he wrote "I ... wish to stand, shorn, of all special distinctions, by the side of those of my countrymen who, for their so called insignificance, are liable to suffer degradation not fit for human beings."

Gupta describes the letter written by Tagore as "historic". He writes that Tagore "renounced his knighthood in protest against the inhuman cruelty of the British Government to the people of Punjab", and he quotes Tagore's letter to the Viceroy "The enormity of the measures taken by the Government in the Punjab for quelling some local disturbances has, with a rude shock, revealed to our minds the helplessness of our position as British subjects in India ... [T]he very least that I can do for my country is to take all consequences upon myself in giving voice to the protest of the millions of my countrymen, surprised into a dumb anguish of terror. The time has come when badges of honour make our shame glaring in the incongruous context of humiliation..." English Writings of Rabindranath Tagore Miscellaneous Writings Vol# 8 carries a facsimile of this hand written letter.

Cloake reports that despite the official rebuke, many Britons "thought him a hero for saving the rule of British law in India."

The Hunter Commission

On 14 October 1919, after orders issued by the Secretary of State for India, Edwin Montagu, the Government of India announced the formation of a committee of inquiry into the events in Punjab. Referred to as the Disorders Inquiry Committee, it was later more widely known as the Hunter Commission. It was named after the name of chairman, Lord William Hunter, former Solicitor-General for Scotland and Senator of the College of Justice in Scotland. The stated purpose of the commission was to

"investigate the recent disturbances in Bombay, Delhi and Punjab, about their causes, and the measures taken to cope with them". The members of the commission were:

- Lord Hunter, Chairman of the Commission
- Mr. Justice George C. Rankin of Calcutta
- Sir Chimanlal Harilal Setalvad, Vice-Chancellor of Bombay University and advocate of the Bombay High Court
- Mr W.F. Rice, member of the Home Department
- Major-General Sir George Barrow, KCB, KCMG, GOC Peshawar Division
- Pandit Jagat Narayan, lawyer and Member of the Legislative Council of the United Provinces
- Mr. Thomas Smith, Member of the Legislative Council of the United Provinces
- Sardar Sahibzada Sultan Ahmad Khan, lawyer from Gwalior State
- Mr H.C. Stokes, Secretary of the Commission and member of the Home Department

After meeting in New Delhi on 29 October, the Commission took statements from witnesses over the following weeks. Witnesses were called in Delhi, Ahmedabad, Bombay and Lahore. Although the Commission as such was not a formally constituted court of law, meaning witnesses were not subject to questioning under oath, its members managed to elicit detailed accounts and statements from witnesses by rigorous cross-questioning. In general, it was felt the Commission had been very thorough in its enquiries. After reaching Lahore in November, the Commission wound up its initial inquiries by examining the principal witnesses to the events in Amritsar.

On 19 November, Dyer was called to appear before the Commission. Although his military superiors had suggested he be represented by legal counsel at the inquiry, Dyer refused this suggestion and appeared alone. Initially questioned by Lord Hunter, Dyer stated he had come to know about the meeting at the Jallianwala Bagh at 12:40 hours that day but did not attempt to prevent it. He stated that he had gone to the Bagh with the deliberate intention of opening fire if he found a crowd assembled there. Patterson says Dyer explained his sense of honour to the Hunter Commission by saying, "I think it quite possible that I could have dispersed the crowd without firing but they would have come back again and laughed, and I would have made, what I consider, a fool of myself." Dyer further reiterated his belief that the crowd in the Bagh was one of "rebels who were trying to isolate my forces and cut me off from other supplies. Therefore, I considered it my duty to fire on them and to fire well".

After Mr. Justice Rankin had questioned Dyer, Sir Chimanlal Setalvad enquired:

Sir Chimanlal: Supposing the passage was sufficient to allow the armoured cars to go in, would you have opened fire with the machine guns?

Dyer: I think probably, yes.

Sir Chimanlal: In that case, the casualties would have been much higher?

Dyer: Yes.

Dyer further stated that his intentions had been to strike terror throughout the Punjab and in doing so, reduce the moral stature of the "rebels". He said he did not stop the shooting when the crowd began to disperse because he thought it was his duty to keep shooting until the crowd dispersed, and that a little shooting would not do any good. In fact he continued the shooting until the ammunition was almost exhausted. He stated that he did not make any effort to tend to the wounded after the shooting: "Certainly not. It was not my job. Hospitals were open and they could have gone there."

Exhausted from the rigorous cross-examination questioning and ill, Dyer was then released. Over the next several months, while the Commission wrote its final report, the British press, as well as many MPs, turned hostile towards Dyer as the extent of the massacre and his statements at the inquiry became widely known. Lord Chelmsford refused to comment until the Commission had been wound up. In the meanwhile, Dyer, seriously ill with jaundice and arteriosclerosis, was hospitalised.

Although the members of the Commission had been divided by racial tensions following Dyer's statement, and though the Indian members had written a separate, minority report, the final report, comprising six volumes of evidence and released on 8 March 1920, unanimously condemned Dyer's actions.[51] In "continuing firing as long as he did, it appears to us that General Dyer committed a grave error." [55] Dissenting members argued that the martial law regime's use of force was wholly unjustified. "General Dyer thought he had crushed the rebellion and Sir Michael O'Dwyer was of the same view," they wrote, "(but) there was no rebellion which required to be crushed." The report concluded that:

- Lack of notice to disperse from the Bagh in the beginning was an error
- The length of firing showed a grave error
- Dyer's motive of producing a sufficient moral effect was to be condemned
- Dyer had overstepped the bounds of his authority
- There had not been any conspiracy to overthrow British rule in the Punjab
- The minority report of the Indian members further added that:
- Proclamations banning public meetings were insufficiently distributed
- There were innocent people in the crowd, and there had not been any violence in the Bagh beforehand
- Dyer should have either ordered his troops to help the wounded or instructed the civil authorities to do so
- Dyer's actions had been "inhuman and un-British" and had greatly injured the image of British rule in India.

The Hunter Commission did not impose any penal or disciplinary action because Dyer's actions were condoned by various superiors (later upheld by the Army Council). The Legal and Home Members on the Viceroy's Council ultimately decided that, though Dyer had acted in a callous and brutal way, military or legal prosecution would not be possible due to political reasons. However, he was finally found guilty of a mistaken

notion of duty and relieved of his command on 23 March. He had been recommended for a CBE as a result of his service in the Third Afghan War; this recommendation was cancelled on 29 March 1920.

Demonstration at Gujranwala

Two days later, on 15 April, demonstrations occurred in Gujranwala protesting the killings at Amritsar. Police and aircraft were used against the demonstrators, resulting in 12 deaths and 27 injuries. The Officer Commanding the Royal Air Force in India, Brigadier General N D K MacEwen stated later that:

I think we can fairly claim to have been of great use in the late riots, particularly at Gujranwala, where the crowd when looking at its nastiest was absolutely dispersed by a machine using bombs and Lewis guns.

Assassination of Michael O'Dwyer

On 13 March 1940, at Caxton Hall in London, Udham Singh, an Indian independence activist from Sunam who had witnessed the events in Amritsar and was himself wounded, shot and killed Michael O'Dwyer, the British Lieutenant-Governor of Punjab at the time of the massacre, who had approved Dyer's action and was believed to be the main planner. Dyer himself had died in 1927.

Some, such as the nationalist newspaper Amrita Bazar Patrika, also made positive statements. The common people and revolutionaries glorified the action of Udham Singh. Much of the press worldwide recalled the story of Jallianwala Bagh and alleged Michael O'Dwyer to have been responsible for the massacre. Singh was termed a "fighter for freedom" and his action was referred to in The Times newspaper as "an expression of the pent-up fury of the down-trodden Indian People". In Fascist countries, the incident was used for anti-British propaganda: Bergeret, published in large scale from Rome at that time, while commenting upon the Caxton Hall assassination, ascribed the greatest significance to the circumstance and praised the action of Udham Singh as courageous. The Berliner Börsen Zeitung termed the event "The torch of Indian freedom". German radio reportedly broadcast: "The cry of tormented people spoke with shots."

At a public meeting in Kanpur, a spokesman had stated that "at last an insult and humiliation of the nation had been avenged". Similar sentiments were expressed in numerous other places across the country. Fortnightly reports of the political situation in Bihar mentioned: "It is true that we had no love lost for Sir Michael. The indignities he heaped upon our countrymen in Punjab have not been forgotten." In its 18 March 1940 issue Amrita Bazar Patrika wrote: "O'Dwyer's name is connected with Punjab incidents which India will never forget." The New Statesman observed: "British conservatism has not discovered how to deal with Ireland after two centuries of rule. Similar comment may be made on British rule in India. Will the historians of the future have to record that

it was not the Nazis but the British ruling class which destroyed the British Empire?" Singh had told the court at his trial:

I did it because I had a grudge against him. He deserved it. He was the real culprit. He wanted to crush the spirit of my people, so I have crushed him. For full 21 years, I have been trying to wreak vengeance. I am happy that I have done the job. I am not scared of death. I am dying for my country. I have seen my people starving in India under the British rule. I have protested against this, it was my duty. What a greater honour could be bestowed on me than death for the sake of my motherland?

Singh was hanged for the murder on 31 July 1940. At that time, many, including Jawaharlal Nehru and Mahatma Gandhi, condemned the action of Udham as senseless but courageous. In 1952, Nehru (by then Prime Minister) honoured Udham Singh with the following statement which had appeared in the daily Partap:

I salute Shaheed-i-Azam Udham Singh with reverence who had kissed the noose so that we may be free.

Soon after this recognition by the Prime Minister, Udham Singh received the title of Shaheed, a name given to someone who has attained martyrdom or done something heroic on behalf of their country or religion.

Monument and legacy

A trust was founded in 1920 to build a memorial at the site after a resolution was passed by the Indian National Congress. In 1923, the trust purchased land for the project. A memorial, designed by American architect Benjamin Polk, was built on the site and inaugurated by President of India Rajendra Prasad on 13 April 1961, in the presence of Jawaharlal Nehru and other leaders. A flame was later added to the site.

The bullet marks remain on the walls and adjoining buildings to this day. The well into which many people jumped and drowned attempting to save themselves from the bullets is also a protected monument inside the park.

Formation of the Shiromani Gurudwara Prabandhak Committee

Shortly following the massacre, the official Sikh clergy of the Golden Temple conferred upon Colonel Dyer the Saropa (the mark of distinguished service to the Sikh faith or, in general, humanity), sending shock waves among the Sikh community.[62] On 12 October 1920, students and faculty of the Amritsar Khalsa College called a meeting to demand the immediate removal of the Gurudwaras from the control of Mahants. The result was the formation of the Shiromani Gurudwara Prabandhak Committee on 15 November 1920 to manage and to implement reforms in Sikh shrines.

Regret

Although Queen Elizabeth II had not made any comments on the incident during her state visits in 1961 and 1983, she spoke about the events at a state banquet in India on 13 October 1997:

It is no secret that there have been some difficult episodes in our past – Jallianwala Bagh, which I shall visit tomorrow, is a distressing example. But history cannot be rewritten, however much we might sometimes wish otherwise. It has its moments of sadness, as well as gladness. We must learn from the sadness and build on the gladness.

On 14 October 1997, Queen Elizabeth II visited Jallianwala Bagh and paid her respects with a 30-second moment of silence. During the visit, she wore a dress of a colour described as pink apricot or saffron, which was of religious significance to the Sikhs. She removed her shoes while visiting the monument and laid a wreath at the monument.

While some Indians welcomed the expression of regret and sadness in the Queen's statement, others criticised it for being less than an apology. Prime Minister of India Inder Kumar Gujral defended the Queen, saying that the Queen herself had not even been born at the time of the events and should not be required to apologise.

Winston Churchill, on 8 July 1920, urged the House of Commons to punish Colonel Dyer. Churchill succeeded in persuading the House to forcibly retire Colonel Dyer, but Churchill would have preferred to see the colonel disciplined.

In February 2013 David Cameron became the first serving British Prime Minister to visit the site, laid a wreath at the memorial, and described the Amritsar massacre as "a deeply shameful event in British history, one that Winston Churchill rightly described at that time as monstrous. We must never forget what happened here and we must ensure that the UK stands up for the right of peaceful protests". Cameron did not deliver an official apology.

Artistic portrayals

- 1977: A Hindi language motion picture called Jallian Wala Bagh was released. The film was written, produced and directed by Balraj Tah. Associate producer was Amarjit Singh Madan. The film is about the life of Udham Singh who assassinated Michael O'Dwyer in 1940. The film was partly filmed in the UK notably in Coventry and surrounding areas.
- 1981: Salman Rushdie's novel *Midnight's Children* portrays the massacre from the perspective of a doctor in the crowd, saved from the gunfire by a well-timed sneeze.

- 1982: The massacre is depicted in Richard Attenborough's film *Gandhi* with the role of General Dyer played by Edward Fox. The film depicts most of the details of the massacre as well as the subsequent inquiry by the Montague commission.
- 1984: The story of the massacre also occurs in the 7th episode of Granada TV's 1984 series *The Jewel in the Crown*, recounted by the fictional widow of a British officer who is haunted by the inhumanity of it and who tells how she came to be reviled because she defied the honours to Dyer and instead donated money to the Indian victims.
- 2002: In the Hindi movie *The Legend of Bhagat Singh* directed by Rajkumar Santoshi, the massacre is reconstructed with the child Bhagat Singh as a witness, eventually inspiring him to become a revolutionary in the Indian independence movement.
- 2006: Portions of the Hindi movie *Rang De Basanti* nonlinearly depicts the massacre and the influence it had on the freedom fighters.
- 2009: Bali Rai's novel, *City of Ghosts*, is partly set around the massacre, blending fact with fiction and magical realism. Dyer, Udham Singh and other real historical figures feature in the story.
- 2014: The British period drama *Downton Abbey* makes a reference to the massacre in the eighth episode of season 5. The characters of Lord Grantham, Isobel Crawley and Shrimpy express their disapproval of the massacre when Susan MacClare and Lord Sinderby support it.

Saka Panja Sahib

A non-violent agitation to assert the right to felling trees for Guru ka Langar from the land attached to Gurdwara Guru ka Bagh was underway. The first Sikh volunteers were arrested and tried for trespass, but from 25 August police resorted to beating day after day the batches of Sikhs that came. eventually the beating stopped and the procedure of arrests resumed with jail time of about two and a half years and a fine of one hundred rupees each.

One such train left Amritsar on 29 October 1922 for the Attock Fort which would touch Hasan Abdal the following morning. The Sikhs of Panja Sahib decided to serve a meal to the detainees but when they reached the railway station with the food they were informed by the station master that the train was not scheduled to halt there.

Two of the Sikhs, Bhai Pratap Singh and Bhai Karam Singh who were leading the sangat went forward as the rumbling sound of the approaching train was heard and sat crosslegged in the middle of the track. Several others, men and women, followed suit. The train run over eleven of the squatters before stopping while the Sikhs pleaded to serve the arrested Sikhs before proceeding. The Sikhs served the Singhs in the train and then turned to the injured. The worst mauled were Bhai Pratap Singh and Bhai Karam Singh, who succumbed to their injuries the following day.

Jaito Da Morcha and Saka Gangsar Sahib

In 1924 A special Jatha of five hundred Akalis approaching Jaito, India is fired upon by police; two hundred were injured and one hundred attained martyrdom. but the freedom to hold Akhand Path at Jaito was obtained after one year and ten months.

Sikh revolutionaries

Bhagat Singh

Sohan Singh Bhakna, Kartar Singh Sarabha, alongside many other Punjabi's founded the Ghadar party to overthrow British colonial authority in India by means of an armed revolution. The Ghadar party is closely associated with the Babbar Akali Movement, a 1921 splinter group of "militant" Sikhs who broke away from the mainstream non-violent Akali movement.

In 1914 Baba Gurdit Singh led the Komagata Maru ship to the port of Vancouver with 346 Sikhs on board; forced to leave port on July 23. Bela Singh Jain an informer and agent of Inspector William Hopkinson, pulled out two guns and started shooting at the Khalsa Diwan Society Gurdwara Sahib on West 2nd Avenue. He murdered Bhai Bhag Singh, President of the Society and Bhattan Singh and Bela Singh was charged with murder, but Hopkinson decided to appear as a witness in his case and made up much of his testimony at his trial and subsequently Bela Singh was acquitted. On October 21, 1914, Bhai Mewa Singh, Granthi of Khalsa Diwan Society shot William Hopkinson in the Assize court corridor with two revolvers because he believed him to be unscrupulous and corrupt, using informers to spy on Indian immigrants. Canadian policeman William Hopkinson shot and killed by Mewa Singh who is later sentenced to death.

In 1926 Six Babar (literally, lion) revolutionary Akalis, are put to death by hanging.

In 1931 Bhagat Singh, Rajguru, and Sukhdev are convicted of murder of police inspector J.P. Saunders and executed; Bhagat Singh is popularly known as Shaheedey Azam (supreme martyr)

In 1940 Udham Singh, an Indian revolutionary socialist, assassinated Michael O'Dwyer to avenge justice for the Jallianwalla Bagh Massacre when 15,000 to 20,000 people including women, children were shot at after a peaceful protest in Amritsar

Bhagat Puran Singh Pingalwara dedicated his life to the 'selfless service of humanity'. He founded Pingalwara in 1947 with only a few patients, the neglected and rejected of the streets of Amritsar. An early advocate of what we today refer to as the 'Green Revolution', Bhagat Puran Singh was spreading awareness about environmental pollution, and increasing soil erosion long before such ideas became popular.

After Indian Independence

The months leading up to the partition of India in 1947, saw heavy conflict in the Punjab between Sikh and Muslims, which saw the effective religious migration of Punjabi Sikhs and Hindus from West Punjab which mirrored a similar religious migration of Punjabi Muslims in East Punjab. The 1960s saw growing animosity and rioting between Punjabi Sikhs and Hindus in India, as the Punjabi Sikhs agitated for the creation of a Punjabi Sikh majority state, an undertaking which was promised to the Sikh leader Master Tara Singh by Nehru in return for Sikh political support during the negotiations for Indian Independence. Sikhs obtained the Sikh majority state of Punjab on 1 November 1966.

Modern Sikh developments

In 1950 the Sikh Rehat Maryada is published.

In 1962 the Punjabi University is inaugurated at Patiala, India

1984 Ghalughara (the 1984 massacre)

Communal tensions arose again in the late 1970s, fueled by Sikh claims of discrimination and marginalization by the secularist dominated Indian National Congress ruling party and the "dictatorial" tactics adopted by the then Indian Prime Minister, Indira Gandhi. Frank argues that Gandhi's assumption of emergency powers in 1975 resulted in the weakening of the "legitimate and impartial machinery of government" and her increasing "paranoia" of opposing political groups led her to instigate a "despotic policy of playing castes, religions and political groups against each other for political advantage". As a reaction against these actions came the emergence of the Sikh leader Sant Jarnail Singh Bhindranwale who vocalized Sikh sentiment for justice. This accelerated Punjab into a state of communal violence. Gandhi's 1984 action to defeat Sant Jarnail Singh Bhindranwale led to desecration of the Golden Temple in Operation Blue Star and ultimately led to Gandhi's assassination by her Sikh bodyguards and led to the Sarbat Khalsa advocating the creation of a Sikh homeland, Khalistan. This resulted in an explosion of violence against the Sikh community in the Anti Sikh Riots which resulted in the massacre of thousands of Sikhs throughout India; Khushwant Singh described the actions as being a Sikh pogrom in which he "felt like a refugee in my country. In fact, I felt like a Jew in Nazi Germany". Since 1984, relations between Sikhs and Hindus have reached a rapprochement helped by growing economic prosperity; however in 2002 the claims of the popular right-wing Hindu organization the RSS, that "Sikhs are Hindus" angered Sikh sensibilities. Many Sikhs still are campaigning for justice for victims of the violence and the political and economic needs of the Punjab espoused in the Khalistan movement.

In 1996 the Special Rapporteur for the Commission on Human Rights on freedom of religion or belief, Abdelfattah Amor (Tunisia, 1993–2004), visited India in order to compose a report on religious discrimination. In 1997, Amor concluded, "it appears that the situation of the Sikhs in the religious field is satisfactory, but that difficulties are arising in the political (foreign interference, terrorism, etc.), economic (in particular with regard to sharing of water supplies) and even occupational fields. Information received from nongovernment (sic) sources indicates that discrimination does exist in certain sectors of the public administration; examples include the decline in the number of Sikhs in the police force and the absence of Sikhs in personal bodyguard units since the murder of Indira Gandhi." The reduced intake of the Sikhs in the Indian armed forces also attributes to following certain orders issued in the Indian Emergency of 1975/1977.

In 2001, Fauja Singh became to be the world's oldest marathon runner.

On 22 May 2004 Manmohan Singh became the first Sikh to become the Prime Minister of India.

Other kingdoms

There were several other kingdoms which ruled over parts of India in the later medieval period prior to the British occupation. However, most of them were bound to pay regular tribute to the Marathas. The rule of Wodeyar dynasty which established the Kingdom of Mysore in southern India in around 1400 CE by was interrupted by Hyder Ali and his son Tipu Sultan in the later half of the 18th century. Under their rule, Mysore fought a series of wars sometimes against the combined forces of the British and Marathas, but mostly against the British, with Mysore receiving some aid or promise of aid from the French.

The Nawabs of Bengal had become the de facto rulers of Bengal following the decline of Mughal Empire. However, their rule was interrupted by Marathas who carried six expeditions in Bengal from 1741 to 1748 as a result of which Bengal became a tributary state of Marathas.

Hyderabad was founded by the Qutb Shahi dynasty of Golconda in 1591. Following a brief Mughal rule, Asif Jah, a Mughal official, seized control of Hyderabad and declared himself Nizam-al-Mulk of Hyderabad in 1724. It was ruled by a hereditary Nizam from 1724 until 1948. Both Kingdom of Mysore and Hyderabad State became princely states in British India in 1799 and 1798 respectively.

After the First Anglo-Sikh War in 1846, under the terms of the Treaty of Amritsar, the British government sold Kashmir to Maharaja Gulab Singh and the princely state of Jammu and Kashmir, the second largest princely state in British India, was created by the Dogra dynasty.

Around the 18th century, the modern state of Nepal was formed by Gurkha rulers.