

Unit I

Mughal Empire – Sources

Literary Sources

The literary sources of the period are numerous indeed. They range from the autobiographies of emperors to musical compositions of the day and are alive with vitality and truth. *Tuzuk I IBaburi* or the *Memoirs of Babour* is an autobiographical piece in Turkilanguage by Babur. In spite of certain time-gaps, it is a primary source for Babur's activities. The Emperor did not hesitate to record with great frankness his weaknesses as well as great merits. It is of great use in determining with accuracy many points in Babur's life as well as the early life of Humayun. "The *Memoirs of Babur* has been reckoned among the most enthralling and romantic works in the literature of all time".

The *Tarikh-i-Rashidi*, a Persian work, written by Mirza Muhammad Haidar Dughlat, is a valuable source material on the period of Babur and Humayun. *Habib-us-Siyar* and *Humayun-nama*, written by Khvand Amir, are interesting accounts about the entire reign of Babur and the first three years of the rule of Humayun. The *Humayun-nama* of Gulbadan Begam, the daughter of Babur, is an authority on Humayun's reign. The *Tazkirat-ul –Waqiat* of Jauhar Aftabchi (a Personal valet of Humayun) is a noteworthy book throwing light on almost all facets of Humayun's life. The *Tarikh-i-Humayun* written by Bayazid is an important source material for the study of Humayun and Akbar. Among the works on Akbar's reign special mention must be made about *Tarikh-i-Akbar Shahi* by Qandahari, *Abuk-Fazl's Akbar-nama*, *Ain –Akbari*, *Ruqat-Abul-Fazl*, and *Insha-i-Abul-Fazl*, *Khvaja- Nizamud- din Ahmad's Tabaqat-i-Firishta* by Mulla Muhammad Qasim Hindu Shah, *Tarikh-i-Haqqi* by Abdul-Haqq, etc. These works supplement each other and are invaluable in the reconstruction of Akbar's rule. They have a ring of authenticity and their veracity is not much doubted. The *Tarikh –i-Sher-Shahi* written by Abbas Sarwani deals with the reign of Sher Shah Sur.

The autobiography of Jahangir, *Tuzuk-i-Fahangiri*, constitutes an important source material for Akbar's last years, Jahangir's own rule, and the early life of Shah Jahan. The Emperor is very frank in narrating the events of his time and though sometimes he "suppresses inconvenient truths", his autobiography is greatly helpful to the student of Mughal period. Mutamid Khan's *Iqbal-nama* and Muhammad Hadi's *Tatimma Waqiat-i-fahangiri* are very useful for the reign of Jahangir. Shah Jahan's period is covered by a number of chronicles. Aminai Qazvini's *Padshah-nama*, Abdul Hamid Lahauri's *Padshah-namma*. Inayat Khan's *Shahjahan-namma*, are very interesting narrations about the reign of Shah Jahan. For the last of the great Mughals, Aurangzeb, we have *Alamgir-nama* by Mirza Muhammad Kazim, *Maair-i-Alamgiri* by Muhammad Saqi Mustaid Khan, *Muntakhab-ulLubab* by Muhammad Hashim Khafi Khan, etc, as important source books.

Apart from chronological accounts of the activities of the Emperors, many official works on provincial administration and statistical details also abound. While many chronicles glorify the deeds of the emperors it cannot be denied that a fair picture of the sequence of

events and various details of the administration can be called out and arranged in a proper manner.

The royal grants and orders constitute yet another important source material for the period. There are large collections of poems written during the period which throw light on the economic, social and religious conditions of the time. Countless literary works on the lives of great men and saints also portray the life of the people in general.

It may also be mentioned that works in Sanskrit and local languages also form an important part in the unravelling of Mughal life. Apart from SarvadesavrittantSangrah by Mahesh Thakur, a Sanskrit history of Akbar's reign, other works dealing with exploits of Rajputs are also noteworthy. No account would be complete without a reference to Marathi sources like 91 QalmiBakhar by Dattaji, Siva-CharitraSahitya, etc.

Archaeological Sources

Almost all the archaeological sources are catalogued and the notable remains have been critically analysed and put in proper shape. Exhaustive works on the numismatic sources also supplement the work of archaeological surveys. Edward Thomas, Lane-Poole, Nelson, Whitehead, Dames, Rodgers and others have rendered great service in proper collection and explanation of numismatic evidences. The architectural remains of the age testify to the excellence reached by the great Mughals. Huge palaces, big forts, great mausoleums, dreamlike cities like FathpurSikri, etc., are shining examples of Mughal architecture and form a valuable clue to the unfolding of Mughal drama. Babur's mighty structures have been ravaged by time but his tomb at Kabul is a magnificent one. Akbar, a great builder, left permanent imprint in the architecture of FathpurSikri, described as a "romance in stone, inconceivable and impossible at any other time or in any other circumstances". TajMahal built by Shah Jahan, one of the wonders of the world, is rapturously admired by one and all and bears eloquent testimony to the art and architecture of his times. The Mughal painting which reached its highest watermark during Jahangir's reign also testifies to the extraordinary achievements in the field of fine arts by the Mughals. The works of Percy Brown and Moti Chand throw a flood of light on the technique of Mughal painting.

Accounts of Foreign Visitors

A large number of foreign travellers visited India during the 16th, 17th and 18th centuries. Their writings also constitute an important source material for the Mughal period. Though not all that is contained in the accounts of these visitors can be accepted in toto, nonetheless they supplement to the indigenous material in many respects, Among the noteworthy accounts are Travels of Ralph Fitch; Early Travels in India of W.Hawkins, Finch, Withington, Coryat, W.Terry; The Embassy of Sir Thomas Roe to India (1615 -19) (edited by W.Foster);the Travels of Peter Mundy; Travels in the Mogul Empire (1656 -1688) by Bernier (edited by A. Constable); Travels inIndia by J.B Tavernier, etc. These accounts along with a host of similar accounts deal not only with the court but also with the habits, customs and attitudes of people in general. As Prof. Srivastava points out "these accounts cannot be accepted at their face-value, for some of them are mere bazar gossip, and certain others are

vitiated on account of their racial, religious and national prejudices". Nevertheless, these accounts do serve as an important source of information for the Mughal period.

INDIA ON THE EVE OF BABUR'S INVASION

Political condition

India presented a gloomy picture of a house divided against itself on the eve of Babur's invasion. The country abounded in traitors, adventurers and opportunists upon whom the shower on coins and bestowal of titles worked wonders. The empire of Ibrahim Lodi had already shrunk into smaller dimensions. The inevitable disintegration of the Sultanate started towards the close of the reign of Muhammad –bin- Thughluq. Timur's invasion of India in 1398 gave a stunning blow to the tottering empire. After the invasion of Timur, anarchy prevailed in the country and the Sultanate existed only in name. The tottering empire was held intact by Sikandar Lodi, the father of Ibrahim Lodi, by his unstated manlike acts, drove the last nail into the coffin of the Delhi Sultanate. He was an uncompromising ruler who harassed and humiliated the nobles in many ways. The sway of Ibrahim Lodi did not extend beyond Delhi, Agra, Chanderi, the Doab, Jaunpur, a part of Bihar and Biyana. India, on the eve of Babur's invasion was parceled out into a number of independent kingdoms.

Kingdoms in the North and North – West

Kangra, Nepal and Bhutan

Kangra in the Punjab and Nepal and Bhuttal skirting the Himalayas were independent Hindu kingdoms.

The Portuguese

Among the European powers, the Portuguese had established a few strongholds – Cochin, Cannanore and Goa – on the western coast.

In the words of Ishwari Prasad: "India was thus a congeries of states at the opening of the sixteenth century and likely to be the easy prey of an invader who had the strength and will to attempt the conquest". Remoteness in the case of some countries and the indifference in the case of some others prevented them from meddling in the middle of the Delhi politics. The disturbed condition in the rest of the kingdoms gave an excellent opportunity to Babur to fish in troubled waters.

Social Condition

Many changes took place in the social life of the people. The number of Muslims increased due to forcible conversions, Persuasions and promises held out for a better life. The new converts to the Islamic faith instead of adopting an indifferent attitude towards the Hindus, freely mingled with them. The life of the Hindus who were under the direct sway of the Delhi Sultans was pitiable. Many political, social and economic disabilities were put on them. Ala-ud-din Khilji reduced the Hindus to such abject misery that wives were forced to seek work in Mussulman houses to earn their livelihood. Firuz Tughluq imposed the jizya or poll-tax on the Brahmins. Ibrahim Lodi persecuted the Hindus and ordered for the wholesale desecration of temples. The Hindus contributed to the bulk of the revenue and over and above the usual taxes they were burdened with new taxes. In short, the Hindus were reduced to the position of mere 'hewers of wood and drawers of water' the helots of the empire'. The condition of the Hindus in the distant provinces and villages was satisfactory. Under the

inspiring leadership of enlightened rulers like Zain –ul-Abidin of Kashmir and Ala–un-din Husain Shah of Bengal, the Hindus breathed an air of liberty. The Hindu kingdom of Vijayanagar stood forth as the champion of Hinduism and acted as a check on Muslim advance towards the south. The rise of Hindu Kingdoms like Vijayanagar and Mewar into power and prominence made the Muslim rulers administer caution in matters of religious belief persecutions, of course, existed here and there. But it was fast becoming an exception rather than a rule. Kabir and Nanak, the exponents of the later Bakhti cult, emphasized the need for Hindu-Muslim unity. They contributed a great deal to the fraternization of the two classes. The Bakhti movement considerably enriched the vernacular literature.

The Muslims were the fortunate few who enjoyed many concessions and privileges. Affluence bred indolence and moral degradation. Wine-drinking and gambling were the common vices prevalent among the people. Slavery was quite common. Among the Hindus, the Brahmins occupied an honoured place. Though women occupied an honoured place, their freedom was much restricted. Sati, female infanticide and child-marriage were common among the Hindus.

Economic Condition

India abounded in riches. Mahmud of Ghazni invaded India seventeen times. The invasions bear ample testimony to the fabulous wealth of the country. Timur carried away immense booty from India. Though the country abounded in riches, the Sultans of Delhi did not adopt a well-thought-out and comprehensive scheme for the economic regeneration of the country. Ala-ud-din Khilji introduced some reforms on the revenue side. Muhammad – bin Tughluq, the “Prince of Moneybags”, introduced some half-hearted measures. But the experiments did not produce any permanent results. Firuz Tughluq constructed a number of irrigation canals. Agriculture was the main occupation of the people. But they were not indifferent to industries. Textile, sugar, metal and paper industries flourished in the country. Minor industries like cup-making, shoe making, match-making, etc., also flourished. Bombay and Gujarat topped the list in carrying on trade with foreign countries. On the whole, the people enjoyed prosperity due to the cheapness of prices and easy living conditions. Famine made occasional visits. But the Government undertook ameliorative measures to reduce the rigours of famine. With regard to the standard of living of the people, the awe-breathing distance between the tillers of the soil and the rich remained unaltered. The rich rolled in luxuries and the poor groaned under the weight of oppressive taxation. The life of the people in the villages was one of primitive simplicity and contentment. The financial breakdown of the empire started after the invasion of Timur. The invasion brought about a complete dislocation and disorganization of trade and agriculture. The Muslim nobility, in course of time, became degenerate and its wasteful extravagance led to moral degradation and economic bankruptcy.

BABUR

Early life

Zahir-ud-din Muhammad, better known in history as Babur the Tiger, was born in 1483. He was connected with Timur, the Lame, on his father’s side and Chingiz Khan on his mother’s side. Thus the blood of the two great scourges of mankind, who took immense delight in the shedding of human blood, mingled in his veins. His father Umar Shaik Mirza ruled over the small kingdom of Farghana in Central Asia with headquarters at Andijan. He

met with a fatal accident in 1494 after his death, his son, Babur assumed the reins of government in 1494 when he was only a lad of 11 years. He soon realized that the throne of Farghana was not a bed of roses. He was surrounded by difficulties on all sides. He has to fight against heavy odds posed by his formidable foes. He weathered many a storm in his early days. This training in the school of adversity stood him in good stead in the years to come. When he was only in his teens, he made two attempts –one in 1497 and the other in 1500 – to recover the throne of Timur in Samarqand. But the two attempts, after a moment's triumph in each case, miserably failed. To fill his cup of sorrow, he was deprived of his own kingdom of Farghana. He became a homeless fugitive for a year. These ups and downs in his life did not shake his mortal frame. Though he was placed in strait circumstances, he cherished the bold design of conquering Hindustan. The Uzbeks under Shaibani Khan deprived of the Timurids one principality after another. Having failed in his attempt to recover his ancestral throne, Babur besieged Kandahar. The Uzbeks pursued him and so he raised the siege. But this proved to be a blessing because a rebellion broke out in another part of Shaibani's dominions and Babur was able to occupy Kabul in 1504. He assumed the title of Padshah or Emperor in 1507. He made another bold bid in 1511 to conquer Samarqand which he captured in the same year. The victorious army Samarqand and Babur was given a rousing reception by the people. But the victory was short-lived. He was defeated by the Uzbeks in 1512 and again Samarqand slipped from his hands. Having failed in his attempts in the north-west, Babur shifted his centre of gravity to the south-east.

Conquest of Hindustan

The conquest of Babur into the heart of Hindustan was heralded by some minor inroads on the border territories. He captured the fortress of Bajaur in 1519. He brought under his subjection, Bhira, Khushab and the country of the Chenab and thus got a foothold in the Punjab. But the Indians recovered all the places soon after Babur left for Kabul. In 1520, he captured Badakhshan. After two years, he wrested Kandahar from Shah Beg, the Arghun chief. Babur seriously turned his attention to the conquest of Hindustan only in 1524. Circumstances also favoured him. The political condition of India on the eve of Babur's invasion had already reached the boiling point. India had become the hotbed of sedition, intrigues and dissensions among the nobles. Visible signs of the dismemberment of the Delhi Sultanate had already been noticed. The conditions prevailing in the country offered a fertile ground for Babur to fish in troubled waters. Ibrahim Lodi, the last Sultan of the Delhi Sultanate, was an uncompromising ruler. He harassed and humiliated the nobles in many ways. When the lot of the nobles became unbearable, a certain section of the discontented party extended an invitation to Babur to invade Hindustan. The most prominent among them were Daulat Khan Lodi, the Governor of the Punjab and Alam Khan, an uncle of Ibrahim Lodi. It seems that Rana Sangha also invited Babur. He seized the opportunity and readily responded to their invitations. He entered the Punjab and occupied Lahore in 1524. But when his Indian allies scented that he had come for a permanent conquest of Hindustan, they turned against him. So he retraced his steps to Kabul and again came to India in 1525 with renewed vigour and with a firm determination to strike a final blow on the Delhi Sultanate.

First Battle of Panipat (1526)

Babur met Ibrahim Lodi, the titular ruler of the Delhi Sultanate, in the historic battle of Panipat in 1526. Though the army of Ibrahim Lodi was numerically strong, Babur inflicted

a crushing a crushing defeat on him. The charge of his cavalry and the fire of his artillery worked wonders and smashed enemy resistance beyond recovery. Ibrahim Lodi was killed in the battle-field. Vikram, the Hindu Raja of Gwalior, who made common cause with Ibrahim Lodi met with the same fate. The battle of Panipat was a decisive battle like that of Waterloo. Immediately after the battle, Babur occupied Delhi and Agra. In the words of Ishwari Prasad: “the battle of Panipat placed the empire of Delhi in Babur’s hands. The power of the Lodi dynasty was shattered to pieces and the sovereignty of Hindustan passed to the Chaghatai Turks”.

Battle of Khanua (1527)

Babur did not become the undisputed master of Hindustan after the battle of Panipat. His work did not end with Panipat but began with Panipat. He had to still contend with the Rajputs who posed a serious threat to the infant Mughal Empire. The Rajputs rallied under the banner of Rana Sangram Singh better known as Rana Sangha of Mewar. He was a hero of hundred battles and was made of sterner stuff than all the other rivals of Babur. He also cherished the desire to seat himself on the throne of Delhi. He had at his command a formidable army. The advance-guard sent by Babur against Rana Sangha was defeated in no time by the Rajputs. The soldiers of Babur got greatly perturbed and disheartened. Babur too realized the gravity of the situation. But he was a man of indomitable will and courage. He made a soul-stirring speech to his soldiers and preached jihad or holy war against the infidels. He addressed the soldiers in the following words: “Whoever comes to the feast of life must, before it is over, drink from the cup of death. He who arrives at the inn of mortality must one day inevitably take his departure from that house of sorrow – the world. How much better is it to die with honour than to live with infamy”. The speech produced the desired effect and his soldiers pounced on the Rajput forces like famished wolves. In the battle of Khanua fought in 1527, Babur defeated the Rajputs. Rana Sangha escaped from the battle field and took refuge on one of his hill fortresses. The battle is one of the hardest fought battles in the history of India. Rushbrook. Williams says: “from that date onwards the centre of gravity of Babur’s power is shifted from Kabul to Hindustan.

Battle of Chanderi (1528)

There is no denying the fact that the battle of Khanua was a great battle. But to elevate it to the position of a decisive battle is going too far, because in that battle the Rajputs had only just submitted before the storm. They were only crippled but not completely crushed. The remnant of the Rajput forces rallied under the banner of Medini Rai of Chanderi. Babur stormed the fortress of Chanderi in spite of the gallant resistance put up by the Rajputs. It was only after this battle that the powerful Rajput confederacy was shattered to pieces and no other Rajput chief posed a serious threat to the Mughal empire or challenged the authority of Babur.

Battle of Gogra (1529)

The Afghans still fomented troubles. Muhammad Lodi, the brother of Ibrahim Lodi, captured Bihar. Many Afghan chiefs made common cause with him. Babur sent his son, Askari in advanced and himself followed him. In the battle of Gogra, he defeated Muhammad Lodi and thus shattered his hopes of regaining the throne of Delhi to pieces.

Extent of the empire

Babur's empire extended from the Oxus to the frontier of Bengal and from the Himalayas to Gwalior with certain portions left out here and there.

As an Administrator

Babur was no great administrator. It was not his fault because during the short span of his five-year rule in India, he spent most of his time in battles and in consolidating and strengthening his position. He accepted the system of administration which he found in practices at that time. In keeping with the usual practice, he divided the country into fiefs and each fief was put under the control of jagirdar. But the Jaidars did not enjoy unrestrained autonomy which they had enjoyed during the time of the Lodis. Even though Babur was preoccupied with battles, he found time to effect some minor changes in the administration. He elevated the position and status of the Monarch and reduced the status of the nobles to the position of mere vassals of the Emperor. He introduced Persian customs and manners in the Court. He did not take any steps for the promotion of agriculture. He lavishly distributed the treasures of Delhi and Agra to his followers. The unsoundness of the financial situation became more marked during the reign of his son and successor, Humayun. No wonder Babur "bequeathed to his son a monarchy which could be held together only by the continuance of war conditions; which in times of peace was weak, structure less and invertebrate".

Babur's Personality

Babur is an interesting figure in the whole history of Islam. His autobiography (Babur-nama) written in simple style speaks volumes of his outspokenness. Being trained in the school of adversity, he developed a spirit of toleration in his mind. He treated the fallen foe with great consideration and magnanimity. He had a warm corner for his brothers in spite of the troubles fomented by them. He treated his kinsmen with great kindness. Though he was a drunkard, he observed moderation in drinking and was not confirmed drunkard like Jahangir. In his moral life, he administered caution and exercised self-restraint. He belonged to the orthodox section (Sunni) of the Muslims. But he was not a bigot in matters of religious belief. Though he preached jihad, he did not practice systematic persecution of the Hindus. After carving out an empire, he breathed his last in 1530 at the age of 47.

HUMAYUN

Nasir-ud-din Muhammad better known as Humayun was born in 1508. The conditions prevailing in Hindustan at that time warranted a strong man at the helm of affairs. Though Humayun had previous experience as Governor of Badakhan and was second in command during his father's expeditions in India, he was weak and incapable of sustained effort. So immediately after the death of Babur's steps were taken to place Mahdi Khwaja, the brother-in-law of Babur, on the throne. He was a past-master in the field of administration. But the attempt fizzled out.

Difficulties of Humayun

Humayun assumed the reins of government in 1530 when he was only 23 years old. He was surrounded by difficulties on all sides. He not only inherited the patrimony left by his father but also the troubles that went along with it. He soon realized that the throne of Delhi was a bed of thorns. It was aptly said by Rushbrook Williams that Babur "bequeathed to his son a monarchy which could be held together only by the conditions of war; which in times of peace was weak, structureless and invertebrate".

(a) Legacy from Babur

Humayun not only inherited the throne from Babur but also the thorns that went along with it. Though Babur carved out an empire, he had no time to strengthen the bonds of unity and solidarity among the people. His wasteful extravagance impoverished the treasury. A practically empty treasury greeted him when Humayun ascended the throne. Further, Babur did not take steps to inculcate in the minds of the nobles the spirit of oneness and failed to instill in their hearts traditions of loyalty and obedience to the throne. The dying words of Babur to Humayun, to be lenient and considerate towards his brothers did more harm than good to him.

(b) His brothers (Kamran, Askari and Hindal)

Humayun had to face troubles from within and without. Being the eldest son of Babur, he came to the throne. The dying father advised him to be considerate and lenient to his brothers. He faithfully carried out the last wishes of his father at the expense of his own power and position. Humayun had three brothers – Kamran, Askari and Hindal. The law of primogeniture, i.e., the eldest son succeeding the father was not an accepted practice among the Muslims. In the absence of regular law of succession to the throne, might always determined right Kingship knew no Kinship at that time. Most of the troubles of Humayun came from his brothers. Each wanted to outwit the other and cherished fond hopes of becoming the Emperor of Hindustan. In accordance with the wishes of his father, Humayun gave Kabul and Kandahar to his brother, Kamran. The surrender of Kabul to Kamran was fatal step taken by Humayun. Kabul, the nerve-centre of Babur's activities, was the main spring from which revenue flowed. The loss of Kabul deprived Humayun of a regular source of income. Further, it was the main recruiting ground for enlisting soldiers. He was now forced to depend upon an army of diverse elements consisting of Afghans, Persians, Uzbeks, Mughals, Turks and Indians whose traditions of loyalty and obedience to the throne were notorious for their vagaries. Kabul and Kandahar did not appease the territorial hunger of Kamran. Military demonstrations earned for him the Punjab and Hissar Firuza. Hissar Firuza occupied a very vulnerable position and the possession of it gave Kamran the command of the highroad between the Punjab and Delhi. Humayun assigned Sambhal to Askari. Mewar which comprised modern Alwar, the districts of Gurgaon and Mathura, and a part of Agra was given to Hindal.

The division of the empire among his brothers was the first suicidal step taken by Humayun. Kamran who feigned fraternal devotion was the most potential rival to Humayun. He could have nipped the activities of Kamran in the bud. But he was extremely kind to him. Askari and Hindal who were weak and wavering were dangerous tools in the hands of adventurers and opportunists. The roots of Humayun's troubles lay in the indiscreet clemency shown to his ungrateful brothers. He trusted when he should have tried them and wavered when he should have weeded them out.

c) The Afghans

In the downpours of Panipat and Gogra, the Afghans were only drifted away but not withered. They were still factors to be reckoned within the politics of Hindustan. Muhammad Lodi, the brother of Ibrahim Lodi, was still thinking in terms of becoming the overlord of

Hindustan. Sher Khan, the rising star of the east, was playing a waiting-game and was looking for an opportunity to unite the Afghans and seat himself on the throne of Delhi. Nusrat Shah backed up the cause of the Afghans in Bengal. Alam Khan, the uncle of Ibrahim Lodi who took refuge at the court of Bhadur Shan got able assistance from the latter to wreck the power of Humayun.

d) The Nobles

Humayun's close relatives who styled themselves Mirzas also fomented troubles. Of them Muhammad Zaman and Muhammad Sultan were the most formidable rivals of Humayun. They advanced claims to the throne. Mahdi Khwaja, who was posed as a rival claimant to the throne after the death of Babur, was also a potential rival to Humayun to be bracketed with the two Mirzas mentioned above. Apart from these rivals, Humayun had to contend with other influential nobles who possessed large jagirs and wielded great power.

e) Bahadur Shah

Bahadur Shah of Gujarat was one of the most formidable enemies of Humayun. He was a man of consummate practical genius. He annexed Malwa and dragged Humayun into an open conflict with him by giving asylum to disaffected Afghans. He made capital out of the troubled conditions in Mewar and occupied Chitor. His ambition soared high and he was waiting for an opportunity to swallow the whole of Rajputana. In his subconscious mind, he was entertaining fond hopes to seat himself on the throne of Delhi.

f) Character of Humayun

Humayun himself was his greatest enemy. He lacked resolution and action. In the words of Lane-Poole: "he was incapable of sustained effort, and after a moment of triumph would bury himself in his harem and dream away the precious hours in the opium-eater's paradise whilst his enemies were thundering at the gate. Naturally kind, he forgave when he should have punished; light-hearted and sociable he reveled at the table when he ought to have been in the saddle. His character attracts but never dominates. In private life he might have been a delightful companion and a staunch friend; his virtues were Christian, and his whole life was that of a gentleman. But as a king he was a failure. His name means 'fortunate' and never was an unlucky sovereign more miscalled".

Conquests of Humayun

Expedition to Kalinjar (1531)

The fortress of Kalinjar in Bundelkhand was the first target of attack of Humayun. The Raja of the fortress put up a stiff resistance and Humayun was forced to sue for peace and receive a huge war indemnity. Though the Raja could not be cowed down to submission, he could have been at least coaxed and won over had Humayun used tact and intelligence. But he made an egregious mistake in accepting the indemnity in his hurry to face the Afghan danger in the east.

Expedition against Muhammad Lodi (1532)

The Afghani menace in Bihar under the leadership of Muhammad Lodi was the immediate cause for raising the siege of Kalinjar. He captured Jaunpur and was on his march to capture more places. His onward march was arrested by Humayun and Muhammad Lodi was defeated in the battle of Dadrah or Dourah near Lucknow in 1532.

Siege of Chunar (1532)

After subduing Muhammad Lodi, Humayun besieged the fortress of Chunar held by Sher Khan. The siege lasted for 4 months. He was within easy reach of conquering it. But he gave up the siege and merely accepted the formal submission of Sher Khan. This was a serious diplomatic blunder committed by Humayun. Instead of subduing Sher Khan, he allowed him breathing space to recover and strengthen his position.

The period of recess (1533 – 34)

Though alarming news continued to pour in from Gujarat where Bahadur Shah had embarked on a career of territorial aggression, Humayun frittered away his energy a year and time on feasts and festivities in Agra and Delhi for nearly a year and a half. He could have utilized this time in consolidating his conquests and in taking prompt action against Bahadur Shah. But he allowed the weed to grow.

Expedition against Bahadur Shah (1535 -36)

Bahadur Shah annexed Malwa in 1531, captured the fortress of Raisin in 1532 and defeated the Rana of Chitor in 1533. He also humbled the Sultans of Khandesh, Ahmadnagar and Berar. He dragged Humayun into an open conflict with him by giving asylums to Muhammad Zaman Mirza and other disaffected Afghans. War with Bahadur Shah was inevitable. Humayun himself proceeded at the head of a large army. At that time Bahadur Shah was besieging the fortress of Chitor for a second time. Rani Karnavati, mother of the Rana, sent an earnest appeal to Humayun to help a sister in such a miserable plight. Bahadur Shah knew pretty well that Humayun would not take up arms against a Muslim when engaged in a fight with an infidel. As expected, Humayun strictly adhered to this Muslim tradition. His fraternal sympathy towards a Muslim brethren was commendable but not statesmanlike. He could have crushed Bahadur Shah and won over the Rajputs to his side. But he made a wrong calculation and committed a mistake in not striking the iron when it was hot.

After the fall of Chitor into the hands of Bahadur Shah in 1535, Humayun defeated him in the battle of Mandasor. He fled from the field of battle and took shelter in the fort of Mandu. From there he fled to Champaner and thence to Ahmadabad, Cambay and finally retired to the island of Diu. Humayun captured Mandu, Champaner, Ahmadabad and Cambay. He became the master of Gujarat and Malwa in 1535. An immense booty fell into his hands. He did not make any permanent arrangement to consolidate his conquests. As was the case before, he frittered away his energy and time in costly feasts and needless festivities. This was another great mistake committed by him. His victories hardly lasted for a year. Bahadur Shah, in the meantime, recovered Gujarat and Malwa and once again became the undisputed master of the two provinces in 1536.

Expedition against Sher Khan (1537 - 40)

After the loss of the two provinces, Humayun wasted one year in merry-making in spite of the fact that Sher Khan was strengthening his position in Bengal and Bihar. When things drifted from bad to worse, Humayun in 1537 besieged and captured the fort of Chunar held by Sher Khan. Though it was a signal victory, it did not serve any useful purpose, because it did not command any land-route. After pocketing Chunar, Humayun wasted his time in fruitless attempts to capture Bengal. He could have utilized this time to beard SHar Khan, the Tiger Lord, in his own den. In the meantime,. Sher Khan strengthened his position and added one territory after another to his possessions. He cut off the communications between Delhi and Bengal. Humayun realized the gravity of the situation rather late and started his return march in 1539. Sher Khan effected a junction with Humayun ar Chaysa in 1539 and inflicted a crushing defeat on him. To save himself, Humayun plunged into the Ganges on horseback and was saved by a water-carrier. He returned to Agra, collected another army and met sher shah at Bilgram near Kanauj in 1540. But Humayun was beaten back. He became a fugitive and Sher Shah assumed the reins of the government of Hindustan.

Humayun's Plight and Restoration

After the battle of Bilgram, better known as the battle of Kanauj, Humayun retired to Agra. He fled to sind where his son Akbar was born in Amarkot in 1542. When he found his position intolerable and prospects of recovery bleak, he went to Persia. The Shah of Persia promised to help him provided he became a convert to the Shia faith and surrendered Kandahar to him. Humayun agreed to the terms. With the help of the Shah of Persia, he captured Kandahar and Kabul from his brother Kamran. He imprisoned Askari and sent him to Mecca from where he never returned. Hindal was killed by an Afghan. Kamran was blinded at the orders of Humayun and sent to Mecca where he died in 1557. In the end at least he got rid of his ungrateful and un worthy brothers.

After consolidating his position in Afghanistan, he proceeded to Hindustan. He crossed the Indus in 1554 and captured Lahore in 1555. The palmy days of the Sur dynasty were already over. Sher Shah died in 1545 and he was succeeded by Islam Shah who in turn was succeeded by Muhammad Adil Shah. His authority was questioned by Ibrahim Shah and Sikandar Shah. Internal dissensions broke up the Sur Empire. Taking advantage of the facations, Humayun defeated Sikandar Sur in the battle of Sirhind in 1555 and occupied Delhi and Agra. Humayun recovered a part of his lost possessions. He did not live long to enjoy the fruits of his hard-won labourt. In 1556, he fell down from the staircase of his library and died.

Sher Shah

Early life

Sher Khan alias farid betted known as Sher Shah is a remarkable character in the history of India. The date and place of birth of Sher Shah are a subject of much learned debate and discussion among historians. Qanungo holds the view that Sher Shah was born in 1486 in Narnaul. Dr. Saran holds the view that he was born in 1472 in Bajwara. The original name of Sher Shah was Farid. He was born to parents of humble means. By dint of his ability he rose from position to position and finally became the Emperor of Hindustan. His

grandfather, Ibrahim Lodi, an Afghan of the Sur tribe, lived near Peshawar. He was a trader in horses. He along with his son Hasan moved to the east in search of military service and both entered the service of two Afghan nobles in the Punjab. Farid was born during this time.

Hasan had eight sons through four wives. Farid and Nizam were born to his first wife, and Sulaiman and Ahmad to his youngest wife. Hasan's infatuation for his youngest wife, a slave-girl, made the lot of Farid and his mother miserable. Like the saintly Jija Bai, mother of Sivaji, Farid's mother was forsaken by her heartless husband. Farid spent his boyhood in misery and sorrow. Hasan's ability in business won for him from his master the jagirs of Sasaram and Khwaspur. Finding his position intolerable, Farid quarreled with his father and went to Jaunpur where he deeply immersed himself in the study of letters. Within a short time he got a perfect mastery over the Arabic and Persian languages. The precocity of Farid attracted the attention of Jamal Khan, the patron of his father, who brought about reconciliation between the father and the son. Hasan entrusted him with the duty of administering the jagirs of Sasaram and Khwaspur. During this period, he showed his worth as a great administrator. As Qanungo says: "Early in the 16th century Farid conceived a theory of Economics well-worthy of admiration even in the present century" To quote him again: "at Sasaram he was unconsciously undergoing the period of apprenticeship for administering the Empire of Hindustan".

Farid's rise in status and position kindled the jealousy of his step mother and once again he was driven out of home. He went to Agra and entered the service of Daulat Khan Lodi. After his father's death. Farid got back the jagirs. But difficulties did not end with that. Sulaiman, his step-brother, wanted to effect a division of the jagirs. But Farid was not for it. To make his position secure, he entered the service of Bahar Khan, the independent ruler of Bihar. In one of the hunting expeditions along with master, Farid killed a tiger single-handed and for this gallant encounter Bahar Khan conferred on him the title of Sher Khan. He also became his deputy and tutor of his son Jalal Khan. The enemies of Sher Khan carried tales to his master and once again he was deprived of his father's jagirs. He entered Mughal service. In recognition of his services, Babur restored the jagirs to him.

Having achieved his end, Sher Khan left Mughal service and returned to Bihar. In the meantime, Bahar Khan died and his widowed wife appointed Sher Khan her deputy and guardian to her minor son Jalal Khan. For all intents and purposes, Sher Khan was the ruler of Bihar. Jalal Khan wanted to free himself from the control of Sher Khan. But as Sher Khan had in the meantime strengthened his power, it became impossible to achieve his end without side help. So he sought the help of Muhammad Shah, the ruler of Bengal. The combined forces of Jalal Khan and Muhammad Shah were defeated by Sher Khan Surajgarh. This victory gave him mastery over the whole of Bihar.

Expedition against Humayun

After the loss of Gujarat and Malwa, Humayun wasted one year in merry-making. He captured the fort of Chunar from Sher Khan. After pocketing Chunar, Humayun wasted his time in a fruitless attempt to capture Bengal. In the meantime, Sher Khan strengthened his position and added one territory after another to his possessions. He cut off the communications between Delhi and Bengal. Humayun realized the gravity of the situation rather late and started his return march in 1539. Sher Khan effected a junction with Humayun

at Chausa in 1539 and inflicted a crushing defeat on him. To save himself, Humayun plunged into the Ganges on horseback and was saved by a water-carrier. After the battle of Ghausia, Sher Khan assumed the title of Sher Shah. The Khutba was read and coins were struck in his name. Humayun returned to Agra, collected another army and met Sher Shah at Bilgram near Kanauj in 1540. But Humayun was beaten back. He became a fugitive and Sher Shah assumed the reins of the government of Hindustan.

Other Campaigns of Sher Shah (1540 – 1545)

The fugitive Emperor, Humayun, was given a hot chase by Sher Shah. The pursuit took him up to the Punjab which he easily captured. From Kamran. He reduced to partial submission the warlike tribes of Gkhar situated between the upper courses of the Indus and the Jhelum. The revolt of Khizir Khan, the Governor of Bengal in 1541, drew his attention and Sher Shah hurried to Bengal, put down the revolt and dismissed him from service. He thoroughly reorganized the administration of Bengal. Rajputana was the next target of attack of Sher Shah. He conquered Malwa in 1542. In 1543, Raisen was captured. Multan and Sind were also conquered. In 1544, he conquered Marwar from Maldev. Chitor and Ranthambhor also fell. His last expedition was fitted against Kalinjar in 1544. While engaged in the siege, he was hurt by an explosion. The fortress fell, but Sher Shah died in 1545. Qanungo says: "Thus passed away in the mid-career of victory and beneficent activity the great soldier and statesman with whom there appeared for the persecuted Hindus the dawn of the era of toleration, justice, equality and political rights which broadened into a dazzling moon on the accession."

Extent of the Empire

The Empire of Sher Shah practically included the whole of North India except Assam, Nepal, Kashmir and Gujarat. It extended from the Indus in the west to the mouth of the Ganges in the east. On the north, it was bordered by the Himalayas and in the south it stretched up to the Vindhya mountains. In the south, it included Multan, Sind, Rajputana (minus Jaisalmer), Malwa and Bundelkhand.

Sher Shah's Administration

The fame of Sher Shah rests more on his brilliant administrative system than on his conquests. According to Qanungo, he was a constructive genius. But Tripathi and Dr. Saran hold the view that he was only a reformer and not an innovator because he only revived the administrative system of Ala-ud-din Khilji. But the fact cannot be denied that he breathed a new life into the dull and dreary administration which was prevailing at that time. Akbar anticipated in many ways the reforms of Sher Shah.

Central Government

Sher Shah was an enlightened despot. Like a true enlightened despot he "attempted to found an Empire broad-based upon the people's will". HE acted on the principle that "it behoves the great to be always active". He concentrated in his person civil and military powers. He personally attended to the minute details of government. In the day-to-day administration of the country, he was assisted by four ministers and two minor officers.

Though the officers had great powers, real power was wielded by Sher Shah. A highly centralized monarchy tinged with bureaucracy was the characteristic feature of his government.

Provincial Government

Two views are held with regard to the provincial administration of Sher Shah. According to one view, he did not divide the country into provinces and the other view negates it. He knew quite well the insubordination of the Governors of the provinces. So it seems probable that he was not in favour of dividing the country into provinces. For administrative convenience, he might have divided the country into units of divisions known as Sarkars. There were 47 Sarkars and each in its turn was subdivided into a number of paragonas. The administration of each pargana was carried on by one Amin, one Shiqdar, a Treasurer and two writers. The Amin was in charge of revenue collection. The Shiqdar had to maintain law and order. The Treasurer was, of course, in charge of the treasury. The two writers kept the accounts – one in Hindi and the other in Persian. The work of the officers of the pargana was supervised by the two chief officers of the Sarkar - Shiqdar – Shiqdaran (Shiqdar –in –Chief) and Munsif –I-Munsifan (Munsif-in-Chief). The Chief Munsif was in charge of revenue administration. The officers of the Sarkars and parganas were transferred once in two or three years.

Revenue System

The revenue administration of Sher Shah was based on sound and just principles catering to the needs of the ryots and the claims of the government. It was he who undertook in a systematic way the survey of the land. The lands were carefully surveyed, classified and assessed. The State's due was fixed at one-fourth in some places and one-third in most parts. The payment of the State's due was allowed to be made in cash or kind, though cash payment was preferred. The settlement was directly made with each cultivator who received a patta or title-deed from the State. Had Sher Shah been spared for some more years, he would have perpetuated the ryotwari system and would have completely eliminated the jagirdari system.

Sher Shah was a veritable shepherd keeping a close watch on the interests of the cultivators. HE never allowed illegal exactions. He considered the interests of the ruler and the cultivator identical. State loans were advanced to the cultivators during monsoon failures or whenever the crops were damaged by soldiers. Strict instructions were given to revenue officers to be very lenient at the time of assessment and to be terribly strict at the time of collection. Sher Shah preferred cash payment to the grant to jagirs to the officers. His revenue reforms resulted in an enormous increase in the resources of the State.

Army

Sher Shah realized the importance of a standing army. Being an ardent lover of Ala-ud-din Khilji's military administration, he borrowed the salient features from his system. Like Ala-ud-din Khilji, he preferred a standing army to the feudal army. He personally recruited the soldiers and fixed their salary according to ability. To have direct contact with the soldiers, he combined in his person the duties of the Commander-in-Chief and pay Master

General. He took utmost care to check fraudulent practices. Descriptive rolls of every soldier were maintained with a view to preventing proxies. Like Ala-ud-din Khilji, he introduced the system of branding horses with the object of preventing false musters. Most of the soldiers recruited by Sher Shah came from the Afghan-stock. The army was divided and stationed in key centres of the Empire. He himself had a standing army under his direct command. It consisted of 1,50,000 cavalry, 25,000 infantry, 300 elephants and artillery. Discipline in the army was terrible and severe. The most brutal punishments were meted out to the disobedient and wavering soldiers. Soldiers in general were on the march. Though Sher Shah mainly relied on the Sughans, he reposed confidence in Hindus also. Brahmajit Gaur was one of his Hindu generals.

Justice

Sher Shah had a high sense of justice. The administration of justice was just and even-handed. Severe punishments were meted out to the offenders without any regard for their status and position. In the parganas, the civil cases were decided by the Amin and criminal cases were dispensed by the Qazi and the Mir-i-Adal. Several parganas had a common Musif-i-Munsifan who heard civil cases appealed from the parganas. The cases of criminal appeal, however, went to the Chief Qazi at the capital city. The highest court of appeal in the country was the imperial Sadr presided over by the Emperor.

Police

The police system of Sher Shah though crude was terribly efficient. He introduced the principle of local responsibility in detecting crimes. If a crime was committed or a theft occurred in a village, the village headman was held responsible. Though the system was primitive and harsh, it brought security to the life and property of the people.

Communication

Sher Shah realized the importance of roads for defence purposes as well as for the convenience of the people. He constructed four great roads connecting the key centres. Qanungo says: "the most permanent among the monuments of Sher Shah's glory are his great roads which have kept his memory still green in the minds of his countrymen". Shady trees were planted on either side of the roads for the comfort of the travelers. Arrangements were made in the sarais for separate quarters for Hindus and Muslims. In each sarai, two horses were kept for the news-reporters to inform the Emperor about the day-to-day happenings in the distant parts of the Empire. Thus the sarais served the purpose of posthouses. Dr. Qanungo says that the sarais became "the veritable arteries of the Empire diffusing a new life among its hitherto benumbed limbs".

Trade and Commerce

Sher Shah abolished many vexatious taxes that stood in the way of free-trade. Only two taxes were collected after wards-one when the goods actually entered the frontier and the other when they were actually sold. This greatly facilitated the easy movement of goods from one place to another and greatly contributed to the commercial prosperity of the Empire.

Buildings

Though Sher Shah distinguished himself in the feats of war, he did not neglect the arts of peace. HE was a great builder. He constructed the fort of Rohtas on the Jhelum. The purana Qila in Delhi is another architectural achievement of Sher Shah. Perhaps the best specimen of the architecture of the period was his mausoleum built on a high rock in the midst of a lake at Sasaram. With regard to the style adopted in the construction of the mausoleum. Vincent Smith says “ the style may be described as intermediate between the austerity of the Tughluq buildings and the feminine grace of Shah Jahan’s masterpiece”.

Coinage

Sher Shah also left his impress on the numismatic history of India. He thoroughly reformed the coinage. He issued a large numbers of silver coins known as rupees. The copper coin known as dam was also circulated along with the silver rupee.

Religious Policy

Though a devout Muslim, Sher shah was not a fanatic. Though there were stray instances which revealed his religious fervor, in general he followed a policy of religious in a land of different faiths. He did not undertake any systematic persecution of the Hindus. With regard to the attitude of Sher Shah towards Hinduism, Qanungo says that it was “not contemptuous sufferance but respectful deference”.

Akbar Great

Early life

Jalal-ud-din Muhammad Akbar was born in Amarkot in Sind in 1542 to Humayun and Hamida Banu Begum. After the death of his father, he came to the throne in 1556 when he was only 13 years old. The political condition of North India on the eve of his accession presented a complicated and disturbed picture. Immediately after his father’s death, Hemu the chief minister of Muhammad Adil Shah captured Delhi and Agra before Akbar could arrive from the Punjab. Kabul was in the hands of his half- brother Mirza Hakim. Kashmir and the Himalayan states were practically independent. Sind and Multan had already become independent after the death of Sher Shah Bengal, Orissa, Gondwana, Malwa and Gujarat were independent kingdoms. Vijayanagar and the Muslim Sultanates of Ahamadnagar, Bijapur, Golkunda, Bidar and Berar lay in the south detached from the north with practically no political contact with the north. The Portuguese had established strongholds in Goa and Diu. Bihar, Jaunpur and the neighbouring districts were under the control of Muhammad Adil Shah. Sikandar Surwho held sway over Delhi and a large part of the Punjab disputed even the claim of Akbar to the Punjab. Above all the independent Rajput states posed a serious threat to the Mughal Empire. The situation got worsened when a terrible famine ravaged the whole country in all its fury. With only some parts of the Punjab in his hands, Akbar started his work from a scratch to reconstruct and reorganize the Empire. The task was formidable indeed. The rivals to the throne took advantage of Akbar’s minority and found the time favourable to fish in troubled waters. But under the able guardianship of Bairam Khan, the boy king overcame one obstacle after another.

Second battle of Panipat (1556)

Muhammad Adli Shah still cherished fond hopes of recovering the throne of Hindustan. Taking stock of the situation, he sent his chief minister Hemu, a Hindu of the Baniya caste, to put up a stiff resistance against Akbar. Hemu captured Agra and Delhi. This turned his head and he assumed the title of Raja Vikramaditya. Intoxicated by his success, he made a bold bid for the throne of Hindustan. He met the forces of Akbar under the leadership of Bairam Khan in the second battle of Panipat in 1556. In the beginning everything went on in favour of Hemu. But Quite unexpectedly an arrow pierced his eye and rendered him unconscious. This unexpected incident settled the issue in favour of Akbar. Thinking that their leader was dead, the forces of Hemu ran helter-skelter. The dying Hemu was brought before Akbar and was slain by Bairam Khan or Akbar himself. The Second battle of Panipat was a decisive battle. It sealed the doom of the Afghans. The victorious Mughal army soon occupied Delhi and Agra. Sikandar Sur surrendered in 1557. The fallen foe was treated with great magnanimity by Akbar. Befitting his rank and position, Akbar granted him a fief and he died in 1559. Muhammad Adil Shah died in a fight with the Governor of Bengal in 1556. Ibrahim Sur wandered from place to place and finally sought asylum in Orissa where he was killed in 1568.

The rise and fall of Bairam Khan (1556 – 60)

Bairam Khan was at the height of his power after the battle of Panipat. The influence of Bairam Khan on Akbar grew day by day and this kindled the jealousy of his rivals. The chief rivals were Hamida Banu Begum (the mother of Akbar), Maham Anaga (the foster – mother of Akbar) and her son Adam Khan. They tutored Akbar to get rid of Bairam Khan. Apart from this, Akbar who had come of age wanted to be his own master and did not like to be bossed over by others. In 1560 he openly expressed his desire to take charge of the administration into his own hands. Bairam Khan yielded to the royal will, laid down his office and agreed to go to Mecca. But he got insulted and irritated when one Pir Muhammad, a subordinate and a former enemy of Bairam Khan, was entrusted with the preparations for his journey. Therefore Bairam Khan rose in revolt but was defeated and pardoned by Akbar. On his way to Mecca, Bairam Khan was murdered by an Afghan in January, 1561. Abdur Rahim, the son of Bairam Khan, was brought to the court. By dint of his ability, he rose from position to position and finally became the Khan-i-Khanan.

End of the so-called Petticoat government (1560-62)

Though Akbar freed himself the control of Bairam Khan, he did not become his own master. His foster-mother Maham Anaga wielded great influence over him. This period of bondage is called by Vincent Smith, the period of petticoat government, i.e., a government dominated by women. But this view is not correct because Akbar had already started viewing things independently. Maham Anaga was not a wise counselor. Her only ambition in life was to advance the interests of her son Adam Khan. He brought about the murder of Shams-ud-din, the Chief Minister of Akbar in 1562. The commotion created outside the harem awoke Akbar. He came out and in an angry mood, struck a stunning blow on Adam Khan and gave orders to throw him down twice from the terrace of the palace. The second throw proved fatal. Akbar broke the news of his death to Maham Anaga. She only replied “Your Majesty

did well". But she never recovered from the shock. She survived her son only for 40 days and died in 1562.

The Conquests of Akbar

Like his illustrious grandfather, Akbar also entered into a career of conquest. But Akbar not only conquered places but consolidated them which his grandfather failed to accomplish. Like a true imperialist, he was also bent upon the expansion of his Empire. He was of the view that "A monarch should be ever intent on conquest; otherwise his neighbours rise in arms against him". IN the course of 40 years ending with 1601, he was able to achieve the political unification of the whole of North and Central India. After the Second battle of Panipat, he recovered Delhi and Agra.

Gwalior, Jaunpur and Ajmer

Gwalior, Jaunpur and Ajmer were incorporated with the Mughal dominions during the regency period when Bairam Khan was the guardian of Akbar.

Malwa (1561)

Adam Khan, the son of Maham Anaga, was deputed to carry out the expedition of Malwa. Baz Bahadur, the ruler of Malwa, was defeated. His beautiful Hindu wife Rupmathi fearing disgrace poisoned herself.

Gondwana (1564)

In 1564, Akbar sent Asaf Khan, the Governor of Kara, to conquer the kingdom of Gondwana ruled by a minor, Bir Narayan. Durgavathi, the regent to her minor son, was a woman of matchless and surpassing beauty. She put up a stiff resistance against the Mughal forces. But the imperial forces overpowered her. Bir Narayan continued the resistance and died in the battle-field. Durgavathi committed suicide. After sometime, the kingdom was restored to a member of the dynasty and only a small portion of the kingdom was incorporated with the Mughal dominions.

Rajputana (1562- 99)

a) Amber

It is true that the Rajputs were defeated in the battles of Khanua and Chanderi. They still formed a factor to be reckoned within the politics of Hindustan. Being a talented ruler with sterling qualities of statesmanship, Akbar realized the importance of an alliance with the Rajputs in his task of empire-building. In 1562, Raja Bihari Mall of Amber tendered his submission to Akbar. He strengthened his friendship by entering into a matrimonial alliance with the Raja. Akbar married his daughter Jodh Bai who later became the mother of Prince Salim. Bihari Mall along with his son Bhagwan Das and grandson Man Singh entered imperial service and held high positions.

b) Mewar

Mewar, the abode of the proud Sisodias, remained stubborn. Operations were started against Mewar in 1567. When Akbar laid siege to Chitor, the capital of Mewar, Udai Singh, the

unworthy son of a worthy father (Rana Sangha) fled to the adjoining hills. But Sisodia pride did not die with his flight. The Rajputs under their able leaders Jaimall and Patta offered a stern resistance. The two leaders died in the field of action. The Rajput ladies performed the traditional jauhar. Chitor fell after four months' resistance. The siege which took a long time enraged Akbar. After storming the fort, he ordered for the massacre of about 30,000 people. But he gave due recognition to the gallant defence put up by the leaders. As a mark of appreciation for their chivalry, Akbar ordered for the erection of the statues of Jaimall and Patta and placed them at the gate of Agra fort.

Udai Singh died in 1572. After his death, his son Pratap Singh, a man of indomitable courage and valour, carried on the fight against the Mughals. In 1576, operations were started against Mewar. In the battle of Haldighat fought in 1576, Rana Pratap Singh was defeated. Throneless and homeless, he was hunted from rock to rock. But he bore the hardships with great courage and displayed remarkable valour and heroism in his resistance against the Mughals. Before his death in 1597, he recovered the whole of Mewar except Chitor and a few other fortresses. Pratap Singh was succeeded by his son Amar Singh. In 1600, Akbar sent another expedition to Mewar under Prince Salim and Raja Man Singh. Amar Singh was defeated. But Man Singh did not proceed further because he was urgently recalled by Akbar in order to quell a rebellion in Bengal. Mewar remained unconquered.

c) Ranthambhor, Kalinjar, Bikaner, Jaisalmer and Jodhpur

The fall of Chitor in 1568 was followed by the surrender of Ranthambhor and Kalinjar to Akbar in 1569. He laid siege to the fortress of Ranthambhor. Surjan Hara, the ruler of Ranthambhor, put up a valiant resistance against the Mughal forces. But finding further resistance futile, he surrendered and he was absorbed in imperial service. Ramachand, the ruler of Kalinjar, submitted without offering any resistance. In 1570, the rulers of Bikaner, Jaisalmer and Jodhpur submitted.

Gujarat (1572 – 73)

Muzaffar Shah III, the ruler of Gujarat, was a puppet in the hands of his powerful nobles. In 1572 Akbar conquered Gujarat and pensioned off the ruler. He also besieged Surat which surrendered in 1573. But as soon as Akbar returned to headquarters, his own kinsmen rose into open revolt in Gujarat. Infuriated by the action of his kinsmen, Akbar proceeded to Ahmadabad at hurricane speed covering a distance of 600 miles in 11 days. He quelled the rebellion and once again established his sway over Gujarat in 1573. The conquest of Gujarat is a landmark in Akbar's history. He was not only assured of the resources of Gujarat but also the command of the sea which provided an opportunity to him to come into strategic grips with the Portuguese whose presence in the west coast was dangerous to the peace and security of the Empire.

Bengal, Bihar and Orissa

After the death of Sher Shah, Bengal was ruled by Afghan chiefs. In 1564, Sulaiman Kararani, the Governor of Bihar under Sher Shah, made himself master of Bengal also. He was wise enough to recognize the suzerainty of Akbar. He died in 1572 and was succeeded by his worthless son Daud. He gave offence to Akbar by proclaiming his independence and

also by attacking a Mughal outpost. Akbar fitted out an expedition against him, captured Patna and expelled him from there. Akbar returned to headquarters after entrusting Munim Khan to deal with the recalcitrant Governor. The battle of Tukaroi between Daud and Munim Khan did not decide anything. The decisive battle was fought at Rajmahal in which Daud was defeated and killed. Bengal and Bihar were added to the Mughal Empire in 1576. In 1592, Orissa was annexed to the Empire.

Annexation of Kabul (1585)

To all intents and purposes, Mirza Muhammad Hakim, the half brother of Akbar was the ruler of Kabul. HE gave offence to Akbar by invading the Punjab. Akbar proceeded to the Punjab on hearing the news of Akbar's arrival, Mirza Hakim fled from the Punjab and retired to Kabul. Akbar entered Kabul in 1581 and defeated him. But he reinstated him on his remaining faithful and loyal. Mirza Hakim died in 1585. Kabul was annexed to the Empire.

Conquest of Sind, Baluchistan and Kandahar

Sind occupied a strategic position. The possession of Sind could provide Akbar with a base for his future operations against Kandahar which was held by Shah Abbas of Persia. Lower Sind (Thatta) was conquered from its ruler in 1591 and Baluchistan in 1595. In 1595, Kandahar was surrendered to Akbar by Muzaffar Husain Mirza, the Persian Governor of Kandhar.

Deccan campaigns (1595 – 1601)

The Deccan campaigns earned for Akbar the three subhas of Ahmadnagar, Berar and Khandesh. (For details – Refer the Deccan Policy of the Mughals).

Extent of the Empire

Akbar became the undisputed master of practically the whole of North India. His Empire stretched from Kandahar to the Brahmaputra and from the Himalayas to the river Godavari. His Empire consisted of 15 provinces. They were Kabul, Lahore and Multan in the north-west; Ajmer, Ahmadabad and Malwa in Rajputana; Delhi, Agra, Oudh and Allahabad in the Gangetic valley; Bihar and Bengal in the east and Khandesh, Berar and Ahmadnagar in the Deccan. It is worth mentioning that Mewar did not form a part of his Empire. Ahmadnagar practically remained as an independent country, even though it was included as a province under his Empire. The annexation was only formal. It was completely annexed to the Empire only in 1633 during the reign of Shah Jahan.

Policy towards the Hindus

In an age of religious fervor and fanaticism, Akbar preached peace and amity among the Hindus and Muslims. At a time when toleration and liberty of conscience were unknown in Europe, Akbar preached universal toleration for all the religions. It is quite uncommon to find in a Muslim ruler the spirit of toleration because the Koran preached religious fanaticism and jihad or holy war against the infidels. Akbar clearly understood the futility of the preaching's in the Koran which only aggravated the already existing animosity between the

Hindus and Muslims. He deviated from the traditional Muslim practice of bigotry and jihad and relentlessly carried on his mission among one and all. He clearly realized that Muslim rule could be perpetuated in a country where the Hindus far outnumbered the Muslims, only by reposing faith and confidence on the Hindus. If an Empire is to last for ever, it should be "broad-based upon the people's will".

The credit goes to Akbar for initiating a policy of alliance and reconciliation towards the Hindus in general and the Rajputs in particular. There is no denying the fact that so many extraneous influences moulded and shaped his policy of perpetuating peace and goodwill among the Hindus and Muslims. He imbibed the spirit of toleration even before his association with enlightened Hindus and his Hindu wives. It is true that political factors also pressed him hard to follow such a policy and which in no way could undermine the greatness of Akbar. He never allowed the Ulema (Muslim divines who dominated state affairs and acted as guides to the rulers) to interfere in his religious policy. The Ulema were fanatical Muslims who never tolerated deviation from the Koranic Principles. The policy of Akbar towards the Hindus was inextricably intertwined with that of his religious views.

Akbar was a far-sighted statesman. He knew pretty well that Mughal rule could not be perpetuated in an alien land without taking the people of the land into confidence. Being trained in the school of adversity, he knew the dissensions, disaffections and jealousies of his kinsmen. They were a set of adventurers and opportunists. Unity of purpose and oneness in action were alien to them. They had no traditions of loyalty and obedience attached to the throne. They vied with one another and broke into open rebellion at the slightest pretext and even some of them cherished hopes to seat on the throne of Hindustan. Such a set of people who were seething with discontent and whose allegiance was notorious for its vagaries, could not be safely relied upon. Akbar faced times without number the rebellions raised by his kinsmen. After studying the temperament of his kinsmen, he came to the conclusion that the only way to perpetuate Muslim rule in India was to win over the Rajputs to his side. They were noted for their fidelity, courage and heroism. Further, they had set up glorious traditions of loyalty and obedience to the throne. They were not migratory-birds like the Muslim nobles. Ever since the time of Babur, they were one of the formidable foes who opposed Mughal imperialism. It is true that they were defeated in the battles of Khanua and Chanderi. But they were not reduced to the position of mere nullities. They still formed a factor to be reckoned within the politics of Hindustan. Being a talented ruler with sterling qualities of statesmanship, Akbar realized the importance of an alliance with the Rajputs in the task of his empire building. A practical-minded man that Akbar was, he discarded doctrines and regarded reason as the sine qua non of any policy with the Rajputs. His aims were very clear and reasonable, definitely conceived and resolutely pursued without ignoring the legitimate claims and interests of others. His father and grandfather never realized the importance of such a policy and they plundered badly in their relations with the Rajputs. Akbar did not follow the beaten-track. He took up arms against the Rajputs only when they proved stubborn, but sheathed his sword when they submitted.

In 1562, Raja Bihari Mall of Amber tendered his submission Akbar welcomed a matrimonial alliance with him and this further cemented his friendship with him. He married

his daughter Jodh Bai who later became the mother of Salim. This was the prelude to a series of matrimonial alliances by which he won over the Rajputs and thus patched up the difference between the Hindus and Muslims. It acted as a welcome balm to the deadly disease prevailing among the two sections and soothed the age-long discords and animosities which prevailed among them. It may be recalled that matrimonial alliances of a similar nature were contracted before the time of Akbar. But such alliances only let loose the flood-gates of intolerance and fanaticism. The gulf between the Hindus and Muslims only got widened. But Akbar treated the Rajputs who entered into matrimonial alliances with him as his own relatives and equals. He lavished affection and love to his Hindu wives and allowed them freedom of worship of their own Gods. He bestowed honours, titles and mansabs on the relatives of his Hindu wives. Bihari Mall along with his son Bhagwan Das and grandson Man Singh entered imperial service and held high positions. Instead of making the Mughal bureaucracy a dumping ground for Muslim aristocracy, he recruited people of all sects on the basis of merit. Todar Mall and Raja Birbal occupied very high positions in the imperial service. By his conciliatory policy, Akbar converted foes into friends and got their unstinted co-operation for defending and perpetuating Mughal rule in India. In his task of empire building, the Rajputs stood with him through thick and thin and rendered glorious and meritorious services to him. His tolerant policy won for him not only the co-operation of the Rajputs but the support of the tens and thousands of Hindus who whole heartedly gave their tacit consent to his rule.

Akbar's association with Hindu wives brought about revolutionary changes in his policy towards the Hindus. Soon after his marriage with Jodh Bai of Amber, he abolished the pilgrim tax in 1563. In 1564, he abolished the jizya or poll tax on non Muslims. He carried out these two reforms in the teeth of opposition of the orthodox section of the Muslims. The abolition of the pilgrim tax and the jizya may be regarded as the Magna Carta of the Hindus in matters of religious belief. They began to breathe the air of liberty as they were no longer considered an inferior class. Iconoclasm or idol-breaking was alien to him. He allowed Christians to enlist converts to their Faith. Forcible conversion to the Islamic faith so common during the time of the Delhi Sultans was stopped by him in 1562. He respected the sentiments of the Hindus. A royal firman forbade the eating of beef. He participated in Hindu festivals and festivities with a view to conciliating the Hindus. He forbade sati and gave strict instructions to his officers to see that no woman was burnt against her wishes. He encouraged the study of Sanskrit and patronized many Hindu Poets and philosophers. All these conciliatory measures of Akbar had a soothing effect on the Hindus. They sunk their minor differences and co-operated with him for the promotion of the common weal. If Sher Shah's policy towards Hindus was "not contemptuous sufferance, but respectful deference", Akbar's policy was one of reverential devotion and reasonable deference.

RELIGIOUS POLICY OF AKBAR

Factors which shaped his religious policy

Akbar immortalized his name by following a policy of religious toleration. Various factors were at work which moulded and shaped his religious policy. Heredity coupled with environment played an important part. His mighty ancestors, Chingiz Khan and Timur who took immense delight in the shedding of human blood, has a soft corner in their hearts for art

and literature. They were free from religious orgies due to their contact with Sufism. Akbar's father and grandfather were not fanatics in religious affairs. His mother Hamida Banu Begum belonged to the Shia sect. She instilled in his tender mind the spirit of tolerance. His early contact with Sufi saints exercised a profound influence on him and made him realize the importance of administering caution in religious matters. His tutor Abdul Latif taught him universal peace. His guardian Bairam Khan and foster-mother Mham Anaga both of whom subscribed to the Shia faith contributed their mite in making Akbar imbibe the spirit of moderation in religious matters. His association with Hindu wives and Hindusim revolutionized his inquisitive mind. His association with intellectual giants like Shaik Mubarak and his two illustrious sons Abdul Faizi and Abul Fazl created in his mind a craving to know the truth and attain eternal bliss by having direct contact with Divine Reality. The background had been already set up for him by the exponents of the Bhakti cult like kanir, Vallabha, Chaitanya and Nanak. These religious reformers made the work of Akbar light. In shaping his religious policy, he was influenced to some extent by political considerations. He wanted to establish an Empire in Hindustan "broad-based on the people's will" by reconciling the conflicting interest of Hindus and Muslims. Above all the 16th century was an age of enquiry and doubt and there was an inner craving in the heart of hearts of Akbar to arrive at the truth. There was an element of mysticism in the Emperor. As Badauni says, "He would sit many a morning alone in prayer and melancholy, on a large flat stone of an building neat the palace (Fathpur) in a lonely spot with his head bent over his chest and gathering the bliss of early hours".

Akbar as pious Muslim (1556 – 74)

There were different stages in the development of his religious views. During the period between 1556 and 1574, he, to all intents and purposes, conformed to the principles of the Sunni faith. He observed the daily prayers and built a number of mosques. With the passages of time, political principles superseded religious motives. In his desire to build an Empire with the willing co-operation of all the people' he followed a policy of alliance and reconciliation towards the Hindus in general and the Rajputs in particular. Soon after his marriage with Jodh Bai of Amber, he abolished the pilgrim tax in 1563. In 1564, he abolished the jizya or poll tax on non-Muslims. Iconoclasm or idol-breaking was alien to him. He allowed his Hindu wives freedom of worship of their own Gods. He bestowed honours, titles and mansabs on the relatives of his Hindu wives. Akbar came into contact with Abul Fazl only in 1575 and even before that he had embarked upon a policy of religious toleration.

Akbar as skeptical Muslim (1575 – 82)

Akbar got tired of the influence of the Ulema in political affairs. But he never allowed them to dominate him either in political or religious affairs. In 1575, he erected the Ibadat-Khana or House of Worship in Fathpur Sikri meant for religious discourses and discussions. In the beginning, only Muslims were admitted. The spiritual discourses among the Muslim divines often ended in vulgar discourses. They exchanged hot words and used filthy language. The endless bickering of the divines made Akbar understand the futility of their discourses and urged him to seek truth elsewhere. Therefore he invited learned men from other faiths like Hinduism, Jainism, Christianity, Zoroastrianism, etc. Akbara gave a patient

hearing to the sacred doctrines of these religions. Akbar giving up meat and prohibiting the slaughter of animals on certain days were mainly due to the influence of Jain teachers. The Emperor adopted the worship of Sun as a result of the Zoroastrian influence. Permission given to Christians to get converts to their faith was due to the influence of Jesuit Fathers. Having realized that truth does not lie in one religion alone, he began to loosen his affinity with orthodox Islam. He wanted to get rid of the unnecessary influence of the Ulema. HE did not like the idea of the Ulema being considered the final arbiter in disputed questions. So he decided to combine in himself the powers of both the State and the Muslim Church. The so-called infallibility Decree was passed in 1579 which made the Emperor the final arbiter in disputed questions concerning the Islamic faith. This document created great consternation in orthodox circles. They interpreted it as a step on the part of Akbar to renounce Islam.

Din-i-Ilahi (1582)

Akbar got disgusted with the undue influence of the Ulema and the futility of their doctrines. His inner soul ached for a common meeting ground of all religions and the outcome was the Din-i-Ilahi or the Divine faith. Akbar promulgated the new religion in 1582. It contained the essence of all religions. The new religion was intended to be one which could be acceptable to the vast majority of his people. It was “a combination of mysticism, philosophy and nature worship”. It was a social-religious order or brotherhood among intellectuals and independent thinkers who had crossed the boundaries of caste and creed and shaken of the yoke of custom. According to the Divine Faith there was to be one God. Akbar was to be the representative of God earth. It recognized no Prophet. The new order enjoined every member to give a dinner during his lifetime instead of the old custom of honouring a dead soul with a dinner. Each member of the Order was to give a party on the anniversary of his birthday and give alms to the poor. As far as possible meat-eating should be avoided. They were not to co-habit with old, pregnant and barren women, and girls under the age of puberty. There were to four degrees of devotion in the new faith. They were property, life, honour and religion. The members should be prepared to sacrifice them for the sake of the Emperor.

So-called anti-Muslim Regulations

After the promulgation of the new faith, religious discourses stopped and were followed by the issue of the so-called anti-Muslim regulations according to Badauni. Some of the regulations were the following: Islamic prayers were forbidden, cow-slaughter was prohibited and wearing of beards was discouraged. Pilgrimage to Mecca was disallowed. Mosques and prayer-rooms were converted into stables. But one cannot accept these statements because Badauni was a fanatic. As an orthodox Mussulman, he was prejudiced against the religious views of Akbar. The so-called anti-Muslim regulations issued by Akbar were corroborated by the Jesuit Fathers. The evidence of the Jesuit Fathers could not be accepted because having failed in their attempt to convert the Emperor to the Christian faith, they gave vent to their feelings to blacken the memory of Akbar. Misled by the evidence given by the Jesuit Fathers and Badauni, Vincent Smith also fell into the same pit and came to the conclusion that Akbar renounced Islam after 1582. But there is nothing in record or any conclusive evidence to prove the fact that Akbar ever renounced Islam. Jahangir in his

memoris regards his father as a Muslim down to his death. Muslim writers also subscribe to the same view.

Criticism of Din-i-Ilahi

Vincent Smith says that, “the divine Faith was a monument of Akbar’s folly, not of his wisdom. The whole scheme was the out-come of ridiculous vanity, a monstrous growth of unrestrained autocracy”. But the criticism is rather harsh and one-sided. Lane-Poole remarks, “of course an eclectic religion never takes hold of the people and Akbar ‘s curiously interesting hotch-potch of philosophy, mysticism and nature worship practically died with him. But the broadminded sympathy which inspired such a vision of catholicity left a lasting impression upon a land of warring creeds and tribes and for a brief while created a nation where before there had been only factions”. According to Ishwari Prasad the Dini-i-Ilahi was “an eclectic pantheism, containing food points of all religions – a combination of mysticism, philosophy and nature worship. Its basis was rational, it upheld no dogms, recognized no Gods or prophets and the emperor was its chief exponent”. Von Noer, the German historian of Akbar says, “One of his creations will assure to him for all time a pre-eminent Place among the benefactors of humanity – greatness and universal tolerance in matters of religion”.

Conclusion

The Din-i-Ilahi, the offspring of Akbar’s deep thought and mature reflection, aimed at bridging the gulf that separated the different religions. But it proved a dismal failure. Even though it was a failure, it was a novel experiment. The new faith had a thousand followers. Raja Bhagwan Das and Man Singh refused to join the new faith. The religion fizzled out after the death of Akbar. It failed because Akbar had not the proselytizing spirit of missionary. The new religion failed to catch the popular imagination. Further, Akbar was a monarch and so it was difficult if not impossible for him to move among the masses and propagate the doctrines of the new faith.

JAHANGIR

Early life

Muhammad Sultan Salim affectionately called by Akbar as Shaikhu Baba was born in 1569. His education started in 1573. He picked up Persian, Turki and Hindi and learnt geography and history. He took keen interest in botany, zoology, music and painting. In 1585, he married the daughter of Raja Bhagwan Das of Amber when he was only 15 years old. The offspring of this union was Khusrau who was “destined to a stormy career and a bloody grave” Before the end of 1597, he had 20 legal wives. It was in his seventeenth year that he became an addict to alcoholic beverages. The child of so many vows began to lead a vicious life and in course of time became a man of loose morals. “Soaked in wine and sunk in debauch”, he frittered away his energies. Fired by his own ambition and growing impatient of having waited so long for throne of Hindustan, Salim raised the standard of rebellion against his father in 1600 and ruled over Allahabad as an independent King. Reconciliation was effected between the father and the rebel son in 1603. To his immense relief, his two brothers Murad and Daniyal died even during the lifetime of Akbar. Akbar fell ill in 1605. Though a

conspiracy was in the air to place Khusrau, the eldest son of Salim on throne, it fizzled out. After nominating Salim as heir apparent, Akbar died in 1605.

Accession to the throne

Muhammad Sultan Salim ascended the throne in 1605 under the title of Nur-ud-din Muhammad Jahangir Padsha Ghazi. "Jahangir" means "World Grasper" or "the Conqueror of the World". Immediately after he came to the throne, he set up the Chain of Justice containing 60 bells with one end in the fort of Agra and the other tied to a post on the banks of the Jamna. The purpose of this was to give the aggrieved the chance of getting justice directly from the King without the help of intermediaries. He signaled his accession by issuing number of coins and promulgating twelve edicts. Some of the edicts were the prohibition of tolls and cesses, free inheritance of property of deceased persons, prohibition of the sale of intoxicating liquors, prohibition of slaughter of animals on certain days, prohibition of inhuman punishments like cutting of the noses, ears, etc., and a general amnesty to all prisoners. All these measures were intended to win the hearts of his subjects. Apart from these, he conferred titles and honours on important officials with the view to gathering around him a band of loyal supporters.

Revolt of Prince Khusrau (1606)

Even the very first regnal year of Jahangir was marred by the revolt of his eldest son, Prince Khusrau. There was no love lost between father and son ever he was posed as a rival claimant to the throne during the last days of Akbar. Jahangir bore a grudge against him and was looking forward for the earliest lame excuse to punish the turbulent prince. Fired by his own ambition and kindled by the encouraging words of his supporters, Khusrau still cherished dreams of occupying the throne of Hindustan. He stole away with 350 horsemen from Agra on the pretext of visiting the tomb of his grandfather. He raised the flag of insurrection against his father in 1606. The fifth Sikh Guru, Arjun, rendered financial assistance to him. The rebel army was defeated by the imperial forces. The rebel prince and his friends fled towards the direction of Kabul. But they were captured and brought to the court of Jahangir. He openly reproached Khusrau in the court and threw him into prison. Brutal punishments were meted out to his friends. Guru Arjun who rendered financial assistance was tortured to death on charges of treason and contumacy. In 1607 Jahangir scented a plot which aimed at murdering him and enthroning Khusrau. Prince Khusrau who was the guiding force behind the plot was ordered to be blinded. After ten years captivity, he was put under the care of Asaf Khan, the brother of Nur Jahan. In 1622 he was murdered by Shah Jahan.

Rebellion of Usman Khan of Bengal (1612)

Bengal which was situated in a remote corner continued to be a headache to Jahangir also. The disaffected Afghans rallied under the banner of Usman Khan and unfurled the banner of revolt. But he was defeated and killed in 1612. The defeated Afghans were treated very leniently and were warmly welcomed to enter Mughal service if they liked. His conciliatory measures made the Afghans trounce their treasonable designs. From that time onwards, they remained loyal and faithful to the Mughal government.

Mewar (1614 – 15)

Mewar remained unconquered during the time of Akbar. What his father was not able to achieve, Jahangir accomplished. The victory over Mewar was the greatest success of Mughal imperialism and was definitely a feather on the cap of Jahangir. The two expeditions - one under Prince Parwez and the other under Mahabat Khan - against Amar Singh, the Rana of Mewar, did not achieve anything. The expedition under Prince Khurram (Shah Jahan) proved a success. He smashed enemy resistance in such a way that Amar Singh was forced to sue for peace. But the fallen foe was treated with great generosity and liberal terms were offered to him. The Rana of Mewar was exempted from personal attendance in the imperial court. Chitor was restored to the Rana on condition that he should not fortify it. It was also agreed that no princesses of Mewar were to be taken to the imperial harem.

Deccan campaigns (1610 – 17)

Jahangir followed the forward policy of his father towards the Deccan. Malik Amber, the new minister of Ahmadnagar, recovered the lost possessions and restored the old dynasty to power. The various expeditions sent against Ahmadnagar failed. Prince Khurram led an expedition to Ahmadnagar and captured it. But the victory was short-lived. Soon Malik Amber recovered the lost places. The Mughal territory did not advance an inch further during the time of Jahangir. It stood where it was in 1605.

Capture of Kangra (1620)

One of the memorable and remarkable feats in the time of Jahangir was the conquest of the forts of Kangra in the Punjab. After a protracted siege which lasted for 14 months, the local chief-tain surrendered in 1620.

Loss of Kandahar (1622)

Kandahar had long been a matter of dispute between the Mughals and the Persians. It occupied a very vulnerable position. Shah Abbas I of Persia feigning comradely with the Mughal captured Kandahar in 1622. Shah Jahan was ordered to lead the campaign so as to recover Kandahar. But apprehending danger that his absence from headquarters might weaken his cause and strengthen the claims of Shahryar, the ward of Nur Jahan, he did not carry out the royal order. Jahangir gave up the idea of recapturing Kandahar.

Outbreak of Plague (1616 – 24)

Bubonic plague broke out in the Doab in 1616. It soon spread to other places like a wildfire and ravaged the whole country in all its fury. It lasted for eight years and took a heavy toll of life.

Revolt of Shah Jahan (1623 – 26)

Right from the beginning, Mahabat Khan disliked the domination of Nur Jahan and Asaf Khan in State affairs and hence he opposed the Nur Jahan junta. He played an important part in suppressing the rebellion of Shah Jahan. Mahabat Khan, the real commander of the Mughal forces, threw in his lot with Prince Parwez, the nominal commander of the forces. To effect a separation between the two, Nur Jahan procured a royal firman to the effect of

appointing Mahabat Khan as the Governor of Bengal. To add insult to the already humiliated, he was ordered to send back the elephants, which he got in Bengal and Bihar during his operations against the rebel prince, Shah Jahan. He was not able to brook such petty severities and so he proceeded at the head of an army to Lahore where the imperial party was camping on its way to Kabul. He effected a successful coup and the Emperor was put under guard. But Nur Jahan skillfully played upon the feelings of Mahabat Khan, outwitted him and effected the escape of herself and her husband. Mahabat Khan submitted.

Religious Policy

It is very difficult to say anything conclusively about the religious faith of Jahangir. Some consider him an atheist or an eclectic pantheist or a devout Muslim or a Christian at heart. He was not an orthodox Muslim. His religious policy omitting a few stray cases where he showed religious frenzy was without a blemish. Though he had a contempt for the Hindu religion he did not persecute the Hindus. The murder of the Sikh Guru was a political assassination and could not in any way be interpreted as an act of religious fanaticism. He permitted the Christian missionaries to preach and convert people to their faith. To give a balanced view, his religious policy was one of completed religious toleration.

Hawkins and Sir Thomas Roe

Captain William Hawkins came to the court of Jahangir in 1609 with a letter from James I so as to get some trade concessions. He was given an official post. But he failed in his mission owing to the influence of Portuguese Jesuit missionaries in the court. He left India in 1611. His memories are a valuable source of information for the study of the habits of the Emperor, the Mughal court and the administration. Sir Thomas Roe came to India in 1615 with a letter from James I. He managed to get concessions for the British to set up trading stations in India. He left India in 1619. The Journals of Sir Thomas Roe and his Chaplain Terry are a very valuable source of information about the Mughal court.

Estimate

After wielding the scepter for 22 years, Jahangir breathed his last in 1627. He is an interesting if not a fascinating personality in the history of India. It is quite unfortunate that his reign came in between Akbar the Great and Shah Jahan the Magnificent.

NUR JAHAN

Early Life

The Marriage of Jahangir with Jahan was a sensational and memorable incident in his time. Muslim chroniclers had dwelt at length with the romantic story of Nur Jahan with exaggerated and over-coated statements. But modern research has unraveled many mysteries surrounding her early life and romantic career. Taking the cue from modern research, the story of Nur Jahan was as follows: Her father Mirza Ghiyas Beg, a native of Persia, finding his life intolerable in his native country, migrated to Hindustan. He took along with him his two sons and his pregnant wife. His wife gave birth to a female child in 1577 at Kandahar. Reduced to strait circumstances, they were at their wit's end. Their miserable plight attracted the

attention of Malik Masud, the leader of a caravan under whose protection the party was proceeding to Hindustan. He was kind enough to use his good offices in the Mughal Court and got an appointment for Mirza Ghiyas Beg under Akbar. By dint of his ability, he rose from position to position. In the meantime, the child born at Knadahar named Mithr-un-nisa blossomed into a beautiful lady. In her seventeenth year, she was married to Ali Quli Istajlu, a Persian adventurer.

Ali Quli was enlisted in the staff of Prince Salim during his campaign against Mewar. For his gallant encounter with a tiger, Salim conferred on him the title of Sher Afghan. He stood with Prince Salim through thick and thin during his revolt against his father. But later on he deserted him. But, when Salim came to power, he pardoned him for his past actions and granted him a jagir in Bengal. Bengal as usual became the cockpit of plots against the Mughal Government. When Jahangir got an inkling of suspicion that Sher Afghan was involved in treasonable deeds, he ordered Qutb-ud-din, the Governor of Bengal, to send Sher Afghan to the court. He got offended and irritated when Qutb-ud-din took the hasty step of arresting him. In a mood of frenzy, Sher Afghan attacked Qutb-ud-din and in the deadly encounter both died. The widowed Mihr-un-nisa along with her daughter Ladili Begum was sent to court. In 1611, i.e., four years after the death of her husband, Jahangir casually saw her in a fancy bazaar. Infatuated by her beauty, he fell in love and married her in the same year.

Beni Prasad says: "the received version that Jahangir fell in love with her during the lifetime of Akbar, that the latter refused to gratify his wishes and induced Mirza Ghiyas beg to marry her to Sher Afghan, that the disappointed lover, immediately on his accession to power, basely contrived the death of his more successful rival, that the high-souled Mihr-un-nisa indignantly rejected the overtures of her husband's murderer for four years, but that she yielded at last—all this finds absolutely no support in the contemporary authorities". Beni Prasad contends that all these gossips are concocted by later chroniclers; Contemporary foreign visitors are silent with regard to this incident. Whether Jahangir had a hand in the murder of Sher Afghan is not only a mystery but also a controversial subject. Though the high-handed action of Jahangir in the Sher Afghan affair can be reasonably regarded as improbable cannot be summarily dismissed as incredible. As Ishwari Prasad says: "a careful perusal of contemporary chronicles leaves upon our minds the impression that the circumstances of Sher Afghan's death are of highly suspicious nature, although there is no conclusive evidence to prove that the emperor was guilty of the crime."

Character of Nur Jahan

Though Nur Jahan was 34 years old at the time of her second marriage, she retained her charm and was still a woman of matchless and surpassing beauty. She kept good health and possessed considerable physical strength. She was well-versed in the Persian language and took keen interest in poetry, music and painting. She possessed a sharp intellect. She was screwed in understanding the most knotty problems of statecraft. She wielded so much influence over Jahangir that she became a nerveless tool in her hands. Though Jahangir was the de jure ruler, the de facto ruler was Nur Jahan. For all practical purposes, the Emperor was sealed off from the political life of the country. Under her influence he became a full-blooded pleasure-seeker, shirked administrative duties and left the affairs of the country to be run by Nur Jahan. HE wanted only "a bottle of wine and a piece of meat to keep him merry".

Nur Jahan worked earnestly and diligently and attended to the minute details of government. She exercised her influence to promote her kith and kin to high offices. She wielded so much power in the State that her slightest murmur could make or mar a man.

Nur Jahan set up fashions and tastes. She stood forth as the champion of the downtrodden and oppressed women. She spent money out of her own pocket and conducted the marriage of 500 destitute women. In spite of her good qualities, she was not devoid of bad traits. She was ambitious and arrogant. She lacked caution. Moderation and precision in judgment. Her humiliating treatment of the trusted and tried officers of the State landed the country in troubles.

Ascendancy of Nur Jahan

Jahangir's infatuation for Nur Jahan grew day by day. She was styled Nur Mahal (Light of the Palace) in 1611. On the death of Sultana Salima Begum in 1613, Nur Mahal was elevated to the position of the first lady of the Realm. She was styled Nur Jahan (Light of the World) in 1616. Day by day her influence increased and in course of time she became the de facto ruler. The Nur Jahan junta or faction which wielded power in the country consisted of Nur Jahan herself. Asmat Begum (mother of Nur Jahan), Mirza Ghiyas Beg (father of Nur Jahan who was then better known by his title Itimad-ud-daulah), Asaf Khan (brother of Nur Jahan) and Prince Khurram (Shah Jahan). Asmat Begum was a wise counselor. Itimad-ud-daulah was the strongest pillar in the structure of the Nur Jahan junta. Nur Jahan chiefly depended on him. Asaf Khan was a tower of strength to the junta. Prince Khurram (Joyous) was dragged into the junta in 1612 when he was married to Arjumand Banu Begum (Mumtaz Mahal), the daughter of Asaf Khan. The junta was opposed by self-willed people like Mahabat Khan and so the court was divided into two cliques and earnestly entreated the Emperor "to free himself from the dishonourable petticoat bondage". But Jahangir who had already fallen a victim to the bewitching spell of Nur Jahan turned a deaf ear to it. The malignant motives of the clique reached its climax in 1616 when Prince Khusrau was transferred to the care of Asaf Khan.

Break-up of the Nur Jahan Junta

The break-up of the junta, synchronized with the betrothal of Ladili Begum, daughter of Nur Jahan through Sher Afghan, to Prince Shahryar in 1620. Nur Jahan, thenceforward, advanced the claims of her son-in-law to the throne and left Shah Jahan in the lurch. Asaf Khan, the brother of Nur Jahan and father-in-law of Shah Jahan, bore a grudge against her. But he suppressed his feelings. The junta was further weakened by the death of Asmat Begum in 1621. The stunning blow to the junta came in 1622, when Itimad-ud-daulah died. His death sealed the doom of the junta.

Downfall of Nur Jahan

Jahangir died in 1627. His death was a signal to the war of succession among his sons. Of the sons of Jahangir, Khusrau was murdered in 1622 and Parwez died in 1626. The two surviving rivals among his sons were, Shah Jahan, the son-in-law of Asaf Khan, and Shahryar, the son-in-law of Nur Jahan. After the death of Jahangir under guard and sent word to Shah Jahan, who was in the Deccan, about the latest developments and asked him to

return to headquarters in post-haste. Asaf Khan placed Dawar Bakhsh, the son of Khusrau on the throne as a stop-gap arrangement so as to keep the throne warm till the arrival of Shah Jahan. Shahryar. Egged on by Nur Jahan made an unsuccessful bid to gain the throne. His attempt was foiled by Asaf Khan. He was defeated, thrown into prison and blinded. On his way to headquarters, Shah Jahan sent secret information to his father-in-law to dispatch all the rival claimants to the other world. The ghastly deed was promptly carried out by him. He put to death Dawar Bakhsh, his brother Gurshasp, Shahryar and the sons of Daniyal. But there is a story that the life of Dawar Bakhsh was spared and that he was allowed to go to Persia where he spent the rest of his life. Shah Jahan returned to headquarters and was proclaimed Emperor in 1628. Nur Jahan retired from political life. She received a pension of two lakhs of rupees a year from Shah Jahan. She spent the rest of her life in Lahore with her widowed daughter Ladili Begum. Nur Jahan died in 1645. She was interred in a tomb beside that of Jahangir.

SHAH JAHAN

Early Life

Prince Khurram (Joyous) better known to fame as Shah Jahan was born in 1592. His education started in 1596. He easily picked up the Persian language like a duck to water but had very little taste for Turki. He was betrothed to Arjumand Banu Begum (Mumtaz Mahal), the daughter of Asaf Khan in 1607. Kurram was one of the important personages in the Nur Jahan junta. He was the hero of the day during the subjugation of Mewar. In 1617, he got the title of Shah Jahan for his memorable feats in Ahmadnagar. The cordial relations which so far existed between Shah Jahan and Nur Jahan became strained after the betrothal of her daughter, Ladili Begum to Prince Shahryar in 1620. In 1622, Shah Jahan murdered his brother Khusrau. He raised the standard of rebellion against his father in between himself and Sharyar. His candidacy to the throne was supported by his father-in-law, Asaf Khan and that of Shahryar by Nur Jahan. After effecting the murder of Dawar Bakhsh, his brother Gurshasp, Shahryar and the sons of Daniyal in cold blood, he came to the throne in 1628.

Accession to the throne

Shah Jahan ascended the throne in 1628, assuming the high-sounding title of *Abul Musaffar Shihab-ud-din Muhammad Sahib-i-qiram II, Shah Jahan Padshah Ghazi*. The Khutba was read and coins were struck in his name. The coins issued by Nur Jahan were withdrawn from circulation.

Rebellions of Jujhar & Khan Jahan, Death of Mumtaz Mahal

The very first year of his reign was marred by the rebellion of Jujhar Singh, the Bundela chieftain. But the rebellion was easily quelled. Jujhar Singh fled to the nearby forest and was murdered by the Khans. His two sons were converted to Islam. Many temples in Bundelkhand were demolished. The second rebellion which broke out in the second year of his reign was posed by Khan Jahan Lodi, the Governor of Deccan. The rebellion was quelled and he was put to death. A domestic calamity occurred in 1631 when Mumtaz Mahal (jewel of the Palace) died.

Famine of 1630-31

A terrible famine-ghastly and horrible beyond words – broke out in the Deccan and Gujarat. To add to the misery of the people, an epidemic also broke out. Famine and pestilence wrought untold misery on the people. They took a heavy toll of life. Ameliorative measures were undertaken on a large scale to reduce the rigours of famine and this considerably affected the State coffers.

Relations with the Portuguese

On the strength of firman issued by Akbar, the Portuguese made Hughli their base for carrying on commercial activities. They exacted heavy duties from the Indian merchants. Apart from this, their proselytizing activities and slave-trading went on unabated. Kaskm Khan, the Governor of Bengal, was deputed to deal with the Portuguese. Hughli was laid siege by the imperial forces and it fell in 1632 after three months' resistance. Many of the Portuguese were taken captives and a large number of them was forcibly converted to the Islamic faith and the rest were brutally dealt with.

Policy towards the Deccan

Ahmadnagar was annexed to the Empire in 1633. Aurangzeb served two terms as Viceroy of the Deccan. He waged wars against Bijapur and Golkunda. But as Dara, the eldest brother of Aurangzeb interfered in his policy, he was not able to annex the two kingdoms. (For details – Refer the Deccan Policy of the Mughals).

Central Asian Policy

Shah Jahan cherished dreams of recovering his ancestral dominions of Balkh, Badakshan and Samarqand in Central Asia. Balkh and Badakshan were captured by the imperial forces in 1646. But they were not able to consolidate the conquered territories. The expedition was a failure because the Mughal troops were unaccustomed to the biting cold of the region. The traditional rivalry between the Uzbeks and the Chaghatais made the people of Central Asia rise as a foe out of the country. It cost the State treasury a very big amount. Thousands of people lost their lives.

Expeditions against Kandahar

Kandahar was lost to the Mughals in 1622 during the time of Jahangir. It is needless to say that it occupied a vulnerable position in the North-West-Frontier. Determined to recover it, Shah Jahan started operations. He recovered Kandahar in 1638 by treachery. Shah Abbas II of Persia recovered Kandahar in 1649. Shah Jahan made three more attempts to recover Kandahar. But all the attempts failed and Kandahar was lost for ever to the Mughals. It cost the State treasury more than half the annual income of the Empire.

Religious Policy

Shah Jahan was an orthodox Sunni Muslim. He hated the Shias like anything. One of the reasons for his campaigns against Bijapur and Golkunda was that the Sultans of the two kingdoms professed the Shia faith. He was a devout Muslim and strictly adhered to the tenets of the Islamic faith. His policy towards the Hindus marked a reaction against the policy of his

grandfather, Akbar. His religious policy was shaped mainly by the fanatical and persecuting temper of his wife, Mumtaz Mahal. He issued an order in 1653 to demolish the newly built temples. In Benaras alone, 72 temples were demolished. In the same year another order was passed prohibiting the erection of new temples and the repair of old ones. The pilgrim tax which was abolished by Akbar was revived by Shah Jahan. He disliked the Christians and persecuted them. Though he did not follow a policy of systematic persecution of the Hindus, he took earnest efforts to forcibly convert people to the Islamic faith. He effectively checked the conversion of Muslims to the Hindu faith. The floodgates of religious orgy let loose during the time of Shah Jahan crashed during the reign of his son and successor Aurangzeb.

CRITICAL ACCOUNT OF THE REIGN OF SHAH JAHAN

The reign of Shah Jahan is usually considered the Golden Age of Mughal rule in India. It is also contended that the Empire reached the zenith of its glory and fame during his reign. A study of the writings of contemporary Muslim historians reveal the fact that Shah Jahan's reign was a glorious period in the history of India. But their views may be prejudiced. The contemporary foreign travelers – Bernier, Tavernier and Manucci – have left valuable accounts which throw a flood of light on the wonders of the Mughal court. The accounts left by them cannot be safely relied on because they are quite contradictory. Bernier give a graphic description of the tyranny of the Mughal Governors. Tavernier says: "Shah Jahan reigned not so much as a king over his subjects but as a father over his family and children". Manucci testifies to the comparative peace and prosperity which prevailed in the country. A careful perusal of the factory records show that the tyrannical rule of the provincial Governors often deprived the peasants and artisans of the bare necessities of life. Vincent Smith is of the view that Shah Jahan failed both as a man and as a ruler. He says that "The magnificence of his court, the extent and wealth of his Empire, the comparative peace which was preserved during his reign and the unique beauty of his architectural masterpiece, the Taj, have combined to dazzle the vision of modern biographers, most of whom have slutted over his many crimes and exaggerated such virtues as he possessed". Shah Jahan rebelled against his father, murdered his brothers and relatives and showed undue partiality to his eldest son. Vincent Smith criticizes in strong terms Shah Jahan's monstrous incest with his eldest daughter Jahan Ara. This view of Smith is rather revolting and perverted. But Smith does justice to him when he says "whatever be the view taken of the personal character of Shah Jahan or the efficiency of his administration, it can hardly be disputed that his reign marks the climax of the Mughal dynasty and Empire.

Edwards and Garret point out that Shah Jahan's period was "outwardly a period of great prosperity", but his "reign sounded the knell of the Empire and of his economic system". The Muslim historian Khafi Khan remarks "Although Akbar was a conqueror and a law-giver, yet for order; arrangement of territory and finances and the good administration of every department of the state, no prince ever reigned in India that could be compared to Shah Jahan".

Buildings

The age of Shah Jahan is rightly called the Augustan Age in India. Under him, the Mughal School of architecture attained an extraordinarily high level of excellence. Shah

Jahan is rightly called “the Prince of Builders”. The design and style employed in his buildings are quite different from those of the structures erected during the time of his father and grandfather. His buildings are characterized by “elegance rather than strength and by the lavish use of extraordinarily costly decoration”. He built a new capital city at Delhi, called Shahjahanabad. The palace in Shahjahanabad is considered by Fergusson as “the most magnificent in the East – perhaps in the world”. In the gateway of new city, there is an inscription: “If there is a paradise on earth, it is this, it is this”. His important buildings in Agra are the Diwan-i-Am (hall of Public Audience), Diwan-i-Khas (Hall of Private Audience), the Muzamman Burj (Saman Burj), the Moti Masjid (Pearl Mosque), Fami Masjid and the Taj Mahal. Taj Mahal “that bubble in marble” is fitting monument of Mumtaz Mahal, “the Lady of the Taj”. The Taj has been called “a dream in marble, designed by Titans and finished by Jewelers”. It is “a tender elegy in marble”, whose “beauty has made immortal the loveliness it commemorates”. The Taj is considered one of the wonders of the world. Shah Jahan constructed the celebrated peacock-throne at a cost of one crore of rupees. He had a passion for the collections of precious stones. The rich diamond Koh-i-nur (Mountain of Light) presented to him by Mir Jumla added to the brilliance and splendour of the court.

In conclusion it may be pointed out that the age of Shah Jahan saw not only prosperity but also witnessed symptoms of decay of the mighty Timurid Empire. The period witnessed brisk trade with Europe. The State coffers were overflowing. The Mammoth structures erected by him bear eloquent testimony to the splendour of the age. It is true that a huge amount of money was spent for the Kandahar campaign and for the conquest of Balkh and Badakshan. Money was spent like water for the upkeep of a showy court and for the erection of mammoth buildings. The money for such wasteful schemes and costly decorations came from the poor tax-payers. But it should be noted that such schemes gave employment to a number of people. It is true that misgovernment prevailed in some of the provinces. But it was only an exception rather than a general rule. The religious fanaticism of Shah Jahan is only a blot in his personal character. It is true that he waded to the throne after murdering his kith and kin. The tradition of the land warranted such a practice for which he could not be blamed. His costly campaigns against Kandahar, Balkh and Badakshan failed. But he could not be solely blamed because circumstances conspired against him. The inexorable thing called ‘Fate’ is unfortunately external to man. The ameliorative measures undertaken by Shah Jahan during the time of famine were commendable. There were some limitations and shortcomings in the life of Shah Jahan as a man and as a ruler. But they are only negligible drawbacks for which a man cannot be seriously condemned. Lane Poole remarks: “Shah Jahan was renowned for his kindness and benevolence which endeared him to the people” Hunter points out: “The Mughal Empire attained its highest union of strength and magnificence under Shah Jahan”. He was a great patron of letters. In fine, it may be concluded that the reign of Shah Jahan barring some reservations richly deserves to be called the Golden Age in the history of the Mughals.

WAR OF SUCCESSION

Shah Jahan has four sons and two daughters – all born to Mumtaz Mahal. The sons were Dara Shukoh, Shuja, Aurangzeb and Murad and the daughters were Jahan Ara and Roshan Ara. All the four sons had previous knowledge of statecraft and had acted as Governors in different provinces. Dara Shukoh, the eldest son, was the Governor of the

Punjab But he, for most of the time stayed at court and enjoyed the confidence of his father. He was an eclectic in religious matters By his proud and arrogant nature, he incurred the displeasure of many of the nobles in the court. His eclectic views on religion were bitterly opposed by the orthodox section of the Muslims. The second son, Shuja, was the Governor of Bengal. He was an intelligent and brave soldier. But he led a life of ease and pleasure and that rendered him weak and indolent and erratic in taking decisions at critical moments. He was a Shia by tendency and was bitterly opposed by the Sunni section of the Muslims. Aurangzeb, the third son, was the Governor of the Deccan. He was the ablest of all the sons of Shah Jahan and was marked out from the very beginning as a man of promise. He was an accomplished general, a past-master in administration, crafty in action and cool and far-sighted by nature. He was an orthodox Sunni and was liked by the Sunnis in the court. Muras, the “black sheep of the imperial family” was the youngest son. He was the Governor of Gujarat. He was a brave soldier but brainless and was addicted to heavy drinking.

Shah Jahan fell ill in September, 1657. The wildest rumours spread throughout the country like a wildfire that Shah Jahan was dead. The four sons of Shah Jahan prepared themselves for the inevitable and impending trial for strength. Shuja proclaimed his independence in Bengal. The Khutba was read in his name and coins were struck. In Gujarat, Murad Bakhsh followed suit. The two were rather hasty in action which later landed them in troubles. But Aurangzeb played a waiting-game. He entered into an alliance with Murad literally dividing the country between themselves. It was agreed that Murad was to be the ruler of the Punjab, Afghanistan, Kashmir and Sind and one third of the spoils of war should go to him. The rest of the Empire and the remaining spoils should go to Aurangzeb. Shuja marched at the head of a large army from Bengal, but was defeated by Sulaiman Shukoh, (the eldest son of Dara Shukoh) and Raja JaiSingh in the battle of Bahadurpur near Benaras in 1658. In the meantime, Aurangzeb proceeded towards the north. Two imperial forces were dispatched – one under the command of Jaswant Singh of Marwar and the other under Qasim Khan to arrest the onward march of Aurangzeb and Murad . The combined armies of the two brothers affected a junction with the imperial forces commanded by Jaswant Singh and Qasim Khan at Dharmat in 1658.

The imperial army was beaten back. Dara collected another army but was again defeated in the battle of Samugarh. He returned to headquarters rudely shaken in health and spirits. Finding the chapter closed, he fled to Lahore. Aurangzeb entered Agra and besieged the Agra Fort. Shah Jahan put up a mild resistance. But finding further resistance futile, he opened the city-gates. He became a state prisoner. The earnest entreaties of Jahan Ara to Aurangzeb to partition the Empire among the brothers did not bear fruit. Aurangzeb then proceeded from Agra to Delhi giving a hot-chase to Dara. But as he smelled a rat in the designs of Murad, he hastily returned to Agra. He tactfully handled the situation. By giving lavish presents he lulled the suspicion of Murad. When he was asleep, he was disarmed and taken captive and sent to the fortress of Gwalior. In Dec. 1661, he was executed on a charge of murder.

Dara fled from Delhi to Lahore and then to Gujarat. He raised another army. Raja Jaswant Singh promised to help him. But he was easily won over by Aurangzeb. Dara met the force of Aurangzeb at Deorai near Ajmer in March, 1659. But Dara once again tasted defeat at the hands of his brother. He fled to Sind in the hope of getting help from Malik Jawn, the Zamindar of Dadar, whose life he saved some years ago from the wrath of Shah Jahah. But he treacherously betrayed him into the hands of Aurangzeb's men. Dara and his second son, Sipihr Shukoh were seated on a filthy elephant and paraded round the streets of Delhi. A decision was passed declaring Dara a kafir and was sentenced to death in 30th Aug. 1659. The assailants literally cut Dara to pieces. His head was cut off and the ghastly was arrested and confined in the Fort of Gwalior where he was murdered of slow poisoning in May. 1662. Shuja, in the mean while, was defeated by Aurangzeb in the battle of Khajwa in 5th Jan 1659. He fled from place to place and finally went to the Arakkan hills where he was murdered by the natives in Feb. 1661. Thus Aurangzeb got rid of all his rivals, He spread the lives of Sipihr Shukoh (the second son of Dara) and Izid Bakhsh (one of the sons of Murad Bakhsh). Later on they were married to his daughters.

Last days of Shah Jahan

Shah Jahan who was made a prisoner in 1658, remained a prisoner till his death in 1666. His last days were made miserable by petty severities inflicted by Aurangzeb through his slaves and eunuchs. This treatment meted out to him was nothing when compared to the murder of his own children in cold-blood when he was alive. He bore the shocks in life with great courage and patience. He found solace in the company of his eldest daughter, Jahan Ara. He died in 1666.

AURANGZEB

Early Life

Muhi-ud-din Muhammad Aurangzeb was born to Shah Jahan and Mumtaz Mahal in 1618. His education started in his tenth year. He got a perfect mastery over the Koran and Hadis (Traditional saying of the Prophet). In a very short period, he became well-versed in Arabic and Persian. He picked up Hindi and Turki. But fine arts were castor oil to him. When he was only 14 years old, he displayed his valour and courage by fighting with a raging elephant. Shah Jahan who was elated by the courage of his son conferred on him the title of Bahadur (hero). Aurangzeb played an important part in suppressing the rebellion of Jujahar Singh, the Bundela chieftain. He served as Viceroy of the Deccan from 1636 to 1644. He distinguished himself in the campaigns against Balkh in 1647. After the campaign he served as Viceroy of Multan and Sind from 1648 to 1652. During this periods, he was called back twice for carrying on the siege of Kandahar. Though Kandahar was not recovered, he gained enough experience in the art of warfare. He acted as the Governor of the Deccan for a second time from 1653. He remained in office till the war of succession started. He imprisoned Shah Jahan, hacked Dara to pieces, murdered Sulaiman Shukoh by slow poisoning and assassinated Murad. He spared the lives of Sipihr Shukoh, the second son of Dara, and Izid Bakhsh, one of the sons of Murad. After a bloody blood-bath Aurangzeb came to the throne.

Accession to the throne

Aurangzeb came to the throne in 1658. But he was pre-occupied with the elimination of his rivals, the formal accession took place only in 1659. Aurangzeb ascended the throne for a second time assuming the lofty and high-sounding title of Abul-Muzaffar Muhi-ud-din Aurangzeb Bahadur Alamgir Padshah Ghazi. "Alamgir" means "Conqueror of the World" and "Ghazi" means "Holy Warrior". The Khutba was read in his name and coins were struck. The occasion was celebrated with great pomp and splendor. To win the hearts of his subjects, he abolished many vexatious taxes that stood in the way of free trade. Being an orthodox Sunni Mussulman, he promulgated a number of ordinances to make the Muslims strictly adhere to the sacred tenets of the Koran. He persecuted the Sufis for holding liberal views on religion and the Shias for heretic views.

The reign of Aurangzeb for a period of 50 years may be divided into two equal halves- one from 1658 to 1681 and the other from 1682 to 1707. During the first period, he concentrated his attention on the north and engaged himself in the expansion of the mighty Timurid Empire to far off places. During the second period, he riveted his attention to the Deccan and completely neglected the north. His indifference aggravated the already existing economic and cultural maladies in the north. The diplomatic blunders committed by Aurangzeb by annexing Bijapur and Golkunda and his repressive measures on religious grounds against different sections of the people sowed the seeds for the political, economic and cultural breakdown of the Empire.

War in the Eastern front

a) Conquest of Palamau (1661)

Beyond the southern border of Bihar, lay the district of Palamau. During the time of Shah Jahan, it was a fief of the Mughal Empire. The Raja of Palamau gave offence to Aurangzeb by failing to clear off the arrears of tribute. Daud Khan, the Governor of Bihar, was deputed by Aurangzeb to invade the district. HE captured Palamau in 1661 and it was added to the province of Bihar.

b) War with Cooch Bihar and the Ahoms of Assam

The disorder following the war of succession was taken advantage of by the rulers of Cooch Bihar and Assam and they seized the Mughal district of Kamarup that lay land-locked between the two kingdoms. To bring the two rulers to book, Aurangzeb sent Mir Jumla, the Governor of Bengal, against them. He captured Cooch Bihar in 1661 and it was added to the Mughal Empire. After subjugating Cooch Bihar, he showed his might to the king of Assam. He recovered Kamarup and captured Garhgaon, the capital of Assam in 1662. The chicken-hearted Raja of Assam, Jayadhwaj, fled from the capital offering little resistance. An immense booty fell into the hands of Mirjumla. They then took the offensive and attacked Mughal out-posts. Though nature and circumstance conspired against Mir Jumla, he undauntedly carried on his work undergoing many privations. Though Mir Jumla defeated the Ahoms, the position of the Mughal forces became precarious. The ceaseless and tireless work shattered his health and he died in 1663. Finding further resistance futile the king of Assam concluded an alliance with Aurangzeb. The terms of the treaty were rather humiliating to the

King of Assam. Apart of from an indemnity and a tribute which the king had to pay, he ceded some places to Aurangzeb But soon the King of Assam recovered all the lost places.

Shaista Khan (son of Asag Khan), the maternal uncle of Aurangzeb, succeeded Mir Jumla s Governor of Bengal. The Portuguese and the Arakanese indulged in piracy, plundered Bengal and carried away a number of slaves. Shaista Khan captured Chittagong – the nerve-centre of the pirates – in 1666 and put an end to the piracy committed by the Portuguese and the Arakkanese. Shaista Khan served as Viceroy of Bengal for 30 years and died in 1694.

War in the North –West Front (1672 – 75)

The Afghans of the North –West Frontier plundered Mughal territories. At first Aurangzeb tried to ward off their attacks by bribing the Afghan chieftains. But this policy instead of silencing them whetted their appetite and they continued to carry on plundering activities with renewed vigour. The Yusufzai clan under its leader Bhagu attacked the Mughal district of Hazara. Similar attacks were made in Attock and Peshwar. But all these risings were suppressed by Aurangzeb.

But a rising of a more formidable nature came in 1672. The Afridi tribesmen, rallied under the banner of Akmal Khan. He proclaimed himself king. He exhorted his countrymen to rise in arms against the Mughals Muhammad Amir Khan, the Governor of Kabul, suffered a defeat at the hands of the Pathans. An immense booty fell into their hands. The prestige of Akmal Khan rose high and soon the whole nation rose in arms. Aurangzeb sent two expeditions against them – one under Mahabat Khan and the other under Shujaat Khan. But the two expeditions miserably failed and cost the life of Shujaat Khan.

Soon Aurangzeb realized the gravity of the situation. He himself proceeded to the frontier and set up his quarters at Hasan Abdul near Peshawar. By using tact and employing threat, he brought the rebel Pathans under his control. Many chieftains were won over by offering bribes and posts. Those who refused to submit were defeated and crushed. Thus before the end 1675 normalcy was restore in the frontier. Amir Khan, the Governor of Kabul from 1678 to 1698, continued the policy of Aurangzeb in Afghanistan and prevented the people from staging another ourburst. The campaigns against the Pathans cost the State exchequer much. The practice of recruiting Afghans in the Mughal army was stopped because of the fear that they might bring the wooden horse into Mughal Troy. The withdrawal of a part of the Mughal forces from the Deccan in order to deal with the Afghans provided an excellent opportunity to Sivji to wreck and wrest territories from the Mughals.

Rajput War (1679 – 1709)

a) Marwar

Raja Jaswant Singh of Marwar died in 1678. He served the Mughal government to his last breath. But Aurangzeb wanted to annex Marwar. He reimposed the jizya on the people. The recognized Indra Singh, the grand nephew of Jaswant, as the new Raja on his paying a succession fee of 36 lakhs of rupees. But even before this arrangement was made, two

posthumous sons had been born to the widowed Raniees of Jaswant Singh. Of the two sons, only one named Ajit Singh survived. The Raniees along with the infant son went to Delhi to make Aurangzeb recognize the baby as the ruler of Marwar. But Aurangzeb promised to make him the ruler provided he embraced the Islamic faith. This wounded the feelings of the Rathors. Durgadas who is considered the “flower of Rathor Chivalry” rose to the occasion and by a stroke of clever stratagem effected the escape of the Raniees and Ajit Singh to Jodhpur. The escapade terribly annoyed Aurangzeb who then sent three contingents under his three sons Muazzam, Azam and Akbar to invade Marwar. Aurangzeb himself came to Ajmer to direct the operations. After causing destruction and havoc, Marwar was annexed in 1679. Jodhpur and other important towns were looted. Temples were desecrated and in their places mosques were erected.

b) Mewar

The Rani of Marwar appealed to Rana Raj Singh of Mewar to help her. Realising the common danger, the Sisodias of Mewar made common cause with the Rathors of Marwar. The Mughal army poured into Udaipur and Chitor, the capitals of Marwar and Mewar respectively. Aurangzeb desecrated many temples in the two cities. Having achieved his purpose, he left for Ajmer leaving a Mughal force at Chitor under the command of Prince Akbar. The Sisodias freely indulged in looting and attacking Mughal out-posts. In 1680, they made a night-attack on Akbar’s camp and killed many soldiers. After the lapse of some days, the Mughal army under Akbar suffered a major reverse in a battle with Raj Singh. The failure of Akbar to cope with the affairs of Mewar annoyed Aurangzeb. HE sent him off to Marwar and deputed Prince Azam to deal with Mewar.

Rebellion of Prince Akbar (1681)

Prince Akbar got insulted and irritated when he was transferred to Marwar. Akbar who was then 23 years old, entertained dreams of seating himself on the throne of Hindustan with the help of the two Rajput clans. He entered into treasonable negotiations with the Sisodias and Rathors. With their help, he raised the flag of insurrection and proclaimed himself Emperor of India in 1681. He proceeded at the head of a large army backed by Sisodia and Rathor forces to Ajmer where Aurangzeb was camping. His position became precarious because the major portion of the Mughal army was in Chitor. His courage began to droop out not his cunning. He drafted a letter addressed to Prince Akar, the contents of which congratulated him for trapping the Rajput forces between the two Mughal armies. He contrived that the letter should fall into the hands of the Rajputs. The contents of the letter would make anyone believe that Prince Akbar was acting in collaboration with the Emperors so as to betray the Rajputs. They believed the contents of the letter and suspecting foul-play took to their heels deserting Akbar. The Prince also fled from the place. The Rajputs realized their folly rather late. But they honourably conducted themselves and stuck to their promise of help to Akbar. He was conducted to the court of Shambhuji, the Maratha King. As he did not get any substantial help from Shambhuji, he fled to Persia where he died in 1704.

Aurangzeb continued the war with Mewar and both sides suffered heavy losses. Considerations of prudence led Rana Jai Singh, the successor of Raj Singh, to patch up a

peace with Aurangzeb in 1681. According to the terms of the treaty he ceded some places to the Emperor in lieu of the jizya and the Mughal force withdrew from Mewar. But Marwar continued to fight under the able leadership of Durgadas until Bahadur Shah I, the son successor of Aurangzeb, recognized Ajit Singh as the ruler of Marwar in 1709.

Deccan Campaigns

Aurangzeb disastrously failed in his expeditions against Sivaji. The former annexed Bijapur in 1686 and Golkunda in 1687. The successors of Sivaji carried on the war of retribution against Aurangzeb (For details – Refer the Deccan Policy of the Mughals).

Character of Aurangzeb

Diametrically opposite views are held with regard to the character of Aurangzeb. While some writers contemptuously denounced him as a hypocrite who used religion as cloak for ambition, some Muslim writers vaingloriously branded him as a Zinda Pir (living saint). His critics had dwelt at length with his bad qualities, but failed to note the good traits in him. If Shah Jahan could be exonerated from his faults and his darkest deeds could be justified on political grounds, the same standard should be applied to Aurangzeb also. He has been accused of the murder of his brothers and relatives. But such a practice of exterminating all possible rivals to the throne was not an uncommon practice among the Mughals. Aurangzeb only followed the beaten track for which he could not be blamed. Shah Jahan came to the throne after a blood-bath killing all his brothers and nephews. But Aurangzeb at least spared the lives of his nephews like Sipihr Shukoh and Izid Bakhsh. SO he was not cruel for the sake of cruelty. But the ill-treatment which he meted out to his aged father calls forth for special condemnation.

Aurangzeb's private life was simple and austere and free from all vices so common among the Kings of the age. He took four wives which was quite in accord with the Koranic maximum of four wives which a person could take. He strictly adhered to the sacred tenets of Islam. He had good mastery over the Persian Language. He was a passionate student of Muslim theology and an excellent writer. He knew the Koran by heart. He compelled his Muslim subjects to strictly follow the Koranic principles. He practiced what he preached. Aurangzeb the "Dervish clad in imperial purple" possessed an extraordinary memory power. He was an orthodox Sunni and hated the Shias and Sufis. He identified the interests of the State with that of his personal faith and this landed him in many troubles. He was brave, diligent and sincere in this work. But he was not a far-sighted statesman. He lacked imagination, sympathy and warmth of heart. He was by nature suspicious. He never took the officers into his confidence. By his fanatical religious policy and unstatesman like acts, he alienated the sympathies of many sections of the people which in turn led to the rise of many centrifugal tendencies in the country. The rule of the Puritan Emperor who wanted to convert India into an Islamic State was a gigantic failure. He never patronized art, architecture and literature. Fatawa-i-Alamgiri – the greatest digest of Muslim law – is the only work to which the Emperor extended his patronage.

RELIGIOUS POLICY OF AURANGZEB

Aurangzeb was an orthodox Sunni Muslim. His religious policy was inextricably intertwined with his personal views on religion. As the champion of Sunni orthodoxy, he preached a crusade against heresy. As a staunch defender of the Islamic faith, he signaled his accession by the promulgation of a number of Islamic ordinances. He discontinued the practice of inscribing the Kalima (the Muhammed and confession of faith) on the coins with the object of preventing them from being sullied by the infidels. He abolished the celebration of the Persian New Year's day (Nauroz). He forbade the cultivation of bhang (a herb from which intoxicating beverage can be distilled). He appointed MUhtasibs (Censors of Public Morals) in different parts of the country in order to see that the people strictly adhered to the sacred tenets of the Islamic faith. To keep the moral sense of the people at a high order, the Muhtasibs were expected to put down drinking, gambling and prostitution. Aurangzeb issued orders for the repair of old mosques.

As days rolled on, the Puritan Emperor became more puritanic. In the eleventh year of his reign, he put an end to the practice of jharoka darshan (giving darshan to the people from the balcony of the palace). In the same year, he banned music in the court and dismissed all musicians. He simplified many customs in the court. The ceremonial weighing against gold and silver twice a year was stopped. He persecuted the Shias for heresy and the Sufis for holding liberal views on religion.

After refining Islam, Aurangzeb attempted to transform the infidel country (Dar-ul-harb) into the Realm of Islam (Dar-ul-Islam). Though he did not forcibly convert the people to the Islamic faith, he made them realize that they belonged to an inferior class. He imposed on them many political, social and economic disabilities. He prohibited the Hindus from repairing old temples. In 1669, he issued an order "to demolish all the schools and temples of the infidels and to put down their religious teaching and practices". The jizya was reimposed in 1679. The pilgrim tax was reimposed on the Hindus. He forbade sati which had the sanction of Brahmanical custom. He dismissed the astronomers and astrologers. The religious fanaticism of Aurangzeb reached its height when he started a systematic apolicy of iconoclasm or idol-breaking. Many temples were razed to the ground. Promises were held out to non-Muslims for a better life by asking them to become converts to the Islamic faith. Posts and honours were conferred on people who embraced the Islamic faith. Hindu fairs and festivals were prohibited. Hindus were deliberately excluded from public offices. A duty of 5% was collected from Hindi traders where as it was only 2 ½ % for the Muslims and from that too they were exempted in 1667. Hindus except the Rajputs were not allowed to carry arms or ride on horses or elephants. All these repressive measures aimed at systematically discouraging the Hindus irritated and inflamed them. The pent up feelings of the people found expression in a number of religious risings.

Effects of his Religious Policy

a) Rebellion of the Jats (1669)

The Jats, a set of sturdy people of the Mathura district, rose in open rebellion in 1669. Abdun Nabi Khan, the faujdar of Mathura, was faithfully discharging the policy of his master

in systematically breaking down idols and desecrating temples. He built a mosque on the ruins of a Hindu temple. By threat and force, he removed the carved stone railing which had been presented by Dara to Keshav Rai Temple. It provoked the Jats, They killed Abdun Nabi and plundered the pargana of Sadabad. The annoyed Emperor sent several contingents against the Jats and defeated them in a battle near Tilapat. Gokul, the ring-leader, and the members of his family were imprisoned and taken to Agra. On the platform of the police office at Agra, the leader was literally cut to pieces and the members of his family were forced to embrace the Islamic faith. But the blood of the martyr is the cement of the church. They continued their work of insurrection. In 1686, they rose in rebellion under the leadership of Raja Ram. But he was defeated and killed. After the death of Raja Ram, the work of insurrection was carried on by his nephew, Churaman.

b) The Bundela rebellion

Champat Rai, the king of Bundelkhand, rebelled against Aurangzeb in the early part of his reign. But the rebellion was quelled. Circumstances forced the Bundela King to commit suicide. Chhatrasal, the son of Champat Raj, organized an attack against the Mughals on a large scale. The people of Bundelkhand and Malwa got infuriated at the religious fanaticism of Aurangzeb. They found in Champat Rai a worthy leader and a champion of Hindu faith. He repulsed many of the attacks of the Mughal forces. He died in 1731 after carving out an independent principality.

c) Rebellion of Satnamis (1672)

Another rebellion of a more formidable nature was organized by the Satnamis who resided in the districts of Narnaul and Mewar. They were a set of Hindu devotees with tonsured heads and shaven faces and dressed in the attire of Sanyasis. They were very honest and peacefully engaged themselves in traded and agriculture. The immediate provocation of the rebellion was the indecent behavior of a foot-soldier towards a Satnami peasant. Soon the quarrel developed and assumed a religious colour. They successfully repelled the attacks of the Mughal forces in charge of local officers on many occasions. Enraged at the audacity of Satnamis, Aurangzeb dispatched the imperial troops. In the battle that followed, 2,000 Satnamis were killed and the rest fled from the field of battle.

d) The opposition of the Sikhs

The Sikhs also did not escape the fanatical fury of Aurangzeb. Tegh Bahadur, the ninth Sikh Guru, protested against the anti-Hindu policy of Aurangzeb. He strongly objected to the desecration of temples' by the Emperor. He was summoned to Delhi and asked to embrace the Islamic faith. He preferred death to dishonor. The Guru was tortured to death in 1675. His successor, Guru Govind Singh, organized the Sikhs into a military brotherhood. The Guru was murdered by an Afgjan fanatic in 1708.

Last days of Aurangzeb

Fortune which befriended him in the first part of his reign became fickle in the second. Reminiscences of his past actions made him repent for his sins. Of his wives only Udipuri Mahal survived him. His eldest son, Muhammad Sultan, died in prison in 1676.

Prince Akbar ended his life in Persia in 1704. Muazzam, Azam and Kam Bakhsh survived him. His tireless and unceasing work shattered his health and spirits. The disillusioned Puritan Emperor saw visible signs of the crumbling of the mighty Timurid Empire. In a moment of desperation, he wrote pathetic letters to his sons Azam and Kam Bakhsh. He executed a will partitioning the Empire among his three sons so as to avert a war of succession. The Emperor died in 1707 at the ripe old age of 90 at Ahmadnagar. His mortal remains were interred in a tomb in Daulatabad.

AURANGZEB'S CONTRIBUTION TO THE IMPERIAL DECLINE

Aurangzeb was not to be solely blamed for the disintegration of the Mughal Empire. Before his death, the number of provinces rose to 21. Over centralization with a heavy dose of despotism became the nature of his government. The success of such a government depends upon the personality of the Emperor. It is true that Aurangzeb had an extraordinary memory power and was noted for his indefatigable industry. But they are poor substitutes for efficient administration. His narrow-minded bigotry and unstatesmanlike acts aggravated the already existing malady in the administration. In the evening of his life, he lost control over the Governors of distant provinces.

Suspicious by nature, Aurangzeb never took anybody into confidence. He suspected his own sons. He did not give proper training to his sons in the art of government. He always kept them at arms length and deputed spies to watch their movements. As were the father so were the sons. They retaliated by entering into treasonable negotiations with other powers. It is mockery to run a government without experienced leaders at the helm of affairs. The sons of Aurangzeb due to want of proper training became mediocrities. He had the utmost distrust for his ministers. So he himself attended to the minute details of government, the ministers remaining as glorified clerks. They lacked initiative, push and dash in administrative duties. In course of time, they became irresponsible. It resulted in the demoralization and degeneration of the administrative machinery.

Aurangzeb failed to realize that the perpetuation of Mughal rule was based on the willing co-operation of the Hindus and Muslims. An important role was played by the Rajputs in defending and upholding the Mughal structure. But Aurangzeb by his intolerant religious policy and unstatesmanlike acts alienated the sympathies of the Sirdars of Mewar and the Rathors of Marwar. Instead of winning over the Rajputs, he carried on incessant wars against them. He succeeded in converting friends into foes. He made the Rajputs bitter enemies of the Empire.

Aurangzeb was an orthodox Sunni Muslim. In his desire to convert India into an Islamic State, the Puritan Emperor rubbed with wrong shoulders. By his intolerant religious policy, he incurred the displeasure of a number of sects. He did not take into account the strength of popular movements in the country. The Marathas, Sikhs, Jats, Satnamis and Bundelas became the sworn enemies of the Empire. Aurangzeb thought that by arresting Shivaji or executing Shambhaji or hacking the Sikh Guru to pieces or brutally suppressing the rebellions of the Jats and Satnamis, he could scare away or strike terror in the minds of the

people. But he failed to realize that popular ideas could never be crushed by acts of suppression. But on the contrary, they gather only renewed and fresh momentum by the martyrdom of the leaders. Further, he failed to note that such ideas were becoming determining political factors. Sivaji, 'the Deccan Ulcer' foiled his plans. Govind Singh, he tenth Sikh Guru, organized the Sikhs into a military brotherhood. The Marathas and the Sikhs became the arch-enemies of Mughal imperialism. Has Aurangzeb been a far-sighted statesman, he would have followed a conciliatory policy towards them. But he became a slave to narrow prejudices and lacked realism in his views.

Aurangzeb's long drawn-out wars in the Deccan brought about demoralization and degeneration in the Mughal administration. The annexation of Bijapur and Golkunda were serious diplomatic blunders committed by him. He could have allowed them to continue as independent States and could have set them against the rising power Marathas. But by reducing them to impotence, he only allowed the Marathas to gain an upper hand in the south at the expense of the two Sultanates. Bijapur and Golkunda were already dead horses. But he wasted a lot of money and time in flogging the dead horses. The financial breakdown which started during the reign of his father assumed grater dimensions during his reign and brought about the inevitable decline of the Empire.

Military might alone cannot keep an Empire intact. Ample scope should be given to the expansion of the creative talents of the people in artistic and literary fields. Aurangzeb had no taste for art and literature. All kinds of art and literature received a set-back during his reign. The creative talents of the people got stunted and stultified during his reign. In fine, it may be stated that Aurangzeb was not solely responsible for the dismemberment of the Mughal Empire. But he hastened the decline.

MUGHAL ADMINISTRATION

The Mughal administrative system was minly the product of the genius of Akbar. Babur and Humayun, the first two rulers of the Mughal Empire, had no time to evolve a system of administration. They adopted the system which was in vogue at that time. In elaborating his system of administration, Akbar was greatly indebted to Sher Shah, the Pathan genius. But Sher Shah did not introduce any original schemes or ideas, He only faithfully transplanted the main principles of Ala-ud-din Khilji's administration in such a way that he infused a new life and vigour into the administrative structure.

Akbar like Sher Shah was also motivated by political considerations for giving form and shape to his administrative structure. But the depth of his moral and intellectual convictions was radically different from those of Sher Shah. The genius of Akbar is revealed in his policy of religious toleration which was mainly based on the principle that every subject of the state whether Hindu or Muslim had equal rights of citizenship.

The Mughal Government was a combination of Indian and foreign elements. To use the words of Sarkar, it was " the Perso-Arabic system in an Indian setting". The Emperors of the period evinced keen interest in the welfare of the people. Though they ruled the country

according to their own will pleasure, it was an enlightened despotism. The government discharged both constituent and ministrant functions. The constituent or the most elemental functions were to protect the country from external dangers and internal threats and maintain peace and order in the country. The ministrant functions were to take after the various problems like trade, industry, hospitals, roads, arts, coinage etc. The government was essentially military in character because every officer of the State was the holder of a mansab or military rank. It is worth mentioning that the Mughal Government did not undertake any socialistic schemes for the good of the people. Elaborate correspondence was maintained by the Mughal Government and so it was called a paper-government. The tone of the administration remained unchanged during the time of Jahangir and Shah Jahan but it was reversed by Aurangzeb.

The Emperor

The Emperor was all in the administration of the Empire. Virtually he was an autocrat with unrestrained powers. His will was law. But he never behaved like a despot. His authority was tempered and controlled by rebellions and the crying needs of the people. But the fact remains that the Mughal Government was purely a one-man show. The Emperor was assisted in the day-to-day administration of the country by a council of ministers. But they were in no sense his colleagues. The Emperor combined in his person all the powers. He worked hard according to a set time-table. He used to transact business of a general nature in the Diwan-i-Am (Hall of Public Audience), of a more serious nature in the Diwan-i-Khas (Hall of Private Audience) and of a secret nature in the Ghusal Khana (Room of Secret Audience).

Central Government

The Emperor was the pivot of the Government. Though he was assisted by ministers in the day-to-day administration, they were in no way his colleagues. They were only his servants appointed and dismissed by him at his will. The highest and most important minister was the Wazir or Prime Minister. The Wazir usually headed the revenue department in his capacity as Diwan and not in his capacity as Wazir. In the time of Akbar, the Prime Minister was called Wakil and the Revenue Minister, Diwan. The other important ministers were the Khan-i-Saman, Mir-Bakshi, Sadar-us-Sadar and Muhtasib. The Khan-i-Saman was in charge of the imperial household, the Mir Bakshi or Pay Master General was in charge of disbursement of salaries to the officers. Apart from this, he had to recruit soldiers, maintain them in good order, inspect the horses and scrutinize the records of the soldiers. The Sadar-us-Sadar was the highest ecclesiastical and judicial officer in the State. The Muhtasib was the censor of public morals. Several ministers of an inferior status also formed the core of the central government.

Imperial Service

The military nature of the government was well reflected in the Imperial Service. Akbar introduced a new system known as the Mansabdari system which he borrowed from Persia. Under this system every officer was the holder of a military rank in the service. He was expected to supply a stipulated number of troops. There was no hard and fast rule which

served as a basis for the recruitment of troops. The Emperor's will was law. Promotions, demotions, displacements and dismissals also depended upon the sweet will of the Emperor. The military nature of government required the employment of a large number of people. Most of them, nearly 70% were foreign Muslims. Only 30% of the posts was occupied by the Indian Muslims and Hindus. It was Akbar who enunciated the bold policy of appointing Hindus to the Public Service and most of the recipients of titles among the Hindus were the Rajputs. Considerations of prudence and desire to build an Empire broad-based on the people's will drove Akbar to follow such a policy. The general tone and morale of the Public Service remained unaltered during the reign of Jahangir and Shah Jahan. Under Aurangzeb, there was a marked deterioration and degeneration in the tone of the Public Service as a result of the exclusion of Hindus from Public Services. The degeneration in the service became so worse that Prince Akbar was forced to write to Aurangzeb like this: "The clerks and officers of state have taken to the practice of traders and are buying posts with gold and selling them for shameful consideration. Everyone who eats salt destroys the salt-cellar".

As previously noted, each Mansabdar was a holder of an office of rank and profit and was expected in theory to supply a stipulated number of soldiers mostly horsemen for active military service. During the time of Akbar, the Mansabdars were classified into 33 grades ranging from commanders of 10 to 10,000. The highest grade thrown open to ordinary officials was a mansab of 5,000. The higher grades above 5,000 were reserved to the members of the blood royal. But deviations from this general rule were allowed in exceptional cases. Each Mansabdar received a fixed pay out of which he was expected to maintain his quota of horses, elephants, etc. But the actual number of soldiers and animals supplied by the Mansabdar rarely agreed with the number fixed according to his rank. Fraudulent means and false musters continued to be general practice even during the time of Akbar. The Mansabdars received cash payments or grant of Jagirs. Akbar preferred the cash payment to the grant of Jagirs. A Mansabdar of 5,000 received a monthly salary of Rs. 30,000 and a Mansabdar of 10, Rs.100.

The Army

There was no standing army worth the name during the Mughal period. In the time of Akbar, it consisted of not more than 25,000 equipped and maintained from the coffers of the State. The Emperor had to rely on four classes of troops, viz., (1) Irregular forces supplied by subordinate kings and chieftains. (2) troops supplied by Mansabdars (3) Supplementary troops raised by the State and (4) Ahadis or a body of "Gentlemen troopers" composed of young men of locus standi and good family. The troops raised by the subordinate kings and chieftains were commanded by themselves. The troops supplied by the Mansabdars were chiefly cavalry and they paid immediate allegiance to their respective Mansabdars and not to the Emperor. The troops supplied by the Mansabdars were the mainstay of the Mughal army. The troops supplied by the two categories put together were greater than of the regular army maintained by the State. The supplementary troops or the so-called standing army under normal circumstance did not exceed 25,000. The state troops were usually put under the command of Mansabdars. The gentlemen troopers-the less fortunate people who were not able to procure mansabs - were put under the command of a separate Mansabdar.

The organization of the army was based on the fourfold division consisting of the infantry, cavalry, artillery and an elephant corps. The cavalry was the flower of the army. In course of time, the elephant corps fell into disuse. But elephants were used to transport things and maintain the pomp and show of the army. A navy in the modern sense of the term did not exist during the Mughal period.

The Mughal army had certain inherent defects. There was no standing army in the real sense of the term. The irregular forces supplied by chieftains could not be counted upon. The horsemen supplied by Mansabdars rarely agreed with the number fixed according to their rank. As long as Akbar was at the helm of affairs, he kept the army in perfect order. But the inevitable deterioration started during the time of his successors. The Mansabdars were very powerful men and their contingents owed direct allegiance to them and not to the Emperor. It was this set-up that enabled Mahabat Khan to revolt against Jahangir. Further, there was no uniformity in the techniques and methods adopted by the Mansabdars. The Deccan campaigns of Jahangir became a flop owing to the disunity among them. As time went on, the number in the Mughal army swelled. But it lacked proper drill and discipline which seriously affected its efficiency. The pomp and display maintained by the army further weakened its efficiency. The army on march appeared to be a moving city with all the paraphernalia of the court including the harem, bazaar, musicians, etc. The serious defect in the army system was that the Mughals failed to realize the importance of the Navy as an essential safeguard to ward off European influence.

Police

The police administration was organized on efficient lines and it proved very effective. In the rural areas, no permanent arrangements were made to detect crimes. The Mughal Emperors since the time of Akbar followed the time immemorial custom of enforcing local responsibility for detecting crimes and thefts committed in rural areas. In the cities and towns, the Kotwal was entrusted with the duty of maintaining public order and decency. Abul Fazal in his *Ain-i-Akbari* enumerates a long list of duties which the Kotwal had to perform. Some of his duties were to detect the thieves, recover stolen goods, keep a close watch on the city during nights, maintain a band of spies, gather information about the happenings in the city, prevent the slaughter of animals, prevent sati, control prices, check weights and measures, etc. All these duties were what the Kotwal was expected to do and not what he ought to do. His only concern was to maintain peace and ensure the security of the people. In the district level, law and order was maintained by the faujdar. He suppressed local rebellions and helped the local officers in raising revenue. In spite of all these precautionary measures, the country was infested with robbers and thieves even during the time of Akbar.

Law and Justice

Judged by modern standards, the judicial system and the administration of justice in Mughal days was in a crude form. Except for the Twelve ordinances of Jahangir and the *Fatawa-I Alamgiri* (a Digest of Muslim law) prepared during the time of Aurangzeb, there was no written code of laws either for civil or criminal affairs. The Koranic injunctions

supplemented by the Hadis or the sayings of the Prophet, and previous interpretations given by eminent judges, constituted the main source of law. In criminal cases, the Islamic law was applied to all people alike. But in the administration of civil justice in which the litigants happened to be Hindus, due consideration was given to the peculiar usages of the Hindus.

The Emperor was the fountain of justice. He was the final authority, an authority from which there was no appeal. Akbar used to spend several hours in the Diwan-i-Khas dispensing justice. Jahangir's 'Bell of Justice' reveals his high sense of justice. Shah Jahan used to hear cases on Wednesdays in the Diwan-i-Khas. The Chief Qazi was the highest judicial officer in the State. It was through the instrumentality of the Chief Qazi, Mufti and Mir Adl that justice was administered in the centre. The Mufti investigated the Muslim law, the Qazi investigated the evidence and the MirAdl pronounced the judgment. The Chief Qazi appointed a Qazi each in every provincial capital. The Qazis were expected to be and upright. According to Sarkar, the Qazis of the Mughal days were notoriously corrupt. There was so much popular discontent against them that "when the Qazi bitch died, the whole town was at the funeral. When the Qazi himself died, not a soul followed his coffin". The Sadar-us-Sadar was the chief ecclesiastical officer of the State. He tried religious cases. In each province, there was a Sadar who discharged similar functions in the provincial level. In the village level, the cases were decided by an arbiter either in Panchayats or caste-courts. Punishment was severe in the Mughal days. Intensity of punishment varied according to the gravity of the offences. Flogging, whipping and mutilation of limbs were common punishments. Even though capital punishment was usually given by the Emperor, the provincial Governors were also empowered to pronounced death sentence for serious offences like treason, murder, sedition, etc. As there were no jails, the prisoners were confined in forts. (E.g.the Gwalior Fort).

Revenue System

The Mughal government derived its revenue from two sources – central and local. Local revenue came from the collection of minor duties and tazes imposed on production and consumption on trades and occupations. The central revenue came from land revenue, customs, mint, inheritance, presents, monopolies and the jizya. The major portion of the revenue was derived from land revenue.

Sher Shah was the first Muslim Emperor who undertook in a systematic way the settlement of the land. Before he could attain my perfection in the field, he died. Akbar improved the revenue and perfected his system of land revenue. When he came to the throne, he found three kinds of lands in the country- the Khalsa or crown land, the jagir landsowned by powerful nobles and the sayur ghal lands or tax-free lands. The State demand was different in different places. The Jagir system had a very pernicious effect on the economic life of the people. Akbar was able to transform some of the jagirs into crown lands. But he was not able to abolish the jagir system in its entirety. The land tenure was far from satisfactory. Realizing the hopeless condition into which the financial condition of the country lay, Akbar decided to overhaul the system. In 1571, Akbar appointed Muzaffar Khan

Turbati, assisted by Raja Todar Mall, to enquire into the condition of land tenure and prepare a detailed statement of the same.

The appointment of Raja Todar Mall as the Diwan-i-Ashraf or revenue minister in 1582 marks a landmark in the revenue history of the country. He introduced salutary reforms in the field of revenue. Hitherto, the prevalent practice was to make assessments annually and the State demand was obtained from year to year. Further, the assessment was made in an arbitrary manner applying equally to both fertile and less fertile lands and whether they were cultivated or not. The peasants were oppressed by the revenue officers who were highly corrupt. Bribery and corruption were the least offences committed by them. To remove all these evils, Todar Mall introduced the Standard or Regulation system for purposes of collecting revenue. The chief features of the new system were: (1) The survey and measurement of land, (2) classification of land, and (3) assessment of rates. Instead of arbitrarily fixing rates on all lands, tax was collected only from cultivated lands. The land was classified into four grades on the basis of fertility and continuity of cultivation. The demand of the State was fixed at 1/3 of the gross produce to be paid in cash or kind. Since the assessment was made for a period of ten years, the peasants were saved from the undue exactions of the revenue officer. Further, the exaction varied from year to year. Feeling secure in their possession with a fixed amount to be paid to the State, they were able to make permanent improvements of the lands. Fixity of payment, absence of intermediaries and relief from the oppression of revenue officers made the lot of the peasants better. The yield from the land increased. The demand of the State was fixed at 1/3 of the gross produce. Though the State's share was a little heavy, Akbar abolished about 40 taxes including the pilgrim tax and the jizya. But the jizya was reimposed by Aurangzeb. The revenue collected from land and other sources was spent on the upkeep of the court, public building, wars, roads and rest-houses. Apart from the construction of roads and rest-houses, the Mughals did not undertake any scheme of public utility.

Provincial Administration

For the sake of administrative convenience, the country was divided into Subahs or Provinces and the Subahs into Sarkars and the Sarkars into a number of Parganas. Towards the close of the reign of Akbar, there were 15 provinces. The number rose to 17 in the time of Jahangir and 21 in the time of Aurangzeb. The administrative machinery in the province was a replica of the central government. The Governor or Subahar was the highest officer in each province. He discharged both civil and military functions. He was assisted in the day-to-day administration by the Diwan, the Bakshi (pay-master), the Faujdar (general), Kotwal (chief police officer), the Qazi (judicial officer), Sadar (religious officer), Amil (revenue collector), Bitikchi (record keeper), Podar (treasurer), Waga-i-Navis (reporter), etc. The Diwan was the second highest officer in the State and was in charge of the revenue administration. In fact, he was a rival to the Governor and acted as a check on the autocratic tendencies of the Governor. The Emperor kept a close watch on the activities of the Governors by frequently touring the country or punishing them by dismissals, suspensions or transfers.

ART ARCHITECTURE AND LITERATURE IN THE MUGHALS

Architecture

The three allied arts of architecture, painting and sculpture with the exception of the last one attained an extraordinarily high level of excellence during the Mughal period. All the early Mughal Emperors with the exception of Aurangzeb were mighty builders. The style adopted in the construction of buildings was an admixture of the best Muslim and Hindu traditions and elements.

Architecture under Babur, Humayun and Sher Shah

The comparatively shorter reign of Babur restricted his architectural outbursts. The ravages of time have completely destroyed his mighty structures. Only three mosques conceived in a humbler scale have survived. They are at Panipat, Sambhal and Agra. His tomb at Kabul is a magnificent one. The two surviving specimens of the buildings of the fugitive Emperor Humayun are the two mosques – one at Agra and the other at Fathbad. Sher Shah constructed the fort of Rohtas on the Jhelum. The two specimens of the architecture of his period are a mosque in the Purana Quila and his mausoleum built on a high rock in the midst of a lake at Sasaram. With regard to the style adopted in the construction of the mausoleum, Vincent Smith says: “the style may be described as intermediate between the austerity of the Tughluq buildings and the feminine grace of Shah Jahan’s masterpiece”.

Architecture under Akbar

The genius of Akbar as a builder is reflected in his buildings. As Abul Fazl says: “Akbar plans splendid edifices and dress the work of his mind and heart in the garments of stone and clay”. Though he strictly adhered to Persian ideas, there was a great admixture of Hindu ideas in many of his buildings. He constructed the mausoleum of Humayun at Delhi. Though the Persian style dominates the top, the ground-plan is Indian. He built important buildings and palaces at Fathpur Sikri, 26 miles away from Agra and that served as the capital city between 1569 and 1584. The two imposing structures in Fathpur Sikri the Fami Masjid and the Buland Darwaza. The last one was constructed by him to commemorate his conquest of Gujarat. His other buildings at Fathpur Sikri are Jodh Bai’s palace, The Diwan-i-Am and the Diwan-i-Khas. The last two buildings should not be confused with those of Shah Jahan. Akbar erected these two buildings at Fathpur Sikri which is 26 miles away from Agra and Shah Jahan constructed them in Agra. Vincent Smith says: “Fathpur is a romance in stone, inconceivable and impossible at any other time or in any other circumstances”. Some of his other buildings are Jagangiri Mahal which is commonly called the Agra Fort, the Lahore Fort, and his mausoleum at Sikandara. The tolerant spirit of Akbar is reflected even in his buildings. The Jahangiri Mahal at Agra may easily be mistaken for the palace of a Hindu King. His mausoleum at Kikandara is designed in the model of Buddhist Viharas.

Architecture under Jahangir

Jahangir was a poor builder. The work of the mausoleum of Akbar at Sikandara started in 1605 was completed by Jahangir. The best specimen of the architecture of the period was the tomb of Itimad-ud-daulah at Agra. The tomb reflects in every part of it “the

refined feminism” of Nur Jahan. As Percy Brown says: “whether regarded as an architectural composition of matchless refinement or an artistic symbol of passionate filial devotion, the tomb of Itimad-ud-daulah expresses in every part of it, the high aesthetic ideals that prevailed among the Mughals at the time”.

Architecture under Shah Jahan and Aurangzeb

Shah Jahan was undoubtedly the “Prince of builders”. There was a spate of buildings in his time. (For details of the buildings of Shah Jahan refer pages 58-60). With the end of Shah Jahan’s reign, the glorious period of Mughal architecture comes to an end as Aurangzeb had neither the will nor the finance to patronize it. Aurangzeb constructed a small mosque in the Fort of Delhi, another at Benaras on the ruins of the famous Vishwanath temple and a third at Lahore.

Painting

The art of painting owes its revival and excellence in India to the Mughals. The ancestors of Babur were great admirers of painting. Babur was a lover of nature. He liberally patronized painters. He greatly enjoyed flowers, springs and streams painted by them. Humayun developed a keen taste for painting when he was in exile. He brought with him two painters to India. But the short rule after his restoration did not give him ample time to develop painting. Akbar evinced keen interest in painting. An Indo Persian style of painting developed. Akbar patronized painting and once remarked: “It seems to me that a painter has peculiar means of recognizing God”. Of the seventeen painters of his court, thirteen were Hindus. The style and subject of Mughal art are “materialistic, exotic and eclectic” and those of the Hindu art “spiritual and symbolic”. The Mughal art was not soft or sentimental. It felt the urge of life with tremendous force and communicated its passionate energy to what it painted. We do not find the abstraction of ancient Indian art and the stretching of feelings beyond human capacity”. The Mughal painting reached the zenith during the time of Jahangir. The art of painting became essentially Indian in character and the Persian influence was eliminated. Painting of flowers, animals, birds and other natural objects reached an extraordinarily high degree of perfection. The Rajput School was an indigenous school which flourished side by side with the Mughal School. It portrayed the simple life of the ruler, his religion, his pursuits and favorite pastimes. “With its spiritual and emotional inspiration, it supersedes the secular and as a matter of fact, the Mughal style”. With the death of Jahangir “the soul of Mughal painting also departed”. Shah Jahan had no taste for painting and under Aurangzeb there was a distinct decline of all kinds of art.

Sculpture

As it was against Koranic principles to erect statues the Mughal Emperors showed very little taste for the art of sculpture. Babur and Humayun were orthodox Muslims and so they had no taste for sculpture. In the reign of Akbar, a modest beginning was made in the development of the art of sculpture. Some of the specimens of the sculpture of the period are the statues of Jaimall and Patta at the gateway of the Agra Fort and the statues of two elephants at Fathpur Sikri. The marble statues of Rana Amar Singh and his son Karan Singh erected in the palace garden of Agra by Jahangir are the two specimens of the sculpture of his

period. Shah Jahan was indifferent to sculpture. Aurangzeb being an orthodox Sunni Muslim ordered for the demolition of statues and figures.

Music

Music was also loved and patronized by the earlier mughal Emperors with the exception of Aurangzeb. According to Abul Fazl, 36 musicians enjoyed the patronage of Akbar. Tansen was the most accomplished singer of the time. Abul Fazl says that, “a singer like him has not been in India for the last thousand years”. Jahangir and Shah Jahan loved and extended their patronage to music. Aurangzeb being an orthodox Muslim placed a ban on music at court.

Literature

The Mughal period up to the reign of Shah Jahan witnessed continuous and regular literary outbursts. The Mughal rulers were great scholars and patrons of learning. Babur himself was an accomplished scholar well-versed in Arabic, Persian and Turki. His autobiography, Babur-nama, written in flawless Turki is a priceless record. Humayun was also a refined scholar. The Humayun-nama of Gulbadan Begum, the daughter of Babur, is an authority on Humayun's reign. Akbar's age was the Elizabethan age of Persian and Hindi literature. He extended his patronage to Persian and Hindi literature. Some of the famous prose writers of the period in the Persian language were AbulFazl, Nizam-ud-din Ahmad, Baduni and Mulla Daud. Abul Fazl was undoubtedly the greatest writer of the period. His title to fame rests on his two works – the Ain-I Akbari and Akbar-nama. Ghizali and Faizi were the great Persian poets of the period. The Ramayana, a portion of Mahabharata, Raja Tarangini, Panchatantra, etc., were translated into the Persian language. Jahangir also patronized writers. He himself was a good scholar and writer. His autobiography displays his fine literary taste. Shah Jahan also patronized men of letters. Abdul Hamid Lahori wrote the Padshah-nama and Inayat Khan wrote the Shahjahan-nama. Dara, the eldest son of Shah Jahan, was a scholar of outstanding merit. He wrote many books which are considered masterpieces of Persian literature. He took pains to get the Upanishads, the Bhagavata Gita and Yoga Vasishtha translated into the Persian language. The only literary work which received the patronage of Aurangzeb was the fatwa-i-Alamgiri, the greatest digest of Muslim law. Zeb-un-Nisa Begum, the daughter of Aurangzeb, was an accomplished poetess and the diwan-i-Makhfi is a fitting monument to her poetic genius.

Hindi literature also flourished along with Persian. Abdur Rahim the Khan-i-Khanan, Bhagwan Das, Man Singh and Birbal were great Hindi poets of the period. Birbal's poetic talents earned for him the title of Kavipriya from Akbar. Malik Muhammad Jayasi wrote the Padmavat, a poem in Hindi, describing the story of Padmini, the peerless Queen of Mewar. Surdas, the blind bard of Agra, was a talented poet. Tulsidas was the author of Ramacharitmanasa (Lake of the deeds of Rama), a Hindi version of the Ramayana. Shah Jahan lavishly patronized Hindi poetry. Hindi literature received a set-back during the time of Aurangzeb. Urdu literature made some moderate progress in the States of Bijapur and Golkunda. The Mughal Princesses evinced keen interest in art and literature. The most important among them were Gulbadan Begum (daughter of Babur), Sultana Salima Begum (

daughter of Humayun's sister Gulruk), Maham Anaga, Nur Jahan, Mumtaz Mahal, Jahan Ara (daughter of Shah Jahan) and Zeb-un-Nisa begum (daughter of Aurangzeb).

Education

In spite of all these literary outbursts, the Mughal Emperors failed to take steps for the spread of education among the masses. Madrasahs were maintained by the State with liberal grants. But no well-thought-out attempt was made by them to organise a system of public education. Aurangzeb issued an order to demolish the schools of the Hindus.

DECCAN POLICY OF THE MUGHALS

When the Mughals were busy strengthening and consolidating their position in the North, the Deccan was dominated by the Hindu Empire of Vijayanagar. Side by side with the Vijayanagar Empire flourished the five independent Muslim States of Ahmadnagar, Bijapur, Golkunda, Bidar and Berar. The five States with the exception of Berar made common cause and defeated Rama Raya of Vijayanagar in the battle of Talikota in 1565. The inevitable disintegration of the Empire started in that year. But the fall of Vijayanagar did not brighten the prospects of the Muslim kingdoms because they were soon engulfed in Mughal imperialism. Ahmadnagar added Berar to its territories in 1574. The small principality of Khandesh which was nowhere in the picture then came to the limelight. Bidar dwindled to insignificance and it was annexed by Bijapur in 1619.

Deccan Policy of Akbar (1595 – 1601)

Beni Prasad says: "the Deccan policy of the Mughals was a legacy of two thousand years, the direct outcome of geographical facts". Akbar had three aims in prosecuting a vigorous policy in the Deccan. One was the imperialistic design of becoming the overlord of the whole of India. The second one was that the Mughal army had grown in size and strength and hence a large army could not be held idle for a long time. The third one which motivated Akbar was to come into grips with the Portuguese who had already established their strongholds in the south and whose presence in the south was a danger to the peace, security and integrity of the Empire.

Campaigns against Ahmadnagar

Akbar dispatched diplomatic missions to the Deccani kingdoms of Ahmadnagar, Bijapur, Golkunda and Khandesh with the express note of ordering them to accept his overlordship. With the exception of Khandesh, the other three kingdoms refused to submit. So operations were started against the kingdoms of the Deccan. Ahmadnagar was the first State to bear the brunt of the Mughal attack. The city was heroically defended by its regent Chand Bibi. In 1596, peace was concluded. Chand Bibi ceded Berar – a part of the Ahmadnagar – to the Mughals, Berar was incorporated with the Mughal territories. Fighting broke out again. The imperial forces defeated that of Ahmadnagar at Supa near Ashta on the Godavari in 1597. An internal dissension in Ahmadnagar led to another war with the Mughals. Chand Bibi was either murdered or forced to commit suicide. Though the city fell, it was not annexed to the Empire.

Siege of Asirgarh in Khandesh

Khandesh which formerly agreed to accept the overlordship of Akbar broke the promise. Akbar wasily captured Burhanpur, the capital of Khandesssh. He then laid siege to the impregnable fortress of Asirgarh, the key to the Deccan, in Khandesh. After a protracted siege, the fortress fell in 1601. The newly conquered territories in the Deccan were constituted into the three Subahs of Ahmadnagar, Khandesh and Berar. The people of these territories disliked Mughal imperialism and popular risings broke out in different places in favour of the old dynasties.

Deccanpolicy of Jahangir (1610 – 17)

Jahangir followed the forward policy of his father towards the Deccan. Malik Amber, the new minister of Ahmadnagar, recovered the lost possessions and restored the old dynasty to power. The various expeditions sent against Ahmadnagar failed. Prince Khurram led an expedition to Ahmadnagar and captured it. But the victory was short-lived. Soon Malik Amber recovered the lost places. The Mughal territory did not advance an inch further during the time of Jahangir. It stood where it was in 1605.

Deccan policy pf Shah Jahan (1630 – 57)

Ahmadnagar

A new chapter opened in the Deccan policy of the Mughal with the accession of Shah Jahan. The political picture in Ahmadnagar by that time was completely changed. Malik Smer died in 1626 and was succeeded by his unworthy son Fateh Khan. He murdered his own Sultan, Murtazam, at the instigation of Shah Jahan and placed on the throne his minor son, Hsain Shah. When the Mughals besieged the fortress of Daulatabad in 1631, Fateh Khan refused to surrender it. But he betrayed the cause of his country by surrendering it after accepting a bribe of 101/2 lakhs of rupees. The Sultan's minor son Husain Shah was taken captive and confined in then Fort of Gwalior. Fateh Khan was absorbed in imperial service on a fat salary. Ahmadnagar was annexed to the Mughal Empire in 1633.

Bijapur and Golkunda

The rulers of Bijapur and Golkunda professed the Shia faith. Their independencne was offensive to and incompatible with Mughal imperialism. So operations were started against the two kinnngdoms. Golkunda submitted and accepted the overlordship of Shah Jahan. Bijapur wanted to remain independent. So Asaf Khan was sent ot invade Bijapur. The city was besieged. The Bijapuries adopted the scorched-earth policy. Due to want to supplies, the Mughal forcoes withdrew. Operations against Bujapur were renewed in 1635. In the meantime, Shaji Bhonsle, father of Sivaji, recovered a substantial portion of Ahmadnagar and placed a pretender on the throne. Bijapur made common cause with Ahmadnagar. But shah Jahan recovered Ahmadnagar and Shaji was driven out. Muhammad Adil Shah, the Sultan of Bijapur, was forced to accept the overlordship of Shah Jahan. He promised not to interfere in the affairs of Golkunda. A small part of Ahmadnagar was handed over to him by Shah Jahan.

Aurangzeb's First Viceroyalty of the Deccan (1636-44)

It was at this time that Aurangzeb was appointed Viceroy of the Deccan for the first time. Though he wanted to follow a vigorous policy against the Shia States of Bijapur and Golkunda, Dara read meanings and interfered in his policy. So Aurangzeb was unjustly dismissed from service. On the whole, this was an uneventful period. Aurangzeb was followed by weak and incompetent viceroys.

Aurangzeb's Second Viceroyalty of the Deccan (1653 – 58)

Aurangzeb was appointed Viceroy of the Deccan a second time in 1653, which office he held till 1658. On his arrival in the Deccan after a long absence of nine years, he found the State in the grip of a serious financial situation. He effected a settlement of the land on the lines of Todar Mall with slight modifications. His reform put the economic condition of the State in proper order and contributed to the prosperity of the peasants.

Aurangzeb was an orthodox Sunni and so he wanted to destroy the independence of Bijapur and Golkunda. On the pretext that the Sultan of Bijapur had fallen into arrears, he besieged Bijapur in 1656. He would have made a short meal of Bijapur. But he was forced by Shah Jahan to raise the siege due to the interference of Dara and Jahan Ara. Aurangzeb then riveted his attention on Golkunda. On the pretext that the Sultan of Golkunda was an imposter, he attacked Golkunda. In this case also Dara interfered and peace was concluded with Golkunda at the behest of Shah Jahan.

Deccan policy of Aurangzeb (1680 – 1707)

Campaigns against Sivaji

The disorders immediately following the War of Succession spared the Deccan for sometime from the onrush of Mughal imperialism. During the first part of his reign, Aurangzeb was busy in the north for a period of 22 years. Aurangzeb appointed Sharista Khan as the Governor of the Deccan in 1660 with the main purpose of crushing the power of Sivaji. But his plans were thwarted by the masterly strokes of Sivaji. He made successful night attack on Shaista Khan's camp at Poona in 1663, mutilated his fingers and killed one of his sons. Shaista Khan was recalled. Aurangzeb sent Raja Jai Singh against Sivaji. He besieged Purandar in 1665. Sivaji put up a heroic resistance. But finding further resistance futile, he surrendered. According to the terms of the treaty of Purandar, 1665, he ceded 23 forts to the Mughals retaining 12 forts for himself. He promised to supply a contingent of 5,000 horses to be compensated by the collection of Chauth and Sardeshmukhi in certain districts of Bijapur. Sivaji went to Agra in 1666 to seek audience with Emperor only to find himself a prisoner in his hands. But he effected his escape along with his son Shambhuji and returned home in 1666. Aurangzeb recognized Sivaji as Raja in 1668. Shambhuji, the son of Sivaji, was made a Mansabdar of 5,000 and Sivaji got a jagir in Berar. He started his offensive against the Mughals in 1670 and recovered almost all the forts he had ceded to them. The "Deccan Ulcer" continued the policy of foiling the attempts of Aurangzeb till the former's death in 1680. The period ranging from 1658 to 1681 was characterized by a low tide in the Deccan policy of Aurangzeb.

Bijapur (1686)

Prince Akbar oriclaimed his independence in 1681 with the help of the Rathors of Marwar and the Sisodias of Mewar. But he was deserted by the Rajputs due to the clever stratagem employed by Aurangzeb. He spent 4 years in fruitless attempts to capture Prince Akbar and in disastrous operations against Shambhuji. Having failed in these two attempts, he riveted his attention on Bijapur and GOLKUNDA. In 1685, operations were started against Bijapur. In 1686, Bijapur surrendered and the dynasty which ruled over the State for nearly two centuries came to an inglorious end. Bijapur was annexed in 1686. This was the first diplomatic blunder committed by Aurangzeb in the Deccan because the people of Bijapur hated Mughal imperialism and longed for the rule of the old dynasty.

Golkunda (1687)

After the fall of Bijapur, Aurangzeb turned his attention to Golkunda. Abul Hasan, the ruler of Golkunda was a pleasure-seeker. Golkunda was besieged by the Mughal forces in 1687. After a protracted siege which lasted for 8 months, Aurangzeb entered the fortress after bribing the officers. Abul Hasan was made a prisoner and sent to Daulatabad. Golkunda was incorporated with Mughal dominions in 1687. This was the second diplomatic blunder committed by Aurangzeb in the Deccan. Further, it allowed a free-hand to the Marathas to increase their power at the expense of these two kingdoms because it was very difficult to control these two states from remote Delhi.

Relations with the Marathas

After capturing Bijapur and Golkunda, Aurangzeb turned his attention to the Marathas. Some Maratha forts fell into his hands. In 1689, Mughal forces captured Shambhuji along with his friend Kavi Kulash in a drunken bout. In the Mughal camp they were hacked to pieces in the same year. After the death of Shambhuji, Rajaram came to power. The Mughal forces besieged Raigarh, the capital city in 1689. The fort fell. Yesu Bai (widowed wife of Shambhuji) and her son Shahu were imprisoned and sent to Delhi. A number of forts fell into the hands of the Marathas. Rajaram escaped to Jinji and held aloft the standard of independence. The Marathas harassed the Mughal camps by their frequent surprise raids. Aurangzeb who went to besiege Maharashtra found himself besieged by the Marathas. A Mughal force was sent to besiege Jinji in 1691. It fell after a protracted siege in 1698. But Rajaram escaped to Satara. Aurangzeb besieged Satara towards the close of 1699 while the siege was in operation, Rajaram died in 1700 and Satara also fell. After his death, his widowed wife Tara Bai carried on the resistance against the Mughals. She sent the Maratha forces to ravage the six Deccan Mughal Subahs. Aurangzeb succeeded in capturing some Maratha forts. The final defeat of Aurangzeb was mainly due to her energy and she recovered many of the forts captured by the Mughals. His last exploit was directed against the fort of Wagingera which belonged to a low caste tribe and which formerly owed allegiance to the Mughal Emperor. At a heavy cost of men and materials, the fort was captured.

DOWNFALL OF THE MUGHAL EMPIRE

1. Personal Despotism

The Mughal Government hinged on personal despotism depending upon the character and personality of the ruler for its perpetuation. The first six Mughal Emperors were men of ability and they kept the ship of the State on an even keel. Everything went on well so long as strong and capable rulers were at the helm of affairs. As soon as the strong hand was removed, the inevitable collapse of the Empire started. The Mughal dynasty ceased to produce supermen after Aurangzeb. His successors were craven-hearted and thoroughly incompetent to shoulder the onerous responsibilities of the State. They became nerveless tools in the hands of self seeking adventurers and opportunists whose corrupt and inefficient administration drivelled the country into the sotage of decay.

2. Decay of the Administrative Machinery

The imperial civil service during the time of the early Mughal Emperors was manned by men of superior ability. The progressive deterioration in the character of the later Mughal Emperors went hand in hand with that of the Mughal nobility. The Muslim aristocracy was not a hereditary one with traditions of loyalty and obedience attached to the throne. It consisted of a band of adventurers and opportunists whose loyalty to the throne was notorious for its vagries. The Rajput aristocracy, on the other hand, had already established glorious traditions of loyalty and obedience to the throne. Akbar was very wise in taking them into his confidence and honoured them with places in the government of the country. But Aurangzeb estranged the feelings of the Rajputs. The Sisodias of Mewar and the Rathors of Marwar became the sworn enemies of the Mughal Empire. Akbar discontinued the practice of granting jagirs to the nobles. But it was revived during the time of his successors. The nobles grew in wealth and influence at the expense of the Emperors. Affluence bred indolence and debauchery. The nobles indulged in the meanest and the basest of vices. They shirked duties and followed beauties.

3. Demoralisation of the Mughal army

The organization of the Mughal army contained certain inherent defects. There was no standing army. (For details of the defects of the Mughal army – Refer page 80).

4. Overcentralisation and unwieldy nature of the Empire

Overcentralisation was the characteristic feature of the Mughal Government. The Emperor Combined in his person all the powers. With the passage of time, the extent of the Empire reached its saturation point. The power-crazy Emperors were unwilling to share power with the Governors of the provinces. The evils of overcentralisation are into the very vitals of the Empire. Excessive work brought senselessness at the centre and paralysis at the extremities. The provincial Governors were saddled with responsibility but without any power. The unfortunate divorce of power from responsibility brought about demoralization in administration. When the Empire became unwieldy the Emperor was not able to exercise any effective control over the provincial Governors. Misgovernment of the provinces became the order of the day. The Governors deprived the people of the bare necessities of life. As the

Emperor was always haunted by the menace of the provincial revolts and the shadow of the domestic traitor, he was not able to fully exert in the government of the country. When things went out of his control, the Governors asserted their independence and severed their connection with centre. The Nizam of Hyderabad was the first to assert his independence. His example was followed by the Governors of Oudh, Bengal, Bihar, Orissa and Rohilkhand.

5. Aurangzeb's contribution to the imperial decline (Refer)

6. Absence of a regular law of Succession

The absence of a regular law of succession to the throne seriously hampered the strength and growth of the law primogeniture, i.e., the practice of the eldest son succeeding to the throne was alien to the Mughals. Kingship knew no kinship at that time. Such chronic blood-feuds created factions in the court which undermined the strength of the Empire.

7. Rise of the Marathas

The Marathas under Sivaji grew into a strong power. In course of time, it became a national upsurge. They carried on their incessant crusade against the imperialism and fanaticism of the Mughals. The Marathas under the Peshwas and the Confederate Chiefs humiliated and dictated terms to the Mughal Emperors.

8. Foreign Invasions

The tottering Mughal Empire was given stunning blows by foreign invaders like Nadir Shah of Persia and Ahmad Shah Abdali of Afghanistan. These two freebooters carried away immense riches from India.

9. Bad Finance

The needless wars of Aurangzeb in the Deccan and the upkeep of a showy court by his predecessors completely drained up the sources of revenue. The financial breakdown of the Empire which started even during the time of Shah Jahan reached its culmination during the rule of Aurangzeb. Shah Jahan spent money like water in the erection of his mammoth structures. The people groaned under the weight of heavy taxation. Want of finance sapped the vitality of the Empire and that inevitably brought about the dismemberment of the Empire.

10. Successors of Aurangzeb

The successors of Aurangzeb were thoroughly incompetent. It was the heyday of King-makers like the Sayyid brothers and opportunists like Gulam Qadir. The year 1719 witnessed four Emperors seated on the throne one after another. This itself clearly indicates the fact that the later Mughal Emperors were playthings in the hands of opportunists. The downfall of the Empire under such circumstances was only a foregone conclusion.

11. Advent of the English

The infiltration and penetration of the British synchronized at a time when the Mughal Emperors practically became nonentities. The Mughal Empire which had already become a

dead horse was flogged more than once by the Marathas. It was left to the British to bury deep the dead horse.

16. INDEPENDENT KINGDOMS IN THE NORTH

Hyderabad

In 1713, Mir Kamar-ud-din Chin Chilich Khan was appointed by Farrukhsiyar as Governor of the six provinces of the Deccan – Aurangabad (old Ahmadnagar), Berar, Bidar, Bijapur, Hyderabad and Khandesh. He was given the title of Nizam-ul-mulk. Later on he for another title Asaf Jah. Nizam-ul-mulk practically became an independent ruler in 1724. He died in 1748. The second Nizam was Nazir Jang (1748-50), the third Muzaffar Jang (1750 – 51), the fourth Salabat Jang (1751 – 61) and the fifth Nizam Ali (1762 – 1802). Nizam Ali became a vassal of the British east India Company.

Oudh

Saadat Khan, a Persian adventurer, was appointed Governor of Oudh with the title of Burhan-ul-mulk in 1724. He gradually converted his Subah into an independent kingdom. He committed suicide in 1739. He was succeeded by his nephew and son-in law Abdul Mansur Khan better known by his title Safdar Jang. He was appointed Wazir of the Mughal Government in 1748. He died in 1754. He was succeeded by his son Shuja-ud-daulah. He became a vassal of the British east India Company after the battle of Buxar (1764).

Bengal

Murshid Quali Jafar Khan was appointed Governor Bengal by Aurangzeb in 1705. When he died in 1727, he was succeeded by his son-in-law Shuja-ud-din. Bihar was added to the province of Bengal in 1733 Alivardi Khan was appointed Deputy Governor of Bihar. After the death of Shuja-ud-din in 1737, his son Sarfaraz Khan became the Nawab. Alivardi Khan hatched a plot against Sarfar Khan. The latter was defeated and killed by the former in 1740 who then became the Nawab of Bengal, Bihar and Orissa. After his death in 1756, he was succeeded by his grandson Siraj-ud-daulah.

Rohilkhand

The independent settlement of Rohilkhand skirting the Himalayas and lying to the north – west of Oudh was set up by Ali Muhammad Khan in 1721. Taking advantage of Nadir Shah's invasion, he considerably extended his sphere of influence by adding a few territories. Muhammad Shah, the Mughal emperor appointed his Governor of the territories under his sphere of action. But Ali Muhammad Khan continued to rule as an independent Nawab. Muhammad Shah's attempt in 1745 to chastise the rebel leader miserably failed. The Rohillas were "a simple pastoral people, paterens of antique virtue". The majority of the people were Hindus and they were ruled by a confederacy of Rohilla and Pathan Chiefs.

UNIT - III

Marathas – Rise of Shivaji

The cradle-land of the Marathas consisted of a narrow strip of land called Konkan sandwiched between the Arabian Sea and the Sahyadri mountains and beyond the mountains a hilly region of about 20 miles in breadth called Maval and beyond the hills plain belt called the Desh. The geographical situation of the country itself was a cause for the rise of Marathas. It was not very easy to attack a country which was surrounded on all sides by natural barriers. Further, the country had a number of hill fortresses which acted as nervecentres of their power. The Marathas had previous military experience. They had helped the Yadavas of Devagiri in their struggle against Ala-ud-din Khilji. They had served under the Bhamani Sultans in various military capacities. After the break-up of the Bahmani kingdom, they served under the Sultans of Ahmadnagar, Bujapur, Golkunda, Bidar and Berar. The Maratha noblemen filled the army of Ahmadnagar and Bijapur. They made capital out of the weakness of the sultans of the Deccan.

Many underlying forces were at work which strengthened their bond of unity and national solidarity. A common language, the religious revival brought up by religious reformers like Wkanath, Tukaram, Ramadas and Vaman Pandit and above all the genius of Shivaji sowed the seeds for renaissance in the country. All the essential ingredients for the development of a nation-state like a common language, religion, a glorious past with traditions of loyalty and obedience and a strong desire for union were present in the Maratha country. Political unity was the only thing which the people lacked and that was supplied by the resourceful intelligence of Shivaji.

Career of Shivaji (1627 – 1680)

Early life

Shivaji was the second son of Shaji Bhonsle by his first wife Jija Bai. He claimed descent from the Yadavas of Devagiri on his mother's side and the Sisodias of Mewar on his father's side. He was born in Shivner near Junnar in 1627 (1628/1630 according to some) Shaji Bhonsle, the father of Shivaji, was a petty commander under Malik Amber, the Abyssinian minister of Ahmadnagar. After the death of Malik Amber, he played the role of king-maker in Ahmadnagar. When it was annexed to the Mughal dominions, he entered the service of the Sultan of Bijapur. In 1636, he deputed Shaji to conquer new places. He took along with him his second wife Tuka Bai and his son Vyankoji or Ekoji, leaving Shivaji and his mother Jija Bai in Poona under the guardianship of Dadaji Kondadev. Forsaken by her heartless husband, the saintly Jija Bai resolved to her miserable lot in life. What is called education, Shivaji never received. But his mother recited to him the chivalrous deeds of the heroes of the epics. She instilled in his tender mind the spirit of heroism and the need to save Hinduism from the onslaught of the Muslims. Apart from administering Shaji's jagirs at Poona, Dadaji Kondadev taught young Shivaji fighting, horseriding and a number of other manly feats. He also learnt from him the art of administration. From the very beginning, Shivaji was of an

independent bent of mind. His mind ached for daring deeds and adventurous exploits. Such thoughts with the passage of time developed into patriotic fervor.

Early Conquests

Sivaji mixed with the Mavali peasants of his age and learnt the hard knocks in early life. His striking personality and indomitable courage endeared him to their hearts and he became their undisputed leader. He started his career of conquest by measuring his strength with the Sultan of Bijapur. In 1646, he captured the fortress of Torna which belonged to the Sultan of Bijapur. An immense booty fell into his hands, He built a new fort Rajgarh, five miles east of Torna. After the death of Dadaji Kondadev in 1647, Sivaji became his own master. He took Possession of his father's jagir. He captured the forts of Chakkan and Kondana (Singharh). The warlike activities of Sivaji came to an abrupt end in 1648 when his father was imprisoned by the Sultan of Bijapur. Sivaji appealed to prince Murad, the then Governor of the Deccan, to exert pressure on the Sultan of Bijapur to release his father. But Shah Jahan did not meddle in the affair. Sivaji was, however, released from prison in return for the surrender of the forts of Banglore, Kondana (Singharh) and Kandarp and also on condition of his son's good behaviour. So from 1649 to 1655 Sivaji remained quiet. But he did not allow the grass to grow under his feet. He utilized this time to strengthen and consolidate his position. Even during this time, he captured the fort of Purandar. He renewed his activities with redoubled vigour in 1656. In the same year, he captured Javli in the Satara district from Chandra Rao More, a Maratha nobleman, He was treacherously murdered. The acquisition of Javli considerably enhanced the position and power of Sivaji. An immense booty fell into his hands. He built a new fort called Pratagarh, two miles west of Javli. Subsequently in the same year, he captured the strong fortress of Raigarh, his future capital, from the Mores.

First rupture with the Mughals (1657)

Sivaji stretched his gaze beyond his modest power. He gave offence to Aurangzeb, the then Viceroy of the Deccan, by attacking the Mughal districts of Ahmadnagar and Junnar, Aurangzeb sent a contingent against Sivaji and defeated him. Aurangzeb patched up a peace with Bijapur and Sivaji also made peace with Aurangzeb. He proceeded to the north in order to participate in the war of succession. Sivaji made capital out of his absence from the Deccan. He invaded North Konkan and captured the cities of Klyan, Bhivand and the fort of Mahuli.

Murder of Afzal Khan (1659)

Sivaji's personal exploit against Afzal Khan, one of the generals of Bijapur, was a memorable episode in the history of India. The Sultan sent Afzal Khan, a consummate general noted for his treachery and savagery, against Sivaji. He opened negotiations with Sivaji and solicited him to have a personal talk with him. Sivaji scented the treachery behind the move. In the conference hall where the two embraced, Afzal Khan attempted foul-play and so Sivaji tore open his bowels with the help of his bagh nakh (glove with steel claws) and plunged his dagger into Afzal Khan's side and killed him. A terrible carnage was inflicted on the Bijapuri forces. An immense booty fell into the hands of Sivaji. He did not rest on his laurels after defeating the Bijapuri forces. The Maratha forces ravaged South Konkan and Kolhapur

district and captured the fort of Panhala. This was followed by the defeat of another Bijapur force and the capture of a number of forts in the vicinity. But Sivji had to suffer some reverses in arms and fortresses in 1660. He lost Panhala to Bijapur and Chakkan to the Mughals.

Night-attack on Shaista Khan's camp (1663)

Another memorable feat during the time of Sivaji was his night- attack on Shaista Khan's camp. Aurangzeb who was then the Emperor appointed Shaista Khan as the Governor of the Deccan in 1660 with the main purpose of crushing the power of Sivaji. But his plans were thwarted by the masterly strokes of Sivaji. He made a successful night-attack on Shaista Khan's camp in Poona in 1663. He mutilated the fingers of Shaista Khan and killed one of his sons. Shaista Khan was recalled. Sivaji sacked Surat for the first time in 1664 and an immense booty fell into his hands.

Jai Singh and the Treaty of Purandar

Aurangzeb sent Raja Jai Singh against Sivaji. By diplomatic moves, the Raja formed a ring of enemies and fifth columnists against Sivaji. He besieged Purandar in 1665. Sivaji put up a heroic resistance. But finding further resistance futile, he surrendered. According to the terms of the treaty of Purandar 1665, he ceded 23 forts to the Mughals retaining 12 forts for himself. He promised to supply a contingent of 5,000 horses to Aurangzeb, the cost of which was to be compensated by the collection of chauth and sardeshmukhi in certain districts of Bujapur. As an ally of the Mughals, he backed up Raja Jai Singh in his operations against Bujapur.

Visit to Agra (1666)

Jai Singh fed Sivaji with high hopes and employed a thousand devices to induce him to visit the Emperor at Agra. Sivaji went to Agra in 1666 to see the Emperor. In the Mughal Court, he had to stand along with third-rate nobles. Thus humiliated, he exchanged hot words with the Emperor only to find himself a prisoner in his hands. But he effected his escape along with his son Shambhuji and returned home in 1666. He remained quiet for three years without any hitch with the Mughals. But he utilized this time to consolidate his position. Aurangzeb recognized Sivaji as Raja in 1668.

Second rupture with the Mughals (1670)

The peace treaty concluded between the Marathas and the Mughals was a mere truce. Soon difference of opinion developed. Aurangzeb attached a part of the jagir in Berar which was once assigned to Sivaji. Sivaji got infuriated, recalled his troops from Mughal service and opened hostilities with the Mughals. He recovered almost all the forts he had ceded to the Mughals by the treaty of Purandar. In 1670, he sacked Surat for a second time and an immense booty fell into his hands. Riding on the crest of victory, he inflicted defeat after defeat on the Mughals. Sivaji, the Deccan Ulcer, continued his policy of wrecking Mughal power by looting the Mughal provinces. In 1674, Sivaji celebrated his coronation and assumed the title of Chhatrapati.

Carnatic campaigns (1677)

In 1677, Sivaji embarked upon his career of conquest in the south. HE entered into a secret treaty with the Sultan of Golkunda promising him some of the would –be-conquered territories and thus got his support in men materials. SIVaji captured Jnji and Vellore and annexed the adjoining territories which belonged to his father, Shaji. He wrested Tanjore from his half-brother Vyankoji or Ekoji but allowed him to carry on the administration after he accepted his overlord-ship. The Nayaks of Madur promised to pay a huge amount as tribute. The Carnatic campaigns enhanced his prestige and power. The newly conquered places especially Jinji acted as a second line of defence for his successors.

Last Days of Sivaji

Sivaji's last days were clouded with grief and anxiety. His eldest son Shambhuji was a man of loose morals. Though SIVaji did not spare the rod, the child was spoiled. His attempts to refine him failed. He put him under arrest in 1676. But he escaped in the next year and joined the Mughal camp. He fled from the Mughal camp in 1679 and returned to his mother country. Though the home comment in his character. So he was imprisoned and sent to Panhala fort. The desertion of his eldest son filled him with remorse. To nominate his second son Rajaram as the heir-apparent to the throne was out of question because he was only a boy of ten years. The ceaseless and tireless work of Sivaji considerably affected his health. He fell ill and died in 1680 at the age of 53.

ADMINISTRATIVE SYSTEM OF SIVAJI

Sivaji's Ideal

Historians are diametrically of opposite views with regard to the ideal of an Empire which SIVaji put forth. Sardesai strongly contends that Sivaji had a pan-Hindu ideal and he wanted to set up a Hindu Empire in India. But this view cannot be accepted because Sivaji himself knew about his own limitations. He was merely contented with the establishment of a Maratha State. According to Khafi Khan, the Mughal historian, SIVaji was "an entrepreneur of rapine or a Hindu edition of Ala-ud-din or Tamerlane". The view endorsed by Khafi Khan is rather harsh. Still others hold the view that Sivaji found only a krieg staad, i.e., a government which thrives and grows only by conditions of war. His short life was one of perpetual struggle against powerful enemies like the Mughals and the Sultan of Bijapur. It was a period of preparation rather than fruition. But whatever may be the views held by historians, SIVaji did carve out a sovereign State.

Central Government

Like all rulers of the time, SIVaji was also a despot. He concentrated in his person all powers. Though he ruled the country according to his own will and pleasure, he never forgot that the end of the government was the welfare of the governed. He was true enlightened despot. In the day-to-day administration of the country, he was assisted by a Council of Ministers known as Ashta Pradhan. It was purely an advisory body and its decisions were not binding on him. The eight ministers were: (1) the Mukhya Pradhan or Peshwa or Prime Minister who looked after the general interests of the State and represented the King in his absence, (2) the Amatya or Auditor or the Finance Minister, (3) the Mantri or Chronicler who

kept a record of the King's activities and the proceedings in the court, (4) the Sachiva or Superintendent was in charge of the royal correspondence, (5) the Symbatir Fireigh Secretary was in charge of the relations with foreign states, (6) Senapati or Commander-in-Chief, (7) Danadyaksha or Ecclesiastical head was in charge of religion and charities, and (8) Nyayadhisa or the chief Justice. With the exception of the last two ministers, all the others were expected to take up arms whenever commanded by the King.

Provincial Government

For the sake of administrative convenience and fiscal purposes, Shivaji divided the country into four Pranths or provinces, each under a Viceroy. Each province was sub-divided into a number of Parganas. The fort was the nerve-centre of the activities of the Pranth. The lowest unit of the government was the village in which the traditional system of government prevailed.

Revenue System

In his revenue administration, Shivaji borrowed the essential features of Malik Amber's revenue regulations. The revenue administration of Shivaji was humane and beneficent to the tillers of the soil. The lands were carefully surveyed and assessed. The State demand was fixed at 30% of the gross produce to be payable in cash or kind. Later on the tax was raised to 40% after abolishing all taxes. Liberal loans were advanced to the peasants for purchasing cattle, seed, etc. he was not in favour of granting jagirs to the officers.

Chauth and Sardeshmukhi

The revenue collected from the State was too meager to meet the requirements of the State. So Shivaji collected two taxes chauth and sardeshmukhi from the adjoining tracts of his Empire, the Mughal provinces and the territories of the Sultan of Bijapur. Different views are held by scholars with regard to the nature of the two taxes. Ranade compares it to Wellesley's Subsidiary System and points out that it was a military contribution made by the districts with a moral binding on the part of Shivaji to protect them from external invasions. According to Sardesai, it was in the nature of a tribute exacted from alien or conquered territories and guaranteeing them protection from the attack of other powers. But J.N. Sarkar points out: "that the payment of chauth merely saved a place from the unwelcome presence of the Maratha soldiers but did not impose on Shivaji any corresponding obligation to guard the district from foreign invasion or internal disorder". But whatever may be the nature of the contribution, there is no denying the fact that the chauth was a source of revenue to the Maratha State. Sardeshmukhi was an additional 10% of the revenue which Shivaji collected by virtue of his position as Sardeshmukhi or Lord of Maharashtra.

Military Organisation

The army was organized on efficient lines. Formerly, the Maratha forces took up arms for one part of the year and during the other half returned to their fields. It goes to the credit of Shivaji for organizing a standing army. He converted a set of untrained, undisciplined and ill-armed soldiers into a well drilled, disciplined and better-armed soldier. He discouraged the practice of granting jagirs and making hereditary appointments. His army consisted of four

divisions, viz, infantry, cavalry, an elephant corps and artillery. Though soldiers were good at guerilla methods of warfare, at a later stage they got accustomed to pitched battles.

The cavalry was better paid than the infantry. In the cavalry, 25 horsemen formed the lowest unit. It was placed under a Havaldar. Five Havaldars were placed under one Jumladar (command of 125 horsemen). Five Hazaris were placed under a Panj Hazari (command of 6250 horsemen). The panj Hazaris were placed under a supreme Commander or Sar-i-nabat who commanded the entire cavalry force. In the infantry, the lowest unit of nine foot was under a Naik, five Naiks were placed under a Havaldar (command of 45 foot), two or three Havaldars were placed under one Jumladar (command of 90 or 135 foot), ten Jumladars were placed under a Hazari (command of 900 or 1350 foot) and seven Hazaris were placed under a Sar-i-nobat or Supreme commander of the infantry (command of 6300 or 9450 foot). On many occasions Sivaji himself led the army. But invariably the army was under the command of the Senpati or Commander-in-Chief who happened to be one of the members of the Ashta Prashan other than the Dhanadyaksha and Nyayadhisa.

The soldiers were recruited under the personal supervision of Sivaji. The Mavalis contributed to the mainstay of his army. Even Muslims were in the army. He enforced strict discipline in the army. Women were not allowed to remain in the camp or accompany the army. Precious articles like gold and silver plundered during Maratha raids should be sent to the State coffers. He took utmost care to see that the civil population was left unmolested during the raids. Sivaji paid great attention to cows, Brahmis and the preservation of the chastity of women during raids.

As the forts constituted the nerve centre of the government, meticulous care was taken to keep them on efficient lines. There were in all 280 forts. Each fort was placed under the control of 3 carefully selected officers belonging to different castes so as to prevent plots and revolts. Further, he visited the forts frequently and most often the visits were unheralded. Sivaji realized the importance of navy. A modest beginning was made in the construction of fleet of ships.

SUCCESSORS OF SHIVAJI

Shambhuji (1680 – 89)

Shambhuji, the eldest son of Sivaji through Sai Bai was 22 years old at the time of Sivaji's death. Rajaram, the youngest son through Soyra Bai, was ten years old at that time. Soyra Bai placed her son Rajaram on the throne of Raigarh in 1680. In the mean while, Shambhuji escaped from Panhala fort. He took possession of Raigarh and put Soyra Bai and Rajaram into prison. He succeeded to the throne in 1680. But the formal coronation took place only in 1681. Shambhuji was no doubt a brave soldier. But he led a life of ease and pleasure. Prince Akbar, son of Aurangzeb, rebelled against his father in 1681 and sought the help of Shambhuji. He stayed in the Maratha court for four years. But Shambhuji did not do anything to strengthen his position by rallying the discontented elements in Aurangzeb's

camp. In 1689, the Mughal forces captured Shambhuji along with his friend Kavi Kulash in a drunken bout. In the Mughal camp, they were hacked to pieces in the same year.

Rajaram (1689 -1700)

After the capture of Shambhuji, Rajaram, the youngest son of Sivaji, carried on the government as regent to Shahu (Sivaji II), the son of Shambhuji. The Mughal forces besieged Raigarh in 1689. The fort fell. Yesu Bai, the widow of Shambhuji, and her son Shahu were imprisoned and sent to Delhi. A number of forts fell into the hands of the Mughals. Rajaram escaped to Jinji and held aloft the standard of independence, Aurangzeb who went to besiege Maharashtra found himself besieged by the Marathas. A Mughal force was sent to besiege Jinji in 1691. It fell after a protracted siege in 1698. But Rajaram escaped to Satara. Aurangzeb besieged Satara towards the close of 1699. While the siege was in operation, Rajaram died in 1700. Satara fell to the Mughals.

Tara Bai (1700 - 1708)

After the death of Rajaram, his widow Tara Bai carried on the resistance against the Mughals. Tara Bai "a stormy petrel and no dove of peace" carried on the government as regent to her minor son Sivaji III. She was a woman of manly feats with extraordinary resourcefulness. She exhibited fire and vigour in her activities. She sent forces to ravage the six Deccan Mughal Subahs. Aurangzeb succeeded in capturing some Maratha forts. Tara Bai continued her rupture with Aurangzeb. The final defeat of Aurangzeb was mainly due to her energy. She recovered many of the forts captured by the Mughals.

Shahu (1708 – 49)

After the death of Aurangzeb in 1707, Sivaji II nicknamed Shahu, was released from prison. His homecoming complicated the political affairs in Maharashtra. Tara Bai disregarded his claim to the throne and considered him an imposter. She championed the cause of her son Sivaji III. The Maratha leaders took sides on the issue. The scales were heavily tilted in favour of Shahu. He defeated the forces of Tara Bai at Khed in 1707 and ascended the throne in 1708. With the help of some Maratha chiefs, she recovered Panhala and carried on a rival government with headquarters at Kolhapur. The division of the country into two camps greatly perturbed Shahu. A palace intrigue practically solved the problem. Rajas Bai, the second wife of Rajaram, and her son Shambhuji II imprisoned Tara Bai and her son in 1714 and Shambhuji II came to the throne of Kolhapur. The leaning of Shambhuji II of Kolhapur towards Nizam-ul-mulk irritated Shahu. He made preparation for war and defeated Shambhuji II. By the terms of the treaty of Qarns 1731, the river Warna was fixed as the boundary separating the two territories. Shambhuji II acknowledged the overlordship of Shahu. Shahu died in 1749.

Rama Raja (1750 – 77)

Shahu had no male issue. When the question of succession came, Tara Bai surprised the Maratha authorities by telling them that her grandson, one Rama Raja, was brought up by her secretly. Shahu believed the story and nominated him as the next ruler. Rama Raja came to the throne in 1750. Tara Bai who was keen on grasping power was disappointed when he

sighed the Sangola agreement according to which he became a mere cipher and all power passed into the hands of the Peshwa. When her plan failed, she openly repudiated him as the son of a wandering-singer. She imprisoned him. She was mainly responsible for the fall of the Bhonsles and the rise of the Peshwas to power. She died in 1761. Rama Raja died in 1777.

Shahu II, Pratap Singh and Shaji II

After the death of Rama Raja, his adopted son Shahu II, another nonentity, came to the throne. He ruled till his death occurred in 1808. Shahu II was succeeded by his son Pratap Singh in 1810. He was deposed by the British government in 1839 on charges of attempting to overthrow the British Government. The British made his younger brother Shaji Appa Saheb, better known as Shaji II, as the Raja. Pratap Singh died a prisoner in 1847. Shaji II died in 1848 without leaving a male issue. Satara was annexed to the British dominions by Dalhousie.

MARATHAS UNDER THE PESHWAS

A) BALAJI VISWANATH (1713 – 20)

Rise to Peshwaship

Balaji Viswanath hailed from a poor Maratha Brahmin family. He entered service under Dhanaji Jadhav as a carcoon or revenue clerk. Dhanaji was the commander-in-Chief of Tara Bai. Balaji Viswanath played a leading role in securing the help of Dhanaji to the cause of Shahu I. In the battle of Khed (1707), Dhanaji deserted Tara Bai and made common cause with Shahu. Dhanaji died in 1708 and his office was filled by his son Chandra Sen. His leanings towards Tara Bai made Shahu appoint Balaji Viswanath as Sena Karte or organiser of the army as a precautionary measure against any untoward happenings. He discharged his duties admirably well. In recognition of his meritorious services, Shahu appointed him Peshwa in 1713.

Conciliation of Kanhoji Angre

Balaji Viswanath was a self-made man. He began to show unmistakable proof of his administrative ability and diplomacy by tackling the most knotty problems. One of the diplomatic strokes of Balaji Viswanath was that he conciliated Kanhoji Angre and won him over to Shahu's side. Kanhoji was the leader of the Maratha navy. After the defection of Chandra Sen, he also threw in his lot with Tara Bai. He captured some forts in the western coast. Shahu deputed Viswanath to conciliate Kanhoji. By employing persuasive words, he exhorted him to avert the danger that threatened the House of the Chhatrapati. He explained to him the imperative necessity of showing loyalty and obedience to Shahu. He convinced him of the common danger to them from the British, the Portuguese and the Siddis of Janjira. He also convinced him of the futility of espousing the cause of Tara Bai whose cause was fast losing ground. Kanhoji was convinced of the reasonableness of his convictions. He stopped hostilities with Shahu and accepted the Admiral's post under him.

Maratha Expedition to Delhi (1716 – 19)

Immediately after the release of Shahu, he obtained from prince Azam, the right to collect chauth and sardeshmukhi from the six Deccani Mughal provinces of Aurangabad, Bijapur, Golkunda, Bidar, Berar and Khandeah. Prince Muazzam who won the war of succession ascended the throne as Bahadur Shah I in 1707. Taking advantage of the tug-of-war between Shahu and Tara Bai, he promised to confer the right on the victor. He died in 1712. No settlement was effected during the reign of Jahandar Shah, the next ruler, who reigned for less than a year. The next ruler Farrukhsiyar came to power with the help of the Sayyid brothers- Abdullah Ali and Husain Ali. Husain Ali was appointed Governor of the Deccan (1713 – 15). Farrukhsiyar got tired of the influence of the Sayyid brothers. When the position of Abdullah Ali became precarious at the imperial court, he asked his brother to return to Delhi with a large army. Prudence drove Husain Ali to conclude a peaceful treaty with Balaji Viswanath and requested him to go to Delhi in order to get a royal firman for the collection of chauth and sardeshmukhi. The Peshwa along with his son Baji Rao and followed by a contingent of 15,000 soldiers marched to Delhi in 1718. The Emperor refused to approve of the action of Husain Ali. So he was deposed by the Sayyid brothers who then placed on the throne Rafi-ud-Darajat. The new Emperor issued the much delayed firman in 1719 recognising the sovereignty of the Marathas over the regions conquered by Shivaji and the fresh acquisitions of Khandesh, Gondwana, Berar and the districts of Hyderabad and the Carnatic. The firman further conferred on them the right to collect chauth and sardeshmukhi from the six Deccan Mughal provinces in return for maintaining 15,000 horses for Mughal service and the payment of an annual tribute of 10 lakhs. In addition to these concessions, the Marathas got released Yesu Bai (mother of Shahu) and other members of the royal family in captivity. The diplomatic way in which Balaji Viswanath manoeuvred and secured the treaty ratified by the Emperor was a stupendous achievement.

Shambhuji of Kolhapur silenced

In the absence of Balaji Viswanath, Shambhuji of Kolhapur created trouble. Shahu himself led an army and defeated him in Warna near Wadgaon in 1719. After his return, Balaji Viswanath along with Shahu carried on operations against Shambhuji II besieged Kolhapur and defeated him in 1720.

The Maratha Confederacy

Shivaji discouraged the practice of granting jagirs. Circumstances forced Rajaram to revive the system. During the rule of Tara Bai, it took deep roots. The old constitution which recognized the Chhatrapati as the real head of the State gave place to a Confederacy of Maratha Chieftains. They collected sardeshmukhi and chauth, remitted the sardeshmukhi in the Poona treasury and took for themselves 34% of the chauth. Their power and influence grew as time went on. Balaji Viswanath bowed to the inevitable turn of events, but took care to see that all the confederate chiefs paid allegiance to Shahu and recognized him as the central figure. The confederate idea bore rich dividends so long as the chiefs co-operated without staking their common interest. But the idea collapsed like a house of cards, the moment they tried to feather their own nest at the expense of others.

Estimate

Balaji Viswanath died in 1720. Before his death, he consolidated the position and power of the Peshwa. He inaugurated a new era in Maratha political history by which the Peshwa became the de facto ruler and the Chhatrapati was pushed to the background. He made the Peshwaship hereditary. Though not a great general, he was a brilliant administrator and a seasoned diplomat. He evolved order out of chaos, conciliated recalcitrant and wavering chieftains and raised the prestige of the Chhatrapati both at home and abroad. He was survived by his wife Radha Bai and two sons – Baji Rao and Chimnaji Appa – and two daughters.

(B) Baji Rao (1720 – 40)

Baji Rao I succeeded to the Peshwaship when he was only 19 years old. He was the worthy son of a worthy father. When Shahu conferred on young Baji Rao the robes of the Peshwaship, it roused the jealousy of the older people in the court. The only offence committed by Baji Rao was that he was young. He was an excellent rider, an able administrator and a foresighted statesman. He took stock of the condition of the Mughal Empire and resolved to wreck its power and wrest territories from it. But his decision was opposed tooth and nail by the senior members in the court headed by Trimbak Rao Dhabde who viewed the reduction of Kolhapur and the Carnatic as the first and foremost duty of the government. But the eloquence and ardent spirit of Baji Rao silenced the opposition. He outlined his policy in the following words: “Now is our time to drive the strangers (the Mughals) from the country of the Hindus, and acquire immortal fame. Let us strike at the trunk of the withering tree, and the branches will fall off themselves. By directing our efforts to Hindustan, the Maratha flag shall fly from Krishna to Attock”. His policy easily won the approval of Shahu. In order to elicit the support of the Hindu rulers, he preached the ideal of Hindu-pad-Padshahi or a Hindu Empire.

Affairs with Nizam-ul-mulk (1721 – 28)

Nizam-ul-mulk kindled Shambhuji of Kolhapur and asked him to pose as a rival claimant of the collection of chauth and sardeshmukhi. He then informed Baji Rao that he was withholding the amount because he did not know who the real claimant was. In spite of the repeated requests and diplomatic moves made by Baji Rao, Nizam-ul-mulk evaded payment. While matters were thus lingering on, the Nizam was asked by Muhammad Shah to take up the office of the Wazir. With the utmost reluctance, he accepted the office in 1722. In the vacancy, Mubariz Khan was appointed the Viceroy of the Deccan. The relations between the Emperor and the Nizam worsened day by day. He resigned the Wazirship in 1723. As a mark of imperial displeasure, he was transferred to the government of Oudh. But he came to the south under the pretension of going to Oudh. The Emperor branded him a ‘grand rebel’ and directed Mubariz Khan to put down the rebel. He effected a junction with Nizam-ul-mulk but was defeated in the battle of Shakerkheda in 1724. Taking advantage of the division in the Mughal camp, Baji Rao captured the province of Burhanpur. Realising the gravity of the situation, the Nizam professed friendship with Baji Rao and sought his help or assurance to remain neutral during his rupture with Delhi. The Nizam consolidated his position in the south and practically severed his connection with Delhi. Having achieved his end, he adopted a

hostile attitude towards the Marathas. He turned down the request of Baji Rao for a joint expedition of the Carnatic.

Baji Rao undertook the Carnatic expedition in 1726. He brought under subjection the chiefs who threw off their allegiance to the Marathas, collected the arrears of tribute and re-established Maratha hegemony. IN the absence of Baji Rao, the Nizam created trouble and encroached into Maratha territories. He openly supported Shambhuji of Kolhapur. Both joined hands and invaded Marathas territories. But in the meantime, Baji Rao returned and became the savior of the situation. He defeated the Nizam in the battle of Palkhed in 1728 and forced him to sue for peace. According to the terms of the treaty of Mungi-Shevgaon, the Nizam agreed to give up the cause of Shambhuji II of Kolhapur and promised to abide by the provisions of the treaty of 1719 by which the then Emperor had conceded to Shahu the right to collect chauth and sardeshmukhi. This treary enhanced the prestige and power of Baji Rao.

Malwa, Bundelkhand, Gujarat

In the 1728, Baji Rao sent an advance-guard under his brother Chimnaji Appa to Malwa. He defeated and killed Giridhar Bahdaur, the Rajput Governor of Malwa, in the battle of Amjhera near Dhar. The course of Baji Rao was diverted to Bundelkhand by the urgent message of Chhatrasal to rescue him and his country from the siege of Muhammad Khan Bangash, the Governor of Allahabad. Baji Rao proceeded in posthaste to Bundelkhand and forced the Governor to raise the siege of Jaipur in 1729 Bundlkhand became free from the control of the Mughals. Chhatrasal gave one-third of his territories to Baji Rao. He also presented him Mastani, a Muslim dancing girl- a daughter of him through a Muslim mistress. Gujarat was the next target of attack. In 1731, he compelled Abhay Singh, the Governor of Gujarat to accept the overlordship of the Marathas. Thus the Mughals lost in quick succession one province after another. Trimbak Rao Dhabde, the Commander-in-Chief of SHahu, who had by that time established his influence in Guarat, grew jealous of the rising power of Baji Rao. In league with the Nizam, he created trouble. But he was defeated and killed in the battle of Dabhai near Baroda in 1731. After his death, the Peshwa also combined in his person the office of the Commander-in –Chief.

Affairs with Shambhuji II of Kolhapur and the Nizam

Shambhuji II of Kolhapur in league with Nizam –ul-mulk Asaf Jah created trouble Shahu defeated him. By the terms of the treaty of Warna 1731, the river Warna was fixed as the boundary separating the two territories. Shambhuji II was forced to accept the overlordship of Shahu, but was given freedom in internal affairs. The Nizam was again defeated and he entered into a secret treaty with Baji Rao by which the latter promised not to attack the former's boundaries in return for vhauth and sardeshmukhi. The wily Nizam in his turn promised not to harass their territories during during their northern expedition.

Rajputana and Raid on Delhi

After subjugating Malwa and Gujarat, Baji Rao stretched his gaze to Rajutana. Jai Singh of Amber after putting up a feeble resistance surrendered. Gifts and presents were showered on Baji Rao by other Rajput Chiefs. Soon Maratha influence was established over Rajputana. The Mughal Emperor was greatly annoyed at the rapid rise of Baji Rao. He sent Saadat Khan

against the Marathas. He routed a wing of the Maratha forces and sent an exaggerated account to the Emperor that he had completely annihilated the Maratha forces. Bajji Rao was stung to the quick. To prove the falsity of his statement, he made a surprise raid on Delhi in 1737. The raid was followed by the defeat of the Mughal forces. The Emperor was greatly perturbed by the turn of events. He hastily summoned Nizam-ul-mulk to wipe off the disgrace. But he Nizam swallowed one more defeat at the hands of Bajji Rao at Bhopal in 1738. He dictated terms and the Nizam signed a humiliating treaty by virtue of which the Maratha sovereignty over Malwa and the territory between the Narbada and the Chambal was recognized by him on behalf of the Emperor. Bajji Rao got a war indemnity of 50 lakhs of rupees. The treaty was subsequently ratified by the Emperor.

Relations with the Portuguese and the British

The Portuguese who had already established strongholds in the Konkan coast infuriated Bajji Rao by calling him a nigger (negro). He sent his brother Chimnaji Appa to re-establish Maratha power in the Konkan. He captured Thana and Salsette and besieged Bessein in 1738. After a protracted siege, it fell in the next year. The Portuguese were driven out of the Konkan coast. The English opened friendly negotiations with the Marathas and got the right to free-trade in the Deccan.

His last campaign and death

Bajji Rao's last exploit was directed against Nasir Jang, the second son of Nizam-ul-mulk Asaf Jah, who was acting on behalf of his father. Bajji Rao defeated him and got the district of Handia and Khargaon in 1740. His last days were clouded with great grief. His association with Mastani, the Muslim dancing-girl, was abhorred by the elite among the Maratha Chiefs. Chimnaji Appa and Nana Sahib (son of Bajji Rao) conspired and separated Mastani from Bajji Rao. He felt as a fish out of water without the company of Mastani. Day by day agony aggravated and he died in 1740. Hearing the news of his death, Mastani also died.

Estimate

Though Bajji Rao cannot be considered as a second Sivaji, he may be regarded as the second-founder of the Maratha power. His life was one of ceaseless and tireless efforts for bringing glory to the Chhatrapati family. Grant Duff points out that "he possessed the head to plan and the hand to execute". The confederate idea which gained ground during the time of his father took deep roots during his time. The five important confederate chiefs who rose to power were the Peshwa with head-quarters at Poona, the Galkwar of Baroda, the Sindhia of Gwalior, and the Holkar of Indore and the Bhonsle of Nagpur. In the words of Sir Richard Temple: "he (Bajji Rao) is remembered to this day among the Marathas as the fighting Peshwa and an incarnation of Hindu energy".

c) BALAJI BAJI RAO (1740 – 61)

After the death of Bajji Rao, Shahu conferred on Balaji Bajji Rao- the eldest son of Bajji Rao – the robes of the Peshwaaship. He was familiarly known as Nan Sahib. He was only 18 years and 6 months old when he assumed the reins of office. His appointment to the office was opposed by the Deccan party headed by Raghuji Bhonsle (co-brother of Shahu).

Chimnaji Appa, the uncle of Balaji died in 1740 soon after he assumed office. Though Balaji was not a good soldier, he was an excellent administrator and an adept in financial matters. Sadasiva Rao (son of Chimnaji Appa) popularly known as Bhau Sahib was the chip of the old block. He loyally and faithfully served his cousin Balaji.

The Peshwa becomes Deputy Governor of Malwa (1741)

The legal claim of the Marathas over Malwa still lingered on. They were in possession of Malwa since 1738. The position was legalized in 1741 by a formal grant given by the Mughal Emperor. The crown prince Ahmad was appointed Governor of Malwa with Balaji Baji Rao as Deputy Governor.

Carnatic Expedition

The Nawab of Arcot, Dost Ali (1732 – 40), wanted to carve out an independent kingdom for himself. His ambitious son-in-law, Husain Dost Ali Khan, familiarly known as Chanda Sahib captured Trichi nopoly by treachery from the widowed queen Meenakshi in 1736. He then stretched his arms to Tanjore which was ruled by Pratap Singh, a descendant of Vyankoji, the half-brother of Sivaji. He appealed to Shahu for help in 1739 and the latter deputed Raghji Bhonsle to his aid. He defeated and killed Dost Ali (Nawab) in Damalcheruvu in 1740 and concluded peace with Safdar Ali, the son of the Nawab. In 1741, he besieged Trichinopoly and captured it. Chanda Sahib was taken prisoner and sent to Satara. The loss of Trichinopoly was viewed by Nizam-ul-mulk as a definite encroachment into his jurisdiction because the Nawab was his deputy. He was not able to do anything at that time because he had to deal with his rebel son Nasir Jang. After putting down the revolt of his son, he swept over the plains of the Carnatic at a time when the Peshwa was busily engaged with his forces at Bundelkhand and Bengal. He took possession of Arcot and appointed Anwar-ud-din as the Nawab of the Carnatic. He then proceeded to Trichinopoly and captured it in 1743. Shahu sent two expeditions under Babuji Naik to recover the lost places. But the two expeditions failed. Balaji Baji Rao sent his cousin Sadasiva Rao to the Carnatic. He re-established the authority of the Marathas in the Carnatic. But Trichinopoly was lost for ever to them.

Raghuji Bhonsle

Raghuji, the hero of the Carnatic campaigns, bore a grudge against the Peshwa. His ambition soared high. He prevailed upon Shahu and got demarcated for himself the eastern field as his sphere of influence for the collection of chauth. He came into clash with the Peshwa because Bundelkhand which was in the eastern sphere was already in the possession of the Peshwa. But disregarding the claims of the Peshwa, he dispatched his trusted lieutenant, Bhaskar Rama, at the head of a large army to the eastern field. The Peshwa started counter-moves against Raghuji. But reconciliation was brought between the two by Shahu in 1743. He again demarcated the sphere of influence of the two. The territory east of Berar was assigned to Raghuji and the west to the Peshwa. Raghuji again renewed his activities. Bhaskar Ram along with 21 officers was treacherously murdered by Aliwardi Khan in 1744. The infuriated Raghuji carried on his destructive activities and forced Aliwardi Khan to

surrender Orissa in 1751 in lieu of the chauth and sardeshmukhi for Bengal, Bihar and Orissa. He died in 1755.

Rupture with the Nizam (1751 – 60)

Nizam-ul-mulk Asaf Jah died in 1748. A war of succession ensued. Balaji sided with Ghazi-ud-din Khan, the eldest son of the Nizam, against Salabat Jang another son of the Nizam. With the help of the French General Bussy, Salabat Jang was able to defeat the Peshwa in 1751. But he wiped out the disgrace by defeating the Nizam's forces. The hostility ended with the poisoning of the Peshwa's candidate Ghazi-ud-din in 1752. Fresh hostilities commenced in 1758. The Maratha forces overran many of the territories of the Nizam. The Peshwa dispatched another army under Sadasiva Rao. He defeated Salabat Jang in the battle of Udgir in 1760. He signed a dictated treaty by which he handed over to the Marathas some territories. Udgir marked the climax of the Maratha military might.

Third Battle of Panipat (1761)

Ahmad Shah Abdali who carved out an independent kingdom in Afghanistan invaded India several times. In his fourth invasion which was undertaken in 1757, he carried away immense booty and wrested from Alamgir II, the Mughal Emperor, the Punjab, Sind, Kashmir and Sirhind. He left his son Timur Shah as the Viceroy of Lahore. When Abdali was ravaging the imperial city, invitations were sent to Balaji from rival factions in the Delhi court to help them in the hour of peril. But for some reason or other, the expedition to the north was delayed. An expedition under Malhar Rao Holkar and Raghunatha Rao reached Delhi after the withdrawal of the Abdali in 1757. They forced Najib-ud-daulah, the Mir Bakshi, who was deputed by the Abdali as his agent to resign and entrusted the affairs in the hands of their ally Ghazi-ud-din, the Wazir. Afterwards they proceeded to the Punjab in order to wrest the territory from Timur Shah. They captured Sirhind and Lahore in 1758. They deposed Timur Shah and placed in his stead their ward Adina Beg Khan and then retired without making proper arrangements for the defence of the territories.

The deposition of Timur Shah was the immediate cause for the Abdali's fifth invasion of India in 1759. The occupation of the Punjab by the Marathas instead of improving matters worsened the situation. The Sikhs as well as the Muslims did not like the domination of an alien race in their land. The wildest anarchy prevailed in the country. So the Peshwa to set matters right. In the meantime, the Abdali recovered the Punjab, defeated and killed Dattaji in 1760 in the battle of Barai Ghat. Malhar Rao Holkar was defeated in a subsequent rendezvous at Sikandara. The Afghan chiefs of Rohilkhand and Farrukhabad hitched their wagon to the star of the Abdali. The Peshwa was distressed by the double disaster. So he sent an army under the nominal command of his seventeen year old son Visvasa Rao with the real command in the hands of Sadasiva Rao. On the way the army was joined by the Holkar, Sindhia, Gaikwar and others. The imbecile Emperor Alamgir II found it difficult cope with his all powerful wazir, Ghazi-ud-din. The ambitious and evil-minded wazir murdered the Emperor in 1759 and placed Shah Jahan III on the throne. On hearing the news of the death of his father, Ali Gauhar, the eldest son of Alamgir II, crowned himself Emperor near Sasaram in Bihar under the title of Shah Alam II (1759 -1806) He appointed Shuja-ud-daulah his wazir. But he remained a fugitive Emperor because of the evil machinations of the wazir.

Sadasiva Rao deposed Shah Jahan III, proclaimed Shah Alam II Emperor and nominated the latter's eldest son Javan Bakt to act on behalf of his father during his absence. To create misunderstanding in the Abdali circle, he made Shuja-ud-daulah – the ally of the Abdali – the wazir to Javan Bakt.

After the preliminaries settled, Sadasiva Rao prepared for the trial of strength with Ahmad Shah Abdali. He captured Kunjpura (north of Delhi) and cantoned on the field of Panipat. The Abdali pitched up his camp opposite to that of the Marathas with the control of the fertile Doab from where he could command food supplies. The Rohillas and the Nawab of Oudh SHuja-ud-daulah hitched their wagon to the star of the Abdali. Instead of attacking the forces of the Abdali, the Marathas remained quiet. The lull continued for a long time. It was only when they felt the scarcity of food that they decided to charge. The third historic battle of Panipat was fought in 1761. In the beginning everything went on well in favour of the Marathas. But the tide turned towards the close. The Afghans smashed every resistance. Visvasa Rao and Sadasiva Rao died in the battle-field. The rest of the battle was butchery and pillage. Ahmad Shah Abdali won the day. Mahadhaji Sindhia and Nan Farnavis escaped miraculously.

Death of the Peshwa (1761)

Balaji Raji Rao was terribly shocked to hear the terrible disaster at Panipat. The news was conveyed to him in the following words: “Two pearls have been dissolved, twenty-two gold mohars have been lost, and of the silver and copper the total cannot be cast up”. The crestfallen Peshwa did not survive long. He died broken-hearted in 1761.

Causes of the failure of the Marathas

The Abdali's forces were far superior to those of the Marathas in discipline and action. The presence of large number of women in the Maratha camp weakened their efficiency. Sadasiva Rao turned a deaf ear to the earnest entreaties of Malhar Rao Holkar and Suraj Malthe Jat leader - to adopt the fureilla method of warfare. The inordinate delay caused by Sadaiva Rao's lethargy weakened the position of the Maraths. The Rajputs and the Sikhs, who were often harassed by the Marathas during their raids, remained neutral.

Effects of the battle of Panipat

Ahmad Shah Abdali, the hero of Panipat, carried away the trophy. Besides massacring the people right and left and inflicting untold misery on them, he bled the country white. To the Marathas it was a disaster of the first magnitude. In the words of Sarkar: “it was a nationwide disaster ... there was not a home in Maharastra that had not to mourn the loss of a member and several houses their very heads. An entire generation of leaders was cut off at one stroke”. The battle took a heavy toll of distinguished general. It gave free-play to Raghunatha Rao (Raghoba), an evil genius who gave a wrong twist to the political set up of Maharastra. In the words of Sarkar, Raghunatha Rao was “the most infamous character in Maratha history. Other losses time could have made good, but this was the greatest mischief done by the debacle of Panipat.

The battle exposed the military hollowness of the Maraths. It made crystal clear to the Indian world that the “Maratha friendship was a very weak reed to lean upon in any real

danger”. But the fact remains that the Maratha serpent was scorched but not killed in the battle. They soon recovered within a period of 10 years and started dictating terms to the British who had by that time risen to power. The Marathas retired from the political scene after making a bold and valiant bid for the sovereignty of India. Though the British did not participate in the third battle of Panipat, it indirectly helped them to assert their power. The battle in a way proved to be a bloody operation of the rival contestants other than the British for power in India. Had all the powers united together, they could have easily driven out the Abdali and could have prevented the rise of the British. “If Plassey had sown the seeds of British supremacy in India, Panipat afforded time for their maturing and striking roots”.

D) MADHAVA RAO I (1761 – 72)

Balaji Baji Rao had three sons- Visvasa Rao, Madhava Rao and Narayanan Rao. His eldest son died in the battle of Panipat. So Rama Raja, the Chhatrapati, appointed Madhava Rao who was then sixteen years old as Peshwa with Raghunatha Rao as regent. The latter started his intrigues against Madhava Rao. Taking advantage of the internal dissensions, Nizam Ali, the Nizam of Hyderabad, attacked Maratha strongholds and recovered most of his lost possessions. Madhava Rao I rose to the occasion and Nizam Ali was beaten back and the lost territories were recovered. Madhava Rao then asserted his power and freed himself from the control of his uncle Raghunatha Rao and took into confidence Mahadaji Sindhia and Nana Farnavis. The two leaders guided the destinies of Maharashtra for some time.

Affairs with Haidar Ali

Haidar Ali started making inroads into Maratha territory from 1763 when the Marathas were seriously engaged in their operations against the Nizam of Hyderabad. Madhava Rao I turned against Haidar and defeated him. Due to the intervention of his uncle Raghunatha Rao, Haidar secured favourable terms of peace in 1765. The Peshwa conducted other expeditions against Haidar in 1766 – 67 and dictated terms to him. In the meantime, his uncle Raghunatha Rao started his intrigues against him. He demanded the partition of the country and prepared himself for the trial of strength. But he was routed, captured and imprisoned in 1768. In the absence of Madhava Rao I, Haidar recovered almost all the lost territories. So Madhava Rao I once again started to the South in 1700 and recovered many places. But ill-health compelled him to return to headquarters. The operations were continued by his general and the war with Haidar came to an end in 1772 and Haidar signed a humiliating treaty.

Expedition to the North (1769 – 72)

Madhava Rao sent an expedition to the north under Mahadaji Sindhia and Tukoji Holkar followed after some months by two Maratha armies under Ramachandra Ganesh and Visaji Krishna. Shah Alam II, the fugitive Emperor, was in Allahabad under the protection of the British. In 1770, the Marathas occupied Agra and Madurai and in 1771 captured Delhi. When the British failed to restore him to the throne, Shah Alam II started anxious negotiations with the Marathas. When he got assurance of their help, he left Allahabad and entered Delhi in 1772. The Emperor ceded Kora and Allahabad to them. But he soon started counter-moves against them and schemed to destroy the Maratha forces. The death of the Peshwa in 1772 brought an end to their further activities and the Maratha forces withdrew.

RISE OF THE SIKHS

GuruNanak (1469 – 1539)

The Sikhs or disciples were organized into a sect by Guru Nanak, the founder of the Sikh religion. He was born in 1469 in a village in Lahore district. From very early days of his life, he was of a religious bent of mind. He preached the Oneness of God, the Father and the Brotherhood and Unity of Man. He struck a happy balance between ritualistic Brahminism and authoritative Muhammendanism. The study of puran and Koran convinced him that there was no Hindu and no Mussulman. He exhorted the people to worship one Invisible God, lead a virtuous life and show toleration to other creeds. He preached the unity of God, condemned idolatry, discouraged asceticism and preached a crusade against blind orthodox. He was more a reformist than a reactionary and established a new religion suiting to the needs of the time.

His preachings are a welcome balm to the maladies of mankind. The self discipline advocated by him is summed up in the adage “simple living and straight thinking” simple living is not difficult to achieve, straight thinking involves control of the mind through sustained effort of self-discipline.

Guru Nanak exhorted everyone to eschew the path of sin. In an age of religious fervor, he preached goodwill and co-operation among Hindus and Muslims. Thus in the history of human progress, he preached the message of integration. Nanak died in 1539. He and his nine successors held aloft the spiritual scepter for more than two centuries during the entire rule of the Mughals from Babur to Aurangzeb. The temporal empire of the Mughals disintegrated after Aurangzeb, but the spiritual empire of Nanak has survived.

Angad, Amar Das and Rama Das

Guru Nanak nominated one of his disciples, Guru Angad (1539 – 52), as his successor. If he had not done so, the Sikhs as a community would have withered in no time. Guru Angad welded them together and perpetuated the religion. Guru Amar Das (1552 – 74) organized the Sikhs into a distinct community. He prohibited sati, condemned the purdah system and deprecated the practice of taking wine. Guru Rama Das (1574 – 81) was the fourth Guru. HE got from Akbar a grant of land and he constructed a new town called Ramadaspura which later on became Amritsar. He died in 1581 after nominating his youngest son, Arjun as the next Guru. Thus the office of the Guru-ship became hereditary.

Guru Arjun (1581 – 1606)

Guru Arjun was the fifth Sikh Guru. He completed the construction of Amritsar. The compilation of the Adi Granth containing the hymns and teachings of the five Sikh Gurus, Hindu devotees and Muslim saints was undoubtedly the greatest work of the Guru. The Granth is the Bible of the Sikhs and the central object of their worship. He instituted the mansad system by which he collected one-tenth of the income from his followers. The relations between Guru Arjun and Jahangir got strained as he rendered financial assistance to the rebel Prince Khusrau. The Guru was tortured to death by Jahangir.

Guru Hargobind (1606 – 45)

Hargobind, the son of guru Arjun, became the sixth Sikh Guru. The torture of his father hardened his heart and so he converted the Sikhs from a set devotes into a warring class. He wielded both spiritual and temporal authority. The militant attitude adopted by Hargobind forced him to clash with Shah Jahan. HE faught many battles with him and finally retired to the Kashmir hills where he spent the rest of his life.

Guru Har Rai (1645 – 61)

Guru Har Rai, the seventh Guru, was the grandson of Guru Hargobind. He sided with Dara during the war of succession and thus incurred the displeasure of Aurangzeb. Har Rai surrendered his eldest son Ram Rai as a hostage to Aurangzeb. Ram Rai changed certain words in the Adi Granth so as to suit the fancies of Aurangzeb. So Guru Har Rai disinherited him and nominated his five-years old son Har Krishnan to succeed him.

Guru Har Krishnan (1661 – 64)

The death of Guru Har Rai was followed by a disputed succession to the Guruship. The matter was referred to Aurangzeb. He decided the case in favour of the minor son Har Krishnan. But he died of small-pox in 1664.

Guru Tegh Bahadur (1664 – 75)

After the death of Har Krishnan, Tegh Bahadur, the second son of Hargobind, became the ninth Guru. He protested against the anti-Hindu policy of Aurangzeb. He strongly objected to the desecration of temples by him. He was summoned to Delhi and asked to embrace the Islamic faith. He preferred death to dishonor. The Guru was tortured to death in 1675.

Guru Govind Singh (1675 – 1708)

Guru Govind Singh, the last of the ten Sikh Gurus was the son of Guru Tegh Bahadur. He made Anandapur his headquarters. He instituted the order of the Khalsa or theocracy of the Singhs. After the institution of the Khalsa (the pure), his followers came to be known as Singhs or lions. They were ever to wear Keshas (long hair), Kangha (comb), Kara (steel bracelet), Kachha (short-drawers) and Kirpan (sword). The Sikhs became soldier-saints. They were noted for their warlike temperament and religious fervor. The hill chiefs of the Punjab rose in arms against the Guru but were defeated. They sought the help of Aurangzeb. With the assistance of the Mughal troops, the Guru was defeated in some battles. His two sons were captured and bricked alive. He lost his two other sons in a battle. He supported Prince Muazzam during the warof succession. The Guru was stabbed by an Afghan in 1708 to which he succumbed after some time. His last in injuctions to the Sikhs were: “He who wishes to behold the Guru let him search the Holy Granth. The Guru will dwell with the Khalsa; be firm and faithful; wherever five Sikhs are assembled to gether there will I also be present”. Thus after the death of the tenth Guru, the Guruship in the person came to an end. Guru Govind Singh was a dynamic figure who revolutionized the thoughts and ideas of the people. His teachings and sayings had a lasting effect on the people According to him: “The Hindu temple and the Muslim Mosque have the same purpose; the Puja and the Nimaz serve the same object. All men are like each other though living under different environment. Allah

and Abekh are the same; The Puran and the Koran are the same. They are alike. It is the one God who created them all”.

History of the Sikhs after Guru Govind Singh

After the death of Guru Govind Singh, the mantle of temporal leadership of the Sikhs fell on Banda Bahadur. The Sikhs rallied under his banner. He captured Sirhind and killed its faujdar who was responsible for the murder of the sons of Guru GOvind Singh. Banda took terrible vengeance by butchering thousands of Muslims. The activities of Banda roused Bhadur Shah to action. A strong army was sent against him. He took shelter in the fort of Lohgarh. After putting up a stiff resistance, the Sikhs surrendered the fort. But Banda escaped. During the reign of Farrukhisyar, Banda again started the offensive. But he was captured and put to death in 1716. After his death, the Sikhs got divided into two sections. During the invasion of Nadir Shah and Ahmad Shah Abdal, the Sikhs sank their minor difference and put a resistance against the crusading spirit of the invaders. After the withdrawal of the Abdali, the Sikhs divided the Punjab among themselves and constituted themselves into twelve Misl or association of warriors each with a Sardar or Misldar at its head and thus established a “theocratic confederate feudalism”. Ranjit Singh converted this theocratic feudalism into a national monarchy by annexing most of the Misl. Some of the Misl accepted the overlordship of the British East India Company. Sikhism is a living force in the dynamic India of the present day. While Muhammedanism still finds converts among the ignorant and barbarous, Brahminism among the people of the hilly regions, and Christianity among the people of the coastal regions and the poor, Sikhism gets converts to its faith by appealing to the conscience of the people.

Unit - IV
The Advent of the Europeans
The Portuguese

When Vasco-da-gama reached Calicut through the new sea route on April 22, 1498 it might not have been known to him that he was laying stone for a new vital turn in Indian History. The Portuguese had many favourable factors to find out a sea route to India. Vasco-da-gama stayed for three months in India. He came back to India and stayed here between 1501 and 1503. He managed the opposition of the Arab merchants. He made a humble beginning in trade. He befriended the ruler of Cochin and established factories at Cochin and Quilon. After the departure of Vasco-da-gama king Zamorin attacked the Portuguese. But he was defeated. This victory established the superiority of the Portuguese.

Almeida and Albuquerque

Almeida was the first Portuguese governor in India. He assessed the resources of Portugal and decided not to expand any more. He wanted to keep their factories in coastal regions as they could protect them by their powerful fleet. He favoured the policy of strengthening the navy. This policy is called 'Blue Water Policy'. The Sultan of Egypt sent a fleet to drive the Portuguese out of India. In the encounter Almeida was killed.

Albuquerque came to India as Portuguese governor in November 1509. He was a great conqueror and administrator. In March 1510 he conquered Goa from Yusuf Adil Khan the ruler of Bijapur. In order to strengthen the defence of Goa he occupied Banastarim near Goa. This achievement in 1512 was undoubtedly an important one.

Albuquerque supported the Hindu and Muslim traders to settle in Goa. He permitted the Europeans to take Indian wives. He tried to introduce certain social reforms. The position of the Portuguese was further strengthened by his victory over Malacca. His attack on Aden in 1513 was a failure. However Ormuz, a Persian island in the Persian Gulf passed under the control of the Portuguese. His death on 16th December 1515 at Goa was a great loss to the Portuguese. He was a selfless patriot and a loyal servant. He was an able diplomat and efficient administrator. He was both foresighted and far-sighted. By his abilities and virtues he laid the foundation for the Portuguese settlement on the Indian soil.

Other important Governors

Nino da Cunha was the important Portuguese governor after Albuquerque. By his tact and diplomacy he took Bassein and Diu into possession in 1534 and 1537 respectively. In 1559 the Portuguese won over the port of Daman. In 1518 the Portuguese built a port at Colombo. Later in the middle of the sixteenth century the whole of Ceylon came under them. Antonio de Noronha became the governor in September 1571. During his administration acquaintance was made with Akbar, the Mughal Emperor. In 1580 the first Jesuit Mission was received in the Mughal Court.

The effects of Portuguese rule

The Portuguese rule in certain parts of India had greater effects. The most important effect was the introduction of a new political element in India. In India, there were already

many political powers. The Portuguese came as the first European power followed the Dutch and the French. Later all these powers were supplanted by the English. Thus the gates of India were open to the Europeans by the Portuguese. The Portuguese introduced new methods of warfare. Their mastery in musketry and artillery was enviable. They established friendly relations with Vijayanagar. The credit of discovery of a sea route to India goes to the Portuguese. The Portuguese were successful in making trade route secured. The first Jesuit mission came to India in 1580; however, the cultural effects of the Portuguese were limited. Their attempts of social reform such as the abolition of sati were well ahead of time. Hence they failed. The Portuguese took stern measures to make people in these colonies to learn the Portuguese language. They even fixed time limit for learning the language. However in this attempt also they failed.

The fall of the Portuguese

The Portuguese opened the doors of India. They had initial successes. They were able to establish their political control over certain pockets in India. However their power started to decline in 1580. In 1580 Philip II of Spain defeated Portugal and annexed it with Spain. The Portuguese possessions in India were lost one by one. Amboyna was taken by the Dutch. In 1640 Malacca was also lost to the Dutch. Iran occupied Ormuz in 1622. In 1739 the Marathas took away Bassem by a treaty. In 1656 the Portuguese were sent out of Ceylon. The Portuguese were able to retain Goa, Daman and Diu only. Thus the Portuguese failed to retain and expand their possessions in India.

The causes for their failure

The Portuguese could not expand. They could not even keep their little possessions intact. Their failure was due to certain causes. The highest officers of the Portuguese administration lacked diplomacy and moderation. Even Vasco-da-gama followed a policy of revenge towards the Arabs. Albuquerque also tortured them. The Portuguese officers were known for corruption and arrogance. Albuquerque was the first and last governor who possessed the genius of an administrator. His successors were not able to impress. They were incompetent with inherent defects. The Portuguese were Christians only by name. They oppressed the Hindus and the Muslims. Many Hindu temples in Goa were destroyed. These oppressive measures alienated the masses. Their administrative machinery was fully used to propagate their religion. They had no care for the welfare of the people. The salaries of the Portuguese officers were low. Hence, they engaged in illegal private trade in India. The system of inter marriage created a new race. This new generation possessed neither the qualities of their fathers nor those of their mothers. When the Portuguese initiated the process of building their political hold, there was no powerful centralized political authority but later, the Mughals were able to expand their control in the Deccan. The Mughal expansion checked the growth of the Portuguese control. When the Mughal Empire fell, there were many weaker factions in India. But the Portuguese were unable to compete with the Dutch, the French and the English. The resources of Portugal were very limited. They were unable to spend much on their efforts of empire building in India. The temporary union of Portugal and Spain between 1580 and 1640 also contributed for their failure in India. Philip II was more interested in European affairs than in India. He sent worthless Spanish officers to

manage the affairs in India. They were arrogant and corruptive. They adopted all foul means to make money for themselves. According to P.E. Roberts's the Portuguese did not hesitate to gain by piracy. Their piratical method discredited them in the eyes of the Indians. The Portuguese discovered Brazil in South America. They began to give more attention to it. In short, the Portuguese lacked many which a colonial power needed. Hence the political power of the Portuguese in India declined.

THE DUTCH

The Dutch had been taking Asiatic goods from the Portuguese port of Lisbon. They were distributing these goods to many of the countries in northern and Western Europe. In 1580 Portugal and Spain were unified by Philip II. He closed the port of Lisbon to the Dutch. The Dutch were badly in need of direct access to the Asiatic goods. Their attempts to find a sea route through the Arctic sea failed. Hence, they decided to use the route through the Cape of Good Hope. The unification of Portugal and Spain left the Dutch free to attack the Portuguese ships. By the end of sixteenth century the Dutch had freed themselves practically from the Spanish yoke. They were full of national spirit and energy. These factors were favourable for the Dutch to establish their power in the East.

Growth of the Dutch Power

The Dutch concentrated much on the islands of South-East Asia. In the beginning, they did not concentrate much on India. They wanted to trade in spices. The spices were available in abundance in the islands of the East. Moreover, the Portuguese were less established in the islands than in India. The Portuguese had forts in India whereas they had to depend on their navy alone in the islands. The Dutch considered themselves superior in naval power. Hence, they decided to concentrate their attention on the islands of the East.

The first Dutch expedition was sent under Houtman. He started in 1596 and reached Java in 1596. He returned with a cargo of spices. This trade was considered much profitable by many Dutch merchants. So many Dutch companies were formed. Between 1598 and 1602 about thirteen Dutch fleets were sent to the East. The competition among the Dutch merchants created problems. There was no co-operation among themselves against the Portuguese attacks. In order to strengthen their efforts the existing eight companies were amalgamated in 1602. The amalgamated company was called the United Dutch East India Company. The Company was granted monopoly of Eastern trade. The company was granted powers to wage war, make treaties, occupy territories and to build forts.

The newly organized Dutch company entered the field with a bang. It developed hold over the Spice islands in the Far East. They wanted to establish trade monopoly in the islands. They took all efforts to maintain the monopoly. The Dutch and the English entered the East as friends. Both of them were against Spain which stood for the cause of Catholicism. In their bid to maintain monopoly of trade in the islands the Dutch developed hostility towards the English. In 1623 the massacre of Amboyna occurred in which all the English merchants in the islands were murdered. This made the British concentrate their attention on Indian trade. It was in fact a blessing in disguise to them. The Dutch paid an indemnity of about 85,000 pounds for the Amboyna massacre. In 1641 the Dutch captured Malacca from the Portuguese.

By 1658 the Portuguese were ousted from Ceylon by the Dutch. The Dutch realized their mistake in their lack of adequate concentration on India. They invaded Malabar and dislodged the Portuguese from one after the other position. The Dutch established their headquarters at Nagapatnam, Masulipatnam, Pulicat, Surat, Chinsura, Patna, Tuticorin, Quilon, Cranganore, Cochin and Cannanore were under them.

Their decline

The Dutch were able to establish themselves within a short period. However, they did not continue to dominate. Their decline started very quickly. This was due to many reasons. First of all, the Dutch started their endeavour by concentrating on the Far East. They turned their attention on India only after wasting their energy in the Far East. The Dutch administrative system in their colonial possessions was defective. Their employees were paid very low. Hence they were engaged in private trade. The Dutch military forces in the East were weak. The Dutch were very much affected by their problems in Europe. According to P.E. Roberts. "The Dutch power in India was largely jeopardized on European battlefields". The Anglo-Dutch wars of 1652 – 54, 1665 – 67 and the Dutch struggle with the French from 1672 to 1713 also drained the resources of Holland. The Dutch rule in the east was purely commercial. It did not care for the welfare of the ruled. The Dutch were able to prove themselves able merchants. But they failed as a colonial power. The naval power of the Dutch was inadequate to meet the challenges in the eighteenth century. The Dutch were matchless to the French and the English. Hence they lost their possessions in India to the superior powers. The Dutch remained in the islands of South-East Asia.

THE FRENCH

The first French merchant ship reached the shore of India at Diu in 1527. It was roughly fifty years before the arrival of any English ship. Thereafter many individual efforts were made by merchants of France. However the East India Company of France was formed in 1664 on the efforts taken by the French Minister Colbert. The French people were not interested in sea trade. When the French government made call for investment from the people to the East India Company, there was poor response from the people. They did not believe the government. They considered the propaganda of the government only as a device to levy fresh taxes. They had no instinct for adventure and trade. Hence the French government could not collect the estimated amount. The king himself granted a big amount.

As its birth the French East India Company was given a double task. It was directed to colonise Madagascar first. This direction was given in order to create a good port of call on the long voyage to India. The plan was wise on paper but it was otherwise in practice. It was very risky and difficult to execute the project of colonising Madagascar. Hence the French established direct link with India.

Berber, a French agent in India secured a firman of Aurangzeb, the Mughal emperor. By virtue of it the first French factory was established at Surat in December 1667. In 1669 another factory was established at Masulipatnam. The French trade started to flourish under the guidance of Francis Caron who was appointed the Director General. On the advice of Caron the French government sent a fleet under De la Haye in 1669. Caron wanted to show to

the Indians a sample of his master's power. But the difference of opinion which developed between De la Haye and Caron made the show a poor one. Caron was called back in 1672.

Francis Martin

Francis Martin succeeded Caron. He tried to help De la Haye in every possible way. However the French fleet left Inida leaving a bad opinion of its efficiency. Martin was more diplomatic than Caron. He played the king of Bijapur against the king of Golkonda. In the hostilities he was able to secure Pondicherry from the former. Later it became an important settlement of the French in India. In the forty years that followed, there was continuous hostility between the French and the Dutch either in Inida or in Europe. Pondicerry was captured by Dutch in 1693. However it was returned to the French in 1697 under the treaty of Ryswick, Martin tried his level best to expand the French power in India until his death in 1706. Martin was an able administrator.

Later developments

Confusion prevailed in the French East India company at the death of Martin. This confusion and continuous warfare with the Dutch drained the finances of the company. The state of confusion and strain continued until the reorganization of its affairs by Jean Law in 1720. Jean Law took many efforts and put the company on a career of commercial growth. In 1725 the French East India Company got Mahe. Karaikkal came under its possession in 1739. The French were successful in establishing settlements at Qasim Bazar, Chandranagore and Balasor. IN 1735 Dumas came to India as the Governor of Pondicherry. He was also an efficient administrator. Dumas established very good relationship with the Mughal emperor. He even got permission to coin money. Thus, the French company continued to organise itself on better footing till the ourbreak of the Anglo-French rivalry in 1740.

Other Minor Powers

The Portuguese were the first to knock at the doors of Inida to do trade. They were followed by the Dutch, the English and the French. Besides England, Portugal, Holland and France, certain minor powers also tried to establish trade centres in India. The Danes organized a company in 1616. They founded a settlement in Tranquebar in 1620 and the other at Swrampore in 1775. They were unable either to establish or to expand. Hence they sold their factories to the British and left Inida in 1845. Austria organized two companies in 1723 and 1755. In Swedan also a company was organized in 1731. But these companies failed to achieve anything significant.

THE BRITISH

The birth and growth of the British East India Company

On the last day of the year 1600 the Indians had no idea of an event happening in England which was destined to affect the history of this sub-continent. It was the day on which queen Elizabeth granted a charter to constitute the East Inida Company. Britain was in a favourable position to initiate her efforts to develop the trade with the East. The papal authority has been derecognized and the Spanish armala had beendefeated. Some leading merchants of London

realized that it was the right time to sail towards the East. At first the members of the company had to subscribe to each trading expedition and the profits of the expeditions were to be distributed among them in proportion to their contribution. The entire business of the company was to be controlled by a Governor assisted by a board of directors.

In 1609 the Company's Charter was renewed by James I. During the reign of Charles I the company had reverses. The Amboyna massacre led to its exit from the Far East. Due to the competition with the Dutch its finance was drained. At home also it faced troubles. Charles I granted permission to Sir William Courten to start a new trading Company. It was called Courten's Association or Assada Company. However, as this Company could not achieve anything substantial it was merged with the East India Company. Oliver Cromwell helped the company much. Due to his efforts the company received a handsome amount by way of compensation for the Amboyna massacre. The charter of 1657 converted the company into more or less a joint-stock company. The charter of 1661 issued by Charles II granted permission to the company to carry arms, ammunitions, men and material to safeguard the factories in India. It made the company a full fledged joint stock company. The charter of 1683 gave the company full power to declare war and make peace. The company was also permitted to maintain a strong army. The charters of 1683 and 1693 made considerable changes in the position of the company. In 1698 a new trading company was created by the name 'General Society'. However the two companies were amalgamated later. The company was strengthened further from the concessions granted by the Crown and the Parliament. By 1765 it acquired territorial and political character.

Company's development in India

In India, the English were unable to establish significant trade links in the beginning. They were able to contact only the subordinates of the Mughal Emperor. They were unable to achieve anything substantial as long as the Portuguese had influence in the Mughal Court. The efforts taken by James I in 1611 failed. In 1615 – 19 Sir Thomas Roe was sent to the Mughal Court as an ambassador of the British King. He was also unable to achieve anything significant. The company got some territorial footing in 1639. That too was granted by a Hindu King. The Chief of Wandiwash granted permission to the company to build fortress and govern Madras. The company had to pay fifty percent of the revenues and customs of the Madras Port. In September 1641 the headquarters of the company on the Coromandel coast was established at a station called Fort-St-George. Around 1645 the king of Golkonda got the territories. In 1687 Golkonda itself was won by Aurangzeb. However, the company had the privilege granted earlier. Only the terms of payment varied. Certain new villages around Madras were also added to the territory under the company.

In Bengal the company obtained certain trade privileges in 1656. However the company's relationship with the local officers was not cordial. In 1688 the company fought with the Mughal forces. Aurangzeb defeated the English and ordered them to quit the Mughal territory. However, peace was restored. In 1690 the English got permission to build a factory at Calcutta. In 1696 the company built Fort William. It also got the villages called Sutanati, Kalikata and Govindapur. Thus Calcutta was developed. In 1698 Norris was sent to Aurangzeb to secure more trade concessions. This mission failed. In 1714 – 17 Surman mission was sent to the Mughal Court. Surman was able to get three firmans to the local

Chiefs of Gujarat, Hyderabad and Bengal. The firmans directed them to continue the existing privileges and also to grant new concessions. But as the imperial authority was already declining, the local chiefs did not give much importance to the firmans. In 1661 Charles II got Bombay from the Portuguese. He had married Queen Catherine of Braganza and received it as dowry. The English East India Company received it from Charles II for an annual rent of ten sterling pounds. Bombay was their headquarters on the western Coast.

Each factory of the British East India Company was administered by a Governor assisted by a Council. The Governor was also called the President. Thus the administration of the factory area was to be called Presidency. The company started a humble beginning with the three Presidencies established at Madras, Calcutta and Bombay.

The Anglo-French rivalry in the Carnatic Carnatic wars

The English were able to establish their supremacy in India by dislodging the Portuguese and the Dutch. The Anglo-Portuguese struggle and the Anglo-Dutch conflict were not as virulent as the Anglo-French rivalry. In the first half of the seventeenth century when the Portuguese and the English fought, the Mughal power was strong in India. It was in a position to resist any aggressive move of a foreign power. Though the Mughal power was weakened during the Anglo-Dutch conflict in the second part of the seventeenth century, yet it was able to play the earlier role. But in the fourth decade of eighteenth century the Mughal authority was tottering. It was a question among the European companies to decide who were going to dominate. There was none to resist them powerfully. Hence the Anglo-French rivalry was virulently tested on the soil of the Carnatic.

Position of the Companies

The trading companies of the Portuguese and the Dutch were weakened. They were not in a position to involve themselves in a struggle to establish supremacy. The English were left with the French as the only rivals. The British East India Company was in a better position. Financially it was sound. Its trade was more profitable. The English company was a private enterprise. The employees had the incentive and drive. But the French company was more or less a state department. The employees lacked the spirit and drive. The English company had better settlements like Madras, Bombay and Calcutta. Though the French also had settlements they were not equal in importance to those of the English. Thus, the British East India Company was in a better position to face any struggle or conflict.

Position of the Carnatic

Carnatic was a narrow strip of territory in the Deccan. In the east it had the coastal region, A chain of mountains separated it from Mysore in the West. The river Gundakamma was its northern boundary. In the South it was upto Tanjore which was a Maratha jagir at that time. Further south, there were minor principalities. Trichinopoly was one among them. The Carnatic was under a Governor who was subordinate to the Viceroy of the Deccan. Nizam-ul-Mulk was the Viceroy of the Deccan. After many political confusions he made Anwar-ud-din the Nawab of Carnatic. Nizam-ul-mulk had defied Delhi. But he had yet to establish independence. Anwar-ud-din became the Nawab after much confusion. He was yet also to

establish his position. The Marathas were a formidable force who had stakes to play in the Carnatic. The English and the French were ready to test their relative strength in the Carnatic. Thus around 1745 the stage was set.

THE FIRST CARNATIC WAR (1746 – 48)

Causes

The relationship between the English and the French was strained. In India, each wanted to outdo the other. The political situation in India was also favourable to them. Hence, they were prepared for a clash. The European politics had also made them bitter enemies. The Austrian War of Succession broke out in 1740 and England and France were in opposite camps. Hence they had to clash in India as an echo of their conflict in Europe.

Course

Assessing the situation Dupleix, the French Governor at Pondicherry appealed to Morse, the English Governor at Madras to maintain peace in India, though their home countries were fighting in Europe. Morse was expecting the arrival of a fleet from England. Hence he made an evasive reply. Dupleix took the matter to Anwar-ud-Din the Nawab of Arcot because both Madras and Pondicherry were situated within his territory. The Nawab directed both the Companies not to fight and spoil peace in his territory. In 1746, La Bourdonnais came with a strong fleet from Mauritius, on the request of Dupleix. The expected English fleet came under Barnett. Barnett died before any fight. The English fleet was weak. Hence La Bourdonnais easily captured Madras. When Anwar-ud-Din intervened, Dupleix told him that Madras would be given to him later. While Madras was under the possession of La Bourdonnais the English negotiated. La Bourdonnais gave away Madras to the English after receiving an amount of 40,000 pounds as ransom.

The arrangement made by La Bourdonnais was not agreeable to Dupleix who captured Madras. Anwar-ud-Din was irritated by the activities of the French. He sent a small army against the French. The battle of St. Thomas or the battle of Adyar was fought between the French company and the Nawab. In it the Nawab's force was terribly defeated. Then Dupleix attacked Fort. St. David. He could not capture it as it was bravely defended by Stringer Lawrence. The English also made a vain attack on Pondicherry. The War of Succession came to an end in Europe by the Treaty of Aix-la-Chapelle in 1748. The first Carnatic was also ended. In accordance with the terms of the treaty Madras was given back to the English.

Results

The first Carnatic war did not bring about any territorial changes in India. But it is clear that it made certain things clear. The French were able to win as they had a better fleet. The European powers understood it clear that the ultimate winner in the rivalry would be the one who could command at sea. The first Carnatic war made the political situation in India clear. It was an open call to the Europeans to aspire for political power. The battle of Adyar exposed the weakness of the native forces. The Indian cavalry proved its weakness before the European infantry. The Europeans gained confidence of victory in case of future encounters. The British Company stopped paying rent to the Nawab in 1752. Hence the weakened position of the Nawab was made clear to himself. The first clash between the French and the English increased the spirit of hostility in them and they were bound to clash again.

THE SECOND CARNATIC WAR (1749 – 54)

Causes

The first Carnatic war ended in peace. But the Anglo-French rivalry was still there. The European companies had recruited soldiers and had spent in training them. They were not ready to disband them. At the same time they were unable to spend much to maintain them. Hence they wanted to interfere in the affairs of the native states and engage their troops in the struggle among the native rulers. Dupleix wanted to play the game again and to gain political power. For both the Companies the disputes over the thrones of Hyderabad and Carnatic came in handy. In 1748 Nizam-ul-Mulk died. Nasir Jung his second son succeeded him. Muzaffar Jung was a son of Nizam-ul-Mulk's daughter. He also claimed the throne. Thus there was dispute over succession in Hyderabad. Dost Ali the former Nawab of Arcot has been defeated earlier by the Marathas in 1741. They took Chanda Saheb his son-in-law as a hostage for the ransom amount. Chanda Saheb and Muzaffar Jung contacted Dupleix and requested his help to achieve their cause. Dupleix assured the Marathas to pay the ransom and got the release of Chanda Saheb. When Dupleix decided to support the cause of Muzaffar Jung and Chanda Saheb the British had to support the cause of Nasir Jung and Anwar-ud-Din. Thus the stage was set for the second Carnatic war.

Course

Nuzaffar Jung and Chanda Saheb met Anwar-ud-Din at the battle of Ambur in 1749. They were helped by the French. Anwar-ud-Din was killed. Mahfuz Khan, his son was taken prisoner. However, Mohamad Ali, an illegitimate son of Anwar-ud-Din took shelter at Trichinopoly. After the victory at Ambur Muzaffar Jung declared himself the Nizam of the Deccan and nominated Chanda Saheb the Nawab of Arcot. In March 1750 Nasir Jung met Nuzaffar Jung at Jinji. Nasir Jung was assisted by the English and Muzaffar Jung by the French. Muzaffar Jung surrendered before actual fight. After this easy victory Nasir Jung spent about six months at Arcot. Meanwhile Dupleix played his diplomatic game and gained the support of some chiefs in the camp of Nasir Jung. In September 1750 the French troops under Bussy captured the fort of Jinji. Nasir Jung moved out of Arcot. But he was assassinated. Muzaffar Jung became the Nizam of Deccan and Chanda Saheb became the Nawab of Arcot. It was a great victory for Dupleix. The French were richly awarded by the benefactors. Muzaffar Jung was killed on the way. Bussy placed Salabat Jung, the third son of Nizam-ul-Mulk on the throne of Hyderabad. Bussy stayed at Hyderabad and guided the Nizam in internal and external affairs.

The English were depressed over the increasing influence of the French. The establishment of Chanda Saheb's rule in the Carnatic was very bitter to them. Chanda Saheb along with some French soldiers laid siege on Trichinopoly. The English stood by the side of Mohamad Ali. The French were in a better position. However there came Clive, the genius to make a breakthrough. He advised the English Governor to attack Arcot which was left unguarded. The task was assigned to him. In August 1751 Clive set out with a small force of 200 English and 300 Indian soldiers. He captured the fort of Arcot without the loss of a single man. This surprise victory had the desired effect. Chanda Saheb sent 3,000 of his best men along with 150 French soldiers to Arcot under the command of his son Raja Saheb. Raja Saheb laid siege on Arcot. Clive proved his ability again. Unable to achieve anything

Raja Saheb retired to Arni. He got some additional force sent by Dupleix. Clive set out to meet Raja Saheb. He was strengthened by the addition of about 1000 Maratha Soldiers under Murari Rao. Clive easily won over Raja Saheb. Clive captured Kancheepuram and returned to Madras.

Dupleix wanted to pay back in the terms of the British. He advised Raja Saheb to attack Madras. French General Law and Chanda Saheb continued their siege on Trichinopoly. The force of Raja Saheb and Clive had an encounter at Kaveripaukin which also the former was defeated. The French General Law retired to Srirangam. Clive marched there and forced his surrender. Chanda Saheb also surrendered to Clive. Dupleix was not ready to accept the defeat. Fortunately for him, a difference of opinion arose in the British camp. The British demanded Trichinopoly from Mohamad Ali, in return to their service. Mohamad Ali wanted to give the city to Nanjraj the Regent of Mysore who had helped much during the siege. Dupleix won Nanjraj to his side and collected fresh troops. The siege continued. However the French government was not pleased with the policies of Dupleix. On August 1, 1754 Godeheu arrived at Pondicherry. Dupleix was recalled and Godeheu succeeded him.

Results

The treaty of Pondicherry was concluded. It ended the Second Carnatic War. According to the terms of the treaty the two companies accepted not to interfere with the disputes of the local powers. Their mutual territorial possessions were defined. Then treaty was condemned as a disgrace to the French. It is said that Godeheu lost all that were gained by Dupleix by a single stroke of a pen. R.E. Roberts defends the treaty. According to him Godeheu had done the right thing to suit the circumstances which prevailed then. Mohammed Ali the ally of the English became the Nawab of Carnatic. Salabat Jung, the friend of the French remained on the throne of Hyderabad.

THE THIRD CARNATIC WAR (1758 – 1763)

Causes

The tense atmosphere created by the Second Carnatic war was not changed. The ascendance of the British in Bengal had created jealousy and fear in the minds of the French. In such a situation the seven years' war broke out in Europe in 1756. The third Carnatic war broke out as a repercussion to this war in Europe.

Course

Count de Lally was sent by the French government of India as the Supreme commander of the French forces in 1758. He was a great soldier. But he was not experienced in Indian affairs. But he correctly assessed the situation. As the English forces were busy in Bengal, he decided to siege Fort St. David. He successfully captured it. Lally wanted to capture Madras. But Admiral De Ek did not cooperate with him. Lally concentrated his attention on Tanjore. He demanded the promised sum of 70,000,000 from the king of Tanjore. After a brief siege the king accepted to pay some amount. But Lally was not ready to accept anything less than ten lakhs. Suddenly the situation changed. After gaining strength by reinforcements from Bengal the English defeated De Ek. The security of Pondicherry was at stake. Lally had to leave Tanjore without getting a single rupee.

Lally returned from Madras more feeble. He directed Bussy to come from Huderbad. Lally wanted to gain Madras at any cost. But Bussy preferred to retain Hyderabad. Bussy was compelled to leave Hyderabad. This was a great blunder committed by Lally. When Bussy left Hyderabad. Clive sent Colonel Forde to capture the norther circars of the French. He successfully completed it. The Nizam Salabat Jung also joined the English. The English took the offensive. Lally made a vain attack to capture Madras. The English commander Sir Eyre Coote defeated the French at Wandiwash and took Bussy prisoner. In 1760 the English captured Jinji. In 1761 Pondicherry also fell. The Seven Year's War was brought to an end by the Treaty of Paris in 1763. The French settlements in India were returned. But a condition was laid that these should not be fortified again. The French agreed not to keep troops in Bengal.

Results

The Third Carnatic War ended the military and plotical power of the French in India. The success of the British clearly demonstrated its superiority. The English got their waytowards the establishment of a colonial empire in India clear. The Anglo-French conflict came to an end.

Causes for the French failure

The Anglo-French conflict ended in favour of the English. The English East India Company was financially in a better position. It was well orrganised. Being a private commercial Companyn its officers had spirit, enthusilasm and energy whereas the French company was more or less a department of the French government. The English Company was supported by the British government in all respects. In France the depotic government was unable to give right direction and help to the Company in India. The rulers of France considered it more prestigious in establishing and expnding settlements in North America than in India. France was embroiled in the politics of Europe. Hence she could not spate much energy and time on India. England had no problems in Euripe. Her resources and energy were fully utilized in India to achieve what they aspired.

The officers of the British East Inida Company were better than the French Company in every aspect. They were more imaginative and they strove to achieve the common goal. But the French officers often quarreled among themselves. The Frecnh entered India through the Deccan which was less fertile and less productive than Bengal. "Dupleix made a cardinal blunder in looking for the key of India in Madras; Clive sought and found it in Bengal" says Marriott. The important English factories at Calcutta, Bombay and Madras; were far apart from each other. Hence the fall of one port did not affect the other. But the important French possessions were crowded together. The British naval supremacy was ndoubtedly an important factor which humbled the French in India. Besides, the French Government and the officers committed many blunders. The French government committed a great blunder in recalling Dupliex at critical moment. It was a great blunder of Lally to recall Bussy from Hyderabad. Such blunders affected the grench much. The French wwere defeated. Perhaps that might have been the will of History. Had the French won in the Deccan theHistory of India might have been otherwise, atleast in the Sourthen part of Inida.

Establishment to British Supremacy in Bengal

Battle of Plassey

The Mughal Empire started to decline after the death of Aurangzeb in 1707. Many independent kingdoms were born. Bengal was one among them. Suja-ud-Daula became the ruler of independent Bengal in 1727. He brought Bihar under his control and made Alivardi Khan its governor. In 1739 Shuja-ud-Daula was succeeded by his son Sarfaraz Khan. Alivardi Khan revolted against him and captured power in 1741. Alivardi Khan was a man of action and energy. He was able to withstand the menace of the Marathas. He correctly assessed the English and put necessary checks on them. He did not permit them to fortify their possessions. They had factories at Hugli, Kasimbazar, Patna, and other places. They had the villages of Sutanuti, Kalikata and Govindapur. These villages were later developed into the city of Calcutta. Alivardi Khan died 1756. He had three daughters and no son. Hence Siraj-ud-Daula the son of his youngest daughter succeeded him. The relation between Siraj-ud-Daula and the English became strained and led to the battle of Plassey.

CAUSES OF THE BATTLE

Early Causes

Alivardi Khan had ruled Bengal for about fifteen years. He was able to check the enemies. Only a person of his caliber and efficiency alone could manage the affairs. But Siraj-ud-Daula was not competent. Shaukat Jung was the rival claimant to the throne of Bengal. The English showed sympathy to him. Siraj-ud-Daula was sore over this. Siraj-ud-Daula got more irritation when the English misused certain privileges. As the seven years war was imminent in Europe, the English and the French started to fortify their possessions. The Nawab directed both the Companies to stop the steps of fortification. The French obeyed while the English simply ignored his direction. Kisan Das a Bengali merchant incurred the displeasure of the Nawab. When the Nawab tried to take action on him he sought asylum at Calcutta. The Nawab requested the English to hand him over. But the Company refused to comply. This Kisan Das affair also strained his relationship with the English.

Black – Hole incident

Irritated by the factors mentioned above the Nawab captured the English factor at Kasimbazar and then attacked Calcutta. His army consisted of about 50,000 soldiers. The meager English force at Calcutta surrendered. About 146 men, women and children were locked up in a small room of about eighteen by fourteen feet. They had to spend a summer night in it. It is said that one hundred and twenty three persons were found dead in the morning due to suffocation and stampede. This tragic incident is called Black-Hole incident or Black Hole Tragedy. Siraj-ud-Daula has been painted as a monster of cruelty and directly responsible for the tragic happenings. H.Z. Holwell was one of the survivors of the tragedy. He built the story of the tragedy. There is controversy over this. First of all it is pointed out that the Nawab might not have been personally responsible for the incident. The number of victims is also said to be an exaggerated one. Some historians even say that the incident did not take place. In a fair assessment the Nawab may be held responsible for leaving the subordinate officers who shut the victims in small room unpunished. However, the incident was given so much of importance by the English. They tried to malign the name of the Nawab in order to gather

public opinion and sympathy in their favour. The news of fail of Calcutta reached Madras. Immediately they sent Robert Clive with an army to recover Calcutta. Robert Clive was able to recover Calcutta by bribing the officer of the Nawab. The Treaty of Alinagar was signed between the Nawab and Robert Clive. By the treaty the Nawab agreed to restore all the privileges of the English. They were also permitted to fortify Calcutta.

The treacherous conspiracy

Robert Clive was an English man by every inch. He was a better conspirator. He designed a conspiracy to oust the Nawab. Mir Jaffar the Commander-in Chief of the army of the Nawab and some others joined the conspiracy. Omi Chand a merchant of Bengal was the intermediary. A treaty was signed by the conspirators. According to the Treaty. Robert Clive agreed to make Mir Jaffar the Nawab. In return Mir Jaffar was to pay a great amount as compensation for the losses suffered by them earlier. Omin Chand demanded an amount of Rupees Thirty lakhs to keep his lips closed. Robert Clive fooled the greedy merchant by giving a forged treaty. Thus the English decided to achieve political gains by treachery rather by gallantry. The earlier causes and this conspiracy led to the battle of Plassey.

Course

Robert Clive accused the Nawab for not implementing the terms of the Treaty of Alinagar. He marched towards Murshidabad with an army of 3,200 and reached Plassey. The Nawab was ready tom clash with about 50,000 troops. The battle was fought on 23rd June 1757. It was not the gallantry which won the battle but the treachery of Mir Haffar which had its day. The Nawab was defeated. He was arrested and killed. Mirhaffar got the reward for his treachery. He became the Nawab.

Results

The battle of Plassey was not a great milltary achievement. But it had far reaching results in the History of India. Mir Jaffar, the new Nawab was a puppet in the hands of the English. Thus the English were able to establish control over Bengal. The English company had territoural and monetary gains too. The territory of Twenty-four Parganas was given to them. The settlement of Calcutta became prosperous. Their trade increased. The prestige of the English company was raised to new heghits. The result of the battle had its effect on the developments in the Deccan too. The English got more men and money to be used in the Anglo-French rivalry in the Deccan. Colonel porde was sent by Clive to capture the northen circars of theFrench . Thus the ascendance in Bengal helped the English to ascend in the Deccan also. The conquest of Bengal was only a beginning. The English were able to capture the whole of northen India. The incident of 1751 is also referred to as the First Bengal Revolution.

Battle of Buxar

The Second Revolution in Bengal

Mir Jaffar was made the Nawab of Bengal after the battle of plassey in 1757. This is called the First Revolution in Bengal. He remained on the throne until Clive stayed in India. Later he had to reap what he had sowed. He gave so much of money to the English officers

when he ascended the throne. The English officers' wanted to put another man on the throne so that they could earn money. Mir Jaffar was also bad in administration. History repeated in the form of a treat of conspiracy between the Company and Mir Kasim, the son-in-law of Mir Jaffar. According to the terms of the treaty Mir Kasim agreed to give the districts of Burdwan, Midnapore and Chittagong to the Company. Besides the officers were to be paid handsome reward. The bone pieces were thrown and the English wolf did the Job. Mir Jaffar was pensioned off in 1760 and Mir Kasim was made the Nawab of Bengal.

Causes for the Conflict

Mir Kasim was prompt in keeping up his promises. The districts were given and the officers of the Company were enriched. Later Mir Kasim made certain changes in the administration. He changed the capital from Murshidabad to Monghyr, a place near the border of Bihar. He decided to change the capital for several reasons. He wanted to have his capital in a fortified city. He also wanted to have it away from Calcutta. He thought that by being away from Calcutta, he could avoid interference by the Company. Then the Nawab turned his attention to free trade. The English Company had obtained a firman from the Mughal Emperor in 1717. That firman permitted the company to carry its goods duty free through the provinces of Bengal Orissa and Bihar. But this privilege was misused by the English. The officers carried on private trade and they also claimed exemption. Due to this misuse the Indian merchants were much affected as they had to pay duty while their English counterparts had no need to pay. The Nawab appealed to the Calcutta Council to check the abuse of exemption. But as the Company failed to do it, he abolished duty on all goods. This measure put Indian merchants on par with the English. The Calcutta Council requested the Nawab to reimpose duties on Indian merchants. The Nawab refused to do so. Hence the battle of Buxar broke out.

Course

In 1763 Ellis, the agent of the English Company at Patna suddenly seized the city. The Nawab recovered the city easily. In June 1763 there were encounters between Major Adams and Mir Kasim at places like Katwah, Giria, Suti and Udaynala. Mir Kasim was not able to bring out a decisive victory over the English. He stayed at Patna for sometime. The forces of the company advanced towards Patna. Mir Kasim threatened to kill the English prisoners under his custody. The Company least cared the threat. Mir Kasim ordered his soldiers to kill English prisoners. The Indian soldiers politely refused to carry out the order. They told their master that they would fight and kill them. They asserted that they were soldiers not executors. Then this job of butchery was given to a German familiarly called Somru. He killed all the English prisoners.

Mir Kasim ran to Oudh. Shah Alam II, the Mughal Emperor was also at Oudh. Mir Kasim, Shah Alam and Shuja-ud-Daula the Nawab of Oudh formed a confederacy to oppose the Company. In October 1764 the famous battle of Buxar was fought between the Company and the confederacy. The armies of the confederacy consisted of about 50,000 soldiers while that of the company had about 7000 soldiers. Major Munro commanded the English army. On 22, October 1764, the English won the battle and made yet another step towards the establishment of their colonial empire in India. Shuja-ud-Daula made one more attempt at

Kara in May 1765. There also Company won the battle. Mir Kasim ran away and spent the rest of his life as a wanderer. Shuja-ud-Daula and Alam surrendered to the company.

The Treaty of Allahabad

After the end of the battle of Buxar Clive arrived. He made the Treaty of Allahabad in 1765. Shuja-ud-Daula and Shah Alam II were the parties with whom the treaty was made. Shuja-ud-Daula got back his territories except the districts of Kara and Allahabad. He paid fifty lakhs of rupees to the Company. An English force was stationed at Oudh to protect the frontiers the Nawab agreed to meet the expenses to maintain the force. Shah Alam II was given the district of Kara and Allahabad. The company agreed to pay him 26 lakhs rupees per year. The Mughal Emperor granted the Company the right to collect land revenue in Bengal, Bihar and Orissa.

Results

The battle of Buxar is described as an important one. According to James Stephen, the battle of Buxar deserves far more credit than the battle of Plassey as the origin of the British power in India. The battle of Buxar confirmed what was achieved by the battle of Plassey. Even before the final defeat of Mir Kasim the Company put Mir Jaffar again on the throne of Bengal. The battle of Plassey was won by conspiracy. But undoubtedly the battle of Buxar was won by gallantry. It proved the military superiority of the English. The Power of the company was extended throughout north India. The English had the road to Delhi open. They had the Afghans and the Marathas who were left to be dealt with As Ramsay Muir say, "Buxar finally riveted the shackles of the Company's rule upon Bengal".

DUPLIEX

Early life

Joseph Francis Dupliex was born in 1697. His father was the Director-General of Company of the Indies. As Dupliex showed distaste to commercial career, his father sent him on an extensive sea voyage to make his son reconcile to such a life. The expected happened. In 1720, his father got him a high post in the Council of Pondicherry. In 1726, he was unjustly suspended from office. He remained in India and fought out the case. The Directors were soon convinced of the falseness of the charges leveled against him.

Director of Chandernagore

As a mark of their pleasure, Dupliex was appointed Director of the factory at Chandernagore in 1731 and he continued in that office till 1741. Chandernagore presented a desolate appearance with practically no trade when Dupliex arrived. He did not hesitate to shell out money from his own pocket to improve the trade. Within a very short period, Chandernagore bustled with activity and became prosperous. In 1741 Dupliex married Jeanned' Albert the widow of one of the members of the superior Council of Pondicherry. She was a sagacious conseller and stood with him through thick and thin both during prosperity and adversity. Dupliex was appointed Governor of Pondicherry and Director-General of French settlements in India in 1742.

Governor of Pondicherry

Dupliex succeeded Dumas (1735 – 42) as Governor of Pondicherry in 1742. When he assumed office, the position of the French settlements in the south was far from satisfactory. The prosperity of the French settlements was seriously affected by the frequent inroads of the Marathas. Further, Nizam-ul-mulk Asaf Jah was brewing in of an invasion of the Carnatic. Above all, a storm was brewing in Europe giving a clear indication to an Anglo-French conflict. In the light of such development, developments, Dupliex strengthened the fortifications and thoroughly overhauled the administration. He cut down unnecessary public expenditure, forbade the Company's servants from accepting presents and removed many other abuses. He inherited the office of the Nawab and Mansabdar of 4500 from Dumas. In a colourful ceremony at Chandernagore, he was installed Nawab. Had the Directors of the French East India Company given able support to Dupliex's schemes, he would have developed Pondicherry into a Dupliex's schemes, he would have developed Pondicherry into a first-class European settlement. But he was systematically discouraged by their policy of economy-drive. In spite of the discouragement, he raised the prestige of the French in the eyes of the native powers.

His part in the first two Carnatic Wars (Refer)

Recall of Dupliex

Though Dupliex was a success in Hyderabad, he disastrously failed in the Carnatic. Eversince the capture of Arcot by Robert Clive in 1751, the influence of Dupliex began to wane in the Carnatic. He kept the Court of Directory in the dark about the latest developments. When they came to know of the debacle of the French in the Second Carnatic War from other sources, they got disgusted with the policy of Dupliex and recalled him in 1754. He was succeeded by Godehenu. He was bent upon belittling and ruining Dupliex. The money which Dupliex sent out of his won pocket for the good of the Company was not paid to him. He returned to France penniless. He tried in vain not paid back the sums he had spent for the Company. In great distress, he wrote as follows in his Memoirs: "I have sacrificed my youth, my fortune, my life, to enrich my nation in Asia. Unfortunate friends, too weak relations, devoted all their property to the success of my projects. They are now in misery and want.... My service are treated as fables, my demand is denounced as ridiculous. I am treated as the vilest of mankind.... I am compelled to ask for decess to delay in order not to be dragged to prison". If circumstance had not conspired against him, Dupliex would have established the French Empire in Inida. Such a noble son of France was allowed by her to die 'in misery and want's in 1764

Estimate

The chance for laying the foundation of a French Empire in Inida slipped out of the hands of Dupliex not because he failed but the French Government failed him. Subsequent events in the history of Inida revealed the fact that the Marathas, the de facto rulers among the native powers in India, were more prone towards an alliance with the French than with the British.

Had the French Government given an able support to the schemes of Dupliex, and his general an able stand, he would have definitely become the founder of the French Empire in India. But fortune befriended the English. Historians widely differ on the character and achievements of Dupliex. Malleson points out that Dupliex was a great administrator and diplomat with a wonderful capacity for organization. Thorton says that his character was to a large extent made up of vanity, ambition and duplicity. Biddulph points out that Dupliex built nothing and consolidated nothing. Though Dupliex was a failure, there is no denying the fact that he was undoubtedly the greatest of the Frenchmen sent out to India by the French East India Company. He paved the way for the rise of the British power in India.

ROBERT CLIVE

Early Career

Robert Clive was born in 1725 in the family of a clergyman. He was a troublesome boy in the school. He joined the East India Company as a clerk in 1743 and reached Madras in 1744. At one stage he became dejected and tried to commit suicide. But his attempt to school himself failed. He thought that he could shoot others correctly. Hence he joined the army and participated in the First Carnatic War. He was arrested by the French and was released in 1748. Clive proved his strategic ability in the Second Carnatic War. The French and the English Governors were at a stalemate in the war. Clive gave a better idea to attack Arcot and divert the attention of Chanda Saheb. He carried out the plan successfully and turned the things in favour of the English. Clive returned to England in 1753. He came back to India in 1755 and became a Lt. Colonel at Fort. St. David. When Siraj-ud-Daula the Nawab of Bengal occupied Calcutta Clive was sent along with Admiral Watson to recover it. Clive was able to recover Calcutta very easily. Later Clive designed the conspiracy and effected the First Revolution in Bengal. Mir Jaffar the new Nawab gave a huge amount to Clive.

Clive's Governorship of Bengal

Clive was the Governor of Bengal from 1757 to 1760. This is called his first Governorship. During his first Governorship he captured the northern circars which belonged to the French. When Lally committed the mistake of calling Bussy from Hyderabad Clive carried out this task by sending Colonel Forde from Bengal. In 1759 he defeated a fleet of the Dutch. From 1760 to 1765 he was away from India. He came back in 1765 and became the Governor and Commander-in Chief of Bengal. He held this position upto 1767. This is called his second Governorship. Immediately on his arrival Clive made the Treaty of Allahabad to consolidate the gains of the battle of Buxar. In fact the treaty brought much gain to the Company.

Clive's Reforms

Clive made certain reforms in the administration. Corruption was rampant in the Company's administration. In order to clean it Clive took some measures. He forced the servants of the Company to sign covenants against the receipt of presents from Indians. The servants against the receipt of presents from Indians. The servants of the Company were doing private trade on a large scale. Clive ordered them not to carry on private trade. As Clive felt that the servants of the Company were paid low. He recommended to the directors of the

Company to increase their salaries. The directors refused to revise the salary. Clive granted monopoly of salt trade and began to distribute its profits among the servants of the Company. But he had to stop this also as the directors were against the practice. Clive introduced certain military reforms also. He abolished double allowance of the military officers. This reform was objected by the military officers. But Clive was stubborn on his measure. He was ready to send back those officers to England.

CLIVE AND THE DUAL GOVERNMENT IN BENGAL

Establishment of Dual Government

When the Mughal Empire was glorious there were two central officers in each province. They were Subadar and the Diwan. The Subadar looked after Nizamat functions like defence, police and criminal justice while the Diwan was the chief financial officer in charge of the financial affairs. He was also responsible for civil justice. This system was working well in the hey days of the Mughal Empire. But when the Mughal authority weakened after the death of Aurangzeb Murshid Kuli Khan the Nawab of Bengal started to exercise both Nizamat and Diwani functions. In August 1765 Shah Alam, the Mughal emperor granted the Diwani right to the Company. In return the Company agreed to pay Rupees 26 lakhs per annum. Earlier in February 1765 when Najm-ud-Daula succeeded as Nawab of Bengal at the death of Mir Jaffar, his father, the English Company forced him to give the Nizamat right to the Company. This Company got the Diwani and the Nizamat powers in Bengal. However, the Company was not in a position to undertake direct responsibilities. For the exercise of Diwani functions the Company appointed two Deputy Diwans. The deputy Nizam of Bengal acted as Deputy Diwan also. They were appointed by the Nawab on the advice of the Company. They could be removed only with the consent of the Company. Thus, the Nawab was a mere shadow. The real Diwani and Nizamat powers were in the hands of the Company. The Company did not take direct responsibility. It had Indian agencies to perform these functions. Thus, the functioning of two different authorities is called the Dual Government.

Justification

The Dual Government had many defects. Robert Clive had many reasons to justify it. If the Company assumed authority openly that might have made the princes unite against the Company, leading to a war. It was also doubtful whether the French, the Dutch and the Danes would pay duties to the servants of the Company. Open assumption of power would also create diplomatic problems for Britain in her relations with France, Holland and Portugal. Perhaps that would lead to the formation of the front of these nations. The Company did not have at its disposal enough trained servants to take over the administration. The few servants who could be assigned work were not familiar with Indian practices, languages and customs. The Court of Directors at London did not aspire to acquire territories. The directors were more interested in achieving commercial gains. Besides, Clive understood that open assumption of political power of Bengal might enable the British Parliament to interfere into the affairs of the Company. For these reasons Clive introduced the system of Dual Government. The question whether it was good or bad did not seem to be important to him. It suited the situation.

Defects of the Dual Government

The Dual Government devised by Clive was ineffective and unworkable. It created chaos and confusion. The impotence of the Nizamat led to the breakdown of law and order. The administration of Justice became a farce. The Company disowned the responsibility of administration while the Nawab was disowned the power of administration. In the countryside dacoits roamed freely. Corruption was rampant everywhere. The Indian servants of the Company followed the bad example of their English masters. Ultimately the people of Bengal suffered a lot. The Dual Government affected the economic system also. The Bengali peasants suffered due to the evils of over-assessment, harshness, in methods of collection etc. Many cultivators ran away to jungles. In order to escape the merciless officers many peasants became robbers. In 1770 a famine came which took away many lives. Agricultural depression adversely affected the trade and commerce. The exemption from duty helped the English traders much. The Indian traders suffered a lot.

The system of Dual Government had its ill effect on industry and skill too. The weaving industry of Bengal was very much affected. The Company used its political power to crush the silk industry. The silk-winders were compelled to work in the factories of the English Company. By monopolizing the internal trade of India, the Company's servants forced up the prices of raw materials like cotton and silk. This also affected the Indian traders. The artisans too had to quit their profession as their profession was unprofitable. Thus the system of government in Bengal enabled the English to exploit the Indian Economy and trade. The Dual Government in Bengal caused moral degradation also. The weavers and the farmers felt that their hard work would not pay them anything. Hence they lost incentive. The society became static.

Estimate of Clive

Robert Clive is said to be the true founder of British political power in India. He made a right assessment of the political situation in India and took steps in the right direction. He proved his caliber by successfully capturing Arcot in 1751 and turning the table against the French. The battle of Plassey and the subsequent events in Bengal laid the foundation for the British political power there. It was achieved by the calculated diplomacy of Clive. The character of the English East India Company was changed by him. From the status of a mere trading company it rose to the position of a political power. It became the king maker in Bengal. Burke says that he settled great foundations. Percival Spear hesitates to call Clive, the founder of British power in India. He simply calls him a harbinger of the future. According to him Clive was the fore runner of the British Indian Empire.

Robert Clive was greedy. He was corruptible. He did not hesitate to adopt Machiavellian methods to achieve his goals. He was charged in the English Parliament. He did not hesitate to receive valuable presents from Indians. He designed conspiracies and cheated Indian chiefs. His methods were cheap and immoral. As remarked by Sardar K.M. Panikkar the state established in Bengal was only a 'robber state'. Pitt described Clive as a heaven born soldier. But this description is described to be hardly appropriate by P.E. Roberts. Clive failed as an administrator. His system of Dual Government in Bengal had many defects. His reforms also had no greater effects. Nandalal Chatterji says that his administrative incapacity prevented him from rising to the status of a statesman.

Robert Clive had many defects. In spite of some faults there is the stamp of grandeur on all Clive's words and deeds. When the parliament decided to acquit him after a discussion on charges of assassination, forgery, treachery and plunder he was unhappy. In spite of acquittal he felt that his honour was at stake. Hence he committed suicide on November 2, 1774 in his fiftieth year of age. By his last sad act he proved to the world that he valued honour more than material things. Robert Clive was unkind and cunning towards many in India. In England his countrymen proved themselves better in being unkind and cunning towards him. Perhaps Clive reaped what he had sowed in India.

UNIT V CORN WALLIS

Lord Cornwallis belonged to a decent and respectable family of England. He took the leadership in the American War of Independence. It was he who surrendered at York Town and thereby brought to a close the war of American independence. He was appointed for the post of Governor-General of India in 1786. He accepted this post with great hesitation and successfully functioned throughout his period. He enjoyed full confidence of the Board of Control and the Prime Minister of England. Let us see the reforms of Cornwallis in this Chapter.

(1) Aims of Cornwallis:-

When he came to India to take up the post of Governor-General, he had three objects in his mind. (1) to inquire into the grievances and problems of the Zamindars and set right them (2) to adopt the policy of non-interference in foreign affairs and (3) to reorganize the administrative machinery of the country. He carried out many reforms such as reforms in Public services, Judicial reforms, Police reforms, Commercial reforms and other reforms.

Reforms in public services:-

1. He knew that the servants of the company were corrupt, inefficient and unfaithful. They were doing private trades to fill up their pockets. Lord Cornwallis wanted to put an end to these practices and requested the Directors to pay attractive salaries to the servants of the Company.
2. He framed rules and regulations to be adopted by the servants of East India Company and increased their salaries.
3. He appointed only qualified persons in the office. He was very firm and rigid in this regard and he did not give any weight to the recommendations that he received from England.
4. He abolished the private trade of the servants and all the servants were asked to execute a bond by which they promised neither to indulge in private trade nor to get gifts and presents from Indians.
5. With regard to appointment, the top posts were given only to the Europeans in general and the Englishmen in particular and the Indians were offered the lowest posts. He was convinced that the Indians were not trustworthy and faithful to the company. He treated the Indians with scorn.
6. He separated the judicial powers from the revenue collectors who used to enjoy judicial powers also.

Judicial Reforms of Cornwallis – Civil Courts:-

1. He introduced many reforms in the judicial Department. He set up courts in the states, districts and the provinces and also established a final court of appeal or Supreme Court at Calcutta.
2. The lowest court was called Petty Courts or Amin or Munsiff's Court where the Amin or Munsiffs used to decide the case whose value was Rs.50.
3. The District Court otherwise known as, "Diwani Adalat", was established in the district. The Judge was called as Civil or Session Judge. The Judge-an Englishman, was assisted by the

assessors and he had absolute right to deliver the Judgement to the people living in the District except English and Europeans.

4. Four Provincial Courts of Appeal were set up at dacca, Calcutta, Murshidabad and Patna and three European Judges were helped by three assessoprs. These courts heard appeals from the District except English and Europeans.
5. The highest court of appeal was the , “Sadar Diwani Adalat”, whose headquarters was at Calcutta. The Judges were either the Governor-General or tht members of the council who were helped by head Qazi, two Mufits and two Pandits. The appeals from this court were submitted to the King in England provided the value of the case was Rs. 5,00 and above.

Reforms in Criminal Courts:-

1. To hear criminal cases in the taluk level, Dorogh-i-Adalat was set up and the Judge was called Doroghas who was an Indian.
2. District criminal courts were established in all the districts and they were presided over by Session Judges. They heard appeals from the court of Dorogha-i-Adalat.
3. To hear the criminal appeals from the district courts, four circuit courts were set up Bengal, Dacca, Patna and Murshidabad. The Judges were given wide powers in these courts.
4. Sadar Nizamat Adalat:- It was the highest criminal court, located at Calcutta. It used to sit once in a week. The administration of Justice in this court was duty supervised by the Governor-Genral and the members of his council.

Other Judicial Reforms:-

1. Lord Cornwallis abolished the court fees paid by the litigants.
2. He introduced many legal reforms. He ordered that the lawyers should not extract more money from the party. The money to be received from the party was prescribed by him. If the lawyers violated this rule, they were liable to be disqualified.
3. Cornwallis allowed the ordinary people to sue the Governmet servants if they committed mistakes.
4. Corwallis abolished the inhuman punishments given to the offenders. The punishments like mutilation of limbs, cutting nose and other capital punishments were prohibited.
5. He instructed that all regulations of the courts issued in any year should be printed and put it. One volume for future guidance and referemce.

Police Reforms:-

The Police duty was looked after by the Zamipdars. Now Cornwallis took away this duty from the Zamindars and handed over to the Superintendent in the district. The Police service was europeanised with fixed salaries and services. The Polices must restore law and order in all the places and they were given unlimited powers to arrest the suspected persons. The Police Station was set up in every 20square miles. The District Judges had exercised control over the Police.

Commercial Reforms or Cornwallis:-

1. The members of Board of trade were reduced from 11 to 5.

2. He established custom posts where the goods of the company were subject to custom duties and thereby the revenue to the company was increased.
3. He appointed 15 commercial residents whose function was to see that the capital of the East India Company was properly invested.

Permanent Revenue Settlement

Lord Cornwallis wanted to change the existing revenue system because he found many defects in it. The revenue system adopted by Warren Hastings was not good which was at first quinquennial and then annual and the land was given to the highest bidder who had no interest in the cultivation. The bidders collected much money from the peasants and consequently the cultivators' sufferings were severe. When Hastings came to India he found, "agriculture and trade decaying, Zamindars and ryots sinking into poverty and the money-lenders the only flourishing class in the community". The Zamindar collected land revenue and they were responsible for the law and order in their jurisdiction. But they misused this position and power. They collected more and paid less to the company. Further the collected revenue was not properly deposited in the treasury and the revenue to the company was decreasing year by year. So to eradicate the above mentioned defects, Cornwallis wanted to introduce many changes.

Aims of the Permanent Settlement:-

1. Lord Cornwallis wanted to create a class of landlords who would like to work in the fields and thereby increase the production and prosperity of the nation.
2. The minimum income or revenue to be paid by the landlords should be stable and permanent so that the policies could be implemented without financial difficulties.

Two Schools of Thought:-

1. James Grant said that the Zamindars had no right whether as proprietors of the soil or as officials who collected and paid the rent.
2. The other school of thought was led by Sir John Shore. The proprietary right of the lands belongs to Zamindars and the Company had to get the customary revenue from them. For an accurate settlement the collection of revenue and the payment made by Zamindars should be ascertained.

Ten Years settlements:-

Lord Cornwallis introduced the ten years settlement in 1790. The Zamindars were made the proprietors of the land and the average of the land revenue for the past few years was taken and fixed as the state share in the form of land revenue.

Provisions of the Land Revenue Settlement:-

1. The Zamindars were made the owners of the soil. They could enjoy the fruits of the soil after paying the fixed amount to the Government and they had the right to sell or mortgage or bequeath the lands.

2. The Zamindars had to remit, "fixed amount of land revenue to the Government and this amount would not be changed. It was fixed for ever. In case the zaminders failed to remit the revenue, the land allotted to them would be disposed off by the Government by Public auction.
3. Judicial powers taken away from the Zamindars were again given to them and they had to maintain law and order in their jurisdiction.
4. The Zamindars should improve the condition of the tenants who worked in the field for the prosperity of their landlord.
5. As long as the Zamindars paid the land revenue to the Government, the Government did not interfere in their internal dealings with the tenants.

Advantages of this system:-

1. Unlike the revenue received from the annual bidding, the state was assured of getting a fixed amount of income every year. If the Zaminders failed to pay this amount, the same could be collected by selling a portion of his land.
2. If the Zamindar utilised all his efforts to increase the cultivation, the profit would be definitely more. But the amount to be paid to the Government was fixed and unchanged. So they took optimum interest in ploughing and manuring the fields and thus they earned huge profits.
3. By introducing the land settlement, Cornwallis created a class of people who were always loyal, faithful and subordinate to the British. IT was found that these class of people or the Zamindars were really loyal to the British Government during the days of Mutiny in 1857.
4. The Zamindars destroyed the forests in their areas and brought it under cultivation.
5. The permanent Settlement gave popularity and stability to the British Governments. The English reigned the country without and hurdles and disturbances.
6. It avoided the periodical settlement of revenue by the Zamindars and the unnecessary economic dislocation, evasion, concealment of worth and the deliberate throwing of land out of cultivation were stopped.
7. The Government could not increase the revenue in future but it got more income indirectly. As the people became richer, the Government got money by taxing them in various ways.
8. As the Government got the stable income every year, it was able to implement its programmes without financial difficulties. Further the expenses in collecting the tax was also saved by the Government.

Demerits of the Permanent Settlement:-

1. Many of the Zamindars could not realize the land revenue form the tenants and consequently they were not able to pay money to the Government regularly. So the lands had to be sold by auction in order to get the revenue from the Zamindars.
2. The Zamindars did not take interest to improve the cultivation of the lands as expected by the Government. They became absentee landlords and lived in the big cities.
3. The permanent settlement gave absolute freedom to the zamindars. They could remove the tenants from the cultivation of the land and if they wanted they could sell the lands. So it

made the tenants permanent slaves to the Zamindars. They could charge maximum amount of money from the tenants and the condition of the tenants was deplorable and they were suffering from want of meals. "The Zamindars should keep a register of his tenants and grant them pattas or leases, specifying the rents they were to pay and that in case of any infringement of these rules, then ryot was to seek a remedy in an action against him in the civil court". But the register was not maintained and the pattas to the tenants were not issued. Further the ryots could not go to court because the expense was more.

4. By introducing Permanent Settlement, the Government failed to enhance the amount of land revenue later on. At the time of collection of the revenue, the Government did not consider the prospects of rise in the price of foodgrains as well as the productivity of the soil which was expected to rise up every year.
5. According to Baden Powell, "The Permanent Settlement disappointed many expectations and produced several results that were not anticipated. Mr. Selton Karr said, "The Permanent Settlement somewhat secured the interest of the Zamindars, postponed those of the tenants and permanently sacrificed those of the State".

LORD WELLESLEY

When Wellesley came to India, he had three important objects in his mind namely

1. To make the English the Supreme and Paramount power in India.
2. To root out all the French influences in the courts of the Indian Princes and
3. To make the position of the English strong in the continent. He restored law and order and arranged for special training to the British officers in the Indian languages, laws and customs of the people.

The establishment of British imperialism in India, the extension of the company's territorial right in India and the implementation of subsidiary system were the important contributions made by him. In the initial period of his office, his services and achievements to the British Empire were not recognized and the people realized the beauty of his achievements only after 30 years.

1. He made the English the supreme and paramount power in India:-

1. In the Fourth Mysore War, Tippu, the only formidable enemy to the British was killed and the British annexed Karanataka, Coimbatore, Wynad, Darapuram and the sea coast districts. The land in the North West assigned to Nizam who had helped the British in the Mysore War was also taken away later of from the Nizam in lieu of the payment for the Subsidiary force.

2. The Raja of Tanjore did not rule well. So the Raja was forced to accept the annual pension of the £4,000 in 1799 and he handed over the territory to the east India Company.

3. In the same year the Raja of Surat was pensioned off and the Company took over the administration.

4. When the Nawab of Karnatic died, the administration of the state was taken over by the company and the grandson Azam-ul-daula was allowed to retain the title and one fifth of the revenue as pension.

5. The Nawab of Oudh was forced to accept subsidiary forces for which he ceded Gorakhpur, Rohilkhand, and the territories between the Ganges and Jamna.

6. A treaty was signed with Bhonsla Raja of Berar in 1803 by which the Raj cede Cuttack to the Company.

7. By the treaty of Surji Arjungaon with Scindia (1803) the British acquired Ahmednagr, Broach and the territories between the Ganges and the Jamna including Delhi and Agra.

8. He brought all the native states under the company by subsidiary alliances.

9. The formidable foes of British were Tippu, Nizam and the Marathas. Tippu Sultan was killed in the Mysore war; the Marathas were humbled and the Nizams became homeless and entered into subsidiary alliance with English.

II. He Took strong steps to destroy the influence of French with the Indian States:

- a) Tippu had good relation with the french and all the assistance were extended to him. But by implementing his diplomatic ideas Wellesley had completely plucked away the french influence from the Indian rajas. He concluded subsidiary alliance with the Nizam, the Peshwas, the Maratha leaders of Bhonsle of Berar, Scindia of Gwalior, Sadar Ali, the Nawab Wazir of Oudh, etc, and warded off the French influence with these rulers.
- b) The Ceylon was conquered and used for the defence of India.
- c) He thought that Napoleon might invade India. So as a precautionary measure, Egypt was conquered and the way to India was sealed.
- d) The Cape of Good Hope was captured as it was an important military station towards the South of Africa.
- e) Systematic and scientific arrangements were taken for the defence of India in case she was to be attacked by foreign nationals.
- f) By his aggressive and vigorous policies, he was able to establish a permanent British Empire in India and “the British Empire in India was transferred to the British Empire of India”. “He raised the English to be predominant among the Indian powers.

III. He was the father of Indian Civil Service:

1. He started a college for the servants of the company and adequate training was given to all the servants to know the Indian customs, Indian history, Indian administration, Indian economy and Indian languages.
2. He also called the “Great Proconsul”, because of his brilliant and skilful administration. He extended the frontier of the British Empire and laid the foundation stone for the British rule. So he was called as “the Akbar of the Company’s Dynasty”. So from the titles of Wellesley it is known that he was an outstanding and the greatest Governor-General of India.

Subsidiary System:-

For the purpose of extending the frontiers of British Empire Wellesley introduced Subsidiary System. He entered into subsidiary alliance with many Indian princes and added much territory and wealth to the Empire. He ousted all the French people from the service of the Indian princes and established the British Empire as only paramount power in India.

Four Stages of evolution of Subsidiary System:-

1. In the first stage, British soldiers were sent to help the Indian princes when they were badly in need of assistance to restore law and order in their provinces.

2. In the second stage the British soldiers entered the field on their own account and they were helped by Indian princes who were unable to restore normalcy in their provinces.
3. In the third stage the company requested the Indian princes to give money for the defence of the State. Sir John Shore got money from Oudh to protect his state. The Nawab of Oudh paid a sum of Rs. 76 Lakhs a year.
4. In the fourth and final stage, Lord Wellesley was not satisfied with the mere acceptance of troops. The princes failed sometimes to pay the amount. So instead of getting money from the princes, they could part with some territories of their states for the maintenance of British troops. Thus the East India Company was able to establish the supremacy in India.

Main provisions of the Subsidiary System:-

1. According to this system the native states which joined in it had to accept the supremacy of the company and their foreign policy matters were handed over to the company. The princes were not allowed to keep any relation among themselves without the knowledge of the company. Further any treaty or negotiation and war among the native princes were prohibited and these things could be affected only with the consent of the company.
2. To maintain law and order in the state, the native state should keep a British force in the capital city and this force was to be controlled and commanded by the British officials. For the maintenance of this force, the princes had to part with some territories to the company. In case of small territories, the native prince was asked to pay huge amount to the company for the maintenance of British troops. The company acted as an arbitrator in the disputes of the native princes.
3. This system clearly stated that the native rulers who accepted this system had to expel all the Europeans except British. Further the native princes should not get any help from the Europeans other than the British.
4. All the states joining the Subsidiary System were required to station a British Resident in their capitals. His function was to see that the provisions of the Subsidiary Alliances were duly implemented by the rulers of those states.

Advantage of the Subsidiary System:-

1. This system increased the Company's resources and the Company was considered as the most powerful in India. As it was getting subsidy from the native princes, the company was able to raise up huge army which was to work and act according to the direction of the Directors of the company.
2. As the cost of the maintenance of British troops was borne by the princes, the company's expenses in it were reduced considerably.
3. The system of Subsidiary alliance enabled the English company to throw forward their military frontier in advance to their political frontier. The responsibility for the administration of the Indian states was not borne by the East India Company but it established influence over the states in all the activities.
4. This system did not create any jealousy among the European powers because the company allowed the native princes to work independently in their provinces.

5. The disturbances and the losses in case of wars were removed far away from the frontiers of the East India Company's territories, because all the wars were fought in the territories of the states which had entered into the Subsidiary Alliances.
6. This system kept away the French people from the administration of the native princes. No rules of native states could allow any European other than the English.

Disadvantages of this System:-

The Indian states which accepted it were feeble and lazy. They could not take any action against the foreign dangers and internal chaos and revolt. They lost their vitality, martial power and boldness to face the calamities.

1. As the princes were lazy and idle, they neglected the welfare of the people. They had no interest to tone up the administration and all the works had been executed by the company and not by the rulers.
2. The Indian princes led a life of loose morals which resulted in mis-Government and maladministration. It caused decay in the state because, "it extinguished the spirit of the ruling and administrative class and at the same time degraded and impoverished the people".
3. The Directors did not approve this system because it created jealousy among the Indian States against the East India Company.

Application of the Subsidiary System:-

1. Subsidiary system and Hyderabad:-

First subsidiary alliance was concluded between Nizam and the company in the year 1798. A subsidiary force was stationed in Hyderabad and the Nizam had to give 2,14,000 rupees for the maintenance of the troops. The foreign policy of Hyderabad was brought under the control of the East India Company which acted as an arbitrator between the Marathas and the Nizam in case of any quarrels. This system proved that British was the paramount power in India. It was a wise step which benefitted the English in India.

2. Subsidiary System and Oudh:

In Oudh the administration was not good. So Wellesley requested the Nawab of Oudh to disband a part of his army and accept the Subsidiary forces for the restoration of pure administration and law and order in his provinces. But the Nawab refused to accept the subsidiary force and even expressed his desire to abdicate. He was prepared to abdicate provided that his son was allowed to succeed to the throne. But Wellesley's indignation knew no bounds and he prepared a new draft treaty by which the Nawab should accept more British troops and give more subsidy to the company. Though the treaty was highly objected by the Nawab, Wellesley forced him to accept the treaty and finally it came into force on 10th November, 1801. According to the terms of the treaty, the Nawab had to part with Gorakhpur, Rohilkhand and the places between the Jamna and the Ganges.

3. Subsidiary Alliance with Tanjore, Surat and Carnatic:-

Lord Wellesley concluded a subsidiary treaty with Raja of Tanjore in October 1799 and the entire administration was practically taken into the hands of the Company. The Raja was given £40,000 a year.

Wellesley abolished the double Government in Surat and the Raja was given pension annually. The East India Company took up the administration of Surat.

In Carnatic, the administration was rotten and the Nawab was incompetent to tone up the administration of his province. Further he had entered into correspondence with Sultan Tipu. So Wellesley took away the military and civil administration of Carnatic in July 1801. The Nawab was allowed to retain his title and he was to be paid 20 per cent of the revenue of his state.

Thus by introducing the Subsidiary System the East India Company became a powerful and paramount power in India. Its territory enhanced enormously and the administration of the Indian states was brought under the control of the British.

HYDER ALI

Rise of Hyder Ali

The ancestry of Hyder Ali was not known clearly. It was stated that one of his ancestors might have come from Punjab to Southern India. His father, Fateh Mohammad was an officer of Mysore Government. Hyder joined in the army as a soldier of Mysore State and later on he was appointed as Faujdar of Dindigul in 1755. By dint of his hard work, and military skill he rose to such a position, when he was working as Faujdar, he raised an independent army and by means of this army, he invaded and annexed Bednore in 1763. In this invasion he collected a big booty and strengthened his position. He captured Canara. In the course of time he exhibited his talents in military activities and became the Commander-in-Chief of Mysore Army. He got the district of Bangalore as his jagir. Marched upon the capital Srirangapatnam, drove the regent, put the Minister in a cage, placed the Hindu Raja in confinement and himself became ruler of Mysore.

Hyder Ali and French:-

There was a strained relationship between Hyder Ali and the English because Hyder was aided by the French. An alliance was concluded between him and the French against the English and according to the alliance Hyder would get Rs. 10,000 per month and also the Fort of Thaingur and Elvanasore. After the expulsion of the English from the Mysore and other areas, the Hyder Ali would be allowed to keep Trichirapalli, Madurai and Tinnelvely. But this alliance did not materialize since the British put up strong obstacles. Further when Hyder was busy in suppressing his enemy in Mysore, the English gave much help to the enemy of Mysore and thereby reduced the influence of Hyder beyond Mysore. Hyder took up 300 French soldiers in his services when Pondicherry was surrendered to the English in 1761.

Hyder and the British:-

The relationship with the British was strained much because Hyder did not allow the British troops to be stationed at Vellore and this place was under the reign of Mohammed Ali who permitted the English to station the army. Hyder Ali took into his service Raja Shib the son of Chanda Sahib and gave protection to Mahfuz Khan, brother and rival of Mohammed Ali.

As Hyder was increasing his activities the English wanted to root out his strength and influence. So they entered into a military alliance with Nizam against Mysore. Further the

English were eager to acquire Carnatic and Balaghat which were held by Hyder Ali and agreed to pay Rs. 7 Lakhs to the Nizam for its Diwani.

The First Mysore War (1767 – 1769) – Causes:-

1. The growing of Hyder Ali aroused the jealousy of English, the Marathas and the Nizam and they decided to destroy the increasing power of Hyder Ali . So they formed a triple alliance to crush Hyder's power.
2. Hyder belonged to the low class family. He was an uneducated and cruelman. But he possessed abundant common sense and presence of mind. He raised his state to the highest position from the bottom and gave harassment and bundles of troubles to the English and the Marathas. So they wanted to crush him.

War and Victory of Hyder:-

Though tripe alliance was formed Hyder Ali was able to attract the Marathas and the Nizam to his side. He won pver the Marathas to his side by paying a sum of Rs. 23 Lakhs. He also managed to get the support of the Nizam as a result of which English were marched towards Madras with a big army and plundered the nearby areas of Madras and the English were forced to accept a treaty on April 4, 1769. It was called treaty of Madras by which the conquerd territories were restored mutually. The district of Karur and the fort were to be retained by Hyder Ali. Then there was a provision for mutual aid in case either party was attacked by a third party.

Results of the War:-

The defeat of the English adversely affected their prestige and the Marathas and the Nizams began to question the supremacy of the English in India. The treaty of Madras undoubtedly strengthened the position of Hyder Ali and gave a rude shock to the Company.

Second Mysore war (1780- 1781) –Causes:-

1. As per the treaty of Madras concluded after the first Mysore War, the English had undertaken to help Hyder Ali and in the course of time, they refused to help him. So Hyder wanted to take revenge against the British.
2. A war broke out in Europe between England and French and the English Commanders were prdered to capture all the places possessed by French in India. But Hyder ali did not like the English interference in Mahe because it would affect the safety and security of Mysore State. He therefore warned the English that any attempt on Mahe would be regarded as a hostile act and would result in war. Nevertheless, Mahe was taken by and English setachment in 1779.

The battle of Pelliore 1780:-

Hyder Ali was very clever and diplomatic in forecasting the war. He as usual won over the Marathas and Nizam of Hyderabad to his side. He also got the French aid in case there was war with the English. As he was confident in getting co-operation from all the persons, he descended from the hills to the plains of the Carnatic with an army of 85,000 men setting fire to the villages that came in his way. He was goferocious that he chopped off all the living

things. Sir Munroe could not oppose against him and he ran away from the battle. Alfred Lyall said. "The fortunes of the English in India had fallen to their lowest water mark".

The battle of Porto Nova, 1781:-

When Warren Hastings knew the defeat of the English forces, he sent an efficient and skilful Commander Sir Eyre Coote with trained soldiers. Hyder was confident of his power that he could easily defeat Sir Eyre Coote. But his over confidence was smashed and Hyder Ali was defeated at Porto Nova in 1781.

Death of Hyder:-

In the Second Mysore War Victory was indefinite and both parties sustained huge casualties. In the meantime Hyder Ali died of Carbuncle and Tippu, his son continued the war. Like his father he was also an able general and advanced his army against his formidable foe of English. He captured Bednore and Coimbatore. When the situation was very serious for English they opted for peace with Tippu but he treated the British envoys with incredible insolence to which they tamely submitted, thus making it appear that the English had begged for peace.

Treaty of Mangalore (1784):-

By this treaty both parties restored their mutual conquests and prisoners of war. It was most humiliating and disgraceful treaty to the English.

Hyder Ali was really a great man. He raised himself to the highest position from the lower strata of society. Though he was an uneducated man, he restored the broken economy of the state to a sound position and by this clever diplomacy; he had good contact and relation with the French. Though he was a Muslim he was not a bigot and adopted religious tolerance throughout his life period.

TIPPU SULTAN

Third Mysore War:-

The Third Mysore War broke out during the period of Lord Cornwallis. When he came to India as Governor-General he was very careful and tactful in framing his policy towards Mysore State. HE did not like to give the impression that the English were the aggressors. Further before entering in a war with Mysore State, he wanted to raise the support of the Indian States, and the help given by the Indian princes to Tippu should be checked once for all. So the English had entered into a treaty of alliance with the Nizam in 1766 but it was not executed. Later on Lord Cornwallis declared that the treaty of 1766 with Nizam was still binding and effective. The Nizam claimed the sovereignty over Mysore and it was supported by the British. So it was nothing but a declaration of war against Mysore.

Considering the British hostility towards Tippu, the Raja of Travancore purchased the town and forts of Cranganore and Aya Cottah from the Dutch. Tippu was against it and the safety of Mysore could be guaranteed if these places were within the Mysore territory. The action of the Raja was an unfriendly gesture and Tippu demanded to surrender the forts. But the Raja of Travancore did not do so which made Tippu indignant.

Treaties with the Marathas:-

Corwallis requested the Peshwas for an alliance promising them that the Marathas could get the places lost to Mysore. So a treaty was signed on June 1, 1779 with the Peshwas.

The English made an alliance with Raja of Coorg and the Bibi of Cannanore. As the English were making seropis treaties with Indian princes, Tippu wanted to get military help from the French and it did not materialise on account of the Revolution in France.

War:-

Cornwallis led an expedition against Mysore with a huge force and captured Bangalore in 1790. But he had to return from Bangalore due to shortage of provisions. In 1792 Cornwallis captured the hill fort of Tippu and advanced upto Sriengapattanam. When the English was fighting with Tippu, the Marathas also entered in the War in Support of the English. Finding his position very grave, Tippu sued for peace and the treaty half of his territory had been given to the English and war indemnity of Rs. 3 - 1/2 crores of rupees had to be given to the British. Till he cleared off the war indemnity, the British kept two of Tippu's sons as hostages. In this treaty the British got Malabar, Coorg, Dindigul and Baramahal. The Marathas got territory on the northwest and the Nizam on the north East of Mysore.

After the Third Mysore war Tippu took interest in improving the internal administration of the country. He regularly collected the revenue from the people and cleared off the war indemnity and redeemed his two sons. He consolidated his power and strength. He encouraged cultivation and industrial pursuits as a result of which Mysore became a prosperous state within a short period.

Fourth Mysore War (1799):-

Tippu Sultan did not forget the humiliating treaty with the English after the Third Mysore War. He wanted to get back the previous glory of the Mysore State and he decided to take revenge against his formidable foe. To enlist the help of various countries, he sent his ambassadors and got moral support. With full confidence, the sultan planted a tree of Napoleon who was in Egypt. When Tippu was making preparation for a war, Wellesley tried to win over the Nizam and the Marathas and succeeded so far as the Nizam was concerned. The Nizam entered into Subsidiary Alliance and he dispensed with all the European officers except the English.

Wellesley demanded that Tippu must be a vassal to the Command of the Wellesley. So war broke out and the English army was marching to Mysore under General Harries. The Nizam's force was in charge of Duke of Wellington. There was a fierce battle and the victory was in favour of the English. Though Tippu was asked to surrender, he refused to do so and died in the battlefield itself. After the success, Lord Wellesley annexed the important territories of Kanara, Coimbatore and Seringapatnam. In this battle the Marathas and the Nizam were given some places and the territories given to the Marathas were not accepted on certain to the throne of Mysore.

After the Mysore War, the East India Company was the paramount power in India. The powerful native rulers of India like Marathas and the Nizams had lost their significance and there was no native power to resist the English.

Tippu's achievements:-

He reorganized his country. He assumed the title of Padshah. He issued coins in his names. He introduced a new system of prayer in the mosque and his name was incorporated in the Friday prayer book. The Muslim calendar year used for the collection for the revenue was removed and the solar year was adopted. He encouraged exports and thereby increased the revenue of the state. The local banks were abolished. The state was advancing loans to the needy people. He was not tolerant towards Hindus. Many Hindu temples had been destroyed and the Hindus were forced to convert their religion to Islam.

Islam Fanatic:-

The Muslim chroniclers show that. Tippu was an indifferent and insympathetic master of his Hindu subjects. He was a martyred champion of Islam. The English scholars described him as a cruel tyrant and a die hard Muslim fanatic.

Tippu as a good administrator:-

According to many historians he was a brilliant and industrious ruler. He maintained peace in his country and there was no rebellion of agitation or mutiny. His official correspondences were secretly preserved and sufficient instructions to the administrative officials were given for the smooth functioning of the Government.

RANJIT SINGH

Ranjit was born in 1780. He helped Zaman Shah to capture Punjab at the age of 19. So Zaman Shah was happy and appointed Ranjit Singh as the Governor of Lahore in 1799. He was also given the title of Raja and he became the master of Amritsar. When he was increasing his power there was anarchy and maladministration in the administration of Punjab after the death of Scindhia. There was quarrel among the chiefs of Sikhs and the quarrelling chiefs requested Ranjit Singh to interfere in the administration of Punjab. So he crossed the Sutlej and annexed Ludhiana. This act was not liked by the British who wanted that the boundary line between Raja and British should be the river Sutlej. Negotiations were started and a treaty of Amritsar was signed in 1809 which fixed the river Sutlej as the boundary line.

1. Conquests of Maharaja Ranjit Singh :-

- a) He was an ambitious man who wanted to extend the frontier to the western side. He led an expedition to Multan and annexed it in the year 1818.
- b) He captured Kangra from the Gurukhas and attacked from the Afghans in 1813.
- c) In 1814 he gave shelter to Shah Shuja and relieved him of his Koh-i-Noor.
- d) He conquered Kashmir in 1819 and Peshawar in 1823 and annexed these places.
- e) He wanted to capture Sindh but it could not be achieved on account of the British opposition.

Anglo Relations (1809 – 1839):

1. The treaty of Amritsar provided that the British Government was able to take the Cis-Sutlej states under its protection and Ranjit Singh's advance to the east was arrested.
2. In 1812 there were suspicions and misunderstanding between them. A small fort was constructed at Phillaur which was considered as check post. It was to all the English warriors.

However after sometimes, a cordial and good relationship developed and continued upto 1823.

3. The relation between the two parties had deteriorated very much. Ranjit Singh was considered as a powerful foe of English because he claimed Ferozepur. There was a dispute over the boundary line. So finally Ferozepur was occupied by the British in 1835 and a military cantonment was made in 1838. There was protest but the protest was ignored by the British Government.
4. Between 1827 and 1831 there was agitation and revolt against Ranjit Singh. The British Government did not give any support directly or indirectly to Syed Ahmed who was the leader of the revolt against.

5. **Desire of Ranjit Singh to capture Shikarpur:-**

Raja Ranjit Singh wanted to conquer Shikarpur which was popular for commercial activities. If this place was captured, he could have control over Afghanistan and Baluchistan. It was situated on the boundary of Singh and most of the people lived in that city were the Sikhs. So Ranjit Singh had an idea to conquer and annex it. But the English concluded a treaty with the Amirs of Singh established commercial relations with the people of Shikarpur. Ranjit Singh did not oppose this treaty.

In 1835 Ranjit Singh would like to capture Shikarpur. So he dispatched Nao Nihal Singh and directed him to proceed to Multan and from there to Mithankot. It was also informed to the rulers of Singh that they should pay tribute failing which, the important town of Shikarpur would be conquered and a war was inevitable. But Ranjit Singh did not make matters worse on account of the threat of British people.

6. **Meeting at Rupa:-**

Ranjit Singh and William Bentinck met at Rupa. They established perfect peace and amity amongst themselves so that there was an impression to the world that there was no dispute or quarrel between them.

Tripartite Treaty (1838):-

A. Tripartite Treaty was signed between Maharaja Ranjit Singh, Shah Shuja and the English Company. Ranjit Singh did not like it because Shah Shuja, a friend of English would be the ruler of Kabul and at the same time he could not improve his position by remaining aloof. So he joined as a partner in the treaty. There was a meeting between Ranjit Singh and Auckland in November 1838 which provided that the English troops would not use Punjab. However, on account of the death of Ranjit Singh in 1839 and the disorder and confusion prevailed in Punjab the British Government was able to take its troops through Punjab during the First Afghan War. So the main provision of the agreement was thrown away by the English which proved that they wanted to check the power of Ranjit Singh.

Civil Administration of Ranjit Singh:-

It was stated that he strictly followed the Mughal administration. He employed a few English people in the administration. He did not avail himself of European intelligence and experience in civil administration as he did in the case of military organization. In 1808 he

appointed Diwan Bhawani Das as the financial Minister. Daftar-i-Abwab-il Mal was the Department of Revenue receipts.

- a) **Nazrama** was a tribute paid to the supreme ruler of the State.
- b) **Zabti** was another source of income to the ruler from the fines or forfeitures of property of the culprits.
- c) **Abkari** was the income from the sale of opium or spirits or other drugs.
- d) **Wajuhat-i-Moqarari** was the profits of justice and stamp duties.
- e) **Chaukiyat** was a sales duty levied on most of the articles of daily consumption.

Land Revenue System:-

In the beginning the system adopted in the Mughal Empire was followed. But later, it was replaced by Balai System. According to it, the share of the Government was fixed in relation to the standing crops. In the later period Ranjit Singh adopted the method of leasing the lands for some years to the agriculturists. It was very clear that the share of the Government was not properly fixed. It varied from place to place according to the productivity of the crops, the means of irrigation and other facilities.

Various Departments:-

Daftar-i-Abwab-il-Tahwil: was the department of Income and Expenditure.

Daftar-i-Tajhihat: was the Department of Royal Household.

Daftar-i-Mawajib: was the Department of Pay and Emoluments.

Daftar-i-Roznamcha-i-ikhrajat: was the Department for maintaining the daily expenditure.

Local Administration:

Punjab was divided into four Sabas i.e., Lahore Multan, Kashmir and Peshawar. Each Saba was divided into Parganas, each Pargana into Taluqas and every Taluqas made to 50 or 100 Mauza. Number of officials was appointed in the administration.

Judicial Arrangements:-

There was no written constitution and judgment was delivered on the basis of customary principles. In each village there was Panchayat which decided the local cases in the villages. A Committee consisting of 5 members was appointed in each Panchayat. It more or less like an arbitration court and its decision could be revised by the Kardars. There was no distinction between civil and criminal cases.

Army Administration:-

The army of Ranjit Singh was divided into two sections i.e., the regular army and the irregular army. The regular army consisted of infantry, cavalry and artillery. Sufficient military training was provided to all warriors. It was given in European lines. General court was appointed to give military training to the soldiers on the western type. Recruitment was voluntary and recruits could always be found in abundance regarding salaries, land was assigned to them in the beginning and it was replaced by a system of cash payment every

month. It was known that the payment was not regular. It was paid at frequent intervals. This was partly due to inefficiency of the pay Department and lack of funds in the treasury.

SIKH WARS

THE FIRST ANGLO-SIKH WAR

Causes

The death of Ranjit Singh created confusion in the Punjab. The British wanted to gain from this confusion and anarchy. They strengthened their forces. The English considered the conquest of Punjab as essential to recover their lost prestige in the first Afghan War. The British had annexed Sind in 1813. The Sikhs feared that the Punjab would be the next target. Broadfoot succeeded Clark as the resident of Ludhiana. He was greedy. Hence hostility was inevitable. The Sikh Durbar was affected by the political confusions. It wanted to keep the Khalsa army away from the capital. Hence it advised the army to meet the British challenge. These factors led to the first Anglo-sikh war.

Course

The Khalsa army crossed the Sutlej on December 11, 1845. Sir Hugh Gough was the commander of the British force. On 13th December. Henry Hardinge, the Governor General declared war on the Punjab. The first battle was fought at Mudki. The second battle took place at Ferozeshah. The battle of Aliwal was the third one. The Sikhs were unable to resist the British. However, the British were also unable to make a decisive victory over the Sikhs. Teja Singh and Lal Singh two chiefs of the Khalsa army became traitors. The English were able to make a decisive victory at the battle of Subraon. They occupied Lahore. The war came to an end by the treaty of Lahore signed on 9th March 1840.

Results

The treaty of Lahore had certain important provisions. The Maharaja gave up his claims to the Sikh territories on the left bank of the river Sutlej. The English were given the territories between the Sutlej and the Beas. The Lahore Durbar had to pay an indemnity of one and a half crore rupees. The Khalsa army was limited. The Sikh army had to surrender all their guns. Certain other provisions beneficial to the British were also made. After the conclusion of the treaty of Lahore anarchy continued. Hence the treaty of the Bhairowl was signed in December 1846. By this treaty the British agreed to keep an army for which the Durbar had to pay 22 lakhs of rupees a year.

THE SECOND ANGLO-SIKH WAR (1848 – 49)

Causes

The defeat in the first war was considered a great humiliation by the Sikhs. The Sikhs wanted to restore their past and lost glory. As per the Treaty of Lahore many soldiers were disbanded. They wandered jobless. They wanted to do something against the British. The British insulted the queen Inidan. She was forced to live in a country palace, Later she was sent to Benaras. The British reduced the pension without any reason. The ill-treatment meted out to the queen without irritated the Sikhs. Mulraj became the governor of the Multan

in 1844 at the death of his father. The British demanded an amount of rupees 18 lakhs as succession duty. When he expressed his inability to pay, he was teased. He revolted against the British. The British awaited for an opportunity to wage a war against the Punjab. Hence they started the second war with the Sikhs.

Course

On November 16, 1848 Sir Hugh Gough crossed the river Ravi and fought a battle at Ramnagar. It was an indecisive battle. In January 1849 the battle of Chillianwala was fought. The losses of the English in his battle were heavy. However, the troops were able to capture Multan. The final battle was at Gujarat. It was a big battle in which the artilleries of both the sides played a greater role. The Sikh army was defeated near Rawalpindi.

Results

Lord Dalhousie was the Governor General then. He decided to annex the whole of the Punjab. Dalip Singh was granted a pension of 50,000 pounds a year. He was sent to England with his mother Rani Jindan. He became a Christian and led his life as a landlord in England. The kingdom of the Sikhs was once and for all abolished. Many writers have expressed their opinions against the policy of annexation followed by Dalhousie.

LORD DALHOUSIE

Lord Dalhousie came to India as Governor-General at the age of 35. He was imperialist and so he wanted to build up a British Empire in India and he succeeded in his attempt. He set up the British empire on the basis of three principles i.e., uniformity of administration, consolidation of his power and addition of the resources of the treasury.

His annexation policy was based on five principles:-

- (1) Annexation by conquest (2) "Doctrine of Lapse", and adoption (3) the desire to extend the benefits of British rule to provinces misgoverned by Indian rulers (4) Abolition of purely titular sovereignty and (assignment.

A.1) Annexation by war – Conquest of Punjab (1847):-

Diwan Mul Raj, the Governor of Multan was a powerful man whose revolt assumed a dangerous form. The soldiers of Multan murdered two English persons named Vans Agnew and Anderson. Further they raised a standard of revolt against the English. The Sikhs were helped by Amir Dost Mohammad Khan of Kabul and it was decided that the Sikhs would hand over Peshawar to him for his help. So all the Sikhs assembled under the leadership of Diwan Mul Raj and started rebellion against the British Government Punjab. To suppress the revolted Sikhs, Lord Dalhousie wanted to enter a final conflict with the Sikhs. He declared, "Unwanted by precedents, uninfluenced by example, the Sikh nation has called for war and on my word, Sir they shall have it with a vengeance". The war took place in three places at Ramnagar, Chillianwala and Gujarat and in all the places the British were victorious. Consequently Punjab was annexed by Lord Dalhousie in 1849 and the Maharaja Dalip Singh was pensioned off.

2) Annexation of Lower Burma (1852):

The treaty of Yandaboo in 1826 provided that the British merchants were allowed to settle down at Burma and conduct their business. But these developed rivalry and bitterness between the merchants of English and Burma. The Governor of Burma made complaints on two English merchants appealed to Lord Dalhousie for the removal of their grievances and he took it as a golden opportunity to begin the war with Burma. Lord Dalhousie deputed Mr. H.S. Frigate Fancas to Burma for the redress of the grievances of English merchants. He also sent Commander Lamberts with a naval force to solve the problems by means of military actions if necessary. The actions of Lambert were most irritating and intolerable to the Burmese people. As soon as he came over there, he captured one of the ships of King of Burma. So the war was inevitable and further it was noted that Lord Dalhousie had already decided to annex the Lower Burma with a view to checking the infiltration of the French and the American. War was declared and the annexation of Pegu in Lower Burma was completed on 20th December 1852.

3) Annexation of Sikkim:

Sikkim was a small state situated in between Nepal and Bhutan. The Raja of Sikkim imprisoned a British Doctor which was treated as a shame and dishonour to the prestige of the English. So Lord Dalhousie who was an annexationist led an expedition against Sikkim and annexed some districts of Sikkim which included Darjeeling. Then Darjeeling was converted to a very important summer hill-station.

(B) Theory of ‘Doctrine of Lapse:

Dalhousie declared, according to the ‘Doctrine of Lapse’, “it is necessary for the British Government to annex any territory or any state into the British dominions on any opportunity offering itself of doing it. This opportunity can come to us in two ways: First “on the death of a natural heir to the throne, secondly, in the case of the British government does not give permission of adoption to any Indian ruler”.

Types of Government – First State: The Government which did not accept the supremacy of the English and was ruled by a king without paying tribute to English was the first type of State.

The Second State was the protected states. These states paid regular tributes to the English and they accepted the supremacy of the British.

The third states were the dependent states. The rulers were appointed by the English in the dependent states.

Lord Dalhousie declared that all the native states were prevented to adopt a son in case the raja did not have any issue. If they wanted an adopted son to succeed after their death, they should get permission from the English. Further he declared that the adopted son could succeed only to the private property of the Rajas and not the throne. In case of the second and third case, after the death of the Raja, the states could be annexed with the British

Empire. It was stated that the Doctrine of Lapse was the Policy of Lord Dalhousie and it was already a declared policy of the Director which was faithfully implemented by Lord Dalhousie.

Application of ‘Doctrine of Lapse’ – Satara (1849):

The Raja of Satara died without a son. Anyhow he adopted a son to succeed the throne after his death. But Lord Dalhousie did not give his consent to the adopted son to become the ruler of Satara. The court of Directors declared that, “by general law of custom of India, a dependent principality like that of Satara cannot pass on to an adopted son without the consent of the paramount power”.

2) Nagpur (1853):

The Raja of Nagpur passed away in 1853 without any heir to the throne. The queen of the Raja adopted Yaswant Rao and as per the Hindu law, adoption of a boy by the queen was valid. But Lord Dalhousie refused to accept the adopted son to become also brought under British Empire.

3) Jhansi (1853):

Ramachandra Rao, ruler of Jhansi died in 1835 and he was succeeded by Raghunatha Rao. The latter also died in 1838 without a heir for the throne and was succeeded by Gangadhar Rao, who also died in 1853 without leaving any child behind. His adopted son wanted to become the ruler but the British did not recognise him and Jhansi was also annexed with the British Empire. This was vehemently protested by Rani Lakshmi Bai who played a vital role to revenge the British in the Mutiny of 1857.

4) Annexation of Sambhalpur (1849):

When the Raja passed away, without heir, his state was annexed with the British Empire. Further the Raja himself refused to adopt any son to succeed the throne after his death.

5) Jaipur:

Jaipur was also annexed in 1850 for want of a natural heir.

6) Bhagalpur (1850) and Udaipur (1852):-

These two states too were annexed with the British Empire for want of natural heir.

(C) Annexation of Titular States:

1. Carnatic (1855):

The Nawab of Carnatic died without heir in 1855. So Lord Dalhousie stopped pensions and other dignities to Nizam and annexed Carnatic.

2. Tanjore (1855)

When the Raja of Tanjore died leaving only his daughter, Dalhousie abolished the titles of the Raja and annexed it.

3. Poona (1853):

Baji Rao II, the ruler of Poona died in 1853. His adopted son was not given the regular pension but at the same time he was permitted to keep the private property of the Raja and he was given a jagir.

D) Annexation on the ground of Mis-Governments:

There was maladministration in Oudh. The Nawab of Oudh could not set right the administration, and he made a complaint that the British were interfering in the activities of the state, so that perfect law and order could not be restored. The charge of the Nawab was refuted by the British and in this situation, by Ghazi-ud-din. He got the support of the English by giving a loan of two millions of money from his purse and he asserted his independence of the great Mughal. Then Ghazi-ud-din was succeeded by Nasir-ud-din who died in 1842 and his son Mohammad Ali succeeded to the throne in 1842. In 1847, another son of Mohammad Ali became the Nawab and during his period there was disorder, lawlessness and anarchy in the administration. The British Resident in Lucknow informed about the condition of Oudh to Lord Dalhousie. He took strong action to set right the maladministration and finally he annexed the kingdom in spite of the treaty of 1801 under which the English had no power more than to withdraw their protection from Oudh.

(E) Annexation by Assignment – Berar (1853):

The Nizam was indebted to British on account of the charge of contingent force. He was unable to pay the full amount. So to get the debts from the Nawab, the English made a new treaty with Nawab by which the Nawab gave Berar to English for the payment to debts.

Criticism of the policy of Dalhousie:-

1. Strong resentment of the native Rajas:

By executing the policy of Doctrine of Lapse and the policy of annexation, the Indian Kingdoms were annexed with the British Empire. The British people followed the aggressive and unsympathetic policy on the Indian rulers, so that they resented the English which resulted in a great upheaval and Sepoy Mutiny in 1857.

2) Against the Indian customs:

'The Doctrine of Lapse' enunciated by the Directors was against the Hindu customs and the traditions of the land. As per the law of land, the Indian Raja could adopt a son to succeed the throne after his death in case he did not have a heir. During the period of Lord Dalhousie many Indian rulers died without heir and he made full use of these opportunities to annex these states and thus to extend British rule in India. He did not care for the ill feeling of the rulers and made the English the supreme power in India.

3) Dalhousie compared to Wellesley:

Lord Wellesley annexed many states on the plea of French menace while Lord Dalhousie did the same without any reason. The only reason was that the British should establish an Empire in India.

Conclusion:

Lord Dalhousie was an imperialist and followed the policy of annexation which based on four principles. They were (1) Conquest (2) Doctrine of Lapse (3) Mis-Government and (4) Assignment. "Dalhousie, by his conquest and commercial reforms ranks as one of the great Empire builders of England" –Iswari Prasad The aggressive policy created ill feelings and hatred of the Indian rulers towards the British. So all the affected rulers and the dissolved warriors joined together and put up a stiff resistance in the name of Sepoy Mutiny in 1857. In one way he was responsible for the firm foundation of the British Empire and in another way he was the main root cause for the Sepoy Mutiny, which broke out against the supremacy of the East India Company.

HIS REFORMS

The reforms **implemented** by him highly useful to Indians and so he was called as the creator of Modern India. His reforms were (1) Administrative Reforms in Military (3) Introduction of Railways and Telegraphs (4) Reforms in Commerce (5) Organisation of the Public works Department (6) Organisation of the postal system (7) Reforms in Educational system (8) Reforms in Society and (9) Preservation of ancient monuments and buildings. Let us discuss all the reforms one by one in this essay.

(A) Administrative Reforms:

(1) Lord Dalhousie thought that division of powers to different officers would not yield good result and he decided that the administration should be centralized so that any threat or revolt or resentment could be easily identified and suppressed with iron hand. He adopted aggressive policy and by using the policy of 'Doctrine of Lapse', many Indian states were annexed. The rulers who lost their power and position revolted against him along with the disbanded soldiers of Indian rulers. To meet out their threat, he introduced a "Non-Regulation System". Under the head of a Commissioner for a division. Many Commissioners were employed and they had to look after the maintenance of peace, collection of taxes in the annexed states and restoration of justice in the provinces. The Commissioner was a more powerful man in the district on account of the execution of judicial, executive and revenue functions.

(2) As this system produced disastrous results, Lord Dalhousie distributed the works of administration to various departments which made the Government more workable and efficient.

(3) He appointed Lieutenant Governor of Bengal to carry out the administration in Bengal. The burden of work load on Dalhousie was relieved and he had ample time to improve the administration in the British Empire.

(4) The Punjab, Burma, the Central provinces and Oudh were administered by both civil and military officials and were called 'Non-regulation Provinces', the system by which Commissioners were appointed to carry out the administration.

(5) Bengal, Bombay and Madras were kept under regular administration of local usages and customs.

(6) He affected economy in the administration by cutting down the unnecessary expenditures.

(7) He gave severe punishment to the culprits and anti-social elements who looted the wealth of the people in the village side. As he introduced many reforms in the administration he was called as 'the maker of Modern India'.

(B) Reforms in Military System:

- (1) As a result of the policy of annexation, the frontier line of British Empire enlarged from Bengal to Afghanistan and the British Government should look after the internal and external safety of India. So Lord Dalhousie was forced to introduce reforms in army and consequently he shifted the headquarters of military cantonment from Calcutta to Meerut.
- (2) He wanted to ward off the danger of the native army. So the native army was reduced, divided and distributed to various regions so that they could not organise against the British paramountcy.
- (3) He started a Gurkha regiment and a regular force in Punjab because it was considered as a troublesome area.
- (4) As he felt that the army should be strengthened, he imported British soldiers from England to be stationed in India. The British soldiers had more power and strength and on this strength he placed the security of India.

(C) Railways and Telegraphs:

As he was an imperialist, he needed information to be communicated from place to place quickly. So he introduced Railways and Telegraphs in India, which provided quick means of transport and communication. It was also highly useful for commercial purposes. But Indians were against it. The first Railway line was opened from Bombay to Thana in 1853 and another line was set up from Calcutta to Raniganj in 1854. By introducing Railway and Telegraphs lines, he modernized India. He introduced electric telegraph system. These means of communications helped him to send the soldiers at short notice to any place in the British Empire.

(D) Reforms in Commerce:-

(1) He introduced free trade in India. All the ports were declared as free ports so that commodities could be dispatched to any corner of India without any barriers. He was not only economic imperialist but also military imperialist. He wanted to make India as a market for the goods produced in England and thus exploited the resources of India. He encouraged trade and commerce in India. The necessary improvements in lighthouses and harbor accommodation were undertaken and all the barriers were removed for the smooth flow of goods from place to place. Consequently there were far-reaching improvements in trade and commerce and the British took away the wealth of India. W.W. Hunter said that the economic exploitation increased by leaps and bounds. Export of raw cotton rose from 1-1/2 Million sterling to 3-1/2 ; export of grain rose in 1856 and the total imports rose from 10-1/2 to 25-1/4 millions.

(E) Organisation of the Public Works Department:

1) The Public Works Department was under the control of Military Department and consequently the progress of this Department was completely neglected. So when Lord Dalhousie came to India as Governor-General, he separated it from military and set up an independent Public Works Department under the head of a Chief Engineer, assisted by many executive officers and subordinates. The important officers were brought from England for the efficient functions of the Department.

2) The Indians were given adequate training in the Engineering services and the Engineering College was set up at Roorkee.

3) This Department looked after the construction of roads, irrigation works like canals, bridges and every other works of public utility. New Ganges Canal and the Doab canal were built. Old canals were modernized. He constructed the Grand Trunk Road and another road from Dacca to Arcan which facilitated for the quick transport of men and materials from place to place. As a result of all this, expenditure on Public works increased enormously.

(F) Organisation of Postal System:

The postal system had many defects. The letter would be delivered to the person only after getting some money. Consequently the receiver was not willing to get the letters. Further there was no uniform rate in the postal system. So Lord Dalhousie introduced a new system by which Post Offices were opened in the country directly under the Government of India. A uniform rate of half-anna postage service was introduced. "His reforms made the post offices a source of revenue and were among the abiding achievements of his reign". – Dr. Iswari Prasad.

(G) Reforms in Education:

There was no good system in Education. The progress of Education was delayed over the medium of instruction. Vernacular was the medium of instruction. But there was a heated exchange about the medium of instruction. Lord Macaulay vehemently attacked the vernacular as medium of instruction. Further progress of English could not be done due to lack of funds. So to meet out these difficulties a Committee was appointed to reform the educational systems. The recommendations of this Committee were contained in the Wood's Despatch of 1854.

A university in the model of London University should be established in every province. All the educational institutions must be given to them without considering the caste or creed. A department of Public Instruction should be set up in all the districts and emphasis was to be laid on vernacular education in the primary schools. According to the recommendation of the Wood's Despatch, University was established at Bombay, Calcutta and Madras in 1857. As a result of the Despatch, Education was reorganised and modernized.

(H) Social Reforms:-

Lord Dalhousie wanted to put an end to the social diseases of Sati, Thugs and female infanticide which were still in practice in some parts of India. He took strong measures to root out these social evils. He passed an Act which sanctioned the marriage of Hindu widows.

He passed an enactment by which a person who had changed his religion, had still the right to all shares in his family property.

(I) Preservation of Ancient Monuments:

He took steps to protect the historical monuments and buildings. He started a Department of Archaeology for the protection of these monuments.

(J) Constitutional Reforms:

1) The Indian Act of 1853 was passed in the House of Commons, London which provided a new system of employment in India. The Director's power of appointment was abolished and to fill the vacancies in India, a system of competitive examination was introduced in England. The officials of the East India Company were selected on the basis of the marks secured in the examination without seeing the caste or colour or creed.

2) It created a new legislative council by the addition of two Judges and the representative members of the two Judges and the representative members of the already existing Executive Council. The Governor-General and the Executive Council was given the power of vetoing any bill.

3) A Lieutenant Governor was appointed in Bengal to look after the administration.

1857 INDIAN MUTINY CAUSES

The English East India Company landed on India with aims of trade expansion. The situation in India tempted them to try commercial exploitation. The greed of the English did not stop with exploitation. It went further with aspirations for political domination and territorial annexation. By deceptions and defeats, they won territories. The Company was happy to find traitors in abundance in India. The British became the paramount power. Their political, economic and administrative policies created dissatisfaction in the minds of the Indian rulers, sepoys, Zamindars, peasants, traders, Hindu and Muslim religious leaders. The resentment of the Indians had found expression in a number of mutinies and insurrections at different places during different times with varying degrees of effect and energy. The first mutiny broke out in South India in 1801 and later in 1806. There were mutinies at places like Barrackpore, Ferozepur, Bareilly, Jaswar, Datarpur and Santhal. The big storm of revolt shook the British in 1857.

Political Causes

Lord Wellesley gave a definite shape and clear expression to the British policy of gradual annihilation and annexation of Indian states. Wellesley's policy of annexation by subsidiary system found its culmination under the policy of annexation by the Doctrine of Lapse pursued by Dalhousie. Dalhousie applied the Doctrine of Lapse and other policies of annexation with a determination to achieve the extermination and assimilation of Indian states. His policy created a feeling of uncertainty and insecurity in the minds of many Indian rulers. The Doctrine of Lapse exposed the Lapse of Morals on the part of the British. Hence the people wanted to do something against the English. Earlier, many Indian rulers considered the English Company as a domestic dog which could be used to watch the safety of their estate. But soon they found that the Company was a blood hound aiming at the

throats of the rulers. Dalhousie insulted and ill-treated the Mughal royal family. Bahadur Shah the Mughal ruler was very old and counting his days. Dalhousie accepted Faquir-ud-Din as the successor of Bahadur Shah on certain conditions. Unfortunately the heir-apparent died in 1856, before the death of his predecessor. Lord Canning deprived of the next heir-apparent many privileges. He put a condition that the new ruler should not even use the royal titles. This ill-treatment meted out to the Mughal royal family angered the Muslims.

India has been under foreign rulers before the advent of the British. But the Afghans and the Mughals settled in India and did something for the welfare of the people. But the English tried to rule India by staying thousands of miles away from it. Moreover, they had no care for the people. So the people hated the Company's rule. The policies of annexation deposed many rulers. Many Indians lost their hereditary official posts in the courts of these Indian rulers. The element of discontent in them made them do something against the English.

Administrative Causes

The important positions in the service of the government were kept for the English men. In military the highest rank which an Indian could achieve was that of the Subedar. In Civil service he could achieve the status of an Amin. Thus the Indians were denied the opportunity of promotion. The English officers ill-treated the Indian who served in lower ranks. The people were humiliated. The English officers hated the Black Indians. The British would not like the black skin of the Indian goat. But it liked to feed on its blood and flesh. The administration of the Company was inefficient, insufficient and inhuman. The repression and oppression adopted for revenue collection made the people unhappy. The judicial administration of the Company was also disliked by the Indians.

Social Causes

In the beginning the British had no idea to interfere with the social practices and customs of the Indians. Hastings declared that the British would respect the Satras and the Koran. However, the English changed their policy later. They took certain decisions and implemented them with different purposes. For example the abolition of Sati, child marriage and infanticide were made with an aim to reform the Hindu society. But the Hindu society was not so ripe to accept them, without discontent. The English tried to do away with the caste system. The propaganda of the missionaries were against certain deep-rooted practices of the Hindus. An Act was passed in 1850 protecting the right of inheritance of the converts. This also resented by the people. In 1856 the Widow Remarriage Act was passed. It was also against the sentiments of the orthodox Hindus. The introduction of English widened the horizon of thought of the youth. Many of them were against the social evils of the day. This antagonism of the youth towards the established practices created a fear in the minds of the elders. They feared that the company tried to promote conversion among the youth. Some of the policies of the government were against the joint family system. Thus, the British Company tried to introduce changes in the social structure. Whether for good or bad, the Indians were not ready to tolerate the interference of the Company in their social life.

Economic Causes

The land revenue policy of the British Company proved to be disastrous to the rural agriculturists. The peasants toiled and moiled only to enrich the Company's coffer. A high part of their income had to be remitted by way of land tax. The trade policy followed by the Company resulted in the decline of Indian industries. Hence there was the problem of unemployment. Besides the land tax, other taxes were also increased. The Company drained the wealth of India. It did not take care of the people even during natural calamities like famine. As a trading Company it was interested only in its profit. Hence the people were in misery. The peasants were particularly against the new class of feudal lord created by the Company's policies of land revenue. It is even said that the uprising of 1857 was a revolt of the peasants against the foreign rule and the landlords.

Religious Causes

Many of the policies of the Company wounded the religious feelings of the Hindus and the Muslims. They feared that the Company wanted to convert all the people into Christians. The utterances of some of the British officers confirmed the fear. Preferences were shown to the converts even in courts of law. The missionaries became active throughout India. Major Edward openly declared that the conversion of all Indians to Christianity was the ultimate aim of their occupation of India. Opportunities of promotion in civil and military services were offered to Indian who were ready to embrace Christianity. Books were published condemning the Hindu beliefs and practices. The Religious Disabilities Act of 1856 also wounded the sentiments of the Hindus. There was a wide rumour that Lord Canning was appointed with a specific instruction to convert the Indians to Christianity. Certain measures of Canning were doubted as cunning steps to achieve the goal of conversion.

Military Causes

In spite of the hatred, suspicion and fear the Indians remained quiet as the army was there to crush any revolt or uprising. But when the army itself got agitated, the spark was supplied to the powder resulting in the blast of 1857. In the First Afghan War the British had serious setbacks in the beginning. These setbacks disproved the military supremacy and invincibility of the English. The Indian sepoys understood that the British could be defeated. The Indian soldiers had to work more and get less. Due to the expansion of the empire the Indian soldiers had to work at far off places for which they were not paid any extra allowance. All Indian soldiers were treated equally in the army. Some of the high caste people in the army. Some of the high caste Indians were not ready to accept equality with low caste people. In 1856 England was engaged in wars in Crimea and Persia. Hence many of her British soldiers were withdrawn to fight there. Due to their withdrawal the Indian soldiers outnumbered the British soldiers in India. This encouraged the Indian sepoys. Lord Canning issued an Act which necessitated the soldiers to be Indian where in India or abroad. This was not tolerated by many high caste Hindus as they had to cross the sea in case of an order by the Company. Crossing the sea was considered a sin by many high caste Hindus.

Immediate Cause

The situation was ripe for the outbreak of an uprising. The spark was supplied by the introduction of a new kind of rifle in the army. The Enfield rifle was introduced in the Indian

army. Its cartridges were greased with fat. The soldiers had to bite the cartridges before loading. The fat used to grease the cartridges was said to be that of cow and pig. Hence both the Hindus and the Muslims were agitated over this. The news about the greased cartridges spread widely and wildly resulting in the nationwide uprising of 1857.

1857 INDIAN Mutiny – COURSE AND RESULTS

Course

In January 1857, the soldiers got the rumour about the fat applied cartridges. The Company inquired the matter and found that fat was used at Woolwich arsenal. The officers tried to convince the soldiers. But the soldiers disobeyed the officers. The Company decided to punish the soldiers for insubordination. On 29th March 1857 the Sepoys of Barrackpore refused to use the greased cartridges. The regiment was disbanded and the soldiers were punished for rebellion. At Meerut, about 85 Sepoys were punished for the same crime. On 10th May the Sepoys broke out in rebellion. They shot their officers, released their fellow Sepoys and marched towards Delhi. They seized Delhi on 12th May 1857. The palace and the city were occupied by them. Bahadur Shah II was proclaimed the Emperor of India. Very soon the uprising spread throughout Northern and Central India at Lucknow, Allahabad, Kanpur, Bareilly, Banaras, in parts of Bihar and other places. The loss of Delhi was considered great by the Company. They decided to recapture it first. In September 1857 Delhi was recaptured. The Emperor was arrested. Terrible vengeance was wreaked on the inhabitants of Delhi. By March 1858 the Company was able to regain full control over Lucknow. In December Kanpur was recaptured by the Company. Jhansi, Gwalior and Bareilly were also regained one by one. By July 1858 the uprising was completely suppressed and the Company established its authority again.

Causes for failure

The uprising of 1857 was localized. Nothing happened in the South. The armies at Bombay and Madras remained loyal. The uprising was very poorly organised. There was no common leader to organise and lead the uprising towards a common goal. The Sepoys lacked good generals. Rani of Jhansi was a valiant fighter. But she was not a good general and she was unable to lead all the Sepoys who were ready to fight against the British. The Indian princes remained loyal to the British Company. Lord Canning was able to procure their support by promises of benefits to them. This loyalty of the Indian princes to the English master crippled the Indian Sepoys. The resources of the British were far superior. Luckily for the British the wars abroad had ended by that time and thousands of British soldiers returned to India. The supply to the British soldiers was in abundance. The Sepoys of the mutiny had no supply. They had to fight with what they had in their hands. The Enfield rifle at the hands of the British soldiers took revenge on the Indian soldiers for having made it the centre of the issue. The British had a very good system of communication. The telegraphic messages conveyed the movements of the Indian soldiers to the British Commander-in-Chief. The superiority of the British in possession of resources helped them to crush the uprising. The uprising did not get enough support from the people of low castes. The British Company had

the valuable service of talented persons like Lawrence, Nicholson, Edwards etc. Hence the rising failed.

Results

The uprising of 1857 had many constitutional, military administrative and social results. The most important political and constitutional result of the uprising was the Act of 1858 passed by the British Parliament. The Act put an end to Company's rule. The Indian territories went under the rule of the British Crown. A change in the designation of the Governor General was also introduced. In the territories under his direct administration he was to be known as the Governor General. In relation to the rulers of Indian states he was to be called the Viceroy. The Queen's proclamation of 1858 made a change in the policy towards the Indian states. The Doctrine of Lapse was given up. The Indian rulers were assured of the right of adoption and succession. The Crown recognized all the treaties made by the Indian rulers with the company. The policy of subordinate isolation was given up and the policy of subordinate union was inaugurated. The native rulers were assured some have foreign relation only through the British Government in India.

Before the uprising of 1857 there were two kinds of troops called the Company's troops and Crown's forces. The two forces were amalgamated. The low proportion of British soldiers in India had encouraged the Indian sepoys to raise the banner. Hence the proportion of European soldiers was raised. It was decided to keep at least one third of the army with European soldiers. As the European soldiers were paid well. The expenses of the government increased. The artillery was placed under the control of the Europeans. The Queen's proclamation of 1858 promised freedom of religion and equal treatment. The proclamation declared that there would not be any distinction based on race, religion. Sex or creed. High Courts were established at Presidency headquarters. The uprising caused strained relationship between the Indians and the Europeans. The Muslims took an active part in the uprising. Hence the British took more oppressive measures on the Muslims than on the Hindus. This discrimination widened the gulf between the Hindus and the Muslims. The religious unity was affected by this measure adopted by the British. The uprising of 1857 ended an era and sowed the seeds of a new era. The era of territorial aggrandizement gave place to the era of economic exploitation. The uprising was to some extent caused by the efforts of westernization. Hence the British decided to end the policy of westernization. The control of the British Government over India was lightened. The uprising resulted in a great setback to the Muslim renaissance. Thus the uprising of 1857 had many far reaching results.

Nature of 1857 Indian Mutiny

The Rising of 1857 is undoubtedly an important event in the History of India. It marked the end of an era and the beginning of another. The uprising was due to many causes. It was mainly organized by the sepoys. Hence it is called 'Sepoy Mutiny'. However, some of the Indian historians call it the First War of Independence. There are different opinions of the nature of the events.

A Mutiny

The Uprising of 1857 was a mere mutiny organized by the discontented sepoys. Such a view is expressed by many of the English writers. Sir John Lawrence held that the Mutiny had its origin in the army and that its proximate cause was the cartridge affair and nothing else. P.E. Roberts supports the view of Lawrence. According to him the rising was mainly military in origin. It occurred at a time when there was much social and political discontent. The mutineers were joined by interested adventurers. V.A. Smith considers it an anachronism to describe the Mutiny as the first essay towards modern independence. According to him the Mutiny was the last effort of the old conservative India. Many persons were affected by the process of westernization. They had grievances against the British. They organized the Mutiny with the support of the sepoys who had the grievance over the cartridge. According to John Seeley the event was a wholly unpatriotic and selfish mutiny with no native leadership and no popular support. Earl Stanley, the then Secretary of State for India used the term 'Mutiny' in his report to the British parliament. Most of the English writers followed him in calling the event a Mutiny.

A Conspiracy

Outram regarded the uprising of 1857 as a conspiracy of the Muslims. According to him the Muslims designed the conspiracy exploiting the grievances of the Hindus. There is a theory which calls the uprising a Hindu Conspiracy. There is an interesting episode behind this theory. It is said the conspiracy was designed by certain Hindu leaders. In order to communicate with the sepoys they distributed Chapaties. It is said that secret informations were written on the Chapaties. Sitaram Baba a Sadhu gave another version. According to him Nana Sahib approached Das Baba to help him to achieve more power and influence. Das Baba made an idol of lotus seeds. Later the idol was broken after the performance of certain mantras. The fragments of the idol were put in Chapaties. Baba told Nana that his influence would spread as far as the Chapaties reached. He had also predicted that simultaneous outbreaks of revolts throughout India would make him powerful. There are evidences about the mysterious distribution of Chapaties. But the actual purpose behind the distribution of Chapaties is yet to be ascertained beyond doubts. Thus, there are views which depict the great event as a conspiracy of either the Muslims or the Hindus.

A War of Independence

Many Indian writers have described the uprising of 1857 as the First War of Independence. V.D. Savarkar tries to establish this view in his "War of Independence". He tries to prove the earlier risings were rehearsals of the great drama played in 1857. Asoka Mehta has strongly established the above view in his book entitled "1857 the Great Rebellion". He admits that the rebellion was mainly organized by the sepoys. He points out the fact that there was the participation of thousands of civilians too in the revolt. The rapid spread of the revolt was possible only due to the mass support. In many places the civilians refused to co-operate with the British. General Havelock could not find boats or boatmen to ferry his soldiers across the river. This and certain other points are taken by Asoka Mehta to prove that the event was a national war for independence. Dr.S.N. Sen says, "What began as a fight for religion, ended as a War of Independence ; for there was not the slightest doubt that

the rebels wanted to get rid of the alien government and restore the old order of which the King of Delhi was the rightful representative". According to Dr.K. Rajayyan the uprising was a War of Independence. But he calls it the Second war of Independence. According to him the South Indian Rebellion which broke out in 1800- 1801 was the First War of Independence. If the uprising of 1857 could be called a War of independence there is no wrong in calling the South Indian Rebellion the First War of Independence.

Other Views

Some of the historians call the rising of 1857 a Mutiny. Some of them call it a War of independence. Besides these views there are certain other views which try to throw light on the nature of the rising of 1857. L.E.R. Rees calls it a war of fanatic religionists against Christians. Another view characterized the rebellion as a war of races between the White and the Black. T.R.Holmes described the event as a conflict between civilization and barbarism. The Marxists interpret the revolt as the struggle of the soldier –peasant democratic combine against foreign as well as feudal bondage. These are some of the views on the nature of the revolt of 1857.

Estimate

Each writer approaches the problem from one angle and tries to establish a view which he thinks right. The attempt to characterize the rebellion as a struggle between fanatic religionists against Christians is baseless. The attempt to characterize the revolt as struggle between races is short sighted. To call the the revolt a struggle between civilization and barbarism is foolish. The two main views which could be taken for analysis stand at two extremes. The first view calls the event a Mutiny and the second depicts it a War of Independence.

Some of the English writers were prejudiced. Their jaundiced eyes made them call the uprising a mere Sepoy Mutiny. There can be no two opinions on the role played by sepoys in the revolt of 1857. But no one could deny the role played by others too. Asoka Mehta clearly traces the support and sympathy shown by others. Many of the English writers admit the revolt as a planned one. The national character of the Revolt is also admitted by many writers. The attempt to portray the event as an outbreak of Mutiny lacks objectivity. It was not a mere Mutiny of the soldiers against the use of greased cartridges. There are evidences which show that the leaders of the revolt had made earlier preparation. The sepoys accepted the authority of the Mughal Emperor. Among the sepoys there were no differences between the Hindus and the Muslims. They were ready to sink their differences and sing the revolutionary song. The English Historians might have called it a great revolution had it happened in a remote corner of Europe. Hence calling the uprising merely a 'Sepoy Mutiny' is an underestimation of the determination with which the Indians revolted for the extermination of the English.

R.C. Majumdar does not accept the view that the revolt was a War of Independence. According to him the Revolt took different aspects in different places. In certain places it was exclusively organized by the soldiers. In certain places there were civilians in support of the soldiers. In certain parts the civilians sympathized with the soldiers. But they remained law abiding citizens. R.C. Majumdar points out the way in which the sepoys behaved in the towns

and villages. They freely plundered. This clearly shows lack of nationalistic sentiment in them. Hence he concludes it as wrong to call the revolt the first War of Independence. Some of the writers refuse to call it a national movement as it was restricted to the North.

The revolt of 1857 was not a spontaneous outbreak. In fact there were preparations for a national insurrection. There are evidences for Nan Sahib's visits to different places. Some of the English writers themselves have admitted the national character of the movement. Lord Canning the then Governor General of India absolved, "The struggle which we have had has been more like a national war than a local insurrection". Thomson and Garrat accept that in the four months during the summer of 1857 it seemed that the Mutiny might develop into a real War of Independence. Benjamin Disraeli, a contemporary Conservative leader in England described it a national rising. A comparison of the figures of the dead during the revolt shows that there was the participation of the civilians. It is said that the revolt lacked mass support. In fact, the rural people in India had never been affected by the political changes at Delhi. They had never bothered about who sat on the throne at Delhi. They had not realized the real impact of the British Yoke. The ousted princes and such other persons had realised the impact of the Company's rule. The sepoys were the next to feel it. Hence they combined to organise the revolt. The atrocity of the sepoys even on Indian people is taken as an evidence to disprove the national importance of the event. The sepoys were supported by many civilians. At many places the antisocial elements might have joined the sepoys. Hence the events like plundering the Indians might take place. The revolt moved towards Delhi. The sepoys accepted the authority of the Mughal ruler. Hence it may not be wrong to conclude that the revolt had national character. The greatest defect was the lack of proper organization and leadership.

Some of the English writers sacrifice objectivity to establish their view and call the event a Mutiny. Some of the Indian writers sacrifice the truth with a view to maintain objectivity. Tara Chand refutes the view of the writers who call the event of 1857 a Mutiny and he refuses to accept the view that it was a War of Independence. Perhaps it may be right to conclude with the view of Dr. S.N.Sen that it began as a fight religion and ended as a war of Independence.