STUDY GUIDE

HISTORY OF INDIA (1526 – 1772 AD)

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BA History /Core Paper 7- History of India (1526-1772 A.D.)

Objectives:

1. To understand the advent of a new political culture in India.

2. To have a wider discussion on a new administration, economic policy and religion.

3. To study in detail the emergence of Hindu revivalism by way of Maratha imperialism.

4. To realize the impact of the advent of Europeans in India and its permanent results.

UnitI: The Mughal Empire - Sources - India on the eve of Babur's invasion - Babur conquests - Administration - Humayun - causes for his failure - Shersha - conquests - administration.

Unit II: Akbar, the great Conquests - administration Religious Policy - Jahangir Rule of Nurjahan Shahjahan Golden Age - war of Succession.

Unit III: Aurangzeb - conquests - Deccan policy - Religious policy - Downfall of Mughals Mughal Administration - Social, economic and cultural conditions under the Mughals - Mughal art and architecture.

Unit IV: The Marathas - Shivaji - Early Career Conquests - administration Decline of Marathas - Peshwas - Balaji Viswanth - Baji Rao - Balaji Baji Rao -Third battle of Panipat.

Unit V: The Advent of Europeans - Portuguese - Dutch - English and French - The Anglo-French rivalry in the Carnatic - Carnatic wars - Robert Clive - Battle of Plassery - Buxar - Dual government in Bengal.

Reference Books:

1. Satish Chandra, History of Medieval India, Orient Blackswan, NewDelhi, 2009.

2. J.L. Mehta, Advanced study in the History of Medieval India, Sterling Publishers, New Delhi, 2006.

3. R.P. Thripathi, Rise and fall of Mughal Empire.

4. Meerasingh, Medieval History of India, Vikas Publishing House, NewDelhi, 1978.

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UNIT I

Mughal Empire

The **Mughal Empire** was an early-modern Islamic empire that controlled a significant area of South Asia between the 16th and 19th centuries. For some two hundred years, the empire stretched from the outer fringes of the Indus river basin in the west, northern Afghanistan in the northwest, and Kashmir in the north, to the highlands of present-day Assam and Bangladesh in the east, and the uplands of the Deccan Plateau in South India.

The Mughal empire is conventionally said to have been founded in 1526 by Babur, a warrior chieftain from what is today Uzbekistan, who employed aid from the neighboring Safavid and Ottoman empires, to defeat the Sultan of Delhi, Ibrahim Lodi, in the First Battle of Panipat, and to sweep down the plains of North India. The Mughal imperial structure, however, is sometimes dated to 1600, to the rule of Babur's grandson, Akbar. This imperial structure lasted until 1720, until shortly after the death of the last major emperor, Aurangzeb, during whose reign the empire also achieved its maximum geographical extent. Reduced subsequently to the region in and around Old Delhi by 1760, the empire was formally dissolved by the British Raj after the Indian Rebellion of 1857.

Mughal empire was created and sustained by military warfare, it did not vigorously suppress the cultures and peoples it came to rule; rather it equalized and placated them through new administrative practices, and diverse ruling elites, leading to more efficient, centralised, and standardized rule. The base of the empire's collective wealth was agricultural taxes, instituted by the third Mughal emperor, Akbar. These taxes, which amounted to well over half the output of a peasant cultivator, were paid in the well-regulated silver currency, and caused peasants and artisans to enter larger markets.

The relative peace maintained by the empire during much of the 17th century was a factor in India's economic expansion. Burgeoning European presence in the Indian Ocean, and its increasing demand for Indian raw and finished products, created still greater wealth in the Mughal courts. There was more conspicuous consumption among the Mughal elite, resulting in greater

patronage of painting, literary forms, textiles, and architecture, especially during the reign of Shah Jahan. Among the Mughal UNESCO World Heritage Sites in South Asia are: Agra Fort, Fatehpur Sikri, Red Fort, Humayun's Tomb, Lahore Fort, Shalamar Gardens and the Taj Mahal, which is described as "the jewel of Muslim art in India, and one of the universally admired masterpieces of the world's heritage."

Contemporaries referred to the empire founded by Babur as the Timurid Empire, which reflected the heritage of his dynasty, and this was the term preferred by the Mughals themselves.

The Mughal designation for their own dynasty was **Gurkani** The use of "Mughal" and "Moghul" derived from the Arabic and Persian corruption of "Mongol", and it emphasised the Mongol origins of the Timurid dynasty. The term gained currency during the 19th century, but remains disputed by Indologists. Similar transliterations had been used to refer to the empire, including "Mogul" and "Moghul". Nevertheless, Babur's ancestors were sharply distinguished from the classical Mongols insofar as they were oriented towards Persian rather than Turco-Mongol culture. The Mughals themselves claimed ultimate descent from Mongol Empire founder Genghis Khan.

Another name for the empire was Hindustan, which was documented in the Ain-i-Akbari, and which has been described as the closest to an official name for the empire. Mughal administrative records also refer to the empire as "Country of Hindustan", or "Dominion of Hindustan" In the west, the term "Mughal" was used for the emperor, and by extension, the empire as a whole.

Babur’s Invasion

The Mughal Empire was founded by Babur (reigned 1526–1530), a Central Asian ruler who was descended from the Turco-Mongol conqueror Timur (the founder of the Timurid Empire) on his father's side, and from Genghis Khan on his mother's side. Paternally, Babur belonged to the Turkicized Barlas tribe of Mongol origin. Ousted from his ancestral domains in Central Asia, Babur turned to India to satisfy his ambitions. He established himself in Kabul and then pushed steadily southward into India from Afghanistan through the Khyber Pass. Babur's forces defeated Ibrahim Lodi in the First Battle of Panipat in 1526. Before the battle, Babur sought divine favour by abjuring liquor, breaking the wine vessels and pouring the

wine down a well. However, by this time Lodi's empire was already crumbling, and it was actually the Rajput Confederacy which was the strongest power of Northern India under the capable rule of Rana Sanga of Mewar. He defeated Babur in the Battle of Bayana. However, in the decisive Battle of Khanwa which was fought near Agra, the Timurid forces of Babur defeated the Rajput army of Sanga. This battle was one of the most decisive and historic battles in Indian history, as it sealed the fate of Northern India for the next two centuries.

After the battle, the centre of Mughal power became Agra instead of Kabul. The preoccupation with wars and military campaigns, however, did not allow the new emperor to consolidate the gains he had made in India. The instability of the empire became evident under his son, Humayun (reigned 1530–1556), who was forced into exile in Persia by rebels. The Sur Empire (1540–1555), founded by Sher Shah Suri (reigned 1540–1545), briefly interrupted Mughal rule. Humayun's exile in Persia established diplomatic ties between the Safavid and Mughal Courts, and led to increasing Persian cultural influence in the later restored Mughal Empire. Humayun's triumphant return from Persia in 1555 restored Mughal rule in some parts of India, but he died in an accident the next year.

Babur's First Indian Expedition

In January 1505, Babur set out from Kabul towards India and proceeding by way of Badam Cheshmeh (Surobi district of Kabul) and Jagdalak (midway between Kabul and Jalalabad) reached Adinapur (Jalalabad), Nasir Mirza, his younger brother, joined him here. As the Aimags of that neighborhood with their followers had moved down with all their families into Lamghanat for the purpose of wintering there, they waited for this group and others till they were joined by them after which the army went on to Kush Gumbez lower down than Jui Shahi. Nasir Mirza having made some provision for his dependents and followers from the country under his government stayed behind at Kush Gumbez promising to follow in two or three days.

Khyber Pass

From Kush Gumbez he stopped at Garam Cheshmeh where he met one Pekhi, a head man of the Gagianis who had been used to accompany caravans. He took Pekhi along as a guide. From there he passed Khyber and encamped at

Jamrud. Babur wanted to see Gorkhatri in Peshawar, one the holy places of the Jogis of the Hindus who come from great distances to cut their hair and shave their beards. But the guide Malek Abu Saeed Kamari did not show them where it was but just as they had returned and close upon the camp he said to Khwaja Muhammad Amin that Gorkhatri was in Peshawar but that he did not mention it for fear of being obliged to go among narrow caverns and dangerous recesses.

Kohat Expedition

At Jamrud, Babur decided that he would proceed further and cross the River Indus but Baqi Cheghaniani advised that instead of crossing the Indus they should proceed against a place called Kohat. So he marched off from Jamrud and crossing the Bareh advanced up to Muhammad Pekh and Abani and encamped not far from them. At this time the Gagiani Afghans were in Peshawar and from fear of the Mughals they had all drawn off to the skirts of the mountains. At this encampment Khusroe Gagiani one of the chief men of the Gagianis came and paid Babur respects. Along with Pekhi, he too would become a counsel and guide during this expedition. Marching from this station about midnight and passing Muhammad Pekh at sunrise, Babur fell upon and plundered Kohat about lunch time and found a great many bullocks and buffaloes. He also made a great many Afghans prisoners but the whole of these He sought out and released. In their houses immense quantities of grain were found. Babur's plundering parties pushed on as far as the river Indus on the banks of which they rested all night and next day came and rejoined him. The army, however, found none of the riches which Baqi Cheghaniani had led them to expect and Baqi was greatly ashamed of his expedition. Having stayed two days and two nights in Kohat and called in his plundering detachments, Babur held a council to consider ravaging the lands of the Afghans in Bannu and Bangash (Kurram) and then return by way of Naghz or Fermul.

Hangs Expedition

Babur left Kohat marched south towards Bangash (Kurram Valley) by the route of Hangu Between Kohat and Hangs there lies a valley with a high mountain on each vide through which the road passes When Babur had reached this glen, the Afghans of Kobat occupied the hells that overhang the glen on both sides raised the war shout and made a lot they wat their moun Malek Abu Saced Kamari informed Babur that a little further on hill on the right of the road

and that if the Afghans should pass from to that bill which was detached the Mughals might then surround them on all des ad get hold of them. So when the Afghans having descended upon the Mughals came and occupied that detached hill Babur instantly dispatched a party of his men to take possession of the neck of ground between the mountain and the hill. And ordered the rest of the army to attack the hill on both sides. The army moved regularly to kill the afghans who could not stand their ground and in an instant a hundred or a hundred and fifty of them were slaughtered Many surrendered with grass in their teeth, a custom of surrendering whereby they mean "1 am Your Ox" Babur in his usual Timurid and Mongol custom had many beheaded and a tower of heads erected

Banne Expedition

Next day Babur reached Hangu The Afghans of that had fortified a hill. They call a detached piece of a hill strongly fortified a sanger. Babur immediately on coming up to the sanger stormed and took it and cut off a hundred two hundred heads of the Afghans which they brought down along with them Here also, he erected a tower of heads Marching from Hangu he reached Til at bottom of the upper Bangash The soldiers set out to plunder the Afghans of the neighborhood. Some of them who had made an attack on a sanger returned without success Marching from there and proceeding in a direction in which there was no road Babur halted one night and on the day after he reached a very precipitous declivity he was obliged to dismount and descended by a long and steep defile. The soldiers as well as the camels and horses traveled an extremely steep and narrow defile and the greater part of the bullocks which he had brought away as plunder in the course of this expedition was lost. The common road was only a mile or two to his right and road by which he was conducted was not a horse road. As the herds and flocks of sheep and mares go down this descent and by the defile, it was for that reason it was called the Sheep road Immediately on descending from the hills of Bangash and Naghz, Bannu appeared in sight. The Kurram River runs through the Bannu territory and by means of it, chiefly is the country cultivated On the east are Chouparch and the river Indus on the north is Dinkot and on the south is Desht (Daman) and Tak Bazar is down west of Tak.

Of the Afghan tribes the Kirani, the Kivi, the Sur, the Isakhel and Niazi cultivate the ground in this country. On ascending into the Bannu territory, Babur received information that the tribes inhabiting the plain had erected a

sanger in the hills to the north. He, therefore, dispatched against them a body of troops under Jahangir Mirza II The sanger against which he went was that of the Kivi tribe. It was taken in an instant, a general massacre ensued and a number of heads were cut off of the heads a pile of skulls was formed in the Barnu country After the taking of this sanger one of the chiefs of the Kivis named Shadi Khan came to me with grass in his mouth and made his submission After the sack of Kohat it had been resolved that after plundering the Afghans about Bangash and Bannu Babur would return to Kabul by way of Naghz or Fermul.

Desht Expedition

After ravaging Bannu, however, persons perfectly acquainted with the whole routes represented to Babur that Desht was near at, that the inhabitants were wealthy and the roads good and it was finally determined that instead of returning by Fermul they should plunder the Desht and return by that road. Babur next marched and halted on the banks of the same river at a village of the Isakhel. The Isakhel having had notice of the Mughal approach had betaken themselves to the Chouparch mountains. Babur next marched from the village of the Isakhel and encamped on the skirts of the Chouparch Mountains while the skirmishers ascending the mountain stormed a sanger of the Isakhel and brought back sheep cattle and cloths in great quantity. The same night the Isakhel Afghans attempted a surprise but The whole Mughal army was prepared for this and had been drawn up in battle array with right and left wing center and van at their stations, armed and ready to maintain their posts and there were foot soldiers on the watch all round the camp at the distance of rather more than a bowshot from the tents. In this manner the army passed the night. On the right wing was Jahangir Mirza with Baqi Cheghaniani, Shirim Taghai, Syed Hussain Akbar and several other Begs on the left wing were Mirza Khan, Abdal-Razak Mirza, Qasim Bayg and some other Begs. In the center there were none of the superior Begs all of them were Begs of Babur's household in the van were Syed Qasim, Baba Ughul Alaberdi and several other Begs. The whole army was divided into six bodies each of which in its turn was appointed to keep watch for one whole day and night. Leaving the skirt of this mountain. Babur then crossed Kurram Valley advancing south to Desht aka Daman. He reached the villages of Desht during Asr prayer time. Pillaging parties were sent in all directions Midi Moghul encountered Khwaja Khizr Lohani who was one of the most noted and eminent of the Afghan merchants and slaughtered him.

Gomal River, Sakhi Sarwar & Takht-e-Sulaiman Mountain

His next march was to the banks of the river Gomal. From there two roads that lead to the west. One of them is the road of Sang Surakh which reaches Urgun (Paktika, Afghanistan) by way of Kaniguram. The other is along the banks of Gomal which also conducts to Urgun via Gholeri Pass (Gumal Pass?). But after March 7, 1505, some of his men suggested that they should turn from the extremity of the Takht-e- Sulaiman Mountain as a short cut. But none of his army knew for sure about the roads' length or shortness. It had been adopted on mere idle surmise. When he reached the mountain a body of Afghans presented themselves on an eminence close upon the mountain. He instantly proceeded to charge them at full gallop the greater part of them fled away the rest attempted to make a stand on some small hills which were on the skirts of the heights. Sultan Ali Chanak rode up and gained one summit. In another declivity of the hill, Qutlugh Qadam engaged an Afghan in combat and while they grappled both of them fell tumbling from a height, however Qutlugh cut off his head. Kubek Beg too faced off with an afghan and won. After defeating the Afghans he continued his march alongside the mountain and finally arrived at Belah, a small district lying on the banks of the Indus and which was dependent on Multan. He now kept close to the Indus marching further south till he reached the tomb of Sakhi Sarwar. This tomb was very highly respected in India. It lies on the skirts of a hill which is connected with the Takht-e- Sulaiman Mountain.

To Ghazni via South Waziristan

From here Babur reached Rudi, a place dependent on the country of Duki here his men captured Fazil Kokaltash, the Darogha of Siwi, a servant of Shah Beg Arghun of Sindh with twenty of his people who had come to reconnoiter Baburs' movements but were released as at that time he was not ready for direct confrontation with the Arghuns. Leaving this station he arrived at Chotiali, one of the villages of Duki. Things were getting harder for Babur now, more than before. Supplies, men and horses were all exhausted by the debacle of taking such a lengthy route back to Kabul. Babur now returned by way of the tomb of Sakhi Sarwar.

Meanwhile, conspiracy to leave Babur was afloat. His brother Jahangir Mirza came up to him and informed him in private that Baqi Cheghaniani

planned to go over to the Arghuns. It was not certain whether Syed Hussain Akbar, Sultan Ali Chehreh and other Begs and retainers of Khusroe Shah were in on this conspiracy. Nonetheless, Babur decided to move quickly, he marched till he reached Ab-i Istada lake. On reaching the banks of the river of the plain of Kattehwaz which falls into Ab-e-Istada his army unable to find a ford, swam through. After passing this torrent he proceeded by the way of Kuhneh Nani and passing the Band-e-Sardeh (water mound of Sardeh) reached Ghazni.

Return to Kabul

But reaching Kabul was still a problem. The greater part of the streams and rivers came down in flood so violently that year that he could get no passage over the river of Deh Yakub. So he had a boat constructed and launched it in the river of Deh Yakub opposite to Kamari and by means of this vessel all the army was passed over. In this way after surmounting the hill pass of Sejawand. He marched north and passing the Kamari River in boats reached Kabul in May 1505.

Humayun

Mirza Nasir-ud-Din Muhammad (Persian pronunciation: 6 March 1508-27 January 1556), better known by his regnal name, Humäyün, (Persian was the second emperor of the Mughal Empire, who ruled over territory in what is now Eastern Afghanistan, Pakistan, Northern India, and Bangladesh from 1530 to 1540 and again from 1555 to 1556. Like his father, Babur, he lost his empire early but regained it with the aid of the Safavid dynasty of Persia, with additional territory. At the time of his death in 1556, the Mughal Empire spanned almost one million square kilometres. In December 1530, Humayun succeeded his father to the throne of Delhi as ruler of the Mughal territories in the Indian subcontinent Humayun was an inexperienced ruler when he came to power, at the age of 22. His half- brother Kamran Mirza inherited Kabul and Kandahar, the northernmost parts of their father's empire. The two half-brothers would become bitter rivals

Humayun lost Mughal territories to Sher Shah Suri, but regained them 15 years later with Safavid aid. His return from Persia was accompanied by a large retinue of Persian noblemen and signaled an important change in Mughal court culture. The Central Asian origins of the dynasty were largely overshadowed by the influences of Persian art, architecture, language, and literature. There are

many stone carvings and thousands of Persian manuscripts in India dating from the time of Humayun. Subsequently, Humayun further expanded the Empire in a very short time, leaving a substantial legacy for his son, Akbar.

Humayun was born as Nasir-ud-Din Muhammad to Babur's favourite wife Mäham Begum on the Tuesday of 6 March 1508. According to Abu Fazal Allami, Mäham was actually related to the noble family of Sultan Hussain Mirza of Khorasan. She was also related to Sheikh Ahmad Jami

The decision of Babur to divide the territories of his empire between two of his sons was unusual in India, although it had been a common Central Asian practice since the time of Genghis Khan. Unlike most monarchies, which practiced primogeniture, the Timurids followed the example of Genghis and did not leave an entire kingdom to the eldest son. Although under that system only a Chingissid could claim sovereignty and Khanal authority, any male Chinggisid within a given sub-branch had an equal right to the throne (though the Timurids were not Chinggisid in their paternal ancestry). While Genghis Khan's Empire had been peacefully divided between his sons upon his death, almost every Chinggisid succession since had resulted in fratricide.

After Timur's death, his territories got divided among Pir Muhammad, Miran Shah, Khalil Sultan and Shah Rukh, which resulted in inter-family warfare. Upon Babur's death, Humayun's territories were the least secure. He had ruled only four years, and not all umarah (nobles) viewed Humayun as the rightful ruler. Indeed, earlier, when Babur had become ill, some of the nobles had tried to install his Brother-in-law, Mahdi Khwaja, as ruler. Although this attempt failed, it was a sign of problems to come.

Early reign

When Humayun came to the throne of the Mughal Empire, several of his brothers revolted against him after he split the empire to them. Another brother Khalil Mirza (1509 1530) supported Humayun but was assassinated. The Emperor commenced construction of a tomb for his brother in 1538, but this was not yet finished when he was forced to flee to Persia. Sher Shah destroyed the structure and no further work was done on it after Humayun's restoration. Humayun had two major rivals for his lands: Sultan Bahadur of Gujarat to the southwest and Sher Shah Suri (Sher Khan) settled along the river Ganges in Bihar to the east. Humayun's first campaign was to confront Sher Shah Suri.

Halfway through this offensive Humayun had to abandon it and concentrate on Gujarat, where a threat from Ahmed Shah had to be met. Humayun was victorious annexing Gujarat, Malwa, Champaner and the great fort of Mandu.

During the first five years of Humayun's reign, Bahadur and Sher Khan extended their rule, although Sultan Bahadur faced pressure in the east from sporadic conflicts with the Portuguese. While the Mughals had obtained firearms via the Ottoman Empire, Bahadur's Gujarat had acquired them through a series of contracts drawn up with the Portuguese, allowing the Portuguese to establish a strategic foothold in north western India.

In 1535 Humayun was made aware that the Sultan of Gujarat was planning an assault on the Mughal territories in Bayana with Portuguese aid. Humayun gathered an army and marched on Bahadur. Within a month he had captured the forts of Mandu and Champaner. However, instead of pressing his attack, Humayun ceased the campaign and consolidated his newly conquered territory. Sultan Bahadur, meanwhile escaped and took up refuge with the Portuguese. Like his father, Humayun was a frequent user of opium. In a popular revolt Bahadur Shah recaptured all of Gujarat in 1536 and began an attack on Malwa

Sher Shah Suri

Shortly after Humayun had marched on Gujarat, Sher Shah Suri saw an opportunity to wrest control of Agra from the Mughals. He began to gather his army together hoping for a rapid and decisive siege of the Mughal capital. Upon hearing this alarming news, Humayun quickly marched his troops back to Agra allowing Bahadur to easily regain control of the territories Humayun had recently taken. In February 1537, however, Bahadur was killed when a botched plan to kidnap the Portuguese viceroy ended in a fire-fight that the Sultan lost. Bahadur's passing caused a power vacuum in Gujarat, which ultimately paved stake a claim for Humayun's apparently collapsing empire. He brokered a deal with Hindal providing that his brother would cease all acts of disloyaltyin return for a share in the new empire, which Kamran would create deposed.

In June 1539 Sher Shah met Humayun in the Battle of Chausa on the banks of the once Humayun was Ganges, near Buxar. This was to become an entrenched battle in which both sides spent a lot of time digging themselves into positions The major part of the Mughal army, the artillery, was now immobile,

and Humayun decided to engage in some diplomacy using Muhammad Aziz as ambassador. Humayun agreed to allow Sher Shah to rule over Bengal and Bihar, but only as provinces granted to him by his Emperor, Humayun, falling short of outright sovereignty. The two rulers also struck a bargain in order to save face: Humayun's troops would charge those of Sher Shah whose forces then retreat in feigned fear. Thus honour would, supposedly, be satisfied

Once the Army of Humayun had made its charge and Sher Shah's troops made their agreed-upon retreat, the Mughal troops relaxed their defensive preparations and returned to their entrenchments without posting a proper guard. Observing the Mughals' vulnerability, Sher Shah reneged on his earlier agreement. That very night, his army approached the Mughal camp and finding the Mughal troops unprepared with a majority asleep, they advanced and killed most of them. The Emperor survived by swimming across the Ganges using an air-filled "water skin", and quietly returned to Agra. Humayun was assisted across the Ganges by Shams al-Din Muhammad.

In Agra

When Humayun returned to Agra, he found that all three of his brothers were present. Humayun once again not only pardoned his brothers for plotting against him, but even forgave Hindal for his outright betrayal. With his armies travelling at a leisurely pace, Sher Shah was gradually drawing closer and closer to Agra. This was a serious threat to the entire family, but Humayun and Kamran squabbled over how to proceed. Kamran withdrew after Humayun refused to make a quick attack on the approaching enemy, instead opting to build a larger army under his own name.

When Kamran returned to Lahore, Humayun, with his other brothers Askari and Hindal, marched to meet Sher Shah 200 kilometres (120 mi) east of Agra at the battle of Kannauj on 17 May 1540. Humayun was soundly defeated. He retreated to Agra, pursued by Sher Shah, and thence through Delhi to Lahore. Sher Shah's founding of the short-lived Sur Empire, with its capital at Delhi, resulted in Humayun's exile for 15 years in the court of Shah Tahmasp I

In Lahore

The four brothers were united in Lahore, but every day they were informed that Sher Shah was getting closer and closer. When he reached Sirhind, Humayun sent an ambassador carrying the message "I have left you the

whole of Hindustan [i.e. the lands to the East of Punjab, comprising most of the Ganges Valley]. Leave Lahore alone, and let Sirhind be a boundary between you and me." Sher Shah, however, replied "I have left you Kabul. You should go there." Kabul was the capital of the empire of Humayun's brother Kamran, who was far from willing to hand over any of his territories to his brother. Instead, Kamran approached Sher Shah and proposed that he actually revolt against his brother and side with Sher Shah in return for most of the Punjab. Sher Shah dismissed his help, believing it not to be required, though word soon spread to Lahore about the treacherous proposal, and Humayun was urged to make an example of Kamran and kill him. Humayun refused, citing the last words of his father, Babur, "Do nothing against your brothers, even though they may deserve it Withdrawing further

Humayun decided it would be wise to withdraw still further. He and his army rode out through and across the Thar Desert, when the Hindu ruler Rao Maldeo Rathore allied with Sher Shah Suri against the Mughal Empire In many accounts Humayun mentions how he and his pregnant wife had to trace their steps through the desert at the hottest time of year. Their rations were low, and they had little to cat, even drinking water was a major problem in the desert When Hamids Bano's horse died, no one would lend the Queen (who was now eight months pregnant) a horse, so Humayun did so himself, resulting in him riding a camel for six kilometres (four miles), although Khaled Beg then offered him his mount. Humayun was later to describe this incident as the lowest point in his life. Humayun asked that his brothers join him as he fell back into Sindh. While the previously rebellious Hindal Mirza remained loyal and was ordered to join his brothers in Kandahar. Kamran Mirza and Askari Mirza instead decided to head to the relative peace of Kabul. This was to be a definitive schism in the family. Humayun headed for Sindh because he expected aid from the Emir of Sindh, Hussein Umrani, whom he had appointed and who owed him his allegiance. Also, his wife Hamida hailed from Sindh, she was the daughter of a prestigious pir family (a pir is an Islamic religious guide) of Persian heritage long settled in Sindh. En route to the Emir's court, Humayun had to break journey because his pregnant wife Hamida was unable to travel further. Humayun sought refuge with the Hindu ruler of the oasis town of Amarkot (now part of Sindh province).

Rana Prasad Rao of Amarkot duly welcomed Humayun into his home and sheltered the refugees for several months. Here, in the household of a Hindu Rajput nobleman, Humayun's wife Hamida Bano, daughter of a Sindhi family, gave birth to the future Emperor Akbar on 15 October 1542. The date of birth is well established because Humayun consulted his astronomer to utilise the astrolabe and check the location of the planets. The infant was the long-awaited heir-apparent to the 34-year-old Humayun and the answer of many prayers. Shortly after the birth, Humayun and his party left Amarkot for Sindh, leaving Akbar behind, who was not ready for the grueling journey ahead in his infancy. He was later adopted by Askari Mirza

For a change, Humayun was not deceived in the character of the man on whom he has pinned his hopes. Emir Hussein Umrani, ruler of Sindh, welcomed Humayun's presence and was loyal to him, just as he had been loyal to Babur against the renegade Arghuns. While in Sindh, Humayun alongside Hussein Umrani, gathered horses and weapons and formed new alliances that helped regain lost territories. Until finally Humayun had gathered hundreds of Sindhi and Baloch tribesmen alongside his Mughals and then marched towards Kandahar and later Kabul, thousands more gathered by his side as Humayun continually declared himself the rightful Timurid heir of the first Mughal Emperor, Babur.

Retreat to Kabul

After Humayun set out from his expedition in Sindh, along with 300 camels (mostly wild) and 2000 loads of grain, he set off to join his brothers in Kandahar after crossing the Indus River on 11 July 1543 along with the ambition to regain the Mughal Empire and overthrow the Suri dynasty. Among the tribes that had sworn allegiance to Humayun were the Leghari, Magsi, Rind and many others.

In Kamran Mirza's territory, Hindal Mirza had been placed under house arrest in Kabul after refusing to have the Khutba recited in Kamran Mirza's name. His other brother, Askari Mirza, was now ordered to gather an army and march on Humayun. When Humayun received word of the approaching hostile army he decided against facing them, and instead sought refuge elsewhere. Akbar was left behind in camp close to Kandahar, as it was December, too cold and dangerous to include the 14-month-old toddler in the march through the

mountains of the Hindu Kush Askari Mirza took Akbar in, leaving the wives of Kamran and Askari Mirza to raise him. The Akbarnama specifies Kamran Mirza's wife, Sultan Begam

Once again Humayun turned toward Kandahar where his brother Kamran Mirza was in power, but he received no help and had to seek refuge with the Shah of Persia

Refuge in Persia

Humayun fled to the refuge of the Safavid Empire in Persia, marching with 40 men, his wife Bega Begur,and her companion through mountains and valleys. Among other trials the Imperial party were forced to live on horse meat boiled in the soldiers' helmets. These indignities continued during the month it took them to reach Herat, however after their arrival they were reintroduced to the finer things in life. Upon entering the city his army was greeted with an armed escort, and they were treated to lavish food and clothing. They were given fine accommodations and the roads were cleared and cleaned before them. The Shah, Tahmasp I, unlike Humayun's own family, actually welcomed the Mughal, and treated him as a royal visitor. Here Humayun went sightseeing and was amazed at the Persian artwork and architecture he saw: much of this was the work of the Timurid Sultan Husayn Bayqarah and his ancestor, princess Gauhar Shad, thus he was able to admire the work of his relatives and ancestors at first hand

The Mughal monarch was introduced to the work of the Persian miniaturists, and Kamaleddin Behzad had two of his pupils join Humayun in his court. Humayun was amazed at their work and asked if they would work for him if he were to regain the sovereignty of Hindustan: they agreed. With so much going on Humayun did not even meet Tahmasp until July. some six months after the former's arrival in Persia. After a lengthy journey from Herat the two met in Qazvin where a large feast and parties were held for the event. The meeting of the two emperors is depicted in a famous wall-painting in the Chehel Sotoun (Forty Columns) palace in Esfahan.

Tahmasp urged that Humayun convert from Sunni to Shia Islam in order to keep himself and several hundred followers alive. Although the Mughals initially disagreed to their conversion they knew that with this outward acceptance of Shi'ism, Tahmasp was eventually prepared to offer Humayun

more substantial support. When Humayun's brother, Kamran Mirza, offered to cede Kandahar to the Persians in exchange for Humayun, dead or alive, Tahmasp refused. Instead he staged a celebration, with 300 tents, an imperial Persian carpet, 12 musical bands and "meat of all kinds". Here the Shah announced that all this, and 12,000 elite cavalry were Humayun's to lead an attack on Kamran. All that Tahmasp asked for was that, if Humayun's forces were victorious, Kandahar would be his.

Kandahar and onward

With this Persian Safavid aid Humayun took Kandahar from Askari Mirza after a two- week siege. He noted how the nobles who had served Askari Mirza quickly flocked to serve him, "in very truth the greater part of the inhabitants of the world are like a flock of sheep, wherever one goes the others immediately follow. Kandahar was, as agreed, given to the Shah of Persia who sent his infant son, Murad, as the viceroy. However, the baby soon died and Humayun thought himself strong enough to assume power.

Humayun now prepared to take Kabul, ruled by his brother Kamran Mirza. In the end, there was no actual siege Kamran Mirza was detested as a leader and as Humayun's Persian army approached the city hundreds of the former's troops changed sides, flocking to join Humayun and swelling his ranks. Kamran Mirza absconded and began building an army outside the city. In November 1545, Hamida and Humayun were reunited with their son Akbar, and held a huge feast. They also held another feast in the child's honour when he was circumcised.

However, while Humayun had a larger army than Kamran Mirza and had the upper hand, on two occasions his poor military judgement allowed the latter to retake Kabul and Kandahar, forcing Humayun to mount further campaigns for their recapture. He might have been aided in this by his reputation for leniency towards the troops who had defended the cities against him, as opposed to Kamran Mirza, whose brief periods of possession were marked by atrocities against the inhabitants who, he supposed, had helped his brother

His youngest brother, Hindal Mirza, formerly the most disloyal of his siblings, died fighting on his behalf. His brother Askari Mirza was shackled in chains at the behest of his nobles and aides. He was allowed go on Hajj, and died en route in the desert outside Damascus

Humayun's other brother, Kamran Mirza, had repeatedly sought to have him killed. In 1552 Kamran Mirza attempted to make a pact with Islam Shah, Sher Shah's successor, but was apprehended by a Gakhar. The Gakhars were one of the minority of tribal groups who had consistently remained loyal to their oath to the Mughals Sultan Adam of the Gakhars handed Kamran Mirza over to Humayun. Humayun, though inclined to forgive Kamran Mirza, was warned that allowing his brother's repeated acts of treachery to go unpunished could foment rebellion amongst his own supporters. So, instead of killing Kamran Mirza, Humayun had him blinded, thereby ending any claim by the latter to the throne. He then sent Kamran Mirza on Hajj, as he hoped to see his brother thereby absolved of his offences. However Kamran Mirza died close to Mecca in the Arabian Peninsula in 1557.

Restoration of the Mughal Empire

Sher Shah Suri had died in 1545, his son and successor Islam Shah died in 1554. These two deaths left the dynasty reeling and disintegrating. Three rivals for the throne all marched on Delhi, while in many cities leaders tried to stake a claim for independence. This was a perfect opportunity for the Mughals to march back to India

The Mughal Emperor Humayun gathered a vast army and attempted the challenging task of retaking the throne in Delhi. Due to the Safavid role in Humayun's army, the vast majority of the army of the Shi'a faith, as one Shaikh Ahmad described to Humayun, "My king. I see the whole of your army are Rafizi...Everywhere the names of your soldiers are of this kind. I find they are all Yar Ali or Kashfi Ali or Haider Ali and I have, not found a single man bearing the names of the other Companions." Humayun placed the army under the leadership of Bairam Khan, a wise move given Humayun's own record of military ineptitude, and it turned out to be prescient as Bairam proved himself a great tactician. At the Battle of Sirhind on 22 June 1555, the armies of Sikandar Shah Suri were decisively defeated and the Mughal Empire was re- established in India.

Marriage relations with the Khanzadas

The Gazetteer of Ulwur states:

Soon after Babur's death, his successor, Humayun, was in AD 1540 supplanted by the Pathan Sher Shah, who, in AD 1545, was followed by Islam

Shah. During the reign of the latter a battle was fought and lost by the Emperor's troops at Firozpur Jhirka, in Mewat, on which, however, Islam Shah did not loose his hold. Adil Shah, the third of the Pathan interlopers, who succeeded in AD 1552, had to contend for the Empire with the returned Humayun. In these struggles for the restoration of Babar's dynasty Khanzadas apparently do not figure at all. Humayun seems to have conciliated them by marrying the elder daughter of Jamal Khan, nephew of Babar's opponent, Hasan Khan and, by causing his great minister, Bairam Khan, to marry a younger daughter of the same Mewatti.

Bairam Khan led the army through the Punjab virtually unopposed. The fort of Rohtas, which was built in 1541-1543 by Sher Shah Suri to crush the Gakhars who were loyal to Humayun, was surrendered without a shot by a treacherous commander. The walls of the Rohtas Fort measure up to 12.5 meters in thickness and up to 18.28 meters in height. They extend for 4 km and feature 68 semi-circular bastions. Its sandstone gates, both massive and ornate, are thought to have exerted a profound influence on Mughal military architecture. The only major battle faced by Humayun's armies was against Sikander Suri in Sirhind, where Bairam Khan employed a tactic whereby he engaged his enemy in open battle, but then retreated quickly in apparent fear. When the enemy followed after them they were surprised by entrenched defensive positions and were easily annihilated.

After Sirhind, most towns and villages chose to welcome the invading army as it made its way to the capital. On 23 July 1555, Humayun once again sat on Babur's throne in Delhi

Ruling Kashmir

With all of Humayun's brothers now dead, there was no fear of another usurping his throne during his military campaigns. He was also now an established leader and could trust his generals. With this new-found strength Humayun embarked on a series of military campaigns aimed at extending his reign over areas in the east and west of the subcontinent. His sojourn in exile seems to have reduced his reliance, and his military leadership came to imitate the more effective methods that he had observed in Persia.

Death and legacy

On 24 January 1556, Humayun, with his arms full of books, was descending the staircase from his library Sher Mandal when the muezzin announced the Azaan (the call to prayer). It was his habit, wherever and whenever he heard the summons, to bow his knee in holy reverence.

Trying to kneel, he caught his foot in his robe, slipped down several steps and hit his temple on a rugged stone edge. He died three days later. His body was laid to rest in Purana Quila initially, but, because of an attack by Hemu on Delhi and the capture of Purana Qila, Humayun's body was exhumed by the fleeing army and transferred to Kalanaur in Punjab where Akbar was crowned. After young Mughal emperor Akbar defeated and killed Hemu in the Second Battle of Panipat Humayun's body was buried in Humayun's Tomb in Delhi the first very grand garden tomb in Mughal architecture, setting the precedent later followed by the Taj Mahal and many other Indian monuments. It was commissioned by his favourite and devoted chief wife, Bega

Begum Akbar later asked his paternal aunt, Gulbadan Begum, to write a biography of his father Humayun, the Humayun nameh (or Humayun-nama), and what she remembered of Babur.

The full title is Ahwal Humayun Padshah Jamah Kardom Gulbadan Begum bint Babur Padshah amma Akbar Padshah. She was only eight when Babur died, and was married at 17, and her work is in simple Persian style.

Unlike other Mughal royal biographies (the Zafarnama of Timur, Baburnama, and his own Akbarnama) no richly illustrated copy has survived, and the work is only known from a single battered and slightly incomplete manuscript, now in the British Library, that emerged in the 1860s. Annette Beveridge published an English translation in 1901, and editions in English and Bengali have been published since 2000.

UNIT II

AKBAR THE GREAT

Akbar

Abu'l-Fath Jalal-ud-din Muhammad Akbar (15 October 1542 – 27 October 1605), popularly known as **Akbar the Great** (Persian pronunciation: [akbarı azam]), and also as **Akbar I** (Persian pronunciation: [akbar]), was the third Mughal emperor, who reigned from 1556 to 1605. Akbar succeeded his father, Humayun, under a regent, Bairam Khan, who helped the young emperor expand and consolidate Mughal domains in the Indian subcontinent.

Akbar gradually enlarged the Mughal Empire to include much of the Indian subcontinent through Mughal military, political, cultural, and economic dominance. To unify the vast Mughal state, Akbar established a centralised system of administration and adopted a policy of conciliating conquered rulers through marriage and diplomacy. To preserve peace and order in a religiously and culturally diverse empire, he adopted policies that won him the support of his non-Muslim subjects, including abolishing the sectarian tax and appointing them to high civil and military posts.

Under Akbar, Mughal India developed a strong and stable economy, which tripled in size and wealth, leading to commercial expansion and greater patronage of an Indo-Persian culture. Akbar's courts at Delhi, Agra, and Fatehpur Sikri attracted holy men of many faiths, poets, architects, and artisans, and become known as centres of the arts, letters, and learning. Timurid and Perso-Islamic culture began to merge and blend with indigenous Indian elements into a distinct style of Mughal arts, including painting and architecture. Disillusioned with orthodox Islam and perhaps hoping to bring about religious unity within his empire, Akbar promulgated Din-i Ilahi, a syncretic creed derived mainly from Islam and Hinduism as well as elements of Zoroastrianism and Christianity. Akbar was succeeded as emperor by his son, Prince Salim, later known as Jahangir.

Early years

Akbar was born in the wake of his father Mughal Emperor Humayun's defeats at Chausa and Kannauj from 1539–1541 by the forces of Sher Shah Suri, after he fled westward to what is now modern-day Sindh. There, he met and married the 14-year-old Hamida Banu Begum, daughter of Shaikh Ali Akbar Jami, a Persian teacher of Humayun's younger brother Hindal Mirza. Jalal ud-din Muhammad Akbar was born the next year on 25 October 1542 (the fifth day of Rajab, 949 AH) at the Rajput Fortress of Amarkot in Rajputana (in modern-day Sindh), where his parents had been given refuge by the local Hindu ruler Rana Prasad.

During the extended period of Humayun's exile, Akbar was brought up in Kabul by his paternal uncles, Kamran Mirza and Askari Mirza, and aunts, in particular, Kamran Mirza's wife. He spent his youth learning to hunt, run, and fight, and although he never learned to read or write, when he retired in the evening, he would have someone read to him. On 20 November 1551, Humayun's youngest brother, Hindal Mirza, died in a battle against Kamran Mirza's forces. Upon hearing the news of his brother's death, Humayun was overwhelmed with grief.

About the time of nine-year-old Akbar's first appointment as governor of Ghazni, he married Hindal's daughter, Ruqaiya Sultan Begum. Humayun gave Akbar command of Hindal's troops and conferred on the imperial couple all of Hindal's wealth. Akbar's marriage to Ruqaiya was solemnised in Jalandhar, Punjab, when they were both 14 years old. Begum was his first wife and chief consort.

Following chaos over the succession of Sher Shah Suri's son Islam Shah, Humayun reconquered Delhi in 1555, leading an army partly provided by his Persian ally Tahmasp I. A few months later, Humayun died. Akbar's guardian, Bairam Khan, concealed his death to prepare for Akbar's succession. Akbar succeeded Humayun on 14 February 1556, while in the midst of a war against Sikandar Shah to reclaim the Mughal throne. In Kalanaur, Punjab, the 14-year-old Akbar was enthroned by Bairam Khan on a newly constructed platform (which still stands) and was proclaimed *Shahanshah* (Persian for "King of Kings"). Bairam Khan ruled on his behalf until he came of age.

Military innovations

Akbar's military campaigns consolidated Mughal rule in the Indian subcontinent. Akbar introduced organisational changes to the Mansabdari system, which had been used in the Mughal army under his grandfather Babur and his father.

Organisational reforms were accompanied by innovations in cannons, fortifications, and the use of elephants. Akbar also took an interest in matchlocks and effectively employed them during various conflicts. He sought the help of the Ottomans, as well as Europeans, especially the Portuguese and Italians, in procuring advanced firearms and artillery. Akbar's vizier Abul Fazl once declared that "with the exception of Turkey, there is perhaps no country in which its guns has more means of securing the Government than [India]." Scholars and historians have used the term "gunpowder empire" to analyse the success of the Mughals in India.

Struggle for North India

Akbar's father Humayun had regained control of the Punjab, Delhi, and Agra with Safavid support, but Mughal rule was still precarious when Akbar took the throne. When the Surs reconquered Agra and Delhi following the death of Humayun, Akbar's young age and the lack of military assistance from the Mughal stronghold of Kabul—which was in the midst of an invasion by the ruler of Badakhshan, Prince Mirza Suleiman—aggravated the situation. When his regent, Bairam Khan, called a council of war to marshall the Mughal forces, none of Akbar's chieftains approved. Bairam Khan was ultimately able to prevail over the nobles and it was decided that the Mughals would march against the strongest of the Sur rulers, Sikandar Shah Suri, in Punjab. Delhi was left under the regency of Tardi Baig Khan. Sikandar Shah Suri avoided battle as the Mughal army approached.

Akbar also faced Hemu, a minister and general of one of the Sur rulers, who had proclaimed himself Hindu emperor and expelled the Mughals from the Indo-Gangetic Plains. Urged by Bairam Khan, who re-marshalled the Mughal army before Hemu could consolidate his position, Akbar marched on Delhi to reclaim it. His army, led by Bairam Khan, defeated Hemu and the Sur army on 5 November 1556 at the Second Battle of Panipat, 50 miles (80 km) north of Delhi. Soon after the battle, Mughal forces occupied Delhi and then

Agra. Akbar made a triumphant entry into Delhi, where he stayed for a month. Then, he and Bairam Khan returned to Punjab to deal with Sikandar Shah Suri, who had become active again.[43] In the next six months, the Mughals won another major battle against Sikander, who fled east to Bengal. Akbar and his forces occupied Lahore and then seized Multan in the Punjab. In 1558, Akbar took possession of Ajmer, the aperture to Rajputana, after the defeat and flight of its Muslim ruler. The Mughals also besieged and defeated the Sur forces in control of Gwalior Fort, a stronghold north of the Narmada river.

Royal begums, along with the families of Mughal amirs, were brought over from Kabul to India at the time, "so that men might become settled and be restrained in some measure from departing to a country to which they were accustomed", according to Fazl. Akbar made clear that he would stay in India, reintroducing the historical legacy of the Timurid Renaissance, in contrast to his grandfather and father, who reigned as transient ruleers.

Expansion into Central India

By 1559, the Mughals had launched a drive to the south into Rajputana and Malwa. However, Akbar's disputes with his regent, Bairam Khan, temporarily put an end to the expansion. The young emperor, at the age of eighteen, wanted to take a more active part in managing the Empire's affairs. Urged on by his foster mother, Maham Anga, and other relatives, Akbar dismissed Bairam Khan following a dispute at court in the spring of 1560 and ordered him to leave on Hajj to Mecca. Bairam Khan left for Mecca, but on his way, was persuaded by his opponents to rebel. He was defeated by the Mughal army in the Punjab and forced to submit. Akbar forgave him and gave him the option of either continuing in his court or resuming his pilgrimage; Bairam chose the latter. Bairam Khan was later assassinated on his way to Mecca, allegedly by an Afghan with a personal vendetta.

In 1560, Akbar resumed military operations. A Mughal army under the command of his foster brother, Adham Khan, and a Mughal commander, Pir Muhammad Khan, began the Mughal conquest of Malwa. The Afghan ruler, Baz Bahadur, was defeated at the Battle of Sarangpur and fled to Khandesh for refuge, leaving behind his harem, treasure, and war elephants. Despite initial success, Akbar was ultimately displeased with the aftermath of the campaign; his foster brother retained all of the spoils and

followed through with the Central Asian practice of slaughtering the surrendered garrison, their wives and children, and many Muslim theologians and Sayyids, who were descendants of Muhammad. Akbar personally rode to Malwa to confront Adham Khan and relieve him of command. Pir Muhammad Khan was then sent in pursuit of Baz Bahadur, but was beaten back by the alliance of the rulers of Khandesh and Berar. Baz Bahadur temporarily regained control of Malwa until, in the next year, Akbar sent another Mughal army to invade and annexe the kingdom. Malwa became a province of the nascent imperial administration of Akbar's regime. Baz Bahadur survived as a refugee at various courts until, eight years later in 1570, he took service under Akbar. When Adham Khan confronted Akbar following another dispute in 1562, the emperor threw him from a terrace into the palace courtyard at Agra. Still alive, Adham Khan was dragged up and thrown to the courtyard once again by Akbar to ensure his death.

Akbar also created specialised ministerial posts relating to imperial governance to prevent nobles from consolidating power. When a powerful clan of Uzbek chiefs broke out in rebellion in 1564, Akbar routed them in Malwa and then Bihar. He pardoned the rebellious leaders, hoping to conciliate them, but they rebelled again; Akbar quelled their second uprising. Following a third revolt, with the proclamation of Mirza Muhammad Hakim—Akbar's brother and the Mughal ruler of Kabul—several Uzbek chieftains were slain and the rebel leaders trampled to death under elephants. Simultaneously, the Mirzas, a group of Akbar's distant cousins who held important fiefs near Agra, rebelled and were defeated by Akbar. In 1566, Akbar moved to meet the forces of his brother, Muhammad Hakim, who had marched into the Punjab with the intention of seizing the imperial throne. Following a brief confrontation, Muhammad Hakim accepted Akbar's supremacy and retreated back to Kabul.

In 1564, Mughal forces began the conquest of Garha, a thinly populated, hilly area in central India that was of interest to the Mughals because of its herd of wild elephants. The territory was ruled over by Raja Vir Narayan, a minor, and his mother, Durgavati, a Rajput warrior queen of the Gonds. Akbar did not personally lead the campaign because he was preoccupied with the Uzbek rebellion, leaving the expedition in the hands of Asaf Khan, the Mughal governor of Kara. Durgavati committed suicide after her defeat at the Battle of Damoh, while Raja Vir Narayan was slain at the Fall of Chauragarh, the

mountain fortress of the Gonds. The Mughals seized immense wealth, including an uncalculated amount of gold and silver, jewels, and 1,000 elephants. Kamala Devi, a younger sister of Durgavati, was sent to the Mughal harem. The brother of Durgavati's deceased husband was installed as the Mughal administrator of the region.

As with Malwa, Akbar entered into a dispute with his vassals over the conquest of Gondwana. Asaf Khan was accused of keeping most of the treasures and sending back only 200 elephants to Akbar. When summoned to give accounts, he fled Gondwana. He went first to the Uzbeks, then returned to Gondwana where he was pursued by Mughal forces. Finally, he submitted and Akbar restored him to his previous position. Around 1564, an assassin shot an arrow at Akbar, which piereced his right shouder, as he was returning from a visit to the dargah of Hazrat Nizamuddin near Delhi. The Emperor ordered the apprehended assassin, a slave of Mirza Sharfuddin—a noble in Akbar's court whose recent rebellion had been suppressed—to be beheaded.

Conquest of Rajputana

Having established Mughal rule over northern India, Akbar turned his attention to the conquest of Rajputana, which was strategically important as it was a rival centre of power that flanked the Indo-Gangetic plains. The Mughals had already established domination over parts of northern Rajputana in Mewat, Ajmer, and Nagor. Akbar sought to conquer Rajputana's heartlands, which had rarely previously submitted to the Muslim rulers of the Delhi Sultanate. Beginning in 1561, the Mughals actively engaged the Rajputs in warfare and diplomacy. Most Rajput states accepted Akbar's suzerainty; however, the rulers of Mewar and Marwar—Udai Singh II and Chandrasen Rathore—remained outside the imperial fold.

Udai Singh was descended from the Sisodia ruler, Rana Sanga, who had fought Babur at the Battle of Khanwa in 1527. As the head of the Sisodia clan, he possessed the highest ritual status of all the Rajput kings and chieftains in India. The Mughals viewed defeating Udai Singh as essential to asserting their imperial authority amongst the Rajputs. During this period of his reign, Akbar was still devoted to Islam and sought to impress the superiority of his faith over what were regarded by contemporaries as the most prestigious warriors in Hinduism.

In 1567, Akbar attacked the Chittor Fort in Mewar. The fortress-capital of Mewar was of strategic importance as it lay on the shortest route from Agra to Gujarat and was also considered a key to holding the interior parts of Rajputana. Udai Singh retreated to the hills of Mewar, leaving two Rajput warriors, Jaimal and Patta, in charge of the defence of his capital. Chittorgarh fell in February 1568 after a siege of four months. The fall of Chittor was proclaimed by Akbar as "the victory of Islam over infidels [*i.e.*, non-Muslims]."[53] In his Fathnama (dispatches announcing victory) issued on 9 March 1575 conveying his news of victory, Akbar wrote: "With the help of our blood-thirsty sword we have erased the signs of infidelity in their minds and destroyed the temples in those places and all over Hindustan."

Akbar had the surviving defenders and 30,000 non-combatants massacred and their heads displayed upon towers erected throughout the region to demonstrate his authority. The booty that fell into the hands of the Mughals was distributed throughout the empire. Akbar remained in Chittorgarh for three days, then returned to Agra, where, to commemorate the victory, he set up statues of Jaimal and Patta mounted on elephants at the gates of his fort. Thereafter, Udai Singh never ventured out of his mountain refuge in Mewar.

The fall of Chittorgarh was followed up by a Mughal attack on the Ranthambore Fort in 1568. Ranthambore was held by the Hada Rajputs and reputed to be the most powerful fortress in India. However, it fell only after a couple of months. At that point, most of the Rajput kings had submitted to the Mughals; only the clans of Mewar continued to resist. Udai Singh's son and successor, Pratap Singh, was later defeated by the Mughals at the Battle of Haldighati in 1576. Akbar would celebrate his conquest of Rajputana by laying the foundation of a new capital, 23 miles (37 km) west-southwest of Agra, in 1569. It was called Fatehpur Sikri, or the "City of Victory". Pratap Singh continued to attack the Mughals and was able to retain most of his kingdom during Akbar's reign.

Annexation of Western and Eastern India

Akbar's next military objectives were the conquest of Gujarat and Bengal, which connected India with the trading centres of Asia, Africa, and Europe through the Arabian Sea and the Bay of Bengal. Gujarat had also been a haven

for rebellious Mughal nobles. In Bengal, the Afghans still held considerable influence under their ruler, Sulaiman Khan Karrani. Akbar first moved against Gujarat, which lay in the crook of the Mughal provinces of Rajputana and Malwa. Gujarat possessed areas of rich agricultural production in its central plain, an impressive output of textiles and other industrial goods, and the busiest seaports of India. Akbar intended to link the maritime state with the massive resources of the Indo-Gangetic plains.

Akbar's ostensible *casus belli* for warring with Gujarat was that the rebel Mirzas, who had previously been driven out of India, were now operating out of a base in southern Gujarat. Moreover, Akbar had received invitations from cliques in Gujarat to oust the reigning king, which further served as justification for his military expedition. In 1572, Akbar moved to occupy Ahmedabad, the capital, and other northern cities, and was proclaimed the lawful sovereign of Gujarat. By 1573, he had driven out the Mirzas who, after offering token resistance, fled for refuge in the Deccan. Surat, the commercial capital of the region, and other coastal cities soon capitulated to the Mughals.[58] The king, Muzaffar Shah III, was caught hiding in a corn field; he was pensioned off by Akbar with a small allowance.

Akbar then returned to Fatehpur Sikiri, where he built the Buland Darwaza to commemorate his victories. But, a rebellion by Afghan nobles supported by the Rajput ruler of Idar, as well as the renewed intrigues of the Mirzas, forced his return to Gujarat. Akbar crossed Rajputana and reached Ahmedabad in 11 days—a journey that normally took six weeks. The outnumbered Mughal army won a decisive victory on 2 September 1573. Akbar slew the rebel leaders and erected a tower out of their severed heads. The conquest and subjugation of Gujarat proved highly profitable for the Mughals; after expenses, the territory yielded a revenue of more than five million rupees annually to Akbar's treasury.

After conquering Gujarat, the remaining centre of Afghan power was Bengal. In 1572, Sulaiman Khan's son, Daud Khan, succeeded him. Daud Khan defind Mughal rule, assuming the insignia of royalty and ordering that the khutbah be proclaimed in his name, rather than Akbar's. Munim Khan, the Mughal governor of Bihar, was ordered to chastise Daud Khan. Eventually, Akbar himself set out to Bengal, and in 1574, the Mughals seized Patna from Daud Khan, who fled to Bengal. Akbar then returned to Fatehpur Sikri and left

his generals to finish the campaign. The Mughal army was subsequently victorious at the Battle of Tukaroi in 1575, which led to the annexation of Bengal and parts of Bihar that had been under the dominion of Daud Khan. Only Orissa was left in the hands of the Karrani dynasty, albeit as a fief of the Mughal Empire. A year later, however, Daud Khan rebelled and attempted to regain Bengal. He was defeated by the Mughal general Khan Jahan Quli and fled into exile. Daud Khan was later captured and executed by Mughal forces. His severed head was sent to Akbar, while his limbs were gibbeted at Tandah, the Mughal capital in Bengal.

Campaigns in Afghanistan and Central Asia

Following his conquests of Gujarat and Bengal, Akbar was preoccupied with domestic concerns. He did not leave Fatehpur Sikri on a military campaign until 1581, when Punjab was again invaded by his brother, Mirza Muhammad Hakim. Akbar expelled his brother to Kabul and waged a campaign to remove him from power. At the same time, Akbar's nobles were resisting leaving India to administer the Empire's holdings in Afghanistan; they were, according to Abul Fazl "afraid of the cold of Afghanistan". Likewise, Hindu officers in the Mughal army were inhibited by the traditional taboo against crossing the Indus. To encourage them, Akbar provided them with pay eight months in advance.

In August 1581, Akbar seized Kabul and took up residence at Babur's old citadel. He stayed there for three weeks and his brother fled into the mountains. Akbar left Kabul in the hands of his sister, Bakht-un-Nissa Begum, and returned to India. He then pardoned his brother, who took up de facto control of the Mughal administration in Kabul; Bakht-un-Nissa continued to be the official governor. In 1585, after Muhammad Hakim died, Kabul passed into the hands of Akbar and was officially incorporated as a province of the Mughal Empire.

The Kabul expedition was the beginning of a long period of activity over the northern frontiers of the empire. For thirteen years, beginning in 1585, Akbar remained in the north, shifting his capital to Lahore while he dealt with challenges from Uzbek tribes, which had driven his grandfather, Babur, out of Central Asia. The Uzbeks were organised under Abdullah Khan Shaybanid, a military chieftain who had seized Badakhshan and Balkh from Akbar's distant Timurid relatives, and whose troops challenged the northwestern frontiers of the Mughal Empire. The Uzbeks also subsidised Afghan tribes on the border that

were hostile to the Mughals. The tribes felt challenged by the Yusufzai of Bajaur and Swat and were motivated by a new religious leader, Bayazid, the founder of the Roshaniyya sect.

In 1586, Akbar negotiated a pact with Abdullah Khan in which the Mughals agreed to remain neutral during the Uzbek invasion of Safavid-held Khorasan. In return, Abdullah Khan agreed to refrain from supporting, subsidising, or offering refuge to the Afghan tribes hostile to the Mughals. Akbar, in turn, began a series of campaigns to pacify the Yusufzais and other rebels. Akbar ordered Zain Khan to lead an expedition against the Afghan tribes. Raja Birbal, a renowned minister in Akbar's court, was also given military command. The expedition failed, and on their retreat from the mountains, Birbal and his entourage were ambushed and killed by Afghans at the Malandarai Pass in February 1586. Akbar immediately fielded new armies to reinvade the Yusufzai lands under the command of Raja Todar Mal. Over the next six years, the Mughals contained the Yusufzai in the mountain valleys, forcing the submission of many chiefs in Swat and Bajaur. Dozens of forts were built and occupied to secure the region.

Despite his pact with the Uzbeks, Akbar nurtured a secret hope of reconquering Central Asia, but Badakshan and Balkh remained firmly part of the Uzbek dominion. Abdullah Khan died in 1598 and the last of the rebellious Afghan tribes were subdued by 1600. Additionally, he Roshaniyya movement was suppressed; the Afridi and Orakzai tribes, which had risen up under the Roshaniyyas, were subjugated; and he leaders of the movement were captured and driven into exile. Jalaluddin, the son of the Roshaniyya movement's founder, Bayazid, was killed in 1601 in a fight with Mughal troops near Ghazni.

Conquests in the Indus Valley

While Akbar was in Lahore dealing with the Uzbeks, he sought to subjugate the Indus valley to secure the frontier provinces. In 1585, he sent an army to conquer Kashmir in the upper Indus basin after Ali Shah, the reigning king of the Shia Chak dynasty, refused to send his son as a hostage to the Mughal court. Ali Shah surrendered immediately to the Mughals, but another of his sons, Yaqub, crowned himself as king, leading a resistance against the Mughal armies. In June 1589, Akbar travelled from Lahore to Srinagar to receive the surrender of Yaqub and his rebel forces. Baltistan and Ladakh,

which were Tibetan provinces adjacent to Kashmir, pledged their allegiance to Akbar. The Mughals also moved to conquer Sindh in the lower Indus valley.

Since 1574, the northern fortress of Bhakkar had remained under imperial control. In 1586, the Mughal governor of Multan tried and failed to secure the capitulation of Mirza Jani Beg, the independent ruler of Thatta in southern Sindh. Akbar responded by sending a Mughal army to besiege Sehwan, the river capital of the region. Jani Beg mustered a large army to meet the Mughals. The outnumbered Mughal forces defeated the Sindhi forces at the Battle of Sehwan. After suffering further defeats, Jani Beg surrendered to the Mughals in 1591, and in 1593, paid homage to Akbar in Lahore.

Subjugation of parts of Baluchistan

As early as 1586, about half a dozen Baluchi chiefs, under nominal Pani Afghan rule, had been persuaded to subordinate themselves to Akbar. In preparation of taking Kandahar from the Safavids, Akbar ordered the Mughal forces to conquer the rest of the Afghan-held parts of Baluchistan in 1595. The Mughal general Mir Masum led an attack on the stronghold of Sibi, which was northeast of Quetta, and defeated a coalition of local chieftains in battle. They were required to acknowledge Mughal supremacy and attend Akbar's court. As a result, the modern-day Pakistani and Afghan parts of Baluchistan, including the Makran coast, became a part of the Mughal Empire.

Safavids and Kandahar

Kandahar (also known as the ancient Indian kingdom of Gandhara) had connections with the Mughals from the time of the Empire's ancestor, Timur, the warlord who had conquered much of Western, Central, and parts of South Asia in the 14th century. However, the Safavids considered it to be an appanage of the Persian-ruled territory of Khorasan, and declared its association with the Mughal emperors to be a usurpation. In 1558, while Akbar was consolidating his rule over northern India, Safavid Shah Tahmasp I seized Kandahar and expelled its Mughal governor. The recovery of Kandahar had not been a priority for Akbar, but after his military activity in the northern frontiers, he moved to restore Mughal control. At the time, the region was also under threat from the Uzbeks, but the Emperor of Persia, himself beleaguered by the Ottoman Turks, was unable to send reinforcements.

In 1593, Akbar received the exiled Safavid prince, Rostam Mirza. Rostam Mirza pledged allegiance to the Mughals; he was granted a rank (mansab) of command over 5,000 men and received Multan as a jagir. The Safavid prince and governor of Kandahar, Mozaffar Hosayn, also agreed to defect to the Mughals. Hosayn, who was in an adversary relationship with his overlord, Shah Abbas, was granted a rank of 5,000 men, and his daughter Kandahari Begum was married to Akbar's grandson, the Mughal prince Khurram. Kandahar was secured in 1595 with the arrival of a garrison headed by the Mughal general, Shah Bayg Khan. The reconquest of Kandahar did not overtly disturb Mughal-Persian relations. Akbar and the Persian Shah continued to exchange ambassadors and presents. However, the power equation between the two had now changed in favour of the Mughals.

Deccan Sultans

In 1593, Akbar began military operations against the Deccan Sultans, who had not submitted to his authority. He besieged Ahmednagar Fort in 1595, forcing Chand Bibi to cede Berar. A subsequent revolt forced Akbar to take the fort in August 1600. Akbar occupied Burhanpur and besieged Asirgarh Fort in 1599, and took it on 17 January 1601, when Miran Bahadur Shah of the Khandesh Sultanate refused to relinquish Khandesh. Akbar then established the Subahs of Ahmadnagar, Berar, and Khandesh under Prince Daniyal. "By the time of his death in 1605, Akbar controlled a broad sweep of territory from the Bay of Bengal to Qandahar and Badakshan. He touched the western sea in Sind and at Surat and was well astride central India."

Administration

Political structure

Akbar's system of central government was based on the system that had evolved since the Delhi Sultanate. Akbar reorganised the sections with a detailed set of regulations. The revenue department was headed by a *wazir*, responsible for all finances and management of *jagir* and *inam* land. The head of the military was called the *mir bakshi*, appointed from among the leading nobles of the court. The *mir bakshi* was in charge of intelligence gathering, and also made recommendations to the emperor for military appointments and promotion. The *mir saman* was in charge of the imperial household, including the harems, and supervised the functioning of the court and royal bodyguard.

The judiciary was a separate organisation headed by a chief *qazi*, who was also responsible for religious beliefs and practices.

Taxation

Akbar reformed the administration land revenues by adopting a system that had been used by Sher Shah Suri. The village continued to remain the primary unit of revenue assessment. Cultivated areas were measured and taxed through fixed rates—on the basis of prices prevailing the imperial court—based on the type of crop and productivity. This system burdened the peasentry because prices at the imperial court were often higher than those in the countryside. Akbar also introduced a decentralised system of annual assessment, which resulted in corruption among local officials. The system was abandoned in 1580 and replaced with the *dahsala* (also known as *zabti*), under which revenue was calculated as one-third of the average produce of the previous ten years, to be paid to the state in cash. This system was later refined, taking into account local prices and grouping areas with similar productivity into assessment circles. Remission was given to peasants when the harvest failed during times of flood or drought. The *dahsala* system was set out by Raja Todar Mal, who also served as a revenue officer under Sher Shah Suri, in a detailed memorandum submitted to the emperor in 1582–1583. Other local methods of assessment continued in some areas. Lands which were fallow or uncultivated were assessed at concessional rates.

Akbar also encouraged the improvement and extension of agriculture. Zamindars were required to provide loans and agricultural implements in times of need, and to encourage farmers to plough as much land as possible and sow high-quality seeds. In turn, the zamindars were given a hereditary right to collect a share of the produce. Peasants had a hereditary right to cultivate the land as long as they paid the land revenue. Revenue officials were guaranteed only three-quarters of their salary, with the remaining quarter dependent on their full realisation of the revenue assessed.

Military organisation

Akbar organised his army and the nobility by means of a system called the *mansabdari*. Under this system, each officer in the army was assigned a rank (a *mansabdar*) and assigned a number of cavalry, which he was required to supply to the imperial army. The *mansabdars* were divided into 33 classes. The

top three commanding ranks, ranging from 7,000 to 10,000 troops, were normally reserved for princes. Ranks between 10 and 5,000 were assigned to other members of the nobility. The empire's permanent standing army was small and the imperial forces mostly consisted of contingents maintained by the *mansabdars*. Persons were normally appointed to a low *mansab* and then promoted based on merit and the favour of the emperor. Each *mansabdar* was required to maintain a certain number of cavalrymen and twice that number of horses. The number of horses was greater because they had to be rested and rapidly replaced in times of war. Akbar employed strict measures to ensure that the quality of the armed forces was maintained at a high level; horses were regularly inspected and usually only Arabian horses were employed. The *mansabdars* were the highest paid military service in the world at the time.

Capitals

Akbar was a follower of Salim Chishti, a holy man who lived in the region of Sikri near Agra. Believing the area to be lucky, Akbar had a mosque constructed there for the use of the priest. Subsequently, he celebrated the victories over Chittor and Ranthambore by laying the foundations of a new walled capital, 23 miles (37 km) west of Agra in 1569, which was named Fatehpur ("Town of Victory") after the conquest of Gujarat in 1573, and subsequently came to be known as Fatehpur Sikri to distinguish it from other similarly named towns. Akbar built the Joda Bai Mahal, a residential palace for Mariam-uz-Zamani, an artificial lake, and water-filled courtyards. The city was soon abandoned and the capital was moved to Lahore in 1585. Historians have advanced several reasons for the move, including an insuffiicent or poor quality water supply at Fatehpur Sikri, Akbar's campaigns in the northwest areas of the Empire, loss of interst, or lack of military defensability. In 1599, Akbar moved his capital back to Agra, where he ruled from until his death.

Culture

Akbar was a patron of the arts and culture. He had Sanskrit literature translated and participated in native festivals. Akbar established the library of Fatehpur Sikri exclusively for women, and he decreed the establishment of schools for the education of both Muslims and Hindus throughout the realm. He also encouraged bookbinding to become a high art.

Trade

Akbar's government prioritized commercial expansion, encouraging traders, providing protection and security for transactions, and levying a low custom duty to stimulate foreign trade. It also required that local administrators provide restitution to traders for goods stolen while in their territories. To minimise such incidents, bands of highway police called *rahdars* were enlisted to patrol roads and ensure the safety of traders. Other active measures taken included the construction and protection of routes of commerce and communications. Akbar made concerted efforts to improve roads to facilitate the use of wheeled vehicles through the Khyber Pass, the most popular route frequented by traders and travellers journeying from Kabul into Mughal India. He also strategically occupied the northwestern cities of Multan and Lahore in Punjab and constructed forts, such as the one at Attock near the crossing of the Grand Trunk Road and the Indus river. He also constructed a network of smaller forts called *thanas* throughout the frontier to secure the overland trade route with Persia and Central Asia. Furthermore, he established a trade business for his chief consort, Mariam-uz-Zamani, who ran an extensive trade of indigo, spices, and cotton to Gulf nations through merchant's vessels.

Coins

Akbar introduced coins with decorative features, including floral motifs, dotted borders, and quatrefoil. The coins were issued in both round and square shapes, including a unique 'mehrab' (lozenge) shaped coin. Akbar's portrait type gold coin (Mohur) is generally attributed to his son, Prince Salim (later Emperor Jahangir), who had rebelled and then sought reconciliationby minting and presenting his father with gold Mohurs bearing Akbar's portrait. The tolerant view of Akbar is represented by the 'Ram-Sita' silver coin. During the latter part of Akbar's reign, coins portrayed the concept of Akbar's newly promoted religion, with the Ilahi type and Jalla Jalal-Hu types.

Matrimonial alliances

Prior to Akbar's reign, marriages between Hindu princesses and Muslim kings failed to produce stable relations between the families involved; the women were lost to their families and did not return after marriage. Akbar departed from that practice, providing that the Hindu Rajputs who married their daughters or sisters to him would be treated equally to his Muslim fathers- and

brothers-in-law, except that they would not be allowed to dine or pray with him or take Muslim wives. Akbar also made those Rajputs members of his court. Some Rajputs considered marriage to Akbar a sign of humiliation.

The Kacchwaha Rajput, Raja Bharmal, of the small kingdom of Amer, and an early member of Akbar's court, allied with Akbar by giving his daughter, Mariam-uz-Zamani—who would go on to be Akbar's favorite wife—in marriage to Akbar. Bharmal was made a noble of high rank in the imperial court, and subsequently, his son Bhagwant Das and grandson Man Singh also rose to high ranks in the nobility.

Other Rajput kingdoms also established matrimonial alliances with Akbar, but Akbar did not insist upon matrimony as a precondition for forming alliances. When Akbar met with the Hada leader, Surjan Hada, to effect an alliance, Surjan accepted on the condition that Akbar could not marry any of his daughters. Consequently, no matrimonial alliance was entered into, but Surjan was made a noble and placed in charge of Garh-Katanga. Two major Rajput clans remained aloof—the Sisodiyas of Mewar and Hadas of Ranthambore.

The political effect of these alliances was significant. While some Rajput women who entered Akbar's harem converted to Islam, they were generally provided full religious freedom; their relatives, who continued to remain Hindu, formed a significant part of the nobility and served to articulate the opinions of the majority of commoners in the imperial court. The interaction between Hindu and Muslim nobles in the imperial court resulted in an exchange of thoughts and blending of the two cultures. Newer generations of the Mughal line also represented a merger of Mughal and Rajput blood, thereby strengthening ties between the two. As a result, the Rajputs became the strongest allies of the Mughals, and Rajput soldiers and generals fought for the Mughal army under Akbar, leading it in several campaigns, including the conquest of Gujarat in 1572. Akbar's policy of religious tolerance ensured that employment in the imperial administration was open to all on merit, irrespective of creed, strengthening his imperial rule.

Akbar's daughter Meherunnissa was rumoured to be enamored of Tansen and might have played a role in his coming to Akbar's court. Tansen converted to Islam from Hinduism, apparently on the eve of his marriage with Akbar's daughter.

Relations with the Portuguese

At the time of Akbar's ascension in 1556, the Portuguese had established several fortresses and factories on the western coast of the subcontinent, and largely controlled navigation and sea trade in that region. As a consequence, all other trading entities were subject to the terms and conditions of the Portuguese, which was resented by rulers and traders, including Bahadur Shah of Gujarat.

In 1572, the Mughal Empire annexed Gujarat and acquired its first access to the sea, but local officials informed Akbar that the Portuguese had begun to exert control in the Indian Ocean. Akbar obtained a *cartaz* (permit) from the Portuguese to sail in the Persian Gulf region. At the initial meeting of the Mughals and the Portuguese during the Siege of Surat in 1572, the Portuguese, recognising the superior strength of the Mughal army, chose to adopt diplomacy instead of war. The Portuguese Governor, upon the request of Akbar, sent him an ambassador to establish friendly relations.

Akbar accepted the offer of diplomacy, but the Portuguese continually asserted their authority and power in the Indian Ocean; Akbar expressed concern when he was required to request a permit from the Portuguese before any ships from the Mughal Empire could depart for the Hajj to Mecca and Medina. In 1573, Akbar issued a *firman* directing Mughal administrative officials in Gujarat not to provoke the Portuguese in the territory they held in Daman. The Portuguese, in turn, issued passes for members of Akbar's family to go on Hajj to Mecca. The Portuguese made mention of the extraordinary status of the vessel and the special status to be accorded to its occupants.

Akbar was unsuccessful in purchasing compact artillery pieces from the Portuguese, hindering his efforts to establish a Mughal navy along the Gujarat coast.

In September 1579, Jesuits from Goa were invited to visit the court of Akbar. The emperor had his scribes translate the New Testament and granted the Jesuits freedom to preach the Gospel. One of his sons, Sultan Murad Mirza, was entrusted to Antoni de Montserrat for his education. While debating at court, the Jesuits did denigrated Islam and Muhammad. Their comments enraged the Imams and Ulama, who objected to the remarks, but Akbar ordered their comments to be recorded. This event was followed by a rebellion of

Muslim clerics in 1581 led by Mullah Muhammad Yazdi and Muiz-ul-Mulk, the chief Qadi of Bengal; the rebels sought to overthrow Akbar and put his brother Mirza Muhammad Hakim on the Mughal throne. Akbar successfully defeated the rebels, but he became more cautious about inviting guests to his court, seeking advice from his counselors.

Relations with the Ottoman Empire

In 1555, while Akbar was still a child, the Ottoman Admiral Seydi Ali Reis visited the Mughal Emperor Humayun. In 1569, during the early years of Akbar's rule, Ottoman Admiral Kurtoğlu Hızır Reis visited the Empire. These Ottoman admirals sought to end the growing threats of the Portuguese Empire during their Indian Ocean campaigns. During his reign, Akbar six documents addressing the Ottoman Sultan Suleiman the Magnificent.

In 1576, Akbar sent a contingent of pilgrims on Hajj, led by Khwaja Sultan Naqshbandi, with 600,000 rupees and 12,000 *khalats* (honorific robes) for the needy of Mecca and Medina. In October 1576, Akbar sent a delegation, which included his aunt Gulbadan Begum and his consort Salima, on Hajj by two ships, including an Ottoman vessel, from Surat, which reached the port of Jeddah in 1577 and then proceeded to Mecca and Medina.[121] Four more caravans were sent from 1577 to 1580, with gifts for the authorities of Mecca and Medina.

During this period, Akbar financed the pilgrimages of many poor Muslims from the Mughal Empire and also funded the foundations of the Qadiriyya Sufi Order's dervish lodge in the Hijaz. Akbar's attempts to build Mughal presence in Mecca and Medina reassured the local Sharifs of the Mughal Empire's ability to provide financial support, lessening their dependency upon Ottoman bounties. Mughal-Ottoman trade also flourished during this period; merchants loyal to Akbar are known to have reached Aleppo after journeying upriver through the port of Basra.

The imperial Mughal entourage stayed in Mecca and Medina for nearly four years and attended the Hajj four times. In 1582, the Ottoman authorities forced them to return to India. Historian Naimur Rahman Farooqi has suggested that their expulsion may explain why Akbar broke relations with the Hijaz and stopped sending Hajj caravans after 1581.

According to some accounts, Akbar expressed a desire to form an alliance with the Portuguese against the Ottomans, but nothing came of the idea.

Relations with the Safavid dynasty

Before Akbar's rule, the Safavids and the Mughals had a long history of diplomatic relations. The Safavid ruler Tahmasp I provided refuge to Humayun when he was forced to flee the Indian subcontinent following his defeat by Sher Shah Suri. However, the Safavids differed from the Sunni Mughals and Ottomans in following the Shia branch of Islam.

One of the longest-standing disputes between the Safavids and the Mughals pertained to control of the city of Qandahar in the Hindukush region, which formed the border between the two empires. Military strategists of the time considered the region to be militarily significant due to its geography. The city, which was administered by Bairam Khan at the time of Akbar's accession, was invaded and captured by the Persian ruler Husain Mirza, a cousin of Tahmasp I, in 1558. Shortly afterwards, Akbar's army completed its annexation of Kabul, and to further secure the north-western boundaries of his empire, it proceeded to Qandahar. The city capitulated without resistance on 18 April 1595, and the ruler Muzaffar Hussain joined Akbar's court. Subsequent to this, Bairam Khan sent an envoy to the court of Tahmasp I in an effort to maintain peaceful relations with the Safavids. This gesture was reciprocated and a cordial relationship prevailed between the two empires during the remainder of the first two decades of Akbar's reign. The death of Tahmasp I in 1576 resulted in civil war and instability in the Safavid empire, and diplomatic relations between the two empires ceased for more than a decade. They were restored only in 1587 following the accession of Shah Abbas to the Safavid throne. Diplomatic relations continued to be maintained between the Safavid and Mughal courts until the end of Akbar's reign. Qandahar continued to remain in Mughal possession, and the Hindukush was the empire's western frontier for several decades until Shah Jahan's expedition into Badakhshan in 1646.

Religious Policy

Akbar, as well as his mother and other members of his family, are believed to have been Sunni Hanafi Muslims. His early days were spent in the backdrop of an atmosphere in which liberal sentiments were encouraged and religious narrow-mindedness was frowned upon. From the 15th century, a

number of rulers in various parts of the country adopted a more liberal policy of religious tolerance, attempting to foster communal harmony between Hindus and Muslims. These sentiments were earlier encouraged by the teachings of popular saints like Guru Nanak, Kabir, and Chaitanya,[140] and the verses of the Persian poet Hafez, which advocated human sympathy and a liberal outlook. The Timurid ethos of religious tolerance persisted from the times of Timur to Humayun, and influenced Akbar's policy of tolerance in matters of religion. Akbar's childhood tutors, including two Irani Shias, were largely above sectarian prejudices, and made a significant contribution to Akbar's later inclination towards religious tolerance.

Akbar sponsored religious debates between different Muslim groups (Sunni, Shia, Ismaili,and Sufis), Parsis, Hindus (Shaivite and Vaishnava), Sikhs, Jains, Jews, Jesuits, and Materialists. He was also partial to Sufism; he proclaimed that "the wisdom of Vedanta is the wisdom of Sufism".

Association with the Muslim aristocracy

During the early part of his reign, Akbar adopted an attitude of suppression towards Muslim sects that were condemned by the orthodoxy as heretical. In 1567, on the advice of Shaikh Abdu'n Nabi, he ordered the exhumation of Mir Murtaza Sharifi Shirazi – a Shia buried in Delhi – because of the grave's proximity to that of Amir Khusrau, arguing that a "heretic" could not be buried so close to the grave of a Sunni saint. This reflected a restrictive attitude towards the Shia, which continued to persist until the early 1570s. He suppressed Mahdavism in 1573 during his campaign in Gujarat, in the course of which the Mahdavi leader Bandagi Miyan Sheik Mustafa was arrested and brought in chains to the court for debate and released after eighteen months. Akbar was reortedly angered by acts of embezzlement by many high level Muslim clerics. As Akbar increasingly came under the influence of pantheistic Sufi mysticism from the early 1570s, his outlook shifted from orthodox Islam as traditionally professed, to a new concept of Islam that transcended the limits of Islam. Consequently, during the latter half of his reign, he adopted a policy of tolerance towards the Shias and declared a prohibition on Shia-Sunni conflict, and the empire remained neutral in matters of internal sectarian conflict. In 1578, the Mughal Emperor Akbar referred to himself as: Emperor of Islam, Emir of the Faithful, Shadow of God on earth, Abul Fath

Jalal-ud-din Muhammad Akbar Badshah Ghazi (whose empire Allah perpetuate), is a most just, most wise, and a most God-fearing ruler.

In 1580, a rebellion broke out in the eastern part of Akbar's empire, and a number of *fatwas*, declaring Akbar to be a heretic, were issued by Qazis. Akbar suppressed the rebellion and handed out severe punishments to the Qazis. To further strengthen his position in dealing with the Qazis, Akbar issued a *mazhar*, or declaration, that was signed by all major *ulemas* in 1579. The *mahzar* asserted that Akbar was the *Khalifa* of the age, a higher rank than that of a *Mujtahid*; in case of a difference of opinion among the Mujtahids, Akbar could select any one opinion and could also issue decrees that did not go against the *nass*. Given the prevailing Islamic sectarian conflicts in various parts of the country at that time, it is believed that the *Mazhar* helped stabilise the religious situation in the empire. It also helped him eliminate the religious and political influence of the Ottoman *Khalifa* over his subjects, thus ensuring their loyalty to him.

Throughout his reign, Akbar was a patron of influential Muslim scholars such as Mir Ahmed Nasrallah Thattvi and Tahir Muhammad Thattvi. Whenever Akbar would attend congregations at a mosque, the following proclamation was made: The Lord to me the Kingdom gave, He made me wise, strong, and brave, He guides me through right and truth, Filling my mind with the love of truth, No praise of man could sum his state, Allah Hu Akbar, God is Great.

Din-i Ilahi

Akbar was deeply interested in religious and philosophical matters. An orthodox Muslim at the outset, he later came to be influenced by the Sufi mysticism that was being preached in the country at that time. He moved away from orthodoxy, appointing to his court several people with liberal religious philosophies, including Abul Fazl, Faizi, and Birbal. In 1575, he built a hall called the Ibadat Khana (*"House of Worship"*) at Fatehpur Sikri, to which he invited theologians, mystics, and selected courtiers renowned for their intellectual achievements to discuss matters of spirituality with them. These discussions, initially restricted to Muslims, were acrimonious and resulted in the participants shouting at and abusing each other. Upset by this, Akbar opened the Ibadat Khana to people of all religions as well as atheists, resulting in the scope of the discussions broadening, even extending into areas such as the validity of

the Quran and the nature of God. This shocked orthodox theologians, who sought to discredit Akbar by circulating rumours of his desire to forsake Islam.

Akbar's effort to evolve a meeting point among the representatives of various religions was not successful, as each of them attempted to assert the superiority of their respective religions by denouncing other religions. The debates at the Ibadat Khana grew more acrimonious and, contrary to their purpose of leading to a better understanding among religions, instead led to greater bitterness among them, resulting in the discontinuance of the debates by Akbar in 1582.

Akbar's interaction with various religious theologians had convinced him that despite their differences, all religions had several good practices, which he sought to combine into a new religious movement known as Din-i-Ilahi. Virtues in Din-i-Ilahi included generosity, forgiveness, abstinence, prudence, wisdom, kindness, and piety. Celibacy was respected, chastity enforced, the slaughter of animals was discouraged, and there were no sacred scriptures or a priestly hierarchy. A leading noble of Akbar's court, Aziz Koka, wrote a letter to him from Mecca in 1594 arguing that the discipleship promoted by Akbar amounted to nothing more than a desire on Akbar's part to portray his superiority regarding religious matters. To commemorate Din-e-Ilahi, Akbar changed the name of Prayag to Allahabad (pronounced as *ilahabad*) in 1583.

Some modern scholars claim that Akbar did not initiate a new religion, instead introducing what Oscar R. Gómez has called a transtheistic outlook, derived from tantric Tibetan Buddhism, and that Akbar did not use the word *Din-i-Ilahi*.

Scholars have also argued that the theory that Din-i-Ilahi was a new religion is a misconception that arose because of erroneous translations of Abul Fazl's work by later British historians. It has been accepted that the policy of *sulh-e-kul*, which formed the essence of Din-i-Ilahi, was adopted by Akbar not merely for religious purposes, but as a part of general imperial administrative policy. This also formed the basis for Akbar's policy of religious tolerance. At the time of Akbar's death in 1605, there were no signs of discontent amongst his Muslim subjects, and even theologians like Abdu'l Haq accepted that close ties remained.

Relation with Hindus

Akbar decreed that Hindus who had been forced to convert to Islam could reconvert to Hinduism without facing the death penalty. Akbar was well liked by Hindus, who sung religious hymns to him and his eulogies.

Akbar practised several Hindu customs. He celebrated Diwali and allowed Brahman priests to tie jewelled strings around his wrists by way of blessing. Following his lead, many nobles took to wearing *rakhi* (protection charms). He renounced beef and forbade the sale of all meats on certain days.

His son Jahangir and grandson Shahjahan maintained many of Akbar's concessions, such as the ban on cow slaughter, having only vegetarian dishes on certain days of the week, and drinking only Ganges water. When Akbar was in Punjab, 200 miles away from the Ganges, water was sealed in large jars and transported to him. He referred to the Ganges water as the "water of immortality".

Relation with Jains

Akbar regularly held discussions with Jain scholars and was impacted by their teachings. His first encounter with Jain rituals was when he saw a procession of a Jain Shravaka named Champa after a six-month-long fast. Impressed by her power and devotion, he invited her guru, Hiravijaya, to Fatehpur Sikri. Hiravijaya accepted the invitation and travelled to the Mughal capital from Gujarat.

Akbar was impressed with his scholarly approach. He held several inter-faith dialogues among philosophers of different religions. The arguments of Jains against eating meat persuaded him to become a vegetarian. Akbar also issued many imperial orders that were favourable for Jain interests, such as banning animal slaughter. Jain authors also wrote about their experience at the Mughal court in Sanskrit texts that are still largely unknown to Mughal historians.

The Indian Supreme Court has cited examples of the co-existence of Jain and Mughal architecture, calling Akbar "the architect of modern India" and stating that "he had great respect" for Jainism. In 1584, 1592, and 1598, Akbar declared "Amari Ghosana", which prohibited animal slaughter during Paryushan and Mahavira Janma Kalyanak. He removed the Jazia tax

from Jain pilgrim places like Palitana. Santichandra, disciple of Suri, was sent to the Emperor, who in turn left his disciples Bhanuchandra and Siddhichandra in the court. Akbar invited Hiravijaya Suri's successor Vijayasena Suri to his court who visited him between 1593 and 1595. Akbar's religious tolerance was not followed by his son Jahangir, who later threatened Bhanuchandra.

Personality

Akbar's reign was chronicled extensively by his court historian Abul Fazl in the books *Akbarnama* and *Ain-i-akbari*. Other contemporary sources of Akbar's reign include the works of Badayuni, Shaikhzada Rashidi, and Shaikh Ahmed Sirhindi.

Akbar was a warrior, emperor, general, animal trainer (reputedly keeping thousands of hunting cheetahs during his reign and training many himself), and theologian. Believed to be dyslexic, he was read to every day and had a remarkable memory. He was fond of literature and created a library of over 24,000 volumes written in Sanskrit, Urdu, Persian, Greek, Latin, Arabic, and Kashmiri; the library was staffed by many scholars, translators, artists, calligraphers, scribes, bookbinders, and readers, and he did much of the cataloguing himself.

Akbar was said to have been a wise emperor and a sound judge of character. His son and heir, Jahangir, wrote effusive praise of Akbar's character in his memoirs, and dozens of anecdotes to illustrate his virtues. According to Jahangir, Akbar was "of the hue of wheat; his eyes and eyebrows were black, and his complexion rather dark than fair". Antoni de Montserrat, the Catalan Jesuit who visited his court, described him as follows:

One could easily recognize even at first glance that he is King. He has broad shoulders, somewhat bandy legs well-suited for horsemanship, and a light brown complexion. He carries his head bent towards the right shoulder. His forehead is broad and open, his eyes so bright and flashing that they seem like a sea shimmering in the sunlight. His eyelashes are very long. His eyebrows are not strongly marked. His nose is straight and small though not insignificant. His nostrils are widely open as though in derision. Between the left nostril and the upper lip there is a mole. He shaves his beard but wears a moustache. He limps in his left leg though he has never received an injury there.

Akbar was not tall, but powerfully built and very agile. He was also noted for various acts of courage. One such incident occurred on his way back from Malwa to Agra when Akbar was 19 years old. Akbar rode alone in advance of his escort and was confronted by a tigress who, along with her cubs, came out from the shrubbery across his path. When the tigress charged the emperor, he was alleged to have dispatched the animal with his sword in a solitary blow. His approaching attendants found the emperor standing quietly by the side of the dead animal.

Abul Fazl, as well as Akbar's critic Badayuni, described him as having a commanding personality. He was notable for his command in battle, and, "like Alexander of Macedon, was always ready to risk his life, regardless of political consequences". He often plunged on his horse into flooded rivers during the rainy seasons and safely crossed them. He rarely indulged in cruelty and is said to have been affectionate towards his relatives. He pardoned his brother Hakim, who had rebelled. On rare occasions, he dealt cruelly with offenders, such as his maternal uncle Muazzam and his foster-brother Adham Khan, who was twice defenestrated for drawing Akbar's wrath.

He is said to have been extremely moderate in his diet. *Ain-e-Akbari* mentions that during his travels and while at home, Akbar drank water from the Ganges river, which he called "the water of immortality". Servants were stationed at Sorun, and later Haridwar, to dispatch water, in sealed jars, to wherever he was stationed. According to Jahangir's memoirs, he was fond of fruits and had little liking for meat, which he stopped eating in his later years.

In 1570, Akbar visited Vrindavan, regarded as the birthplace of Krishna,and gave permission for four temples to be built by the Gaudiya Vaishnavas, which were Madana-mohana, Govindaji, Gopinatha, and Jugal Kisore.

To defend his stance that speech arose from hearing, he carried out a language deprivation experiment, and had children raised in isolation, not allowed to be spoken to, and pointed out that as they grew older, they remained mute.

During Akbar's reign, the ongoing process of inter-religious discourse and syncretism resulted in a series of religious attributions to him in terms of positions of assimilation, doubt, or uncertainty, which he either assisted himself

or left unchallenged. Such hagiographical accounts of Akbar traversed a wide range of denominational and sectarian spaces, including several accounts by Parsis, Jains, and Jesuit missionaries, apart from contemporary accounts by Brahminical and Muslim orthodoxy. Existing sects and denominations, as well as various religious figures who represented popular worship felt they had a claim to him. The diversity of these accounts is attributed to the fact that his reign resulted in the formation of a flexible centralised state accompanied by personal authority and cultural heterogeneity.

Akbarnāma, the *Book of Akbar*

The *Akbarnāma*, which literally means *Book of Akbar*, is an official biographical account of Akbar written in Persian. It includes vivid and detailed descriptions of his life and times. The work was commissioned by Akbar, and written by Abul Fazl, one of the *Nine Jewels* (Hindi: Navaratnas) of Akbar's royal court. The book reportedly took seven years to complete and the original manuscripts contained a number of paintings supporting the texts. The paintings are in the Mughal school of painting, and included works of masters of the imperial workshop, including Basawan, whose use of portraiture in its illustrations was an innovation in Indian art.

Shah Jahan

Mirza Shahabad-Din Baig Muhammad Khan Khurram (5 January 1592-22 January 1666), also known as Shah Jahan 1 (Persian pronunciation lit. 'King of the World), was the fifth Muslim emperor of the Mughal Empire, reigning from January 1628 until July 1658, Under his emperorship, the Mughals reached the peak of their architectural achievements and cultural glory.

The third son of Jahangir (r. 1605-1627), Shah Jahan participated in military campaigns against the Rajputs of Mewar and the Lodis of the Deccan After Jahangir's death in October 1627, Shah Jahan defeated his youngest brother Shahryar Mirza and crowned himself emperor in the Agra Fort. In addition to Shahryar, Shah Jahan executed most of his rival claimants to the throne. He commissioned many monuments, including the Red Fort, Shah Jahan Mosque and the Taj Mahal, where his favorite wife Mumtaz Mahal is entombed. In foreign affairs, Shah Jahan presided over the aggressive campaigns against the Deccan Sultanates, the conflicts with the Portuguese, and

the wars with Safavids. He also suppressed several local rebellions, and dealt with the devastating Deccan famine of 1630-32.

In September 1657, Shah Jahan was ailing and appointed his eldest son Dara Shikoh as his successor. This nomination led to a succession crisis among his three sons, from which Shah Jahan's third son Aurangzeb (r. 1658-1707) emerged victorious and became the sixth emperor, executing all of his surviving brothers, including Crown Prince Dara Shikoh. After Shah Jahan recovered from his illness in July 1658, Aurangzeb imprisoned his father in Agra Fort from July 1658 until his death in January 1666. He was laid to rest next to his wife in the Taj Mahal His reign is known for doing away with the liberal policies initiated by Akbar. During Shah Jahan's time, Islamic revivalist movements like the Naqsbandi began to shape Mughal policies

Early life

He was born on 5 January 1592 in Lahore, present-day Pakistan, as the ninth child and third son of Prince Salim (later known as 'Jahangir' upon his accession) by his wife, Jagat Gosain. The name Khurram (Persian: lit. joyous') was chosen for the young prince by his grandfather, Emperor Akbar, with whom the young prince shared a close relationship. Jahangir stated that Akbar was very fond of Khurram and had often told him "There is no comparison between him and your other sons. I consider him my true son."

When Khurram was born, Akbar considering him to be auspicious insisted the prince be raised in his household rather than Salim's and was thus entrusted to the care of Ruqaiya Sultan Begum. Ruqaiya assumed the primary responsibility for raising Khurram and is noted to have raised Khurram affectionately. Jahangir noted in his memoirs that Ruqaiya had loved his son, Khurram, "a thousand times more than if he had been her own [son]."

However, after the death of his grandfather Akbar in 1605, he returned to the care of his mother, Jagat Gosain whom he cared for and loved immensely. Although separated from her at birth, he had become devoted to her and had her addressed as Hazrat in court chronicles. On the death of Jagat Gosain in Akbarabad on 8 April 1619, he is recorded to be inconsolable by Jahangir and mourned for 21 days. For these three weeks of the mourning period, he attended no public meetings and subsisted on simple vegetarian meals. His consort Mumtaz Mahal personally supervised the distribution of food to the poor during

this period. She led the recitation of the Quran every morning and gave her husband many lessons on the substance of life and death and begged him not to grieve.

Education

As a child, Khurram received a broad education befitting his status as a Mughal prince, which included martial training and exposure to a wide variety of cultural arts, such as poetry and music, most of which was inculcated, according to court chroniclers, by Jahangir. According to his chronicler Qazvini, prince Khurram was only familiar with a few Turki words and showed little interest in the study of the language as a child. Khurram was attracted to Hindi literature since his childhood, and his Hindi letters were mentioned in his father's biography, Tuzuk-e-Jahangiri. In 1605, as Akbar lay on his deathbed, Khurram, who at this point of time was 13,remained by his bedside and refused to move even after his mother tried to retrieve him. Given the politically uncertain times immediately preceding Akbar's death, Khurram was in a fair amount of physical danger from political opponents of his father. He was at last ordered to return to his quarters by the senior women of his grandfather's household, namely Salima Sultan Begum and his grandmother Mariam-uz-Zamani as Akbar's health deteriorated.

Khusrau rebellion

In 1605, his father succeeded to the throne, after crushing a rebellion by Prince Khusrau- Khurram remained distant from court politics and intrigues in the immediate aftermath of that event. Khurram left Ruqaiya's care and returned to his mother's care. As the third son, Khurram did not challenge the two major power blocs of the time, his father's and his half-brother's, thus, he enjoyed the benefits of imperial protection and luxury while being allowed to continue with his education and training. This relatively quiet and stable period of his life allowed Khurram to build his own support base in the Mughal court, which would be useful later on in his life.

Jahangir assigned Khurram to guard the palace and treasury while he went to pursue Khusrau. He was later ordered to bring Mariam-uz-Zamani, his grandmother and Jahangir's harem to him.

During Khusrau's second rebellion, Khurram's informants informed him about Fatehullah, Nuruddin and Muhammad Sharif gathered around 500 men at

Khusrau's instigation and lay await for the Emperor. Khurram relayed this information to Jahangir who praised him, Jahangir had Khurram weighed against gold, silver and other wealth at his mansion at Orta.

Nur Jahan

Due to the long period of tensions between his father and his half-brother, Khusrau Mirza, Khurram began to drift closer to his father, and over time, started to be considered the de facto heir-apparent by court chroniclers. This status was given official sanction when Jahangir granted the sarkar of Hissar-Feroza, which had traditionally been the fief of the heir-apparent, to Khurram in 1608.Nur Jahan gradually after her marriage to Jahangir in the year 1611, became an active participant in the decisions made by Jahangir. Slowly, while Jahangir became more indulgent in wine and opium, she was considered to be the actual power behind the throne. Her near and dear relatives acquired important positions in the Mughal court, termed the Nur Jahan junta by historians. Khurram was in constant conflict with his stepmother, Nur Jahan who favoured her son-in-law Shahryar Mirza for the succession to the Mughal throne over him. She tried to weaken his position in the Mughal court by sending him on campaigns far in Deccan while ensuring several favours were being bestowed on her son-in-law. Khurram after sensing the danger posed to his status as heir-apparent rebelled against his father in 1622 but did not succeed and eventually lost the favour of his father. A year before Jahangir's death in 1627, coins began to be struck containing Nur Jahan's name along with Jahangir's name. After the death of Jahangir in 1627, a feud followed between Khurram and his half-brother, Shahryar Mirza for the succession to the Mughal throne. Khurram won the battle of succession and became the fifth Mughal Emperor. Nur Jahan was subsequently deprived of her imperial stature, privileges and economic grants and was put under house arrest on the orders of Khurram and led a quiet life till her death.

Marriages

In 1607, Khurram became engaged to Arjumand Banu Begum (1593-1631), who is also known as Mumtaz Mahal (Persian for "the chosen one of the Palace"). They were about 14 and 15 when they were engaged, and five years later, got married. The young girl belonged to an illustrious Persian noble family that had been serving Mughal emperors since the reign of Akbar. The

family's patriarch was Mirza Ghiyas Beg, who was also known by his title Itimad-ud- Daulah or "Pillar of the State". He had been Jahangir's finance minister and his son, Asaf Khan- Arjumand Banu's father-played an important role in the Mughal court, eventually serving as Chief Minister, Her aunt Mehr-un-Nissa later became the Empress Nur Jahan, chief wife of Emperor Jahangir.

The prince would have to wait five years before he was married in 1612 (1021 AH), on a date selected by the court astrologers as most conducive to ensuring a happy marriage. This was an unusually long engagement for the time. However, Shah Jahan first married Princess Kandahari Begum, the daughter of a great-grandson of Shah Ismail I of Persia, with whom he had a daughter, his first child.

In 1612, aged 20, Khurram married Mumtaz Mahal, on a date chosen by court astrologers. The marriage was a happy one and Khurram remained devoted to her. They had fourteen children, out of whom seven survived into adulthood.

Though there was genuine love between the two, Arjumand Banu Begum was a politically astute woman and served as a crucial advisor and confidante to her husband. Later on, as empress, Mumtaz Mahal wielded immense power, such as being consulted by her husband in state matters and being responsible for the imperial seal, which allowed her to review official documents in their final draft.

Mumtaz Mahal died at age 38 (7 June 1631), upon giving birth to Gauhar Ara Begum in Burhanpur, of a postpartum haemorrhage, which caused considerable blood-loss after painful labor of thirty hours. Contemporary historians note that Princess Jahanara, aged 17, was so distressed by her mother's pain that she started distributing gems to the poor, hoping for divine intervention, and Shah Jahan was noted as being "paralysed by grief and weeping fits. Her body was temporarily buried in a walled pleasure garden known as Zainabad, originally constructed by Shah Jahan's uncle Prince Daniyal along the Tapti River. Her death had a profound impact on Shah Jahan's personality and inspired the construction of the Taj Mahal, where she was later reburied.

Khurram had taken other wives, among whom were Kandahari Begum (m, 28 October 1610) and Izz un-Nisa Begum (m. 2 September 1617), the

daughters of Muzaffar Husain Mirza Safawi and Shahnawaz Khan, son of Abdul Rahim Khan-I-Khana, respectively. But according to court chroniclers, these marriages were more out of political consideration, and they enjoyed only the status of being royal wives.

Khurram is also recorded to have married his maternal half-cousin, Lilavati Bai, daughter of Sakat Singh Rathore of Kharwa. The marriage took place when Khurram was in rebellion against his father, Jahangir.

Accusation of incest

Francois Bernier, a French physician who visited India from 1659 to 1668, recorded that the relationship of Shah Jahan with his daughter, Jahanara Begum, exceeded basic decency as it was rumoured that they were in an incestuous relationship. Similar such claims are also alleged by Joannes de Laet, Peter Mundy and Tavernier. Based on this Historian Vincent Smith also argues for the same thing. But as Historian B P Saksena shows, there is no support for such a claim. Niccolao Manucci who was a contemporary of Bernier, who otherwise talks freely about the aberrations and love affairs of Jahanara repudiates his charge of incest and says:

She (Jahanara) served him with great diligence and love in order that her father should accede to her petitions (To marry). It was from this cause that the Common people hinted that she had intercourse with her father and this gave occasion to Monsieur Bernier to write a lot of things about this princess, founded entirely on the talks of Low people.

Further Manucci also says that what Bernier writes was also untrue. As asserted by Historian K. S. Lal, the rumour was fed by the malice of the courtiers and the verdict of the Mullas. Aurangzeb's confining of Jahanara in the Agra Fort with the Royal prisoner and the talk of the low people. All these circumstances point to Aurangzeb's involvement in magnifying a rumour into a full-fledged scandal. Right from the beginning the relations between Dara and Aurangzeb were not cordial and Jahanara was a partisan of Dara. During the war of Succession, the nobles and courtiers had been divided into two camps in support of the two princes. When Aurangzeb won the throne the number of his supporters swelled. Mullas were also close to Aurangzeb. It was thus possible that with the verdict of the Maulanas, Aurengzeb was seeking to destroy the images of both Shah Jahan and Jahanara at the same time.

Early military campaigns

Prince Khurram showed extraordinary military talent. The first occasion for Khurram to test his military prowess was during the Mughal campaign against the Rajput state of Mewar, which had been a hostile force to the Mughals since Akbar's reign.

After a year of a harsh war of attrition, Rana Amar Singh I surrendered conditionally to the Mughal forces and became a vassal state of the Mughal Empire as a result of Mughal expedition of Mewar. In 1615, Khurram presented Kunwar Karan Singh, Amar Singh's heir to Jahangir. Khurram was sent to pay homage to his mother and stepmothers and was later awarded by Jahangir. The same year, his mansab was increased from 12000/6000 to 15000/7000, to equal that his brother Parvez's and was further increased to 20000/10000 in 1616.

In 1616, on Khurram's departure to Deccan, Jahangir awarded him the title Shah Sultan Khurram.

In 1617, Khurram was directed to deal with the Lodis in the Deccan to secure the Empire's southern borders and to restore imperial control over the region. On his return 1617 after successes in these campaigns, Khurram performed koronush before Jahangir who called him to jharoka and rose from his seat to embrace him. Jahangir also granting him the title of Shah Jahan (Persian: "King of the World") and raised his military rank to 30000/20000 and allowed him a special throne in his Durbar, an unprecedented honor for a prince. Edward S. Holden writes, "He was flattered by some, envied by others, loved by none."

In 1618, Shah Jahan was given the first copy of Jahangirnama by his father who considered him "the first of all my sons in everything."

Rebel prince

Inheritance of food and water in the Mughal Empire was not determined through Coparcenary, but by princely sons competing to achieve military successes and consolidating their power at court. This often led to rebellions and wars of succession. As a result, a complex political climate surrounded the Mughal court in shajahan's formative years. In 1611 his father married Nur Jahan, the widowed daughter of a Persian noble. She rapidly became an important member of Jahangir's court and, together with her brother Asaf Khan,

wielded considerable influence. Arjumand was Asaf Khan's daughter and her marriage to Khurram consolidated Nur Jahan and Asaf Khan's positions in court.

Court intrigues, however, including Nur Jahan's decision to have her daughter from her first marriage wed Prince Khurram's youngest brother Shahzada Shahryar and her support for his claim to the throne led to much internal division. Prince Khurram resented the influence Nur Jahan held over his father and was angered at having to play second fiddle to her favourite Shahryar, his half-brother and her son-in-law. When the Persians besieged Kandahar, Nur Jahan was at the helm of the affairs. She ordered Prince Khurram to march for Kandahar, but he refused. As a result of Prince Khurram's refusal to obey Nur Jahan's orders, Kandahar was lost to the Persians after a forty-five-day siege. Prince Khurram feared that in his absence Nur Jahan would attempt to poison his father against him and convince Jahangir to name Shahryar the heir in his place. This fear brought Prince Khurram to rebel against his father rather than fight against the Persians.

In 1622, Prince Khurram raised an army and marched against his father and Nur Jahan. He was defeated at Bilochpur in March 1623. Later he took refuge in Udaipur Mewar with Maharana Karan Singh II. He was first lodged in Delwada Ki Haveli and subsequently shifted to Jagmandir Palace on his request. Prince Khurram exchanged his turban with the Maharana and that turban is still preserved in Pratap Museum, Udaipur (RV Somani 1976). It is believed that the mosaic work of Jagmandir inspired him to use mosaic work in the Taj Mahal of Agra. In November 1623, he found safe asylum in Bengal Subah after he was driven from Agra and the Deccan. He advanced through Midnapur and Burdwan. At Akbarnagar, he defeated and killed the then Subahdar of Bengal, Ibrahim Khan Fath-i-Jang, on 20 April 1624. He entered Dhaka and "all the elephants, horses, and 4,000,000 rupees in specie belonging to the Government were delivered to him". After a short stay he then moved to Patna. His rebellion did not succeed in the end and he was forced to submit unconditionally after he was defeated near Allahabad. Although the prince was forgiven for his errors in 1626, tensions between Nur Jahan and her stepson continued to grow beneath the surface.

Upon the death of Jahangir in 1627, the wazir Asaf Khan, who had long been a quiet partisan of Prince Khurram, acted with unexpected forcefulness

and determination to forestall his sister's plans to place Prince Shahryar on the throne. He put Nur Jahan in close confinement. He obtained control of Prince Khurram's three sons who were under her charge. Asaf Khan also managed palace intrigues to ensure Prince Khurram's succession to the throne. Prince Khurram succeeded to the Mughal throne as Abu ud-Muzaffar Shihab ud-Din Mohammad Sahib ud- Quiran ud-Thani Shah Jahan Padshah Ghazi or Shah Jahan.

His regnal name is divided into various parts. Shihab ud-Din, meaning "Star of the Faith", Sahib al-Quiran ud-Thani, meaning "Second Lord of the Happy Conjunction of Jupiter and Venus" Shah Jahan, meaning "King of the World", alluding to his pride in his Timurid roots and his ambitions. More epithets showed his secular and religious duties. He was also Khalifat Panahi ("Refuge of the Caliphate"), but Zill-i Allahi, or the "Shadow of God on Earth".

His first act as ruler was to execute his chief rivals and imprison his stepmother Nur Jahan. Upon Shah Jahan's orders, several executions took place on 23 January 1628. Those put to death included his brother Shahryar, his nephews Dawar and Garshasp, sons of Shah Jahan's previously executed brother Prince Khusrau, and his cousins Tahmuras and Hoshang, sons of the late Prince Daniyal Mirza. This allowed Shah Jahan to rule his empire without contention.

Administration of the Mughal Empire

Evidence from the reign of Shah Jahan states that in 1648 the army consisted of 911,400 infantry, musketeers, and artillery men, and 185,000 Sowars commanded by princes and nobles.

His cultural and political initial steps have been described as a type of the Timurid Renaissance, in which he built historical and political bonds with his Timurid heritage mainly via his numerous unsuccessful military campaigns on his ancestral region of Balkh. In various forms, Shah Jahan appropriated his Timurid background and grafted it onto his imperial legacy.

During his reign the Marwari horse was introduced, becoming Shah Jahan's favorite, and various Maghal cannons were mass-produced in the Jaigarh Fort. Under his rule, the empire became a huge military machine and the nobles and their contingents multiplied almost fourfold, as did the demands for more revenue from their citizens. But due to his measures in the financial and

commercial fields, it was a period of general stability--the administration was centralized and court affairs systematized.

The Mughal Empire continued to expand moderately during his reign as his sons commanded large armies on different fronts. India at the time was a rich center of the arts, crafts and architecture, and some of the best of the architects, artisans, craftsmen, painters and writers of the world resided in Shah Jahan's empire. According to economist Angus Maddison, Mughal- era India's share of global gross domestic product (GDP) grew from 22.7% in 1600 to 24.4% in 1700, surpassing China to become the world's largest. E. Dewick and Murray Titus, quoting Badshahnama, write that 76 temples in Benares were demolished on Shah Jahan's orders Famine of 1630

A famine broke out in 1630-32 in Deccan, Gujarat and Khandesh as a result of three main crop failures. Two million died of starvation, grocers sold dogs' flesh and mixed powdered bones with flour. Parents ate their own children. Some villages were completely destroyed, their streets filled with human corpses. In response to the devastation, Shah Jahan set up langar (free kitchens) for the victims of the famine,

Successful military campaigns against Deccan Sultanates

In 1632, Shah Jahan captured the fortress at Daulatabad, Maharashtra and imprisoned Husein Shah of the Nizam Shahi Kingdom of Ahmednagar Golconda submitted in 1635 and then Bijapur in 1636. Shah Jahan appointed Aurangzeb as Viceroy of the Deccan, consisting of Khandesh, Berar, Telangana, and Daulatabad. During his viceroyalty, Aurangzeb conquered Baglana, then Golconda in 1656, and then Bijapur in 1657.

Sikh rebellion led by Guru Hargobind

A rebellion of the Sikhs led by Guru Hargobind took place and in return, Shah Jahan ordered their destruction Although Guru Hargobind Shahib defeated Mughals army in Battle of Amritsar, Battle of Kartarpur, Battle of Rohilla, Battle of Lahira.

Relations with the Safavid dynasty

Shah Jahan and his sons captured the city of Kandahar in 1638 from the Safavids, prompting the retaliation of the Persians led by their ruler Abbas II of Persia, who recaptured it in 1649. The Mughal armies were unable to recapture

it despite repeated sieges during the Mughal-Safavid War. Shah Jahan also expanded the Mughal Empire to the west beyond the Khyber Pass to Ghazna and Kandahar.

Military Campaign in Central Asia

Shah Jahan launched an invasion of Central Asia in 1646-1647.

Relations with the Ottoman Empire

Shah Jahan sent an embassy to the Ottoman court in 1637. Led by Mir Zarif, it reached Sultan Murad IV the following year, while he was encamped in Baghdad. Zarif presented him with fine gifts and a letter which encouraged an alliance against Safavid Persia. The Sultan sent a return embassy led by Arsalan Agha. Shah Jahan received the ambassador in June 1640. They exchanged lavish presents, but Shah Jahan was displeased with Sultan Murad's return letter, the tone of which he found discourteous. Sultan Murad's successor, Sultan Ibrahim, sent Shah Jahan another letter encouraging him to wage war against the Persians, but there is no record of a reply.

War with Portuguese.

Shah Jahan gave orders in 1631 to Qasim Khan, the Mughal viceroy of Bengal, to drive out the Portuguese from their trading post at Port Hoogly. The post was heavily armed with cannons, battleships, fortified walls, and other instruments of war. The Portuguese were accused of trafficking by high Mughal officials and due to commercial competition the Mughal- controlled port of Saptagram began to slump. Shah Jahan was particularly outraged by the activities of Jesuits in that region, notably when they were accused of abducting peasants. On 25 September 1632, the Mughal Army raised imperial banners and gained control over the Bandel region, and the garrison was punished. On 23 December 1635, Shah Jahan issued a farman ordering the Agra Church to be demolished. The Church was occupied by the Portuguese Jesuits. However the Emperor allowed the Jesuits to conduct their religious ceremonies in privacy. He also banned the Jesuits in preaching their religion and making converts from both Hindus and Muslims.

Indian Ocean fleet

By the reign of Shah Jahan the navy of the Mughal Empire was based at Kozhikode, ready to secure the Indian Ocean trade that was vital to the

economy of India. Ministers Shah Jahan's treasurer was Sheikh Farid, who founded the city of Faridabad.

War of succession

The Kolis of Gujarat were most rebellious under the rule of Shah Jahan. In 1622, Shah Jahan sent Raja Vikramjit who was Governor of Gujarat to subdue the Kolis of Ahmedabad. Between 1632 and 1635, four viceroys were appointed due to they could not manage the Koli activities well. Kolis of Kankrej in North Gujarat committed excesses and the Jam of Nawanagar did not paid the tribute. Soon Azam Khan was appointed who put the province in order by subduing the Kolis. Azam Khan marched against Koli rebels, When Azam Khán reached Sidhpur, the merchants complained bitterly of the outrages of one Kanji, a Chunvalia Koli, who had been especially daring in plundering merchandise and committing highway robberies. Azam Khán, anxious to start with a show of vigour, before proceeding to Ahmedabád, marched against Kanji, who fled to the village of Bhadar near Kheralu, sixty miles north-east of Ahmedabad. Azam Khán pursued him so hotly that Kanji surrendered, handed over his plunder, and gave security not only that he would not again commit robberies, but that he would pay an annual tribute of Rupees 10,000. Azam Khán then built two fortified posts in the Koli country, naming one Azamábád after himself, and the other Khalilabad after his son and He also made the Jam of Nawanagar surrender. The next viceroy Isa Tarkhan carried out financial reforms. In 1644, the Mughal prince Aurangzeb was appointed as the viceroy who was engaged in religious disputes for destroying a Jain temple in Ahmedabad. Due to his disputes, he was replaced by Shaista Khan who failed to subdue Kolis. So the prince Murad Bakhsh was appointed as the viceroy in 1654. He restored the disorder soon and defeated the Koli rebels.

Illness and death

When Shah Jahan became ill in 1658, Dara Shikoh (Mumtaz Mahal's eldest son) assumed the role of regent in his father's stead, which swiftly incurred the animosity of his brothers. Upon learning of his assumption of the regency, his younger brothers, Shuja, Viceroy of Bengal, and Murad Baksh, Viceroy of Gujarat, declared their independence and marched upon Agra in order to claim their riches. Aurangzeb, the third son, gathered a well-trained army and became its chief commander. He faced Dara's army near Agra and

defeated him during the Battle of Samugarh. Although Shah Jahan fully recovered from his illness, Aurangzeb declared him incompetent to rule and put him under house arrest in Agra Fort.

Jahanara Begum Sahib, Mumtaz Mahal's eldest surviving daughter, voluntarily shared his 8-year confinement and nursed him in his dotage. In January 1666, Shah Jahan fell ill. Confined to bed, he became progressively weaker until, on 30 January, he commended the ladies of the imperial court, particularly his consort of later years Akbarabadi Mahal, to the care of Jahanara. After reciting the Kal'ma (Laa ilaaha ill allah) and verses from the Quran, Shah Jahan died, aged 74.

Shah Jahan's chaplain Sayyid Muhammad Qanauji and Kazi Qurban of Agra came to the fort, moved his body to a nearby hall, washed it, enshrouded it, and put it in a coffin of sandalwood.

Princess Jahanara had planned a state funeral which was to include a procession with Shah Jahan's body carried by eminent nobles followed by the notable citizens of Agra and officials scattering coins for the poor and needy. Aurangzeb refused to accommodate such ostentation. The body was taken to the Taj Mahal and was interred there next to the body of his beloved wife Mumtaz Mahal.

Contributions to architecture

Shah Jahan left behind a grand legacy of structures constructed during his reign. He was one of the greatest patrons of Mughal architecture. His reign ushered in the golden age of Mughal architecture. His most famous building was the Taj Mahal, which he built out of love for his wife, the empress Mumtaz Mahal. His relationship with Mumtaz Mahal has been heavily adapted into Indian art, literature and cinema. Shah Jahan personally owned the royal treasury. and several precious stones such as the Kohinoor.

Its structure was drawn with great care and architects from all over the world were called for this purpose. The building took twenty years to complete and was constructed from white marble underlaid with brick. Upon his death, his son Aurangzeb had him interred in it next to Mumtaz Mahal. Among his other constructions are the Red Fort also called the Delhi Fort or Lal Qila in Urdu, large sections of Agra Fort, the Jama Masjid, the Wazir Khan Mosque, the Moti Masjid, the Shalimar Gardens, sections of the Lahore Fort, the

Mahabat Khan Mosque in Peshawar, the Mini Qutub Minar in Hastsal, the Jahangir mausoleum-his father's tomb, the construction of which was overseen by his stepmother Nur Jahan and the Shahjahan Mosque. He also had the Peacock Throne. Takht e Taus, made to celebrate his rule. Shah Jahan also placed profound verses of the Quran on his masterpieces of architecture.

The Shah Jahan Mosque in Thatta, Sindh province of Pakistan (100 km / 60 miles from Karachi) was built during the reign of Shah Jahan in 1647. The mosque is built with red bricks with blue coloured glaze tiles probably imported from another Sindh's town of Hala. The mosque has overall 93 domes and it is the world's largest mosque having such a number of domes. It has been built keeping acoustics in mind. A person speaking inside one end of the dome can be heard at the other end when the speech exceeds 100 decibels. It has been on the tentative UNESCO World Heritage list since 1993.

UNIT III

AURANGZEB

Muhi al-Din Muhammad commonly known as **Aurangzeb** and by his regnal title **Alamgir** was the sixth emperor of the Mughal Empire, ruling from July 1658 until his death in 1707. Under his emperorship, the Mughals reached their greatest extent with their territory spanning nearly the entirety of the Indian subcontinent.

Widely considered to be the last effective Mughal ruler, Aurangzeb compiled the *Fatawa 'Alamgiri* and was amongst the few monarchs to fully establish Sharia and Islamic economics throughout the Indian subcontinent.

Aurangzeb belonged to the aristocratic Timurid dynasty, held administrative and military posts under his father Shah Jahan (r. 1628–1658) and gained recognition as an accomplished military commander. Aurangzeb served as the viceroy of the Deccan in 1636–1637 and the governor of Gujarat in 1645–1647. He jointly administrated the provinces of Multan and Sindh in 1648–1652 and continued expeditions into the neighboring Safavid territories. In September 1657, Shah Jahan nominated his eldest and liberalist son Dara Shikoh as his successor, a move repudiated by Aurangzeb, who proclaimed himself emperor in February 1658. In April 1658, Aurangzeb defeated the allied army of Shikoh and the Kingdom of Marwar at the battle of Dharmat. Aurangzeb's decisive victory at the battle of Samugarh in May 1658 cemented his sovereignty and his suzerainty was acknowledged throughout the Empire. After Shah Jahan recovered from illness in July 1658, Aurangzeb declared him incompetent to rule and imprisoned his father in the Agra Fort.

Under Aurangzeb's emperorship, the Mughals reached its greatest extent with their territory spanning nearly the entire Indian subcontinent. His reign is characterized by a period of rapid military expansion, with several dynasties and states being overthrown by the Mughals. His conquests acquired him the regnal title *Alamgir* ('Conqueror'). The Mughals also surpassed Qing China as the world's largest economy and biggest manufacturing power. The Mughal military gradually improved and became one of the strongest armies in the world. A staunch Muslim, Aurangzeb is credited with the construction of numerous mosques and patronizing works of Arabic calligraphy. He successfully imposed

the Fatawa 'Alamgiri as the principal regulating body of the empire and prohibited religiously forbidden activities in Islam. Although Aurangzeb suppressed several local revolts, he maintained cordial relations with foreign governments.

Aurangzeb is generally considered by historians to be one of the greatest emperors in Indian history. While there is considerable admiration for Aurangzeb in the contemporary sources, he has been criticized over some of his policies.

Early life

Aurangzeb was born in Dahod in c. 1618. His father was Emperor Shah Jahan (r. 1628–1658), who hailed from the Mughal house of the Timurid dynasty.[13] The latter was descended from Emir Timur (r. 1370–1405), the founder of the Timurid Empire. Aurangzeb's mother Mumtaz Mahal was the daughter of the Persian noblemen Asaf Khan, who was the youngest son of vizier Mirza Ghiyas. Aurangzeb was born during the reign of his patrilineal grandfather Jahangir (r. 1605–1627), the fourth emperor of the Mughal Empire.

In June 1626, after an unsuccessful rebellion by his father, eight-year-old Aurangzeb and his brother Dara Shikoh were sent to the Mughal court in Lahore as hostages of their grandfather Jahangir and his wife, Nur Jahan, as part of their father's pardon deal. After Jahangir died in 1627, Shah Jahan emerged victorious in the ensuing war of succession to the Mughal throne. Aurangzeb and his brother were consequently reunited with Shah Jahan in Agra.

Aurangzeb received a Mughal princely education covering subjects like combat, military strategy, and administration. His curriculum also included scholarly areas like Islamic studies and Turkic and Persian literature. Aurangzeb grew up fluent in the Hindi of his time.

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

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

Early military campaigns

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

Viceroy of the Deccan

Aurangzeb was appointed viceroy of the Deccan in 1636.[25] After Shah Jahan's vassals had been devastated by the alarming expansion of Ahmednagar during the reign of the Nizam Shahi boy-prince Murtaza Shah III, the emperor dispatched Aurangzeb, who in 1636 brought the Nizam Shahi dynasty to an end. In 1637, Aurangzeb married the Safavid princess Dilras Banu, posthumously known as Rabia-ud-Daurani. She was his first wife and chief consort as well as his favourite. He also had an infatuation with a slave girl, Hira Bai, whose death at a young age greatly affected him. In his old age, he was under the charms of his concubine, Udaipuri Mahal. The latter had formerly been a companion to Dara Shukoh. In the same year, 1637, Aurangzeb was placed in charge of annexing the small Rajput kingdom of Baglana, which he did with ease. In 1638, Aurangzeb married Nawab Bai, later known as Rahmat al-Nisa. That same year, Aurangzeb dispatched an army to subdue the Portuguese coastal fortress of Daman, however his forces met stubborn resistance and were eventually repulsed at the end of a long siege. At some point, Aurangzeb married Aurangabadi Mahal, who was a Circassian or Georgian.

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

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

Governor of Gujarat

In 1645, he was barred from the court for seven months and mentioned his grief to fellow Mughal commanders. Thereafter, Shah Jahan appointed him governor of Gujarat. His rule in Gujarat was marked with religious disputes but he was rewarded for bringing stability.

Governor of Balkh

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

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

2nd term as Viceroy of the Deccan

Aurangzeb became viceroy of the Deccan again after he was replaced by Dara Shukoh in the attempt to recapture Kandahar. Aurangzeb regretted this and harboured feelings that Shikoh had manipulated the situation to serve his own ends. Aurangbad's two *jagirs* (land grants) were moved there as a consequence of his return and, because the Deccan was a relatively impoverished area, this caused him to lose out financially. So poor was the area that grants were required from Malwa and Gujarat in order to maintain the administration and the situation caused ill-feeling between father and son. Shah Jahan insisted that things could be improved if Aurangzeb made efforts to develop cultivation. Aurangzeb appointed Murshid Quli Khan to extend to the Deccan the *zabt* revenue system used in northern India. Murshid Quli Khan organised a survey of agricultural land and a tax assessment on what it produced. To increase revenue, Murshid Quli Khan granted loans for seed, livestock, and irrigation infrastructure. The Deccan returned to prosperity, Aurangzeb proposed to resolve the situation by attacking the dynastic occupants of Golconda (the Qutb Shahis) and Bijapur (the Adil Shahis). As an adjunct to resolving the financial difficulties, the proposal would also extend Mughal influence by accruing more lands. Aurangzeb advanced against the Sultan of Bijapur and besieged Bidar. The *Kiladar* (governor or captain) of the fortified city, Sidi Marjan, was mortally wounded when a gunpowder magazine exploded. After twenty-seven days of hard fighting, Bidar was captured by the Mughals and Aurangzeb continued his advance. Again, he was to feel that Dara had exerted influence on his father: believing that he was on the verge of victory in both instances, Aurangzeb was frustrated that Shah Jahan chose then to settle for negotiations with the opposing forces rather than pushing for complete victory.

War of succession

The four sons of Shah Jahan all held governorships during their father's reign. The emperor favoured the eldest, Dara Shikoh. This had caused resentment among the younger three, who sought at various times to strengthen alliances between themselves and against Dara. There was no Mughal tradition of primogeniture, the systematic passing of rule, upon an emperor's death, to his eldest son. Instead it was customary for sons to overthrow their father and for brothers to war to the death among themselves. Historian Satish Chandra says

that "In the ultimate resort, connections among the powerful military leaders, and military strength and capacity [were] the real arbiters". The contest for power was primarily between Dara Shikoh and Aurangzeb because, although all four sons had demonstrated competence in their official roles, it was around these two that the supporting cast of officials and other influential people mostly circulated. There were ideological differences — Dara was an intellectual and a religious liberal in the mould of Akbar, while Aurangzeb was much more conservative — but, as historians Barbara D. Metcalf and Thomas R. Metcalf say, "To focus on divergent philosophies neglects the fact that Dara was a poor general and leader. It also ignores the fact that factional lines in the succession dispute were not, by and large, shaped by ideology." Marc Gaborieau, professor of Indian studies at l'École des Hautes Études en Sciences Sociales, explains that "The loyalties of [officials and their armed contingents] seem to have been motivated more by their own interests, the closeness of the family relation and above all the charisma of the pretenders than by ideological divides." Muslims and Hindus did not divide along religious lines in their support for one pretender or the other nor, according to Chandra, is there much evidence to support the belief that Jahanara and other members of the royal family were split in their support. Jahanara, certainly, interceded at various times on behalf of all of the princes and was well-regarded by Aurangzeb even though she shared the religious outlook of Dara.

In 1656, a general under Qutb Shahi dynasty named Musa Khan led an army of 12,000 musketeers to attack Aurangzeb, who was besieging Golconda Fort. Later in the same campaign, Aurangzeb, in turn, rode against an army consisting of 8,000 horsemen and 20,000 Karnataki musketeers.

Having made clear that he wanted Dara to succeed him, Shah Jahan became ill with stranguary in 1657 and was closeted under the care of his favourite son in the newly built city of Shahjahanabad (Old Delhi). Rumours of the death of Shah Jahan abounded and the younger sons were concerned that Dara might be hiding it for Machiavellian reasons. Thus, they took action: Shah Shuja In Bengal, where he had been governor since 1637, Prince Muhammad Shuja crowned himself King at RajMahal, and brought his cavalry, artillery and river flotilla upriver towards Agra. Near Varanasi his forces confronted a defending army sent from Delhi under the command of Prince Sulaiman Shukoh, son of Dara Shukoh, and Raja Jai Singh while Murad did the same in

his governorship of Gujarat and Aurangzeb did so in the Deccan. It is not known whether these preparations were made in the mistaken belief that the rumours of death were true or whether the challengers were just taking advantage of the situation.

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

Aurangzeb then broke his arrangement with Murad Baksh, which probably had been his intention all along. Instead of looking to partition the empire between himself and Murad, he had his brother arrested and imprisoned at Gwalior Fort. Murad was executed on 4 December 1661, ostensibly for the murder of the *diwan* of Gujarat sometime earlier. The allegation was encouraged by Aurangzeb, who caused the *diwan's* son to seek retribution for the death under the principles of Sharia law. Meanwhile, Dara gathered his forces, and moved to the Punjab. The army sent against Shuja was trapped in the east, its generals Jai Singh and Dilir Khan submitted to Aurangzeb, but Dara's son, Suleiman Shikoh, escaped. Aurangzeb offered Shah Shuja the

governorship of Bengal. This move had the effect of isolating Dara Shikoh and causing more troops to defect to Aurangzeb. Shah Shuja, who had declared himself emperor in Bengal began to annex more territory and this prompted Aurangzeb to march from Punjab with a new and large army that fought during the battle of Khajwa, where Shah Shuja and his chain-mail armoured war elephants were routed by the forces loyal to Aurangzeb. Shah Shuja then fled to Arakan (in present-day Burma), where he was executed by the local rulers.

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

On 10 August 1659, Dara was executed on grounds of apostasy and his head was sent to Shahjahan. The first prominent execution of Aurangzeb was that of his brother Prince Dara Shikoh, who was accused of being influenced by Hinduism although some sources argue it was done for political reasons. Aurangzeb had his allied brother Prince Murad Baksh held for murder, judged and then executed. Aurangzeb is accused of poisoning his imprisoned nephew Sulaiman Shikoh. Having secured his position, Aurangzeb confined his frail father at the Agra Fort but did not mistreat him. Shah Jahan was cared for by Jahanara and died in 1666.

Bureaucracy of Aurangzeb

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

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

Economy

Under his reign, the Mughal Empire contributed to the world's GDP by nearly 25%, surpassing Qing China, making it the world's largest economy and biggest manufacturing power, more than the entirety of Western Europe, and its largest and wealthiest subdivision, the Bengal Subah, signaled proto-industrialization.

Establishment of Islamic law

Aurangzeb was an orthodox Muslim ruler. Subsequent to the policies of his three predecessors, he endeavored to make Islam a dominant force in his reign. However these efforts brought him into conflict with the forces that were opposed to this revival. Aurangzeb was a follower of the Mujaddidi Order and a disciple of the son of the Punjabi saint, Ahmad Sirhindi. He sought to establish Islamic rule as instructed and inspired by him.

Historian Katherine Brown has noted that "The very name of Aurangzeb seems to act in the popular imagination as a signifier of politico-religious bigotry and repression, regardless of historical accuracy." The subject has also resonated in modern times with popularly accepted claims that he intended to destroy the Bamiyan Buddhas. As a political and religious conservative, Aurangzeb chose not to follow the secular-religious viewpoints of his predecessors after his ascension. He made no mention of the Persian concept of kinship, the Farr-i-Aizadi, and based his rule on the Quranic concept of kingship. Shah Jahan had already moved away from the liberalism of Akbar, although in a token manner rather than with the intent of suppressing Hinduism, and Aurangzeb took the change still further. Though the approach to faith of Akbar, Jahangir and Shah Jahan was more syncretic than Babur, the founder of the empire, Aurangzeb's position is not so obvious.

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

'Alamgiri. It is possible the War of Succession and continued incursions combined with Shah Jahan's spending made cultural expenditure impossible.

He learnt that at Multan, Thatta, and particularly at Varanasi, the teachings of Hindu Brahmins attracted numerous Muslims. He ordered the subahdars of these provinces to demolish the schools and the temples of non-Muslims. Aurangzeb also ordered subahdars to punish Muslims who dressed like non-Muslims. The executions of the antinomian Sufi mystic Sarmad Kashani and the ninth Sikh Guru Tegh Bahadur bear testimony to Aurangzeb's religious policy; the former was beheaded on multiple accounts of heresy, the latter, according to Sikhs, because he objected to Aurangzeb's forced conversions. Aurangzeb had also banned the celebration of the Zoroastrian festival of Nauroz along with other un-Islamic ceremonies, and encouraged conversions to Islam; instances of persecution against particular Muslim factions were also reported.

Taxation policy

In 1679, Aurangzeb chose to re-impose *jizya*, a military tax on non-Muslim subjects in lieu of military service, after an abatement for a span of hundred years, in what was critiqued by many Hindu rulers, family-members of Aurangzeb, and Mughal court-officials. The specific amount varied with the socioeconomic status of a subject and tax-collection were often waived for regions hit by calamities; also, Brahmins, women, children, elders, the handicapped, the unemployed, the ill, and the insane were all perpetually exempted. The collectors were mandated to be Muslims. A majority of modern scholars reject that religious bigotry influenced the imposition; rather, realpolitik — economic constraints as a result of multiple ongoing battles and establishment of credence with the orthodox Ulemas — are held to be primary agents.

Aurangzeb also enforced a higher tax burden on Hindu merchants at the rate of 5% (as against 2.5% on Muslim merchants), which led to considerable dislike of Aurangzeb's economic policies; a sharp turn from Akbar's uniform tax code. According to Marc Jason Gilbert, Aurangzeb ordered the jizya fees to be paid in person, in front of a tax collector, where the non Muslims were to recite a verse in the Quran which referred to their inferior status as non Muslims. This decision led to protests and lamentations among the masses as well as Hindu

court officials. In order to meet state expenditures, Aurangzeb had ordered increases in land taxes; the burden of which fell heavily upon the Hindu Jats. The reimposition of the jizya encouraged Hindus to flee to areas under East India Company jurisdiction, under which policies of religious sufferance and pretermissions of religious taxes prevailed.

Policy on temples and mosques

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

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

Contemporary court-chronicles mention hundreds of temple which were demolished by Aurangzab or his chieftains, upon his order. In September 1669, he ordered the destruction of Vishvanath Temple at Varanasi, which was established by Raja Man Singh, whose grandson Jai Singh was believed to have facilitated Shivaji's escape. After the Jat rebellion in Mathura (early 1670), which killed the patron of the town-mosque, Aurangzeb suppressed the rebels and ordered for the city's Kesava Deo temple to be demolished, and replaced with an *Eidgah*. In 1672–73, Aurangzeb ordered the resumption of all grants held by Hindus throughout the empire, though this was not followed absolutely in regions such as Gujarat, where lands granted in in'am to Charans were not affected. In around 1679, he ordered destruction of several prominent temples, including those of Khandela, Udaipur, Chittor and Jodhpur, which were patronaged by rebels. The Jama Masjid at Golkunda was similarly treated, after it was found that its ruler had built it to hide revenues from the state; however desecration of mosques are rare due to their complete lack of political capital contra temples.

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

Execution of opponents

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

In 1675 the 9th Sikh Guru Tegh Bahadur was arrested on orders by Aurangzeb and later execute after he refused to Convert in Islam.

Expansion of the Mughal Empire

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

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

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

Only one remaining ruler, Abul Hasan Qutb Shah (the Qutbshahi ruler of Golconda), refused to surrender. He and his servicemen fortified themselves

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

Military equipment

Mughal cannon making skills advanced during the 17th century.[119] One of the most impressive Mughal cannons is known as the Zafarbaksh, which is a very rare *composite cannon*, that required skills in both wrought-iron forge welding and bronze-casting technologies and the in-depth knowledge of the qualities of both metals. The *Ibrahim Rauza* was a famed cannon, which was well known for its multi-barrels. François Bernier, the personal physician to Aurangzeb, observed versatile Mughal gun-carriages each drawn by two horses. Despite these innovations, most soldiers used bows and arrows, the quality of sword manufacture was so poor that they preferred to use ones imported from England, and the operation of the cannons was entrusted not to Mughals but to European gunners. Other weapons used during the period included rockets, cauldrons of boiling oil, muskets and manjaniqs (stone-throwing catapults). Infantry who were later called Sepoy and who specialised in siege and artillery emerged during the reign of Aurangzeb.

War elephants

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

Art and culture

Aurangzeb was noted for his religious piety; he memorized the entire Quran, studied hadiths and stringently observed the rituals of Islam, and "transcribe[d] copies of the Quran."

Aurangzeb had a more austere nature than his predecessors, and greatly reduced imperial patronage of the figurative Mughal miniature. This had the effect of dispersing the court atelier to other regional courts. Being religious he encouraged Islamic calligraphy. His reign also saw the building of the Lahore Badshahi Masjid and Bibi Ka Maqbara in Aurangabad for his wife Rabia-ud-Daurani. Aurangzeb was considered a *Mujaddid* by contemporary Muslims considered Aurangzeb.

Calligraphy

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

Architecture

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

Most of Aurangzeb's building activity revolved around mosques, but secular structures were not neglected. The Bibi Ka Maqbara in Aurangabad, the mausoleum of Rabia-ud-Daurani, was constructed by his eldest son Azam Shah upon Aurangzeb's decree. Its architecture displays clear inspiration from the Taj Mahal. Aurangzeb also provided and repaired urban structures like

fortifications (for example a wall around Aurangabad, many of whose gates still survive), bridges, caravanserais, and gardens.

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

Textiles

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

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

Foreign relations

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

all the money sent to the Hijaz for his own use, thus depriving the needy and the poor."

Relations with the Uzbek

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

Relations with the Safavid dynasty

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

Relations with the French

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

Relations with the Sultanate of Maldives

In the 1660s, the Sultan of the Maldives, Ibrahim Iskandar I, requested help from Aurangzeb's representative, the Faujdar of Balasore. The Sultan wished to gain his support in possible future expulsions of Dutch and English trading ships, as he was concerned with how they might impact the economy of the Maldives. However, as Aurangzeb did not possess a powerful navy and had no interest in providing support to Ibrahim in a possible future war with the Dutch or English, the request came to nothing.

Relations with the Ottoman Empire

Like his father, Aurangzeb was not willing to acknowledge the Ottoman claim to the caliphate. He often supported the Ottoman Empire's enemies,

extending cordial welcome to two rebel Governors of Basra, and granting them and their families a high status in the imperial service. Sultan Suleiman II's friendly postures were ignored by Aurangzeb. The Sultan urged Aurangzeb to wage holy war against Christians.

Relations with the English and the Anglo-Mughal War

In 1686, the East India Company, which had unsuccessfully tried to obtain a *firman* that would grant them regular trading privileges throughout the Mughal Empire, initiated the Anglo-Mughal War. This war ended in disaster for the English after Aurangzeb in 1689 dispatched a large fleet from Janjira that blockaded Bombay. The ships, commanded by Sidi Yaqub, were manned by Indians and Mappilas. In 1690, realising the war was not going favourably for them, the Company sent envoys to Aurangzeb's camp to plead for a pardon. The company's envoys prostrated themselves before the emperor, agreed pay a large indemnity, and promise to refrain from such actions in the future.

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

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

Fasilides dispatched an embassy to India in 1664–65 to congratulate Aurangzeb upon his accession to the throne of the Mughal Empire.

Relations with the Tibetans, Uyghurs, and Dzungars

After 1679, the Tibetans invaded Ladakh, which was in the Mughal sphere of influence. Aurangzeb intervened on Ladakh's behalf in 1683, but his troops retreated before Dzungar reinforcements arrived to bolster the Tibetan position. At the same time, however, a letter was sent from the governor of Kashmir claiming the Mughals had defeated the Dalai Lama and conquered all of Tibet, a cause for celebration in Aurangzeb's court. Aurangzeb received an embassy from Muhammad Amin Khan of Chagatai Moghulistan in 1690, seeking assistance in driving out "Qirkhiz infidels" (meaning the Buddhist Dzungars), who "had acquired dominance over the country".

Relations with the Czardom of Russia

Russian Czar Peter the Great requested Aurangzeb to open Russo-Mughal trade relations in the late 17th century. In 1696 Aurangzeb received his envoy, Semyon Malenkiy, and allowed him to conduct free trade. After staying for six years in India, and visiting Surat, Burhanpur, Agra, Delhi and other cities, Russian merchants returned to Moscow with valuable Indian goods.

Tribute

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

Revenue

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

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

Rebellions

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

In 1669, the Hindu Jat peasants of Bharatpur around Mathura rebelled and created Bharatpur state but were defeated. In 1659, Shivaji, launched a surprise attack on the Mughal Viceroy Shaista Khan and, while waging war against Aurangzeb. Shivaji and his forces attacked the Deccan, Janjira and Surat and tried to gain control of vast territories. In 1689, Aurangzeb's armies captured Shivaji's son Sambhaji and executed him. But the Marathas continued the fight.

In 1679, the Rathore clan under the command of Durgadas Rathore rebelled when Aurangzeb did not give permission to make the young Rathore prince the king and took direct command of Jodhpur. This incident caused great unrest among the Hindu Rajput rulers under Aurangzeb and led to many rebellions in Rajputana, resulting in the loss of Mughal power in the region and religious bitterness over the destruction of temples. In 1672, the Satnami, a sect concentrated in an area near Delhi, under the leadership of Bhirbhan, took over the administration of Narnaul, but they were eventually crushed upon Aurangzeb's personal intervention with very few escaping alive.

In 1671, the battle of Saraighat was fought in the easternmost regions of the Mughal Empire against the Ahom Kingdom. The Mughals led by Mir Jumla II and Shaista Khan attacked and were defeated by the Ahoms. Maharaja Chhatrasal was a medieval Indian warrior from Bundela Rajput clan, who fought against the Mughal Emperor Aurangzeb, and established his own kingdom in Bundelkhand, becoming a Maharaja of Panna.

Jat rebellion

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

Tilpat, Gokula's personal fortune amounted to 93,000 gold coins and hundreds of thousands of silver coins.

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

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

Mughal–Maratha Wars

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

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

Aurangzeb next sent general Raja Jai Singh to vanquish the Marathas. Jai Singh besieged the fort of Purandar and fought off all attempts to relieve it. Foreseeing defeat, Shivaji agreed to terms. Jai Singh persuaded Shivaji to visit

Aurangzeb at Agra, giving him a personal guarantee of safety. Their meeting at the Mughal court did not go well, however. Shivaji felt slighted at the way he was received, and insulted Aurangzeb by refusing imperial service. For this affront he was detained, but managed to effect a daring escape.

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

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

In 1689, Aurangzeb's forces captured and executed Sambhaji. His successor Rajaram, later Rajaram's widow Tarabai and their Maratha forces fought individual battles against the forces of the Mughal Empire. Territory changed hands repeatedly during the years (1689–1707) of interminable warfare. As there was no central authority among the Marathas, Aurangzeb was forced to contest every inch of territory, at great cost in lives and money. Even as Aurangzeb drove west, deep into Maratha territory – notably conquering Satara — the Marathas expanded eastwards into Mughal lands – Malwa and Hyderabad. The Marathas also expanded further South into Southern India defeating the independent local rulers there capturing Jinji in Tamil Nadu. Aurangzeb waged continuous war in the Deccan for more than two decades with no resolution. He thus lost about a fifth of his army fighting rebellions led by the Marathas in Deccan India. He travelled a long distance to the Deccan to conquer the Marathas and eventually died at the age of 88, still fighting the Marathas.

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

during the reign of Aurangzeb and the valuable port was in ruins. Matthew White estimates that about 2.5 million of Aurangzeb's army were killed during the Mughal–Maratha Wars (100,000 annually during a quarter-century), while 2 million civilians in war-torn lands died due to drought, plague and famine.

Ahom campaign

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

The Mughals set out in November 1661. Within weeks they occupied the capital of Kuch Behar, which they annexed. Leaving a detachment to garrison it, the Mughal army began to retake their territories in Assam. Mir Jumla II advanced on Garhgaon, the capital of the Ahom kingdom, and reached it on 17 March 1662. The ruler, Raja Sutamla, had fled before his approach. The Mughals captured 82 elephants, 300,000 rupees in cash, 1000 ships, and 173 stores of rice.

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

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

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

Satnami opposition

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

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

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

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

Sikh opposition

The ninth Sikh Guru, Guru Tegh Bahadur, like his predecessors was opposed to forced conversion of the local population as he considered it wrong. Approached by Kashmiri Pandits to help them retain their faith and avoid forced religious conversions, Guru Tegh Bahadur sent a message to the emperor that if he could convert Teg Bagadur to Islam, every Hindu will become a Muslim. In response, Aurangzeb ordered arrest of the Guru. He was then brought to Delhi and tortured so as to convert him. On his refusal to convert, he was beheaded in 1675.

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

Pashtun opposition

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

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

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

Death

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

Aurangzeb constructed a small marble mosque known as the Moti Masjid (Pearl Mosque) in the Red Fort complex in Delhi. However, his constant warfare, especially with the Marathas, drove his empire to the brink of bankruptcy just as much as the wasteful personal spending and opulence of his predecessors.

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

Administration of Mughals

The Mughal Empire had a highly centralised, bureaucratic government, most of which was instituted during the rule of the third Mughal emperor Akbar. The central government was headed by the Mughal emperor; immediately beneath him were four ministries. The finance/revenue ministry was responsible for controlling revenues from the empire's territories, calculating tax revenues, and using this information to distribute assignments. The ministry of the military (army/intelligence) was headed by an official titled *mir bakhshi*, who was in charge of military organisation, messenger service, and the *mansabdari* system. The ministry in charge of law/religious patronage was the responsibility of the *sadr as-sudr*, who appointed judges and

managed charities and stipends. Another ministry was dedicated to the imperial household and public works.

Administrative divisions

The empire was divided into *suba* (provinces), each of which were headed by a provincial governor called a *subadar*. The structure of the central government was mirrored at the provincial level; each *suba* had its own *bakhshi*, *sadr as-sudr*, and finance minister that reported directly to the central government rather than the *subahdar*. *Subas* were subdivided into administrative units known as *sarkars*, which were further divided into groups of villages known as *parganas.* Mughal government in the *pargana* consisted of a Muslim judge and local tax collector. *Parganas* were the basic administrative unit of the Mughal empire.

Mughal administrative divisions were not static. Territories were often rearranged and reconstituted for better administrative control, and to extend cultivation. For example, a *sarkar* could turn into a *subah*, and *parganas* were often transferred between *sarkars*. The hierarchy of division was ambiguous sometimes, as a territory could fall under multiple overlapping jurisdictions. Administrative divisions were also vague in their geography - the Mughal state did not have enough resources or authority to undertake detailed land surveys, and hence the geographical limits of these divisions were not formalised and maps not created. The Mughals instead recorded detailed statistics about each division, in order to assess the territory's capacity for revenue, on the basis of simpler land surveys.

Capitals

The Mughals had multiple imperial capitals, established over the course of their rule. These were the cities of Agra, Delhi, Lahore, and Fatehpur Sikri. Power often shifted back and forth between these capitals. Sometimes this was necessitated by political and military demands, but shifts also occurred for ideological reasons (for example, Akbar's establishment of Fatehpur Sikri), or even simply because the cost of establishing a new capital was marginal. Situations where there were two simultaneous capitals happened multiple times in Mughal history. Certain cities also served as short-term, provincial capitals, as was the case with Aurangzeb's shift to Aurangabad in the Deccan. Kabul was the summer capital of Mughals from 1526 to 1681.

The imperial camp, used for military expeditions and royal tours, also served as a kind of mobile, "de facto" administrative capital. From the time of Akbar, Mughal camps were huge in scale, accompanied by numerous personages associated with the royal court, as well as soldiers and labourers. All administration and governance was carried out within them. The Mughal Emperors spent a significant portion of their ruling period within these camps.

After Aurangzeb, the Mughal capital definitively became the walled city of Shahjahanabad (today Old Delhi).

Law

The Mughal Empire's legal system was context-specific and evolved over the course of the empire's rule. Being a Muslim state, the empire employed *fiqh* (Islamic jurisprudence) and therefore the fundamental institutions of Islamic law such as those of the *qadi* (judge), *mufti* (jurisconsult), and *muhtasib* (censor and market supervisor) were well-established in the Mughal Empire. However, the dispensation of justice also depended on other factors, such as administrative rules, local customs, and political convenience. This was due to Persianate influences on Mughal ideology, and the fact that the Mughal Empire governed a non-Muslim majority.

Legal ideology

The Mughal Empire followed the Sunni Hanafi system of jurisprudence. In its early years, the empire relied on Hanafi legal references inherited from its predecessor, the Delhi Sultanate. These included the *al-Hidayah* (the best guidance) and the *Fatawa al-Tatarkhaniyya* (religious decisions of the Emire Tatarkhan). During the Mughal Empire's peak, the *Fatawa 'Alamgiri* was commissioned by Emperor Aurangzeb. This compendium of Hanafi law sought to serve as a central reference for the Mughal state that dealt with the specifics of the South Asian context.

The Mughal Empire also drew on Persianate notions of kingship. Particularly, this meant that the Mughal emperor was considered the supreme authority on legal affairs.

Courts of law

Various kinds of courts existed in the Mughal empire. One such court was that of the *qadi*. The Mughal *qadi* was responsible for dispensing justice;

this included settling disputes, judging people for crimes, and dealing with inheritances and orphans. The *qadi* also had additional importance with regards to documents, as the seal of the *qadi* was required to validate deeds and tax records. *Qadis* did not constitute a single position, but made up a hierarchy. For example, the most basic kind was the *pargana* (district) *qadi*. More prestigious positions were those of the *qadi al-quddat* (judge of judges) who accompanied the mobile imperial camp, and the *qadi-yi lashkar* (judge of the army). *Qadis* were usually appointed by the emperor or the *sadr-us-sudr* (chief of charities). The jurisdiction of the *qadi* was availed by Muslims and non-Muslims alike.

The *jagirdar* (local tax collector) was another kind of official approached, especially for high-stakes cases. Subjects of the Mughal Empire also took their grievances to the courts of superior officials who held more authority and punitive power than the local *qadi*. Such officials included the *kotwal* (local police), the *faujdar* (an officer controlling multiple districts and troops of soldiers), and the most powerful, the *subahdar* (provincial governor). In some cases, the emperor themself dispensed justice directly. Jahangir was known to have installed a "chain of justice" in the Agra fort that any aggrieved subject could shake to get the attention of the emperor and bypass the inefficacy of officials.

Self-regulating tribunals operating at the community or village level were common, but sparse documentation of them exists. For example, it is unclear how *panchayats* (village councils) operated in the Mughal era.

Economy

Economy in the Indian Subcontinent during mughal era performed just as it did in ancient times, though now it would face the stress of extensive regional tensions. The Mughal economy was large and prosperous. India was producing 24.5% of the world's manufacturing output up until 1750. India's economy has been described as a form of proto-industrialization, like that of 18th-century Western Europe prior to the Industrial Revolution.

The Mughals were responsible for building an extensive road system, creating a uniform currency, and the unification of the country. The empire had an extensive road network, which was vital to the economic infrastructure, built by a public works department set up by the Mughals which designed,

constructed and maintained roads linking towns and cities across the empire, making trade easier to conduct.

The main base of the empire's collective wealth was agricultural taxes, instituted by the third Mughal emperor, Akbar. These taxes, which amounted to well over half the output of a peasant cultivator, were paid in the well-regulated silver currency, and caused peasants and artisans to enter larger markets.

Coinage

The Mughals adopted and standardised the rupee (*rupiya*, or silver) and dam (copper) currencies introduced by Sur Emperor Sher Shah Suri during his brief rule. The currency was initially 48 dams to a single rupee in the beginning of Akbar's reign, before it later became 38 dams to a rupee in the 1580s, with the dam's value rising further in the 17th century as a result of new industrial uses for copper, such as in bronze cannons and brass utensils. The dam was initially the most common coin in Akbar's time, before being replaced by the rupee as the most common coin in succeeding reigns. The dam's value was later worth 30 to a rupee towards the end of Jahangir's reign, and then 16 to a rupee by the 1660s. The Mughals minted coins with high purity, never dropping below 96%, and without debasement until the 1720s.

Despite India having its own stocks of gold and silver, the Mughals produced minimal gold of their own, but mostly minted coins from imported bullion, as a result of the empire's strong export-driven economy, with global demand for Indian agricultural and industrial products drawing a steady stream of precious metals into India. Around 80% of Mughal India's imports were bullion, mostly silver, with major sources of imported bullion including the New World and Japan, which in turn imported large quantities of textiles and silk from the Bengal Subah province.

Labour

The historian Shireen Moosvi estimates that in terms of contributions to the Mughal economy, in the late 16th century, the primary sector contributed 52%, the secondary sector 18% and the tertiary sector 29%; the secondary sector contributed a higher percentage than in early 20th-century British India, where the secondary sector only contributed 11% to the economy. In terms of urban-rural divide, 18% of Mughal India's labour force were urban and 82% were rural, contributing 52% and 48% to the economy, respectively.

According to Stephen Broadberry and Bishnupriya Gupta, grain wages in India were comparable to England in the 16th and 17th centuries, but diverged in the 18th century when they fell to 20-40% of England's wages. This, however, is disputed by Parthasarathi and Sivramkrishna. Parthasarathi cites his estimates that grain wages for weaving and spinning in mid-18 century Bengal and South India was comparable to Britain. Similarly, Sivramkrishna analyzed agricultural surveys conducted in Mysore by Francis Buchanan during 1800–1801, arrived at estimates using a "subsistence basket" that aggregated millet income could be almost five times subsistence level, while corresponding rice income was three times that much. That could be comparable to advance part of Europe. Due to the scarcity of data, however, more research is needed before drawing any conclusion.

According to Moosvi, Mughal India had a per-capita income, in terms of wheat, 1.24% higher in the late 16th century than British India did in the early 20th century. This income, however, would have to be revised downwards if manufactured goods, like clothing, would be considered. Compared to food per-capita, expenditure on clothing was much smaller though, so relative income between 1595 and 1596 should be comparable to 1901–1910. However, in a system where wealth was hoarded by elites, wages were depressed for manual labour.[121] In Mughal India, there was a generally tolerant attitude towards manual labourers, with some religious cults in northern India proudly asserting a high status for manual labour. While slavery also existed, it was limited largely to household servants.

Agriculture

Indian agricultural production increased under the Mughal Empire. A variety of crops were grown, including food crops such as wheat, rice, and barley, and non-food cash crops such as cotton, indigo and opium. By the mid-17th century, Indian cultivators begun to extensively grow two new crops from the Americas, maize and tobacco.

The Mughal administration emphasised agrarian reform, which began under the non-Mughal emperor Sher Shah Suri, the work of which Akbar adopted and furthered with more reforms. The civil administration was organised in a hierarchical manner on the basis of merit, with promotions based on performance. The Mughal government funded the building

of irrigation systems across the empire, which produced much higher crop yields and increased the net revenue base, leading to increased agricultural production.

A major Mughal reform introduced by Akbar was a new land revenue system called *zabt*. He replaced the tribute system, previously common in India and used by Tokugawa Japan at the time, with a monetary tax system based on a uniform currency. The revenue system was biased in favour of higher value cash crops such as cotton, indigo, sugar cane, tree-crops, and opium, providing state incentives to grow cash crops, in addition to rising market demand. Under the *zabt* system, the Mughals also conducted extensive cadastral surveying to assess the area of land under plow cultivation, with the Mughal state encouraging greater land cultivation by offering tax-free periods to those who brought new land under cultivation. The expansion of agriculture and cultivation continued under later Mughal emperors including Aurangzeb, whose 1665 firman edict stated: "the entire elevated attention and desires of the Emperor are devoted to the increase in the population and cultivation of the Empire and the welfare of the whole peasantry and the entire people."

Mughal agriculture was in some ways advanced compared to European agriculture at the time, exemplified by the common use of the seed drill among Indian peasants before its adoption in Europe. While the average peasant across the world was only skilled in growing very few crops, the average Indian peasant was skilled in growing a wide variety of food and non-food crops, increasing their productivity. Indian peasants were also quick to adapt to profitable new crops, such as maize and tobacco from the New World being rapidly adopted and widely cultivated across Mughal India between 1600 and 1650. Bengali farmers rapidly learned techniques of mulberry cultivation and sericulture, establishing Bengal Subah as a major silk-producing region of the world. Sugar mills appeared in India shortly before the Mughal era. Evidence for the use of a draw bar for sugar-milling appears at Delhi in 1540, but may also date back earlier, and was mainly used in the northern Indian subcontinent. Geared sugar rolling mills first appeared in Mughal India, using the principle of rollers as well as worm gearing, by the 17th century.

According to economic historian Immanuel Wallerstein, citing evidence from Irfan Habib, Percival Spear, and Ashok Desai, per-capita agricultural output and standards of consumption in 17th-century Mughal India were

probably higher than in 17th-century Europe and certainly higher than early 20th-century British India. The increased agricultural productivity led to lower food prices. In turn, this benefited the Indian textile industry. Compared to Britain, the price of grain was about one-half in South India and one-third in Bengal, in terms of silver coinage. This resulted in lower silver coin prices for Indian textiles, giving them a price advantage in global markets.

Industrial manufacturing

Up until 1750, India produced about 25% of the world's industrial output. Manufactured goods and cash crops from the Mughal Empire were sold throughout the world. Key industries included textiles, shipbuilding, and steel. Processed products included cotton textiles, yarns, thread, silk, jute products, metalware, and foods such as sugar, oils and butter. The growth of manufacturing industries in the Indian subcontinent during the Mughal era in the 17th–18th centuries has been referred to as a form of proto-industrialization, similar to 18th-century Western Europe prior to the Industrial Revolution.

In early modern Europe, there was significant demand for products from Mughal India, particularly cotton textiles, as well as goods such as spices, peppers, indigo, silks, and saltpeter (for use in munitions). European fashion, for example, became increasingly dependent on Mughal Indian textiles and silks. From the late 17th century to the early 18th century, Mughal India accounted for 95% of British imports from Asia, and the Bengal Subah province alone accounted for 40% of Dutch imports from Asia. In contrast, there was very little demand for European goods in Mughal India, which was largely self-sufficient, thus Europeans had very little to offer, except for some woolens, unprocessed metals and a few luxury items. The trade imbalance caused Europeans to export large quantities of gold and silver to Mughal India in order to pay for South Asian imports.[102] Indian goods, especially those from Bengal, were also exported in large quantities to other Asian markets, such as Indonesia and Japan.

Textile industry

The largest manufacturing industry in the Mughal Empire was textile manufacturing, particularly cotton textile manufacturing, which included the production of piece goods, calicos, and muslins, available unbleached and in a

variety of colours. The cotton textile industry was responsible for a large part of the empire's international trade. India had a 25% share of the global textile trade in the early 18th century. Indian cotton textiles were the most important manufactured goods in world trade in the 18th century, consumed across the world from the Americas to Japan. By the early 18th century, Mughal Indian textiles were clothing people across the Indian subcontinent, Southeast Asia, Europe, the Americas, Africa, and the Middle East. The most important centre of cotton production was the Bengal province, particularly around its capital city of Dhaka.

Bengal accounted for more than 50% of textiles and around 80% of silks imported by the Dutch from Asia, Bengali silk and cotton textiles were exported in large quantities to Europe, Indonesia, and Japan, and Bengali muslin textiles from Dhaka were sold in Central Asia, where they were known as "Dhaka textiles". Indian textiles dominated the Indian Ocean trade for centuries, were sold in the Atlantic Ocean trade, and had a 38% share of the West African trade in the early 18th century, while Indian calicos were a major force in Europe, and Indian textiles accounted for 20% of total English trade with Southern Europe in the early 18th century.

The worm gear roller cotton gin, which was invented in India during the early Delhi Sultanate era of the 13th–14th centuries, came into use in the Mughal Empire sometime around the 16th century, and is still used in India through to the present day. Another innovation, the incorporation of the crank handle in the cotton gin, first appeared in India sometime during the late Delhi Sultanate or the early Mughal Empire. The production of cotton, which may have largely been spun in the villages and then taken to towns in the form of yarn to be woven into cloth textiles, was advanced by the diffusion of the spinning wheel across India shortly before the Mughal era, lowering the costs of yarn and helping to increase demand for cotton. The diffusion of the spinning wheel, and the incorporation of the worm gear and crank handle into the roller cotton gin led to greatly expanded Indian cotton textile production during the Mughal era.

Once, the Mughal emperor Akbar asked his courtiers, which was the most beautiful flower. Some said rose, from whose petals were distilled the precious ittar, others, the lotus, glory of every Indian village. But Birbal said, “The cotton boll”. There was a scornful laughter and Akbar asked for an

explanation. Birbal said, "Your Majesty, from the cotton boll comes the fine fabric prized by merchants across the seas that has made your empire famous throughout the world. The perfume of your fame far exceeds the scent of roses and jasmine. That is why I say the cotton boll is the most beautiful flower.

Shipbuilding industry

Mughal India had a large shipbuilding industry, which was also largely centred in the Bengal province. Economic historian Indrajit Ray estimates shipbuilding output of Bengal during the sixteenth and seventeenth centuries at 223,250 tons annually, compared with 23,061 tons produced in nineteen colonies in North America from 1769 to 1771. He also assesses ship repairing as very advanced in Bengal.

An important innovation in shipbuilding was the introduction of a flushed deck design in Bengal rice ships, resulting in hulls that were stronger and less prone to leak than the structurally weak hulls of traditional European ships built with a stepped deck design. The British East India Company later duplicated the flushed deck and hull designs of Bengal rice ships in the 1760s, leading to significant improvements in seaworthiness and navigation for European ships during the Industrial Revolution.

Bengal Subah

The Bengal Subah province was especially prosperous from the time of its takeover by the Mughals in 1590 until the British East India Company seized control in 1757. Historian C. A. Bayly wrote that it was probably the Mughal Empire's wealthiest province. Domestically, much of India depended on Bengali products such as rice, silks and cotton textiles. Overseas, Europeans depended on Bengali products such as cotton textiles, silks, and opium; Bengal accounted for 40% of Dutch imports from Asia, for example, including more than 50% of textiles and around 80% of silks. From Bengal, saltpeter was also shipped to Europe, opium was sold in Indonesia, raw silk was exported to Japan and the Netherlands, and cotton and silk textiles were exported to Europe, Indonesia and Japan. Akbar played a key role in establishing Bengal as a leading economic centre, as he began transforming many of the jungles there into farms. As soon as he conquered the region, he brought tools and men to clear jungles in order to expand cultivation and brought Sufis to open the jungles to farming. Bengal was later described as the *Paradise of Nations* by Mughal

emperors. The Mughals introduced agrarian reforms, including the modern Bengali calendar. The calendar played a vital role in developing and organising harvests, tax collection and Bengali culture in general, including the New Year and Autumn festivals. The province was a leading producer of grains, salt, fruits, liquors and wines, precious metals and ornaments. Its handloom industry flourished under royal warrants, making the region a hub of the worldwide muslin trade, which peaked in the 17th and 18th centuries. The provincial capital Dhaka became the commercial capital of the empire. The Mughals expanded cultivated land in the Bengal delta under the leadership of Sufis, which consolidated the foundation of Bengali Muslim society.

After 150 years of rule by Mughal viceroys, Bengal gained semi-independence as a dominion under the Nawab of Bengal in 1717. The Nawabs permitted European companies to set up trading posts across the region, including firms from Britain, France, the Netherlands, Denmark, Portugal and Austria. An Armenian community dominated banking and shipping in major cities and towns. The Europeans regarded Bengal as the richest place for trade. By the late 18th century, the British displaced the Mughal ruling class in Bengal.

Population

India's population growth accelerated under the Mughal Empire, with an unprecedented economic and demographic upsurge which boosted the Indian population by 60% to 253% in 200 years during 1500–1700. The Indian population had a faster growth during the Mughal era than at any known point in Indian history prior to the Mughal era. By the time of Aurangzeb's reign, there were a total of 455,698 villages in the Mughal Empire.

Urbanization

According to Irfan Habib Cities and towns boomed under the Mughal Empire, which had a relatively high degree of urbanization for its time, with 15% of its population living in urban centres. This was higher than the percentage of the urban population in contemporary Europe at the time and higher than that of British India in the 19th century; the level of urbanization in Europe did not reach 15% until the 19th century.

Under Akbar's reign in 1600, the Mughal Empire's urban population was up to 17 million people, 15% of the empire's total population. This was larger than the entire urban population in Europe at the time, and even a century later in 1700, the urban population of England, Scotland and Wales did not exceed 13% of its total population, while British India had an urban population that was under 13% of its total population in 1800 and 9% in 1881, a decline from the earlier Mughal era. By 1700, Mughal India had an urban population of 23 million people, larger than British India's urban population of 22.3 million in 1871.

Cities acted as markets for the sale of goods, and provided homes for a variety of merchants, traders, shopkeepers, artisans, moneylenders, weavers, craftspeople, officials, and religious figures. However, a number of cities were military and political centres, rather than manufacturing or commerce centres.

Culture

The Mughal Empire was definitive in the early-modern and modern periods of South Asian history, with its legacy in India, Pakistan, Bangladesh and Afghanistan seen in cultural contributions such as:

Centralised imperial rule that consolidated the smaller polities of South Asia. The amalgamation of Persian art and literature with Indian art. The development of Mughlai cuisine, an amalgamation of South Asian, Iranian and Central Asian culinary styles. The development of Mughal clothing, jewelry and fashion, utilizing richly decorated fabrics such as muslin, silk, brocade and velvet. The Persian and Arabic language mixed with hindi grammar, thus the development of Urdu. The introduction of sophisticated Iranian-style waterworks and horticulture through Mughal gardening. The introduction of Turkish baths into the Indian subcontinent.

The evolution and refinement of Mughal and Indian architecture and in turn, the development of later Rajput and Sikh palatial architecture. A famous Mughal landmark is the Taj Mahal.The development of the Pehlwani style of Indian wrestling, a combination of Indian malla-yuddha and Persian varzesh-e bastani. The construction of Maktab schools, where youth were taught the Quran and Islamic law such as the *Fatawa 'Alamgiri* in their indigenous languages. The development of Hindustani classical music,[165] and instruments such as the sitar.

Art and literature

The Mughal artistic tradition, mainly expressed in painted miniatures, as well as small luxury objects, was eclectic, borrowing from Iranian, Indian, Chinese and Renaissance European stylistic and thematic elements. Mughal emperors often took in Iranian bookbinders, illustrators, painters and calligraphers from the Safavid court due to the commonalities of their Timurid styles, and due to the Mughal affinity for Iranian art and calligraphy. Miniatures commissioned by the Mughal emperors initially focused on large projects illustrating books with eventful historical scenes and court life, but later included more single images for albums, with portraits and animal paintings displaying a profound appreciation for the serenity and beauty of the natural world. For example, Emperor Jahangir commissioned brilliant artists such as Ustad Mansur to realistically portray unusual flora and fauna throughout the empire.

The literary works Akbar and Jahangir ordered to be illustrated ranged from epics like the *Razmnama* (a Persian translation of the Hindu epic, the *Mahabharata*) to historical memoirs or biographies of the dynasty such as the *Baburnama* and *Akbarnama*, and *Tuzk-e-Jahangiri*. Richly-finished albums (*muraqqa*) decorated with calligraphy and artistic scenes were mounted onto pages with decorative borders and then bound with covers of stamped and gilded or painted and lacquered leather. Aurangzeb (1658–1707) was never an enthusiastic patron of painting, largely for religious reasons, and took a turn away from the pomp and ceremonial of the court around 1668, after which he probably commissioned no more paintings.

Language

According to Qazvini, by the time of Shah Jahan, the emperor was only familiar with a few Turki words and showed little interest in the study of the language as a child. Though the Mughals were of Turko-Mongol origin, their reign enacted the revival and height of the Persian language in the Indian subcontinent. Accompanied by literary patronage was the institutionalisation of Persian as official and courtly language; this led to Persian reaching nearly the status of a first language for many inhabitants of Mughal India. Muzaffar Alam argues that the Mughals used Persian purposefully as the vehicle of an overarching Indo-Persian political culture, to unite their diverse empire. Persian

had a profound impact on the languages of South Asia; one such language, today known as Urdu, developed in the imperial capital of Delhi in the late Mughal era. It began to be used as a literary language in the Mughal court from the reign of Shah Alam II, who described it as the language of his dastans, and replaced Persian as the language of the Muslim elite. According to Mir Taqi Mir, "Urdu was the language of Hindustan by the authority of the King."

Military

Gunpowder warfare

Mughal India was one of the three Islamic gunpowder empires, along with the Ottoman Empire and Safavid Persia. By the time he was invited by Lodi governor of Lahore, Daulat Khan, to support his rebellion against Lodi Sultan Ibrahim Khan, Babur was familiar with gunpowder firearms and field artillery, and a method for deploying them. Babur had employed Ottoman expert Ustad Ali Quli, who showed Babur the standard Ottoman formation—artillery and firearm-equipped infantry protected by wagons in the centre and the mounted archers on both wings. Babur used this formation at the First Battle of Panipat in 1526, where the Afghan and Rajput forces loyal to the Delhi Sultanate, though superior in numbers but without the gunpowder weapons, were defeated. The decisive victory of the Timurid forces is one reason opponents rarely met Mughal princes in pitched battle over the course of the empire's history. In India, guns made of bronze were recovered from Calicut (1504) and Diu (1533). Fathullah Shirazi (c. 1582), a Persian polymath and mechanical engineer who worked for Akbar, developed an early multi gun shot. As opposed to the polybolos and repeating crossbows used earlier in ancient Greece and China, respectively, Shirazi's rapid-firing gun had multiple gun barrels that fired hand cannons loaded with gunpowder. It may be considered a version of a volley gun.

By the 17th century, Indians were manufacturing a diverse variety of firearms; large guns in particular, became visible in Tanjore, Dacca, Bijapur and Murshidabad.

Astronomy

While there appears to have been little concern for theoretical astronomy, Mughal astronomers made advances in observational astronomy and produced nearly a hundred *Zij* treatises. Humayun built a personal observatory near Delhi;

Jahangir and Shah Jahan were also intending to build observatories, but were unable to do so. The astronomical instruments and observational techniques used at the Mughal observatories were mainly derived from Islamic astronomy. In the 17th century, the Mughal Empire saw a synthesis between Islamic and Hindu astronomy, where Islamic observational instruments were combined with Hindu computational techniques.

During the decline of the Mughal Empire, the Hindu king Jai Singh II of Amber continued the work of Mughal astronomy. In the early 18th century, he built several large observatories called Yantra Mandirs, in order to rival Ulugh Beg's Samarkand observatory, and in order to improve on the earlier Hindu computations in the *Siddhantas* and Islamic observations in *Zij-i-Sultani*. The instruments he used were influenced by Islamic astronomy, while the computational techniques were derived from Hindu astronomy.

Chemistry

Sake Dean Mahomed had learned much of Mughal chemistry and understood the techniques used to produce various alkali and soaps to produce shampoo. He was also a notable writer who described the Mughal Emperor Shah Alam II and the cities of Allahabad and Delhi in rich detail and also made note of the glories of the Mughal Empire.

In Britain, Sake Dean Mahomed was appointed as shampooing surgeon to both Kings George IV and William IV.

Metallurgy

One of the most remarkable astronomical instruments invented in Mughal India is the lost-wax cast, hollow, seamless, celestial globe. It was invented in Kashmir by Ali Kashmiri ibn Luqman in 998 AH (1589–90 CE), and twenty other such globes were later produced in Lahore and Kashmir during the Mughal Empire. Before they were rediscovered in the 1980s, it was believed by modern metallurgists to be technically impossible to produce hollow metal globes without any seams. A 17th century celestial globe was also made by Diya' ad-din Muhammad in Lahore, 1668 (now in Pakistan). It is now housed at the National Museum of Scotland.

Unit -IV

Maratha Empire

The **Maratha Empire**, also referred to as the **Maratha Confederacy**, was an early modern Indian empire and later a confederation that rose to dominate much of the Indian subcontinent in the 18th century. Maratha rule formally began in 1674 with the coronation of Shivaji of the Bhonsle dynasty as the Chhatrapati. Although Shivaji came from the Maratha caste, the Maratha empire also included warriors, administrators and other nobles from the Maratha and several other castes from what is known today as Maharashtra.

The Marathas were a Marathi-speaking warrior group from the western Deccan Plateau (present-day Maharashtra) who rose to prominence by establishing Hindavi Swarajya (meaning "self-rule of Hindus").The Marathas became prominent in the 17th century under the leadership of Shivaji, who revolted against the Adil Shahi dynasty and the Mughals to carve out a kingdom with Raigad as his capital. They are largely credited for ending Mughal control over the Indian subcontinent and establishing the Maratha Empire. The religious attitude of Mughal Emperor Aurangzeb estranged non-Muslims, and his inability to suppress the resulting Maratha uprising after a 27-year war at a great cost to his men and treasury, eventually ensured Maratha ascendency and their control over sizeable portions of former Mughal lands in the north of the Indian subcontinent or about 1/3 of the subcontinent by 1757.

The empire, at its peak in 1758, stretched for a brief time from Tamil Nadu in the south, to Peshawar (modern-day Khyber Pakhtunkhwa, Pakistan in the north, and Orissa & West Bengal up to the Hooghly River in the east. However, they lost their occupations beyond Delhi, when the Maratha Army lost the third Battle of Panipat in 1761. Ten years after Panipat, the young Peshwa Madhav Rao I's Maratha Resurrection reinstated Maratha authority over North India.

To effectively manage the large empire, Madhav Rao gave semi-autonomy to the strongest of the knights, creating a confederacy of Maratha states. These leaders became known as the Gaekwads of Baroda, the Holkars of Indore and Malwa,he Scindias of Gwalior and Ujjain, the Bhonsales of Nagpur,the Jadhavs of Vidarbha,the Dabhades of Gujarat, the Puars of Dhar and Dewas. In 1775, the East India Company intervened in a

Peshwa family succession struggle in Pune, which led to the First Anglo-Maratha War in which the Marathas emerged victorious. The Marathas remained the pre-eminent power in India until their defeat in the Second and Third Anglo-Maratha Wars (1805–1818), which resulted in the East India Company seizing control of most of the Indian subcontinent. Maratha rule officially ended in 1818 with the defeat of Peshwa Bajirao II at the hands of the British East India Company in Third Anglo-Maratha War.

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

Nomenclature

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

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

The empire had its head in the Chhatrapati as *de jure*, but the *de facto* governance was in the hands of the Peshwas after Chhatrapati Shahu I's reign. After the death of Peshwa Madhavrao I, various chiefs played the role of the *de facto* rulers in their regions.

Shivaji

Shivaji (1630–1680) was a Maratha aristocrat of the Bhosale clan who was the founder of the Maratha empire. Shivaji led a resistance to free the people from the Sultanate of Bijapur in 1645 by winning the fort Torna, followed by many more forts, placing the area under his control and

establishing Hindavi Swarajya (self-rule of Hindu people. He created an independent Maratha kingdom with Raigad as its capital and successfully fought against the Mughals to defend his kingdom. He was crowned as Chhatrapati (sovereign) of the new Maratha kingdom in 1674.

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

Shivaji had two sons: Sambhaji and Rajaram, who had different mothers and were half-brothers. In 1681, Sambhaji succeeded to the crown after his father's death and resumed his expansionist policies. Sambhaji had earlier defeated the Portuguese and Chikka Deva Raya of Mysore. To nullify the alliance between his rebel son, Akbar, and the Marathas,[26] Mughal Emperor Aurangzeb headed south in 1681. With his entire imperial court, administration and an army of about 500,000 troops, he proceeded to expand the Mughal empire, gaining territories such as the sultanates of Bijapur and Golconda. During the eight years that followed, Sambhaji led the Marathas successfully against the Mughals.

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

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

Sacheev and Melgiri Pandit. In 1697, Rajaram offered a truce but this was rejected by Aurangzeb. Rajaram died in 1700 at Sinhagad. His widow, Tarabai, assumed control in the name of her son, Ramaraja (Shivaji II).

After Aurangzeb died in 1707, Shahu, the son of Sambhaji (and grandson of Shivaji), was released by Bahadur Shah I, the new Mughal emperor. However, his mother was kept a hostage of the Mughals to ensure that Shahu adhered to the release conditions. Upon release, Shahu immediately claimed the Maratha throne and challenged his aunt Tarabai and her son. The spluttering Mughal-Maratha war became a three-cornered affair. This resulted in two rival seats of government being set up in 1707 at Satara and Kolhapur by Shahu and Tarabai respectively. Shahu appointed Balaji Vishwanath as his Peshwa. The Peshwa was instrumental in securing Mughal recognition of Shahu as the rightful heir of Shivaji and the Chhatrapati of the Marathas. Balaji also gained the release of Shahu's mother, Yesubai, from Mughal captivity in 1719.

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

Peshwa era

During this era, Peshwas belonging to the Bhat family controlled the Maratha Army and later became de facto rulers of the Maratha Empire till 1772. In due course of time, the Maratha Empire dominated most of the Indian subcontinent.

Shahu appointed Peshwa Balaji Vishwanath in 1713. From his time, the office of Peshwa became supreme while Shahu became a figurehead. Balaji Vishwanath's first major achievement was the conclusion of the *Treaty of Lonavala* in 1714 with Kanhoji Angre, the most powerful naval chief on the Western Coast who later accepted Shahu as Chhatrapati. In 1719, Marathas marched to Delhi after defeating Sayyid Hussain Ali, the Mughal governor of Deccan, and deposed the Mughal emperor. The Mughal Emperors became puppets in the hands of their Maratha overlords from this point on.

Baji Ral:

After Balaji Vishwanath's death in April 1720, his son, Baji Rao I, was appointed Peshwa by Shahu. Bajirao is credited with expanding the Maratha Empire tenfold from 3% to 30% of the modern Indian landscape during 1720–1740. He fought over 41 battles before his death in April 1740 and is reputed to have never lost any. The Battle of Palkhed was a land battle that took place on 28 February 1728 at the village of Palkhed, near the city of Nashik, Maharashtra, India between Baji Rao I and Qamar-ud-din Khan, Asaf Jah I of Hyderabad. The Marathas defeated the Nizam. The battle is considered an example of the brilliant execution of military strategy. In 1737, Marathas under Bajirao I raided the suburbs of Delhi in a blitzkrieg in the Battle of Delhi (1737). The Nizam set out from the Deccan to rescue the Mughals from the invasion of the Marathas, but was defeated decisively in the Battle of Bhopal. The Marathas extracted a large tribute from the Mughals and signed a treaty which ceded Malwa to the Marathas. The Battle of Vasai was fought between the Marathas and the Portuguese rulers of Vasai, a village lying on the northern shore of Vasai creek, 50 km north of Mumbai. The Marathas were led by Chimaji Appa, brother of Baji Rao. The Maratha victory in this war was a major achievement of Baji Rao's time in office.

Balaji Bajirao:

Baji Rao's son, Balaji Bajirao (Nanasaheb), was appointed as the next Peshwa by Shahu despite the opposition of other chiefs. In 1740, the Maratha forces, under Raghoji Bhosale, came down upon Arcot and defeated the Nawab of Arcot, Dost Ali, in the pass at Damalcherry. In the war that followed, Dost Ali, one of his sons Hasan Ali, and a number of other prominent persons lost their lives. This initial success at once enhanced Maratha prestige in the south. From Damalcherry, the Marathas proceeded to Arcot, which surrendered to them without much resistance. Then, Raghuji invaded Trichinopoly in December 1740. Unable to resist, Chanda Sahib surrendered the fort to Raghuji on 14 March 1741. Chanda Saheb and his son were arrested and sent to Nagpur. Rajputana also came under Maratha domination during this time.[41] In June 1756 Luís Mascarenhas, Count of Alva (Conde de Alva), the Portuguese Viceroy was killed in action by the Maratha Army in Goa.

After the successful campaign of Karnataka and the Trichinopolly, Raghuji returned from Karnataka. He undertook six expeditions into Bengal from 1741 to 1748. The resurgent Maratha Empire launched brutal raids against the prosperous Bengali state in the 18th century, which further added to the decline of the Nawabs of Bengal. During their invasions and occupation of Bihar and western Bengal up to the Hooghly River and during their occupation of western Bengal, the Marathas perpetrated atrocities against the local population. The Maratha atrocities were recorded by both Bengali and European sources, which reported that the Marathas demanded payments, and tortured or killed anyone who couldn't pay.

Raghuji was able to annex Odisha to his kingdom permanently as he successfully exploited the chaotic conditions prevailing in Bengal after the death of its governor Murshid Quli Khan in 1727. Constantly harassed by the Bhonsles, Odisha, Bengal and parts of Bihar were economically ruined. Alivardi Khan, the Nawab of Bengal made peace with Raghuji in 1751 ceding Cuttack (Odisha) up to the river Subarnarekha, and agreeing to pay Rs. 1.2 million annually as the Chauth for Bengal and Bihar.

Balaji Bajirao encouraged agriculture, protected the villagers and brought about a marked improvement in the state of the territory. Raghunath Rao, brother of Nanasaheb, pushed into the wake of the Afghan withdrawal after Ahmed Shah Abdali's plunder of Delhi in 1756. Delhi was captured by the Maratha army under Raghunath Rao in August 1757, defeating the Afghan garrison in the Battle of Delhi. This laid the foundation for the Maratha conquest of North-west India. In Lahore, as in Delhi, the Marathas were now major players. After the 1758 Battle of Attock, the Marathas captured Peshawar defeating the Afghan troops in the Battle of Peshawar on 8 May 1758. Just prior to the battle of Panipat in 1761, the Marathas looted "Diwan-i-Khas" or *Hall of Private Audiences* in the Red Fort of Delhi, which was the place where the Mughal emperors used to receive courtiers and state guests, in one of their expeditions to Delhi. The Marathas who were hard pressed for money stripped the ceiling of Diwan-i-Khas of its silver and looted the shrines dedicated to Muslim maulanas.

During the Maratha invasion of Rohilkhand in the 1750s. The Marathas defeated the Rohillas, forced them to seek shelter in hills and ransacked their

country in such a manner that the Rohillas dreaded the Marathas and hated them ever afterwards.

In 1760, the Marathas under Sadashivrao Bhau responded to the news of the Afghans' return to North India by sending a large army north. Bhau's force was bolstered by some Maratha forces under Holkar, Scindia, Gaikwad and Govind Pant Bundele with Suraj Mal. The combined army of over 50,000 regular troops re-captured the former Mughal capital, Delhi, from an Afghan garrison in August 1760.

Delhi had been reduced to ashes many times due to previous invasions, and there was an acute shortage of supplies in the Maratha camp. Bhau ordered the sacking of the already depopulated city. He is said to have planned to place his nephew and the Peshwa's son, Vishwasrao, on the Mughal throne. By 1760, with the defeat of the Nizam in the Deccan, Maratha power had reached its zenith with a territory of over 2,500,000 square kilometres (970,000 sq mi).

Ahmad Shah Durrani called on the Rohillas and the Nawab of Oudh to assist him in driving out the Marathas from Delhi[1] Huge armies of Muslim forces and Marathas collided with each other on 14 January 1761 in the Third Battle of Panipat. The Maratha Army lost the battle, which halted their imperial expansion. The Jats and Rajputs did not support the Marathas. Historians have criticised the Maratha treatment of fellow Hindu groups. Kaushik Roy says, "The treatment by the Marathas of their co-religionist fellows – Jats and Rajputs was definitely unfair and ultimately had to pay its price in Panipat where Muslim forces had united in the name of religion." After the battle, Malhar Rao Holkar attacked the Rajputs and defeated them at the battle of Mangrol. This largely restored Maratha power in Rajasthan.

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

Peshwa Madhavrao I was the fourth Peshwa of the Maratha Empire. It was during his tenure that the Maratha Resurrection took place. He worked as a unifying force in the Maratha Empire and moved to the south to subdue Mysore and the Nizam of Hyderabad to assert Maratha power. He sent generals such as Bhonsle, Scindia and Holkar to the north, where they re-established Maratha authority by the early 1770s.[*citation needed*] Madhav Rao I crossed the Krishna River in 1767 and defeated Hyder Ali in the battles of Sira and Madgiri. He also rescued the last queen of the Keladi Nayaka Kingdom, who had been kept in confinement by Hyder Ali in the fort of Madgiri.

In early 1771, ten years after the collapse of Maratha authority over North India following the Third Battle of Panipat, Mahadji Shinde recaptured Delhi and installed Shah Alam II as a puppet ruler on the Mughal throne[50] receiving in return the title of deputy *Vakil-ul-Mutlak* or vice-regent of the Empire and that of *Vakil-ul-Mutlak* being at his request conferred on the Peshwa. The Mughals also gave him the title of *Amir-ul-Amara* (head of the amirs). After taking control of Delhi, the Marathas sent a large army in 1772 to punish Afghan Rohillas for their involvement in Panipat. Their army devastated Rohilkhand by looting and plundering as well as taking members of the royal family as captives.

Rohilkhand invasion:

The Marathas invaded Rohilkhand to avenge the Rohillas' atrocities in the Panipat war. The Marathas under the leadership of Mahadji Shinde entered the *land* of Sardar Najib-ud-Daula which was held by his son Zabita Khan after the sardar's death. Zabita Khan initially resisted the attack with Sayyid Khan and Saadat Khan behaving with gallantry, but was eventually defeated with the death of Saadat Khan by the Marathas and was forced to flee to the camp of Shuja-ud-Daula and his country was ravaged by Marathas. Mahadji Shinde captured the family of Zabita Khan, desecrated the grave of Najib ad-Dawlah and looted his fort. With the fleeing of the Rohillas, the rest of the country was burnt, with the exception of the city of Amroha, which was defended by some thousands of Amrohi Sayyid tribes. The Rohillas who could offer no resistance fled to the Terai whence the remaining Sardar Hafiz Rahmat Khan Barech sought assistance in an agreement formed with the Nawab of Oudh, Shuja-ud-Daula, by which the Rohillas agreed to pay four million rupees in return for military help against the Marathas. Hafiz Rehmat, abhorring

unnecessary violence, unlike the outlook of his fellow Rohillas such as Ali Muhammad and Najib Khan, prided himself on his role as a political mediator and sought an alliance with Awadh to keep the Marathas out of Rohilkhand. He bound himself to pay on behalf of the Rohillas. However, after he refused to pay, Oudh attacked the Rohillas.

Shah Alam II, the Mughal Emperor spent six years in the Allahabad fort and after the capture of Delhi in 1771 by the Marathas, left for his capital under their protection. He was escorted to Delhi by Mahadaji Shinde and left Allahabad in May 1771. During their short stay, Marathas constructed two temples in the Allahabad city, one of them being the famous Alopi Devi Mandir. After reaching Delhi in January 1772 and realising the Maratha intent of territorial encroachment, however, Shah Alam ordered his general Najaf Khan to drive them out. In retaliation, Tukoji Rao Holkar and Visaji Krushna Biniwale attacked Delhi and defeated Mughal forces in 1772. The Marathas were granted an imperial *sanad* for Kora and Allahabad. They turned their attention to Oudh to gain these two territories. Shuja was however, unwilling to give them up and made appeals to the English and the Marathas did not fare well at the Battle of Ramghat.[57].The Maratha and British armies fought in Ram Ghat, but the sudden demise of the Peshwa and the civil war in Pune to choose the next Peshwa forced the Marathas to retreat.

Madhavrao Peshwa's victory over the Nizam of Hyderabad and Hyder Ali of Mysore in southern India established Maratha dominance in the Deccan. On the other hand, Mahadji's victory over Jats of Mathura, Rajputs of Rajasthan and Pashtun-Rohillas of Rohilkhand (in the western part of present-day Uttar Pradesh state) re-established the Marathas in northern India. With the Capture of Delhi in 1771 and the capture of Najibabad in 1772 and treaties with Mughal Emperor Shah Alam II as a restricted monarch to the throne under Maratha suzerainty, the resurrection of Maratha power in the North was complete. Madhav Rao died in 1772, at the age of 27. His death is considered to be a fatal blow to the Maratha Empire and from that time Maratha power started to move on a downward trajectory, less an empire than a confederacy.

Confederacy era:

In a bid to effectively manage the large empire, Madhavrao Peshwa gave semi-autonomy to the strongest of the aristocracy After the death of Peshwa Madhavrao I, various chiefs and jagirdars became *de facto* rulers and regents for the infant Peshwa Madhavrao II. Under the leadership of Mahadji Shinde, the ruler of the state of Gwalior in central India, the Marathas defeated the Jats, the Rohilla Afghans and took Delhi which remained under Maratha control for the next three decades.[59] His forces conquered modern day Haryana. Shinde was instrumental in resurrecting Maratha power after the débâcle of the Third Battle of Panipat, and in this he was assisted by Benoît de Boigne.

After the growth in power of feudal lords like the Malwa sardars, the landlords of Bundelkhand and the Rajput kingdoms of Rajasthan who refused to pay tribute to Mahadji, Mahadji Shinde sent his army to conquer the states such as Bhopal, Datiya, Chanderi, Narwar, Salbai and Gohad. However, he launched an unsuccessful expedition against the Raja of Jaipur, but withdrew after the inconclusive Battle of Lalsot in 1787. The Battle of Gajendragad was fought between the Marathas under the command of Tukojirao Holkar (the adopted son of Malharrao Holkar) and Tipu Sultan from March 1786 to March 1787 in which Tipu Sultan was defeated by the Marathas. By the victory in this battle, the border of the Maratha territory extended till the Tungabhadra river. The strong fort of Gwalior was then in the hands of Chhatar Singh, the Jat ruler of Gohad. In 1783, Mahadji besieged the fort of Gwalior and conquered it. He delegated the administration of Gwalior to Khanderao Hari Bhalerao. After celebrating the conquest of Gwalior, Mahadji Shinde turned his attention to Delhi again.

Maratha-Sikh treaty:

The Maratha-Sikh treaty in 1785 made the small Cis-Sutlej states an autonomous protectorate of the Scindia Dynasty of the Maratha Empire, as Mahadji Sindhia was deputed the *Vakil-i-Mutlaq* (Regent of the empire) of Mughal affairs in 1784. Following the Second Anglo-Maratha War in 1806, Arthur Wellesley, 1st Duke of Wellington drafted a treaty granting independence to the Sikh clans east of the Sutlej River in exchange for their

allegiance to the British General Gerard Lake acting on his dispatch. At the conclusion of the war, the frontier of British India was extended to the Yamuna.

Mahadaji Shinde had conquered Rania, Fatehabad and Sirsa from the governor of Hissar. Haryana then came under the Maratha Empire. Mahadji divided Haryana into four territories: Delhi (Mughal emperor Shah Alam II, his family and areas surrounding Delhi), Panipat (Karnal, Sonepat, Kurukshetra and Ambala), Hisar (Hisar, Sirsa, Fatehabad, parts of Rohtak), Ahirwal (Gurugram, Rewari, Narnaul, Mahendragarh) and Mewat. Daulat Rao Scindia ceded Haryana on 30 December 1803 under the Treaty of Surji-Anjangaon to the British East India Company leading to the Company rule in India

In 1788, Mahadji's armies defeated Ismail Beg, a Mughal noble who resisted the Marathas. The Rohilla chief Ghulam Kadir, Ismail Beg's ally, took over Delhi, capital of the Mughal dynasty and deposed and blinded the king Shah Alam II, placing a puppet on the Delhi throne. Mahadji intervened and killed him, taking possession of Delhi on 2 October restoring Shah Alam II to the throne and acting as his protector. Jaipur and Jodhpur, the two most powerful Rajput states, were still out of direct Maratha domination, so Mahadji sent his general Benoît de Boigne to crush the forces of Jaipur and Jodhpur at the Battle of Patan. Marwar was also captured on 10 September 1790. Another achievement of the Marathas was their victories over the Nizam of Hyderabad's armies including in the Battle of Kharda.[75][76]

Maratha–Mysore Wars:

The Marathas came into conflict with Tipu Sultan and his Kingdom of Mysore, leading to the Maratha–Mysore War in 1785. The war ended in 1787 with Tipu Sultan being defeated by the Marathas. The Maratha-Mysore war ended in April 1787, following the finalizing of the, *treaty of Gajendragad*, as per which, Tipu Sultan of Mysore was obligated to pay 4.8 million rupees as a war cost to the Marathas, and an annual tribute of 1.2 million rupees, in addition to returning all the territory captured by Hyder Ali. In 1791–92, large areas of the Maratha Confederacy suffered a massive population loss due to the Doji bara famine.

In 1791, irregulars like *lamaans* and pindaris of the Maratha army raided and looted the temple of Sringeri *Shankaracharya*, killing and wounding many people l, including Brahmins, plundering the monastery of all its valuable

possessions, and desecrating the temple by displacingthe image of goddess Sāradā[] The incumbent *Shankaracharya* petitioned Tipu Sultan for help. A bunch of about 30 letters written in Kannada, which were exchanged between Tipu Sultan's court and the Sringeri Shankaracharya were discovered in 1916 by the Director of Archaeology in Mysore. Tipu Sultan expressed his indignation and grief at the news of the raid:

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

Tipu Sultan immediately ordered the Asaf of Bednur to supply the Swami with 200 *rahati*s (*fanam*s) in cash and other gifts and articles. Tipu Sultan's interest in the Sringeri temple continued for many years, and he was still writing to the Swami in the 1790s. The Maratha Empire soon allied with the British East India Company (based in the Bengal Presidency) against Mysore in the Anglo-Mysore Wars. After the British had suffered a defeat against Mysore in the first two Anglo-Mysore Wars, the Maratha cavalry assisted the British in the last two Anglo-Mysore Wars from 1790 onwards, eventually helping the British conquer Mysore in the Fourth Anglo-Mysore War in 1799.[84] After the British conquest, however, the Marathas launched frequent raids in Mysore to plunder the region, which they justified as compensation for past losses to Tipu Sultan.

First Anglo-Marathawar:

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

In 1799, Yashwantrao Holkar was crowned King of the Holkars and he captured Ujjain. He started campaigning towards the north to expand his empire in that region. Yashwant Rao rebelled against the policies of Peshwa Baji Rao II. In May 1802, he marched towards Pune the seat of the Peshwa. This gave rise to the Battle of Poona in which the Peshwa was defeated. After the Battle of Poona, the flight of the Peshwa left the government of the Maratha state in the hands of Yashwantrao Holkar.(Kincaid & Pārasanīsa 1925, p. 194) He appointed Amrutrao as the Peshwa and went to Indore on 13 March 1803. All except Gaikwad, chief of Baroda, who had already accepted British protection by a separate treaty on 26 July 1802, supported the new regime. He made a treaty with the British. Also, Yashwant Rao successfully resolved the disputes with Scindia and the Peshwa. He tried to unite the Maratha Confederacy but to no avail. In 1802, the British intervened in Baroda to support the heir to the throne against rival claimants and they signed a treaty with the new Maharaja recognising his independence from the Maratha Empire in return for his acknowledgment of British paramountcy. Before the Second Anglo-Maratha War (1803–1805), the Peshwa Baji Rao II signed a similar treaty. The defeat in the Battle of Delhi, 1803 during the Second Anglo-Maratha War resulted in the loss of the city of Delhi for the Marathas.

Second Anglo-Maratha War:

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

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

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

The Third Anglo-Maratha War:

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

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

Rebellions:

In 1760, the peace of the Peshwa government was held to ransom by a repetitive uprising of Kolis under their Naik Javji Bamble who withdrew to the hills and organised a series of gang robberies, causing widespread terror and misery throughout the country. For twenty years he held out bravely, defeating and killing the generals of the Peshwa's Government sent against him. At last he was so hotly pursued that, on the advice of Dhondo Gopal, the Peshwa's governor at Nasik, he surrendered all his forts to Tukoji Holkar and, through Holkar's influence, was pardoned and placed in military and police charge of a district of sixty villages with powers of life and death to outlaws. In 1798, a fresh disturbance took place among the Kolis. The leader of this outbreak was Ramji Naik Bhangria, who was an abler and more daring man than his predecessors and succeeded in avoiding all the efforts of the

Government officers to seize him. As force seemed hopeless, the Government offered Ramji a pardon and gave him an important police post.

In 1763, the Peshwa Raghunathrao had appointed Abha Purandare who was an anti koli as Sarnaik, due to which the Chivhe Kolis revolted against the Peshwa and captured Purandar and Sinhagad forts because the Kolis did not like Abha Purandare, so Abha removed the Kolis from the fortification and posted new Kiledars, due to which the Kolis attacked and captured the forts on 7 May 1764. Five days later, Rudramal fort was also captured and presented a challenge to the Prime Minister of the Maratha Empire, Peshwa Raghunathrao. A few days later the Peshwa came to the fort to worship the deity inside the Purandar fort but the Peshwa got caught up by the Kolis. The Kolis looted all the belongings and weapons of the Peshwa and took him prisoner but released after some time. After this, the Kolis started collecting revenue from the surrounding area. Then, the chief of the Kolis, Kondaji Chivhe, sent a letter to the Peshwa, in which it was written, "What now sir, what is the condition, how is the government doing, have fun". After reading this letter, the Peshwa felt a bit humiliated and in a fit of rage ordered the Maratha army to attack but the army could not do anything because the Kolis themselves were Subedars and had fortified the forts well and the Peshwa faced failure. The humiliated Peshwa started taking the Kolis of Chivhe clan as captive. All those Chivhe kolis who were living in the territory of the Peshwa were declared as rebels and started being made captives. After this, the Chivhe Kolis sent a letter to Madhavrao and explained the whole matter, after which the Kolis handed over the forts to Madhavrao but the forts were returned to the Chivahe Kolis.

In the year 1776, a large number of the Shelkande Kolis of Otur village, tevolted against the Peshwa because of their hereditary land rights were refused by the Peshwa. The Kolis assembled a revolutionary army of Shelkande and Kokate Kolis and commenced plundering the surrounding villages and doing other violent activities in the hope of obtaining redress. In response, The Peshwa sent Maratha troops from Pune against rebel kolis and surprised them, killed and wounded many of them. The Koli leaders were consequently forced to disperse the rebels. The government officers learned that Sattu Shelkande, chief of the insurgents, was hiding in the neighboring jungle. They obliged him to enter into the Sunkli zamin or chain security (one Patil providing security for two or three cultivators, another Patil for five or six poorer Patils and

a Deshmukh for a number of the Patils). Hearing of the measures the government officers were adopting, they moved off to another place; this was partly for their own safety, and partly to save their friends from being harassed and punished for not fulfilling their promise of apprehending them. After the troops retired from the jungles, the Kolis recommenced their operations. Several seasons passed this way but when Javji Bamble was appointed as Mansabdar of Rajur he was ordered by the Peshwa to prevent the rebellious activities by rebels. Kolis did not wish to fight with Bamble because he was also a Koli by caste. The Kolis remained quiet for four years but Kolis went again to the jungles because their hereditary rights were cancelled. The troops employed against the Shelkande Kolis again forced them to disperse and the chiefs went to Aurangabad. The Kolis had taken an oath that they would cut off the head of Patil of Otur, unless Peshwa afforded them redress. Nana Phadnavis who was minister in Maratha Empire declared that he would not pardon the Kolis again, as they were such a turbulent race and as no faith could be reposed in them. Nana Fadnavis detached few Brahmins disguised as Gusai, who gained information of the hiding place of Kolis and a detachment that marched to apprehend them was so fortunate as to bring them all prisoners to Junnar, where the five Kolis were executed. Balwantrao, brother-in-law to Nana Fadnavis, was subedar of the district at the time and it is claimed that Balwantrao became very unhappy after the execution of these kolis. Therefore, in the hope of reestablishing the happiness that he had enjoyed, he erected a temple near the river in Junnar, in which was placed as the object of worship a Punah Ling, or five stones representing the five Kolis who were executed.

Third Pan pat:

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

in Delhi, Oudh, Bengal, Bihar, Odisha, Punjab, Kumaon, Garhwal, Hyderabad, Mysore, Uttar Pradesh, Sindh and Rajputana.[99][100] They built up the largest Hindu empire in India after the fall of the Gupta Empire in the 6th century.

The Marathas were requested by Safdarjung, the Nawab of Oudh, in 1752 to help him defeat the Afghani Rohillas. The Maratha force set out from Pune and defeated the Afghan Rohillas in 1752, capturing the whole of Rohilkhand (present-day northwestern Uttar Pradesh). In 1752, the Marathas entered into an agreement with the Mughal emperor, through his *wazir*, Safdarjung, and the Mughals gave the Marathas the *chauth* of Punjab, Sindh and Doab in addition to the *Subahdari* of Ajmer and Agra. In 1758, Marathas started their north-west conquest and expanded their boundary till Afghanistan. They defeated the Afghan forces of Ahmed Shah Abdali, in what is now Pakistan, including Pakistani Punjab Province and Khyber Pakhtunkhwa. The Afghans were numbered around 25,000–30,000 and were led by Timur Shah, the son of Ahmad Shah Durrani. The Marathas massacred and looted thousands of Afghan soldiers and captured Lahore, Multan, Dera Ghazi Khan, Attock, Peshawar in the Punjab region and Kashmir.

During the confederacy era, Mahadji Shinde resurrected the Maratha domination over much of Northern India which was lost after the Third battle of Panipat including the cis-Sutlej states (south of Sutlej) like Kaithal, Patiala, Jind, Thanesar, Maler Kotla and Faridkot. Delhi and much of Uttar Pradesh were under the suzerainty of the Scindhias of the Maratha Empire, but following the Second Anglo-Maratha War of 1803–1805, the Marathas lost these territories to the British East India Company. The empire even after the defeat at Panipat extended from Punjab in the north to Karnataka in the south.

Administration

The Ashtapradhan (*The Council of Eight*) was a council of eight ministers that administered the Maratha empire. This system was formed by Shivaji Ministerial designations were drawn from the Sanskrit language and comprised

- Pantpradhan or Peshwa – Prime Minister, general administration of the Empire

- Amatya or Mazumdar – Finance Minister, managing accounts of the EmpireSachiv – Secretary, preparing royal edicts
- Mantri – Interior Minister, managing internal affairs especially intelligence and espionage
- Senapati – Commander-in-Chief, managing the forces and defence of the Empire
- Sumant – Foreign Minister, to manage relationships with other sovereigns
- Nyayadhyaks*h* – Chief Justice, dispensing justice on civil and criminal matters
- Panditrao – High Priest, managing internal religious matters
- "Chitnis" - Personal Secretary and senior writer of the Chhatrapati. Sometimes considered second to the Peshwa in the absence of the Peshwa, NOT in the Ashta Pradhan Mandal but equal to them.

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

The Peshwa was the titular equivalent of a modern Prime Minister. Shivaji created the Peshwa designation in order to more effectively delegate administrative duties during the growth of the Maratha Empire. Prior to 1749, the Peshwas held office for 8–9 years and controlled the Maratha Army. They later became the *de facto* hereditary administrators of the Maratha Empire from 1749 till its end in 1818

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

The Marathas used a secular policy of administration and allowed complete freedom of religion. Shivaji was an able administrator who established a government that included modern concepts such as cabinet, foreign policy and internal intelligence. He established an effective civil and military administration. He believed that there was a close bond between the state and

the citizens. He is remembered as a just and welfare-minded king. Cosme da Guarda says of him that.

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

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

Military

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

Some historians have credited the Maratha Navy for laying the foundation of the Indian Navy and bringing significant changes in naval warfare. A series of sea forts and battleships were built in the 17th century during the reign of Shivaji. It has been noted that vessels built in the dockyards

of Konkan were mostly indigenous and constructed without foreign aid. Further, in the 18th century, during the reign of Admiral Kanhoji Angre, a host of dockyard facilities were built along the entire western coastline of present-day Maharashtra. The Marathas fortified the entire coastline with sea fortresses with navigational facilities. Nearly all the hill forts, which dot the landscape of present-day western Maharashtra were built by the Marathas. The renovation of Gingee fortress in Tamil Nadu, has been particularly applauded, according to the contemporary European accounts, the defence fortifications matched the European ones.

India in the 18th Century

The 18th century was one of the most chaotic periods in the entire history of India. The Mughal Empire, which dominated the Indian subcontinent for more than 200 years, began to decline owing to the internal and external factors. Numerous local powers tried to assert their independence and foreign powers also attempted to make inroads into the Indian subcontinent.

Decline of Mughal Empire:

The Mughal Empire which was established in 1526 with Babur's accession to the throne began disintegrating with the death of Aurangzeb in 1707. When Aurangzeb died, the empire was the largest in India. Yet, within about fifty years of his death, the Mughal Empire disintegrated. Aurangzeb's death was followed by the ascendancy of Bahadur Shah who after ruling for a very brief period died in 1712. He was perhaps the last Mughal ruler who wielded real authority. He was followed by a number of weak rulers who were incompetent administrators. As a result, the Mughal empire started crumbling and its rule came to an end in 1857 with the exile of the last Mughal ruler Bahadur Shah II.

Causes of Decline of the Mughal Empire:

The Mughal government was a centralized despotism with no institutionalized system of installing the most capable person as the monarch. It was a hereditary arrangement wherein the rulers were either chosen by the incumbent ruler from amongst his sons or in case the incumbent ruler failed to nominate his successor before his death, the heirs apparent would wage a war of succession and the one who was emerged victorious would accede to the throne. In some cases, the Mughal government was also controlled by powerful nobles,

also infamous for being "king makers", who would crown a ruler of their choice and keep exercising arbitrary influence over the affairs of the state.

Further, due to the Mansabdari system, there was no bond of closeness between the emperor and the individual soldiers. The loyalty of the soldiers was to the Mansabdars and not to the emperor. As the later Mughal emperors were weak, the powerful nobles began to convert the assignments which they held for maintaining troops into hereditary possessions. With decline of the power of the later Mughal emperors, decline also set in the character of the nobility. The mansabdars and the nobles left no stone unturned to cheat the government. This dependency over the nobles was primarily because of the huge amount of money spent in wars (for example, Aurangzeb's Deccan campaign, on maintaining the splendour of the Durbar and also on building activities. These activities exhausted the state exchequer. Additionally, due to the heavy burden of taxation, thousands of cultivators began deserting their fields. Thus, the collection of land revenue started decreasing

In addition to these factors, some of Aurangzeb's policies (religious) such as the imposition of Jiayah in 1679, ban on the construction of new temples and the war against Marathas alienated a sizeable section of the population and created distrust towards the Modern India empire. Taking advantage of the weakness of the later Mughals, many ambitious provincial governors declared their independence. During Muhammad Shah's reign, Nizam-ul-Mulk proclaimed himself an independent ruler of the six subas of the Deccan. Sadat Khan established an independent dynasty in Awadh. Ali Vardi Khan became independent in Bengal. The Marathas had won their independence long before this time. They established their supremacy over the Mughal provinces of Malwa, Gujarat and Bundelkhand and sought to bring the entire country under their domination.

Last but not the least, some ruthless foreign invaders like Nadir Shah in 1739 during the reign of Muhammad Shah and Ahmad Shah Abdali in 1761, plundered and devastated the power, wealth and the prestige of the Mughal Empire. During the time of the 3 battle of Panipat, the real authority of the Mughal Empire was largely reduced to the peripheries and boundaries of Delhi.

An unfortunate development in the later Mughal period was the rise of powerful nobles who played the role of king-makers. The powerful nobles and

leaders of different factions used the royal princes as pawns in their game and enthroned and removed princes to suit their interests. That is how Jahandar Shah became the emperor not by his own strength but because of the able generalship of Zulfikar Khan, a leader of the Irani party. Similarly, it was the Sayyid brothers who raised Farrukhsiyar to the throne in 1713 and pulled him down in 1719 when he ceased to serve their interests. The three puppet emperors, Rafi- ud-Darajat, Rafi-ud-Daula and Muhammad Shah were raised to the throne by the Sayyids.

Parties at the Mughal Court:

William Irvine mentions the multiplicity of parties at the Mughal Court. Among these, four were prominent - the Turanis, the Iranis, the Afghans and the Hindustanis. The first three were descendants of foreigners from Central Asia, Iran and Afghanistan who formed the backbone of the army of occupation'. Their number had greatly increased during the last twenty-five years of Aurangzeb's reign when he waged incessant war in the Deccan Descendants from these foreigners held important military and civil offices in India. In opposition to the Mughal or Foreign Party was the Indian born or Hindustani Party.

The Hindustani Party mostly comprised Muhammadans born in India, whose ancestors though originally foreign immigrants had settled in India for generations. This party got the support of the Rajput and the Jat chiefs and powerful Hindu landlords. The Hindus who filled almost all the subordinate civil offices were on their side. However, it will not be correct to assume that the political parties were based entirely on ethnic or religious groupings.

Role of Sayyid Brothers in Later Mughal Politics:

The Sayyid brothers - Abdulla Khan and Hassan Ali - were the most powerful players in the Mughal court and Mughal politics from 1713 to 1720. They were the leaders of the Hindustani Party and represented the anti-Mughal and quasi-nationalist interests.

The Sayyid Brothers became highly influential in the Mughal Court, they became kingmakers during the anarchy following the death of Emperor Aurangzeb in 1707. They created and dethroned Mughal Emperors at their will during the 1710s. Aurangzeb's son Bahadur Shah I defeated his brothers to capture the throne with the help of the Sayyid Brothers and Nizam-ul-Mulk,

another influential administrator in the Mughal court. Bahadur Shah I died in 1712, and his successor Jahandar Shah was assassinated on the orders of the Sayyid Brothers.

UNIT- V

ADVENT OF EUROPEANS IN INDIA

Ancient Trade:

Even before the beginning of the formal rule of British in India, there was prevalence of trade between India and European countries. India and Europe had trade relations via land route through Syria, Egypt and also Oxus valley. The age of 15th century in Europe was an era of geographical discoveries of land and sea routes. In 1492, the Italian explorer Christopher Columbus discovered America in 1492 and Vasco da Gama of Portugal discovered a new sea route from Europe to India in 1498. After this discovery, many trading companies from all across Europe came to India and established their centers. The Europeans came to India in phases. The first to come to India as traders were the Portuguese followed by, the British, the Dutch, the Danes and the French, who subsequently developed designs to be the political masters of India.

Discover New Routes to India :

The goods from India to Europe had to pass through many territories and hands as these were in great demand throughout the Europe. In turn, overlords in the Middle East and North Africa levied tolls and duties on these imported goods. So, to maximize the profits, European trading companies wanted to establish their trading centres within India and hence they sailed directly to India.

However, there were many obstacles to sea trade such as pirates and natural calamities. The old trade routes through Egypt and the Persian Gulf through Syria were closed in 7th century when Arabs conquered these countries. Thus, Indian trade was monopolized and Indian merchandise was carried to the markets of the Levant. Also, Constantinpole was captured by Turks in 1453 and with this capture, the overland route was blocked. European-Asian trade became the monopoly of merchants of Venice and Genoa of Italian city and they refused to let the new nation states of Western Europe particularly Spain and Portugal have any share in the trade through these old routes. The other nations of

Europe who had no ports on the shore of the Mediterranean were shut out from the participation in the lucrative trade with the east.

Arrival of Portuguese in India:

Prince Henry, the Navigator, started a maritime school in Portugal and with that the European Age of Discovery started with the Portuguese navigators. As a result of the technical and scientific discoveries, Portugal developed the most advanced ships, including the Caravel, the Carrack and the Galleon and hence for the first time in history, maritime navigation was possible. The Portuguese Empire led the Portuguese Kingdom to discover and map most of the Globe, and find sea routes as far as the East and West, which led to some of the remarkable voyages like finding the sea route to India via the Cape of Good Hope.

The first Portuguese mission was led by Vasco da Gama who reached Calicut via the Cape of Good Hope in May 1498 where he was favourably received by the local ruler Zamorin. In 1500, the Portuguese sent the second mission under Pedro Alwares Cabral. Hence, Portuguese Company became the first European trading company to establish its trade posts in India. They established their trading settlements at Cochin, Goa, Daman and Diu, Salsette and Bassein and Bombay.

The Portuguese developed the Cartaz System. Cartaz was a naval trade license or pass issued by the Portuguese in the Indian ocean during the sixteenth century (around1502-1750), under the rule of the Portuguese empire. Portuguese employed this system after monopolizing the export-import via Indian Ocean. Tobacco cultivation, ship making (at Calicut and Gujarat) and the use of printing press began after the arrival of Portuguese. They also contributed in Gothic architecture and its influence in India.

In the beginning of 18th century, the influence of Portuguese in Indian trade had declined. There were various reasons for this decline. Their religious intolerance, excesses as sea pirates in the Bay of Bengal region, Albuquerque's weak successors, the decline of Vijaynagar empire, tensions with Spain, and arrival and growth of English and Dutch in India, etc., were some of the reasons for their decline.

Francisco de Almeida:

He arrived as the first Portuguese Viceroy in 1505 and established four ports on South-western coast to establish Portuguese control over the trade via Indian Ocean. In 1508, he was defeated by a joint naval force of kingdoms of Egypt, Turkey and Gujarat in the War of Chaul. However, the very next year in 1509 he defeated the joint naval force in another battle fought near the port of Diu. His policies were famously known as 'Blue water policy'.

Afanso de Albuquerque:

He was the second Portuguese governor and is regarded as the real founder of Portuguese power in India. He captured Goa from the ruler of Bijapur in 1510, and extended Portuguese influence by acquiring an important market of Malacca in south East Asia in 1511.

Arrival of British:

The ongoing trade with other European nations attracted the British traders. In 1599, a group of merchants established a company for this purpose and named it 'Governor of Company of Merchants of London Trading to the East Indies'. This company was granted the royal charter by Queen Elizabeth I on 31st December 1600, to trade exclusively with Eastern countries for 15 years.

British emperor James I sent Captain William Hawkins to the court of Jahangir in 1608, to seek permission to establish trading posts in India. He became the first British to enter India via sea route. Initially, the emperor was reluctant due to the opposition by the local traders of Surat and the Portuguese but was influenced by the defeat of the Portuguese naval contingent by English captain Middleton in 1611. Thereafter, the Mughal emperor by an imperial firman, gave permission to East India Company to establish their factory at Surat in 1613. Still, the British were unsatisfied and sent another mission under Sir Thomas Roe in 1615 to plead for more concessions. This time the Emperor Jahangir gave permission to establish factories in any part of the Mughal Empire. Consequently, the British established their factories at Agra, Ahmedabad, and Bharuch.

In Southern India, the British established their first factory outside Mughal empire in 1611 at Masulipattam, which was followed by Madras (1639) and Hooghly (1651). In eastern India, the factory was established at Balasore in Orissa in 1633. In 1691, the Company was given an exclusive privilege to carry out trade from Bengal without paying any custom duty in lieu of an annual payment of `3000. In 1698, the Subedar of Bengal, Azim ush Shan gave zamindari rights of Sutanuti, Kalikata, and Gobindpur to British on a payment of `12,00, where they established the modern town of Calcutta and a fort called Fort St. Williams. Meanwhile in 1662, the Portuguese had given Bombay to King Charles as dowry. The East India Company took Bombay on lease from the King of England.

In 1639, the King of Chandragiri gave the company a place to establish their factory near Madras where the British established Fort St. George. In 1717, Mughal emperor Farrukhsiyar not only confirmed the privileges of the company but also issued several new privileges including permission to trade from Bengal without paying tax in lieu of an annual payment of `3000. It also gave them the privilege to issue their own coins from the mint of Bombay. These privileges have been called 'the Magna Carta of East India Company'.

Arrival of Dutch:

The Dutch also established their trade centres in India. Cornelis de Houtman was the first Dutch citizen to arrive in India. The Dutch East India Company was formed in 1602, which was also known as Verenigde Oostindische Compagnie-VOC. They overpowered the Portuguese and established their control over the centres of spice cultivation in India. They established their trade posts in Gujarat, Bengal, Bihar and Orissa.

The first Dutch factory was established at Masulipattam in 1605. Other important factories were at Pulikat (1610), Surat (1616), Kasim Bazar, Patna, Balasore, Nagpattnam and Cochin. The first Dutch factory in Bengal was established at Peepli in 1627. The Dutch mostly traded in spices, indigo, raw silk, rice and opium. It was the Dutch traders who made India a centre of textile export. Pulicat was their main centre from 1616, but later it was replaced by Nagapattinam. The trading system of Dutch company was based on Cartel

system. The Dutch company paid its shareholders a dividend of 18% which is considered a record in the history of commerce.

In 1741, they were defeated by king of Travancore Marthanda Verma in Battle of Colachel and in 1759, they were decisively defeated by the British in the Battle of Bedara, which was led by Robert Clive. The reasons for the decline of Dutch were deteriorating economic condition, high degree of centralization, primacy to spice trade, relatively weaker navy than British, etc.

Arrival of Danes:

Danish or Danes refers to people from Denmark. Denmark held colonial possessions in India for 225 years. The Danish colonies in India included the towns of Tranquebar (Tamil Nadu), Serampore (Bengal) and the Nicobar Islands. Serampore was their headquarters in India.

Dutch adventurer Marcelis de Boshouwer provided the impetus for Danish involvement in the Indian sub-continent. He wanted military assistance against the Portuguese with promise of monopoly on all trades to the assisting party. His appeal convinced Christian IV, the King of Denmark-Norway who subsequently issued a charter in 1616 granting the Danish East India Company a monopoly on trade between Denmark and Asia for twelve years.

Serampore Mission Press was established at Serampore by the Danish missionaries in 1799 AD. The Danes ultimately failed to strengthen themselves in India and they sold all their settlement in India to the British in 1845.

Arrival of French in India French were the last among the European companies to enter India. In 1664, during the reign of Louis XIV, the efforts of his minister Colbert resulted in the formation of the French trading company. It was established by the government and therefore was managed, funded and controlled by the government. The first French factory in India was established at Surat in 1667 by Francois Caron which was followed by the factory at Masulipattam by Marcara in 1669 after acquiring permission from the ruler of Golkonda. The foundations of Pondicherry were led by Martin in 1673. The trading post at Chandranagar was established at the place given by the Nawab of Bengal Shaista Khan.

The French power in India declined from 1706 to 1720 and this led to the reconstitution of the French East India Company in 1720. The French power in India was revived under governors Lenoir and Dumas between 1720 and 1742. They occupied Mahe in the Malabar, Yanam in Coromandal (both in 1725) and Karikal in Tamil Nadu (1739). The arrival of Dupleix as French governor in India in 1742 saw the beginning of Anglo French conflict (Carnatic wars) which resulted in their final defeat in India.

Carnatic Wars:

The Carnatic Wars were a series of military conflicts in the middle of the 18th century in India's coastal Carnatic region, a dependency of Hyderabad State, India. Three Carnatic Wars were fought between 1744 and 1763.

The conflicts involved numerous nominally independent rulers and their vassals, struggles for succession and territory; and included a diplomatic and military struggle between the French East India Company and the British East India Company. They were mainly fought within the territories of Mughal India with the assistance of various fragmented polities loyal to the "Great Moghul".

As a result of these military contests, the British East India Company established its dominance among the European trading companies within India. The French company was pushed to a corner and was confined primarily to Pondichéry. The East India Company's dominance eventually led to control by the British Company over most of India and eventually to the establishment of the British Raj.

Background:

The Mughal Emperor Aurangzeb died in 1707. He was succeeded by Bahadur Shah I, but there was a general decline in central control over the empire during the tenure of Jahandar Shah and later emperors. Nizam-ul-Mulk established Hyderabad as an independent kingdom. A power struggle ensued after his death between his son, Nasir Jung, and his grandson, Muzaffar Jung, which soon involved foreign powers eager to expand their influence. France aided Muzaffar Jung while Britain aided Nasir Jung. Several erstwhile Mughal territories were autonomous such as the Carnatic, ruled by Nawab Dost Ali Khan, despite being under the legal purview of the Nizam of Hyderabad. French and British support soon became intertwined with the affairs of the Nawab. Dost Ali's death sparked a power struggle between his son-in-

law Chanda Sahib, supported by the French, and Muhammad Ali, supported by the British.

One major instigator of the Carnatic Wars was the Frenchman Joseph François Dupleix, who arrived in India in 1715, rising to become the French East India Company's governor in 1742. Dupleix sought to expand French influence in India, which was limited to a few trading outposts, the chief one being Pondicherry on the Coromandel Coast. Immediately upon his arrival in India, he organized Indian recruits under French officers for the first time, and engaged in intrigues with local rulers to expand French influence. However, he was met by the equally challenging and determined young officer from the British Army, Robert Clive.

"The Austrian War of Succession in 1740 and later the war in 1756 automatically led to a conflict in India...and British reverses during the American War of Independence (1775–1783) in the 1770s had an impact on events in India."

Wars:

First Carnatic War (1744–1748):

In 1740, the War of the Austrian Succession broke out in Europe. Great Britain was drawn into the war in 1744, opposed to France and its allies. The trading companies of both countries maintained cordial relations in India while their parent countries were bitter enemies on the European continent. Dodwell writes, "Such were the friendly relations between the English and the French that the French sent their goods and merchandise from Pondicherry to Madras for safe custody."[3] Although French company officials were ordered to avoid conflict, British officials were not, and were furthermore notified that a Royal Navy fleet was en route. After the British initially captured a few French merchant ships, the French called for backup from as far afield as Isle de France (now Mauritius), beginning an escalation in naval forces in the area. In July 1746, French commander La Bourdonnais and British Admiral Edward Peyton fought an indecisive action off Negapatam, after which the British fleet withdrew to Bengal. On 21 September 1746, the French captured the British outpost at Madras. La Bourdonnais had promised to return Madras to the British, but Dupleix withdrew that promise, and wanted to give Madras to Anwar-ud-din after the capture. The Nawab then sent a 10,000-

man army to take Madras from the French but was decisively repulsed by a small French force in the Battle of Adyar. The French then made several attempts to capture the British Fort St. David at Cuddalore, but the timely arrivals of reinforcements halted these and eventually turned the tables on the French. British Admiral Edward Boscawen besieged Pondicherry in the later months of 1748, but lifted the siege with the advent of the monsoon rains in October.

With the termination of the War of the Austrian Succession in Europe, the First Carnatic War also came to an end. In the Treaty of Aix-la-Chapelle (1748), Madras was given back to the British in exchange for the French fortress of Louisbourg in North America, which the British had captured. The war was principally notable in India as the first military experience of Robert Clive, who was taken prisoner at Madras but managed to escape, and who then participated in the defence of Cuddalore and the siege of Pondicherry. The French retained their position as the protectors of nizams of Hyderabad.

Second Carnatic War (1749–1754)

Though a state of war did not exist in Europe, the proxy war continued in India. On one side was Nasir Jung, the Nizam and his protege Muhammad Ali, supported by the British, and on the other was Chanda Sahib and Muzaffar Jung, supported by the French, vying to become the Nawab of Arcot. Muzaffar Jung and Chanda Sahib were able to capture Arcot while Nasir Jung's subsequent death allowed Muzaffar Jung to take control of Hyderabad. Muzaffar's reign was short as he was soon killed, and Salabat Jung became Nizam. In 1751, however, Robert Clive led British troops to capture Arcot, and successfully defend it. The war ended with the Treaty of Pondicherry, signed in 1754, which recognised Muhammad Ali Khan Walajah as the Nawab of the Carnatic. Charles Godeheu replaced Dupleix, who died in poverty back in France.

Third Carnatic War (1756–1763):

The outbreak of the Seven Years' War in Europe in 1756 resulted in renewed conflict between French and British forces in India. In this time the

French were facing many financial problems. The **Third Carnatic War** spread beyond southern India and into Bengal where British forces captured the French settlement of Chandernagore (now Chandannagar) in 1757. However, the war was decided in the south, where the British successfully defended Madras, and Sir Eyre Coote decisively defeated the French, commanded by the comte de Lally at the Battle of Wandiwash in 1760. After Wandiwash, the French capital of Pondicherry fell to the British in 1761.

The war concluded with the signing of the Treaty of Paris in 1763, which returned Chandernagore and Pondichéry to France, and allowed the French to have "factories" (trading posts) in India but forbade French traders from administering them.The French agreed to support British client governments, thus ending French ambitions of an Indian empire and making the British the dominant foreign power in India.

Robert Clive:

Robert Clive, 1st Baron Clive, KB, FRS (29 September 1725 – 22 November 1774), also known as Clive of India, was the first British Governor of the Bengal Presidency. Clive has been widely credited for laying the foundation of the British East India Company (EIC) rule in Bengal. He began as a writer (the term used then in India for an office clerk) for the EIC in 1744 and established Company rule in Bengal by winning the Battle of Plassey in 1757. In return for supporting the Nawab Mir Jafar as ruler of Bengal, Clive was granted a jagir of 30,000 (equivalent to 4,300,000 in 2021) per year which was the rent the EIC would otherwise pay to the Nawab for their tax-farming concession. When Clive left India in January 1767 he had a fortune of 180,000 (equivalent to 25,700,000 in 2021) which he remitted through the Dutch East India Company.

Blocking impending French mastery of India, Clive improvised a 1751 military expedition that ultimately enabled the EIC to adopt the French strategy of indirect rule via puppet government. Hired by the EIC to return (1755) to India, Clive conspired to secure the company's trade interests by overthrowing the ruler of Bengal, the richest state in India. Back in England from 1760 to 1765, he used the wealth accumulated from India to secure (1762) an Irish barony from the then Whig PM, Thomas Pelham-Holles, 1st Duke of Newcastle, and a seat for himself in Parliament, via Henry Herbert, 1st Earl of

Powis, representing the Whigs in Shrewsbury, Shropshire (1761–1774), as he had previously in Mitchell, Cornwall (1754–1755).[13][14]

Clive's actions on behalf of the EIC have made him one of Britain's most controversial colonial figures. His achievements included checking French imperialist ambitions on the Coromandel Coast and establishing EIC control over Bengal, thereby furthering the establishment of the British Raj, though he worked only as an agent of the East India Company, not of the British government. Vilified by his political rivals in Britain, he went on trial (1772 and 1773) before Parliament, where he was absolved from every charge. Historians have criticised Clive's management of Bengal during his tenure with the EIC, in particular regarding responsibility in contributing to the Great Bengal Famine of 1770, which killed between one and ten million people.

Early Life:

Robert Clive was born at Styche, the Clive family estate, near Market Drayton in Shropshire, on 29 September 1725 to Richard Clive and Rebecca (née Gaskell) Clive. The family had held the small estate since the time of Henry VII and had a lengthy history of public service: members of the family included a Chancellor of the Exchequer of Ireland under Henry VIII, and a member of the Long Parliament. Robert's father, who supplemented the estate's modest income by practising as a lawyer, also served in Parliament for many years, representing Montgomeryshire. Robert was their eldest son of thirteen children; he had seven sisters and five brothers, six of whom died in infancy.

Clive's father was known to have a temper, which the boy apparently inherited. For reasons that are unknown, Clive was sent to live with his mother's sister in Manchester while still a toddler. The site is now Hope Hospital. Biographer Robert Harvey suggests that this move was made because Clive's father was busy in London trying to provide for the family. Daniel Bayley, the sister's husband, reported that the boy was "out of measure addicted to fighting".He was a regular troublemaker in the schools to which he was sent.[21] When he was older he and a gang of teenagers established a protection racket that vandalised the shops of uncooperative merchants in Market Drayton. Clive also exhibited fearlessness at an early age. He is reputed to have climbed the tower of St Mary's Parish Church in Market Drayton and perched on a gargoyle, frightening those down below.

When Clive was nine his aunt died, and, after a brief stint in his father's cramped London quarters, he returned to Shropshire. There he attended the Market Drayton Grammar School, where his unruly behaviour (and an improvement in the family's fortunes) prompted his father to send him to Merchant Taylors' School in London. His bad behaviour continued, and he was then sent to a trade school in Hertfordshire to complete a basic education.[17] Despite his early lack of scholarship, in his later years he devoted himself to improving his education. He eventually developed a distinctive writing style, and a speech in the House of Commons was described by William Pitt as the most eloquent he had ever heard.

First Journey to India (1744-1753):

First Carnatic War:

In 1744 Clive's father acquired for him a position as a "factor" or company agent in the service of the East India Company, and Clive set sail for India. After running aground on the coast of Brazil, his ship was detained for nine months while repairs were completed. This enabled him to learn some Portuguese, one of the several languages then in use in south India because of the Portuguese centre at Goa. At this time the East India Company had a small settlement at Fort St. George near the village of Madraspatnam, later Madras, now the major Indian metropolis of Chennai, in addition to others at Calcutta, Bombay, and Cuddalore. Clive arrived at Fort St. George in June 1744, and spent the next two years working as little more than a glorified assistant shopkeeper, tallying books and arguing with suppliers of the East India Company over the quality and quantity of their wares. He was given access to the governor's library, where he became a prolific reader.

Political situation in south India:

The India Clive arrived in was divided into a number of successor states to the Mughal Empire. Over the forty years since the death of the Emperor Aurangzeb in 1707, the power of the emperor had gradually fallen into the hands of his provincial viceroys or Subahdars. The dominant rulers on the Coromandel Coast were the Nizam of Hyderabad, Asaf Jah I, and the Nawab of the Carnatic, Anwaruddin Muhammed Khan. The Nawab nominally owed fealty to the nizam, but in many respects acted independently.

Fort St. George and the French trading post at Pondicherry were both located in the Nawab's territory.

The relationship between the Europeans in India was influenced by a series of wars and treaties in Europe, and by competing commercial rivalry for trade on the subcontinent. Through the 17th and early 18th centuries, the French, Dutch, Portuguese, and British had vied for control of various trading posts, and for trading rights and favour with local Indian rulers. The European merchant companies raised bodies of troops to protect their commercial interests and latterly to influence local politics to their advantage. Military power was rapidly becoming as important as commercial acumen in securing India's valuable trade, and increasingly it was used to appropriate territory and to collect land revenue.

First Carnatic War

In 1720 France effectively nationalised the French East India Company, and began using it to expand its imperial interests. This became a source of conflict with the British in India with the entry of Britain into the War of the Austrian Succession in 1744. The Indian theatre of the conflict is also known as the First Carnatic War, referring to the Carnatic region on the southeast coast of India. Hostilities in India began with a British naval attack on a French fleet in 1745, which led the French Governor-General Dupleix to request additional forces. On 4 September 1746, Madras was attacked by French forces led by La Bourdonnais. After several days of bombardment the British surrendered and the French entered the city. The British leadership was taken prisoner and sent to Pondicherry. It was originally agreed that the town would be restored to the British after negotiation but this was opposed by Dupleix, who sought to annex Madras to French holdings.[31] The remaining British residents were asked to take an oath promising not to take up arms against the French; Clive and a handful of others refused, and were kept under weak guard as the French prepared to destroy the fort. Disguising themselves as natives, Clive and three others eluded their inattentive sentry, slipped out of the fort, and made their way to Fort St. David (the British post at Cuddalore), some 50 miles (80 km) to the south. Upon his arrival, Clive decided to enlist in the Company army rather than remain idle; in the hierarchy of the company, this was seen as a step down. Clive was, however, recognised for his contribution in the defence of

Fort St. David, where the French assault on 11 March 1747 was repulsed with the assistance of the Nawab of the Carnatic, and was given a commission as ensign.

In the conflict, Clive's bravery came to the attention of Major Stringer Lawrence, who arrived in 1748 to take command of the British troops at Fort St. David. During the 1748 Siege of Pondicherry Clive distinguished himself in successfully defending a trench against a French sortie: one witness of the action wrote Clive's "platoon, animated by his exhortation, fired again with new courage and great vivacity upon the enemy." The siege was lifted in October 1748 with the arrival of the monsoons, but the war came to a conclusion with the arrival in December of news of the Peace of Aix-la-Chapelle. Madras was returned to the British as part of the peace agreement in early 1749.

Tanjore Expedition:

The end of the war between France and Britain did not, however, end hostilities in India. Even before news of the peace arrived in India, the British had sent an expedition to Tanjore on behalf of a claimant to its throne. This expedition, on which Clive, now promoted to lieutenant, served as a volunteer, was a disastrous failure. Monsoons ravaged the land forces, and the local support claimed by their client was not in evidence. The ignominious retreat of the British force (which lost its baggage train to the pursuing Tanjorean army while crossing a swollen river) was a blow to the British reputation.[38] Major Lawrence, seeking to recover British prestige, led the entire Madras garrison to Tanjore in response. At the fort of Devikottai on the Coleroon River the British force was confronted by the much larger Tanjorean army. Lawrence gave Clive command of 30 British soldiers and 700 sepoys, with orders to lead the assault on the fort. Clive led this force rapidly across the river and toward the fort, where the small British unit became separated from the sepoys and were enveloped by the Tanjorean cavalry. Clive was nearly cut down and the beachhead almost lost before reinforcements sent by Lawrence arrived to save the day. The daring move by Clive had an important consequence: the Tanjoreans abandoned the fort, which the British triumphantly occupied. The success prompted the Tanjorean rajah to open peace talks, which resulted in the British being awarded Devikottai and the costs of their expedition, and the British client was awarded a pension in exchange for renouncing his claim.

Lawrence wrote of Clive's action that "he behaved in courage and in judgment much beyond what could be expected from his years."

On the expedition's return the process of restoring Madras was completed. Company officials, concerned about the cost of the military, slashed its size, denying Clive a promotion to captain in the process. Lawrence procured for Clive a position as the commissary at Fort St. George, a potentially lucrative posting (its pay included commissions on all supply contracts).

Second Carnatic War:

The death of Asaf Jah I, the Nizam of Hyderabad, in 1748 sparked a struggle to succeed him that is known as the Second Carnatic War, which was also furthered by the expansionist interests of French Governor-General Dupleix. Dupleix had grasped from the first war that small numbers of disciplined European forces (and well-trained sepoys) could be used to tip balances of power between competing interests, and used this idea to greatly expand French influence in southern India. For many years he had been working to negotiate the release of Chanda Sahib, a longtime French ally who had at one time occupied the throne of Tanjore, and sought for himself the throne of the Carnatic. Chanda Sahib had been imprisoned by the Marathas in 1740; by 1748 he had been released from custody and was building an army at Satara.

Upon the death of Asaf Jah I, his son, Nasir Jung, seized the throne of Hyderabad, although Asaf Jah had designated as his successor his grandson, Muzaffar Jung. The grandson, who was ruler of Bijapur, fled west to join Chanda Sahib, whose army was also reinforced by French troops sent by Dupleix. These forces met those of Anwaruddin Mohammed Khan in the Battle of Ambur in August 1749; Anwaruddin was slain, and Chanda Sahib victorious entered the Carnatic capital, Arcot. Anwaruddin's son, Muhammed Ali Khan Wallajah, fled to Trichinopoly where he sought the protection and assistance of the British. In thanks for French assistance, the victors awarded them a number of villages, including territory nominally under British sway near Cuddalore and Madras. The British began sending additional arms to Muhammed Ali Khan Wallajah and sought to bring Nasir Jung into the fray to oppose Chanda Sahib. Nasir Jung came south to Gingee in 1750, where he requested and received a detachment of British troops. Chanda Sahib's forces advanced to meet them, but

retreated after a brief long-range cannonade. Nasir Jung pursued, and was able to capture Arcot and his nephew, Muzaffar Jung. Following a series of fruitless negotiations and intrigues, Nasir Jung was assassinated by a rebellious soldier. This made Muzaffar Jung nizam and confirmed Chanda Sahib as Nawab of the Carnatic, both with French support. Dupleix was rewarded for French assistance with titled nobility and rule of the nizam's territories south of the Kistna River. His territories were "said to yield an annual revenue of over 350,000 rupees".

Robert Clive was not in southern India for many of these events. In 1750 Clive was afflicted with some sort of nervous disorder, and was sent north to Bengal to recuperate. It was there that he met and befriended Robert Orme, who became his principal chronicler and biographer. Clive returned to Madras in 1751.

Siege of Arcot:

In the summer of 1751, Chanda Sahib left Arcot to besiege Muhammed Ali Khan Wallajah at Trichinopoly. This placed the British at Madras in a precarious position, since the latter was the last of their major allies in the area. The British company's military was also in some disarray, as Stringer Lawrence had returned to England in 1750 over a pay dispute, and much of the company was apathetic about the dangers the expanding French influence and declining British influence posed. The weakness of the British military command was exposed when a force was sent from Madras to support Muhammad Ali at Trichinopoly, but its commander, a Swiss mercenary, refused to attack an outpost at Valikondapuram. Clive, who accompanied the force as commissary, was outraged at the decision to abandon the siege. He rode to Cuddalore, and offered his services to lead an attack on Arcot if he was given a captain's commission, arguing this would force Chanda Sahib to either abandon the siege of Trichinopoly or significantly reduce the force there.

Madras and Fort St. David could supply him with only 200 Europeans, 300 sepoys, and three small cannons; furthermore, of the eight officers who led them, four were civilians like Clive, and six had never been in action. Clive, hoping to surprise the small garrison at Arcot, made a series of forced marches, including some under extremely rainy conditions. Although he did fail to achieve surprise, the garrison, hearing of the march being made under such

arduous conditions, opted to abandon the fort and town; Clive occupied Arcot without firing a shot.

The fort was a rambling structure with a dilapidated wall a mile long (too long for his small force to effectively man), and it was surrounded by the densely packed housing of the town. Its moat was shallow or dry, and some of its towers were insufficiently strong to use as artillery mounts. Clive did the best he could to prepare for the onslaught he expected. He made a foray against the fort's former garrison, encamped a few miles away, which had no significant effect. When the former garrison was reinforced by 2,000 men Chanda Sahib sent from Trichinopoly it reoccupied the town on 15 September. That night Clive led most of his force out of the fort and launched a surprise attack on the besiegers. Because of the darkness, the besiegers had no idea how large Clive's force was, and they fled in panic.

The next day Clive learned that heavy guns he had requested from Madras were approaching, so he sent most of his garrison out to escort them into the fort. That night the besiegers, who had spotted the movement, launched an attack on the fort. With only 70 men in the fort, Clive once again was able to disguise his small numbers, and sowed sufficient confusion against his enemies that multiple assaults against the fort were successfully repulsed. That morning the guns arrived, and Chanda Sahib's men again retreated.

Over the next week Clive and his men worked feverishly to improve the defences, aware that another 4,000 men, led by Chanda Sahib's son Raza Sahib and accompanied by a small contingent of French troops, was on its way. (Most of these troops came from Pondicherry, not Trichinopoly, and thus did not have the effect Clive desired of raising that siege.) Clive was forced to reduce his garrison to about 300 men, sending the rest of his force to Madras in case the enemy army decided to go there instead. Raza Sahib arrived at Arcot, and on 23 September occupied the town. That night Clive launched a daring attack against the French artillery, seeking to capture their guns. The attack very nearly succeeded in its object, but was reversed when enemy sniper fire tore into the small British force. Clive himself was targeted on more than one occasion; one man pulled him down and was shot dead. The affair was a serious blow: 15 of Clive's men were killed, and another 15 wounded.

Over the next month the besiegers slowly tightened their grips on the fort. Clive's men were subjected to frequent sniper attacks and disease, lowering the garrison size to 200. He was heartened to learn that some 6,000 Maratha forces had been convinced to come to his relief, but that they were awaiting payment before proceeding. The approach of this force prompted Raza Sahib to demand Clive's surrender; Clive's response was an immediate rejection, and he further insulted Raza Sahib by suggesting that he should reconsider sending his rabble of troops against a British-held position. The siege finally reached critical when Raza Sahib launched an all-out assault against the fort on 14 November. Clive's small force maintained its composure, and established killing fields outside the walls of the fort where the attackers sought to gain entry. Several hundred attackers were killed and many more wounded, while Clive's small force suffered only four British and two sepoy casualties.

The historian Thomas Babington Macaulay wrote a century later of the siege ... the commander who had to conduct the defence ... was a young man of five and twenty, who had been bred as a book-keeper ... Clive ... had made his arrangements, and, exhausted by fatigue, had thrown himself on his bed. He was awakened by the alarm, and was instantly at his post ... After three desperate onsets, the besiegers retired behind the ditch. The struggle lasted about an hour ... the garrison lost only five or six men.

His conduct during the siege made Clive famous in Europe. The Prime Minister William Pitt the Elder described Clive, who had received no formal military training whatsoever, as the "heaven-born general", endorsing the generous appreciation of his early commander, Major Lawrence. The Court of Directors of the East India Company voted him a sword worth £700, which he refused to receive unless Lawrence was similarly honoured.

Clive and Major Lawrence were able to bring the campaign to a successful conclusion. In 1754, the first of the provisional Carnatic treaties was signed between Thomas Saunders, the Company president at Madras, and Charles Godeheu, the French commander who displaced Dupleix. Mohammed Ali Khan Wallajah was recognised as Nawab, and both nations agreed to equalise their possessions. When war again broke out in 1756, during Clive's absence in Bengal, the French obtained successes in the northern districts, and it was Mohammed Ali Khan Wallajah's efforts which drove them from their settlements. The Treaty of Paris (1763) formally confirmed

Mohammed Ali Khan Wallajah as Nawab of the Carnatic. It was a result of this action and the increased British influence that in 1765 a firman (decree) came from the Emperor of Delhi, recognising the British possessions in southern India.

Margaret Maskelyne had set out to find Clive who reportedly had fallen in love with her portrait. When she arrived Clive was a national hero. They were married at St. Mary's Church in (then) Madras on 18 February 1753. They then returned to England.

Clive also briefly sat as Member of Parliament for the Cornwall rotten borough of St Michael's, which then returned two Members, from 1754 to 1755. He and his colleague, John Stephenson were later unseated by petition of their defeated opponents, Richard Hussey and Simon Luttrell.

Second Journey to India (1755-1760):

In July 1755, Clive returned to India to act as deputy governor of Fort St. David at Cuddalore. He arrived after having lost a considerable fortune en route, as the Doddington, the lead ship of his convoy, was wrecked near Port Elizabeth, losing a chest of gold coins belonging to Clive worth £33,000 (equivalent to £5,500,000 in 2021). Nearly 250 years later in 1998, illegally salvaged coins from Clive's treasure chest were offered for sale, and in 2002 a portion of the coins were given to the South African government after protracted legal wrangling.

Clive, now promoted to lieutenant-colonel in the British Army, took part in the capture of the fortress of Gheriah, a stronghold of the Maratha Admiral Tuloji Angre. The action was led by Admiral James Watson and the British had several ships available, some Royal troops and some Maratha allies. The overwhelming strength of the joint British and Maratha forces ensured that the battle was won with few losses. A fleet surgeon, Edward Ives, noted that Clive refused to take any part of the treasure divided among the victorious forces as was custom at the time.

Fall and recapture of Calcutta (1756–57:

Following this action Clive headed to his post at Fort St. David and it was there he received news of twin disasters for the British. Early in 1756, Siraj ud-

Daulah had succeeded his grandfather Alivardi Khan as Nawab of Bengal. In June, Clive received news that the new Nawab had attacked the British at Kasimbazar and shortly afterwards on 20 June he had taken the fort at Calcutta. The losses to the Company because of the fall of Calcutta were estimated by investors at £2,000,000 (equivalent to £320,000,000 in 2021Those British who were captured were placed in a punishment cell which became infamous as the Black Hole of Calcutta. In stifling summer heat, it was reported that 43 of the 64 prisoners died as a result of suffocation or heat stroke. While the Black Hole became infamous in Britain, it is debatable whether the Nawab was aware of the incident.

By Christmas 1756, as no response had been received to diplomatic letters to the Nawab, Admiral Charles Watson and Clive were dispatched to attack the Nawab's army and remove him from Calcutta by force. Their first target was the fortress of Baj-Baj which Clive approached by land while Admiral Watson bombarded it from the sea. The fortress was quickly taken with minimal British casualties. Shortly afterwards, on 2 January 1757, Calcutta itself was taken with similar ease.

Approximately a month later, on 3 February 1757, Clive encountered the army of the Nawab itself. For two days, the army marched past Clive's camp to take up a position east of Calcutta. Sir Eyre Coote, serving in the British forces, estimated the enemy's strength as 40,000 cavalry, 60,000 infantry and thirty cannon. Even allowing for overestimation this was considerably more than Clive's force of approximately 540 British infantry, 600 Royal Navy sailors, 800 local sepoys, fourteen field guns and no cavalry. The British forces attacked the Nawab's camp during the early morning hours of 5 February 1757. In this battle, unofficially called the 'Calcutta Gauntlet', Clive marched his small force through the entire Nawab's camp, despite being under heavy fire from all sides. By noon, Clive's force broke through the besieging camp and arrived safely at Fort William. During the assault, around one tenth of the British attackers became casualties. (Clive reported his losses at 57 killed and 137 wounded.) While technically not a victory in military terms, the sudden British assault intimidated the Nawab. He sought to make terms with Clive, and surrendered control of Calcutta on 9 February, promising to compensate the East India Company for damages suffered and to restore its privileges.

War with Siraj Ud Daulah

As Britain and France were once more at war, Clive sent the fleet up the river against the French colony of Chandannagar, while he besieged it by land. There was a strong incentive to capture the colony, as capture of a previous French settlement near Pondicherry had yielded the combined forces prizes valued at £130,000 (equivalent to £18,500,000 in 2021).[16] After consenting to the siege, the Nawab unsuccessfully sought to assist the French. Some officials of the Nawab's court formed a confederacy to depose him. Jafar Ali Khan, also known as Mir Jafar, the Nawab's commander-in-chief, led the conspirators. With Admiral Watson, Governor Drake and Mr. Watts, Clive made a gentlemen's agreement in which it was agreed to give the office of viceroy of Bengal, Bihar and Odisha to Mir Jafar, who was to pay £1,000,000 (equivalent to £140,000,000 in 2021) to the company for its losses in Calcutta and the cost of its troops, £500,000 (equivalent to £70,000,000 in 2021) to the British inhabitants of Calcutta, £200,000 (equivalent to £28,500,000 in 2021) to the native inhabitants, and £70,000 (equivalent to £10,000,000 in 2021) to its Armenian merchants.[16]

Clive employed Umichand, a rich Bengali trader, as an agent between Mir Jafar and the British officials. Umichand threatened to betray Clive unless he was guaranteed, in the agreement itself, £300,000 (equivalent to £47,500,000 in 2021). To dupe him a fictitious agreement was shown to him with a clause to this effect. Admiral Watson refused to sign it. Clive deposed later to the House of Commons that, "to the best of his remembrance, he gave the gentleman who carried it leave to sign his name upon it; his lordship never made any secret of it; he thinks it warrantable in such a case, and would do it again a hundred times; he had no interested motive in doing it, and did it with a design of disappointing the expectations of a rapacious man."

Plassey

The whole hot season of 1757 was spent in negotiations with the Nawab of Bengal. In the middle of June Clive began his march from Chandannagar, with the British in boats and the sepoys along the right bank of the Hooghly River. During the rainy season, the Hooghly is fed by the overflow of the Ganges to the north through three streams, which in the hot months are

nearly dry. On the left bank of the Bhagirathi, the most westerly of these, 100 miles (160 km) above Chandernagore, stands Murshidabad, the capital of the Mughal viceroys of Bengal. Some miles farther down is the field of Plassey, then an extensive grove of mango trees.

On 21 June 1757, Clive arrived on the bank opposite Plassey, in the midst of the first outburst of monsoon rain. His whole army amounted to 1,100 Europeans and 2,100 sepoy troops, with nine field-pieces. The Nawab had drawn up 18,000 horse, 50,000-foot and 53 pieces of heavy ordnance, served by French artillerymen. For once in his career Clive hesitated, and called a council of sixteen officers to decide, as he put it, "whether in our present situation, without assistance, and on our own bottom, it would be prudent to attack the Nawab, or whether we should wait till joined by some country (Indian) power." Clive himself headed the nine who voted for delay; Major Eyre Coote led the seven who counselled immediate attack. But, either because his daring asserted itself, or because of a letter received from Mir Jafar, Clive was the first to change his mind and to communicate with Major Eyre Coote. One tradition, followed by Macaulay, represents him as spending an hour in thought under the shade of some trees, while he resolved the issues of what was to prove one of the decisive battles of the world. Another, turned into verse by Sir Alfred Lyall, pictures his resolution as the result of a dream. However that may be, he did well as a soldier to trust to the dash and even rashness that had gained Arcot and triumphed at Calcutta since retreat, or even delay, might have resulted in defeat

After heavy rain, Clive's 3,200 men and the nine guns crossed the river and took possession of the grove and its tanks of water, while Clive established his headquarters in a hunting lodge. On 23 June, the engagement took place and lasted the whole day, during which remarkably little actual fighting took place. Gunpowder for the cannons of the Nawab was not well protected from rain. That impaired those cannons. Except for the 40 Frenchmen and the guns they worked, the Indian side could do little to reply to the British cannonade (after a spell of rain), which, with the 39th Regiment, scattered the host, inflicting on it a loss of 500 men. Clive had already made a secret agreement with aristocrats in Bengal, including Jagat Seth and Mir Jafar. Clive restrained Major Kilpatrick, for he trusted to Mir Jafar's abstinence, if not desertion to his ranks, and knew the importance of sparing his own small force.[16] He was fully justified in his

confidence in Mir Jafar's treachery to his master, for he led a large portion of the Nawab's army away from the battlefield, ensuring his defeat.

Clive lost hardly any European troops; in all 22 sepoys were killed and 50 wounded. It is curious in many ways that Clive is now best-remembered for this battle, which was essentially won by suborning the opposition rather than through fighting or brilliant military tactics. Whilst it established British military supremacy in Bengal, it did not secure the East India Company's control over Upper India, as is sometimes claimed. That would come only seven years later in 1764 at the Battle of Buxar, where Sir Hector Munro defeated the combined forces of the Mughal Emperor and the Nawab of Awadh in a much more closely fought encounter.

Siraj Ud Daulah fled from the field on a camel, securing what wealth he could. He was soon captured by Mir Jafar's forces and later executed by the assassin Mohammadi Beg. Clive entered Murshidabad and established Mir Jafar as Nawab, the price which had been agreed beforehand for his treachery. Clive was taken through the treasury, amid £1,500,000 (equivalent to £210,000,000 in 2021) sterling's worth of rupees, gold and silver plate, jewels and rich goods, and besought to ask what he would. Clive took £160,000 (equivalent to £22,800,000 in 2021), a vast fortune for the day, while £500,000 (equivalent to £70,000,000 in 2021) was distributed among the army and navy of the East India Company, and provided gifts of £24,000 (equivalent to £3,400,000 in 2021) to each member of the company's committee, as well as the public compensation stipulated for in the treaty.

In this extraction of wealth Clive followed a usage fully recognised by the company, although this was the source of future corruption which Clive was later sent to India again to correct. The company itself acquired revenue of £100,000 (equivalent to £14,300,000 in 2021) a year, and a contribution towards its losses and military expenditure of £1,500,000 sterling (equivalent to £210,000,000 in 2021). Mir Jafar further discharged his debt to Clive by afterwards presenting him with the quit-rent of the company's lands in and around Calcutta, amounting to an annuity of £27,000 (equivalent to £3,900,000 in 2021) for life, and leaving him by will the sum of £70,000 (equivalent to £10,000,000 in 2021), which Clive devoted to the army

Further campaigns:

Battle of Condore:

While busy with the civil administration, Clive continued to follow up his military success. He sent Major Coote in pursuit of the French almost as far as Benares. He dispatched Colonel Forde to Vizagapatam and the northern districts of Madras, where Forde won the Battle of Condore (1758), pronounced by Broome "one of the most brilliant actions on military record".

Mughals:

Clive came into direct contact with the Mughal himself, for the first time, a meeting which would prove beneficial in his later career. Prince Ali Gauhar escaped from Delhi after his father, the Mughal Emperor Alamgir II, had been murdered by the usurping Vizier Imad-ul-Mulk and his Maratha associate Sadashivrao Bhau.

Prince Ali Gauhar was welcomed and protected by Shuja-ud-Daula, the Nawab of Awadh. In 1760, after gaining control over Bihar, Odisha and some parts of the Bengal, Ali Gauhar and his Mughal Army of 30,000 intended to overthrow Mir Jafar and the Company in order to reconquer the riches of the eastern Subahs for the Mughal Empire. Ali Gauhar was accompanied by Muhammad Quli Khan, Hidayat Ali, Mir Afzal, Kadim Husein and Ghulam Husain Tabatabai. Their forces were reinforced by the forces of Shuja-ud-Daula and Najib-ud-Daula. The Mughals were also joined by Jean Law and 200 Frenchmen, and waged a campaign against the British during the Seven Years' War.

Prince Ali Gauhar successfully advanced as far as Patna, which he later besieged with a combined army of over 40,000 in order to capture or kill Ramnarian, a sworn enemy of the Mughals. Mir Jafar was terrified at the near demise of his cohort and sent his own son Miran to relieve Ramnarian and retake Patna. Mir Jafar also implored the aid of Robert Clive, but it was Major John Caillaud, who defeated and dispersed Prince Ali Gauhar's army.

Dutch aggression:

While Clive was preoccupied with fighting the French, the Dutch directors of the outpost at Chinsurah, not far from Chandernagore, seeing an opportunity to expand their influence, agreed to send additional troops to

Chinsurah. Despite Britain and the Dutch Republic not formally being at war, a Dutch fleet of seven ships, containing more than fifteen hundred European and Malay troops, came from Batavia and arrived at the mouth of the Hooghly River in October 1759, while Mir Jafar, the Nawab of Bengal, was meeting with Clive in Calcutta. They met a mixed force of British and local troops at Chinsurah, just outside Calcutta. The British, under Colonel Francis Forde, defeated the Dutch in the Battle of Chinsurah, forcing them to withdraw. The British engaged and defeated the ships the Dutch used to deliver the troops in a separate naval battle on 24 November. Thus Clive avenged the massacre of Amboyna – the occasion when he wrote his famous letter; "Dear Forde, fight them immediately; I will send you the order of council to-morrow".

Meanwhile, Clive improved the organisation and drill of the sepoy army, after a European model, and enlisted into it many Muslims from upper regions of the Mughal Empire. He re-fortified Calcutta. In 1760, after four years of hard labour, his health gave way and he returned to England. "It appeared", wrote a contemporary on the spot, "as if the soul was departing from the Government of Bengal". He had been formally made Governor of Bengal by the Court of Directors at a time when his nominal superiors in Madras sought to recall him to their help there. But he had discerned the importance of the province even during his first visit to its rich delta, mighty rivers and teeming population. Clive selected some able subordinates, notably a young Warren Hastings, who, a year after Plassey, was made Resident at the Nawab's court.

The long-term outcome of Plassey was to place a very heavy revenue burden upon Bengal. The company sought to extract the maximum revenue possible from the peasantry to fund military campaigns, and corruption was widespread amongst its officials. Mir Jafar was compelled to engage in extortion on a vast scale in order to replenish his treasury, which had been emptied by the company's demand for an indemnity of 2.8 crores of rupees (£3 million).

Return to Great Britain[edit]

In 1760, the 35-year-old Clive returned to Great Britain with a fortune of at least £300,000 (equivalent to £48,300,000 in 2021) and the quit-rent of £27,000 (equivalent to £4,300,000 in 2021) a year. He financially supported his

parents and sisters, while also providing Major Lawrence, the commanding officer who had early encouraged his military genius, with a stipend of £500 (equivalent to £100,000 in 2021) a year. In the five years of his conquests and administration in Bengal, the young man had crowded together a succession of exploits that led Lord Macaulay, in what that historian termed his "flashy" essay on the subject, to compare him to Napoleon Bonaparte, declaring that "[Clive] gave peace, security, prosperity and such liberty as the case allowed of to millions of Indians, who had for centuries been the prey of oppression, while Napoleon's career of conquest was inspired only by personal ambition, and the absolutism he established vanished with his fall." Macaulay's ringing endorsement of Clive seems more controversial today, as some would argue that Clive's ambition and desire for personal gain set the tone for the administration of Bengal until the Permanent Settlement 30 years later. The immediate consequence of Clive's victory at Plassey was an increase in the revenue demand on Bengal by at least 20%, which led to considerable hardship for the rural population, particularly during the famine of 1770.

During the three years that Clive remained in Great Britain, he sought a political position, chiefly that he might influence the course of events in India, which he had left full of promise. He had been well received at court, was elevated to the peerage as Baron Clive of Plassey, County Clare; had bought estates, and returned a few friends as well as himself to the House of Commons. Clive was MP for Shrewsbury from 1761 until his death. He was allowed to sit in the Commons because his peerage was Irish.[47] He was also elected Mayor of Shrewsbury for 1762–63.[58] The non-graduate Clive received an honorary degree as DCL from Oxford University in 1760, and in 1764 he was appointed Knight of the Order of the Bath.

Clive set himself to reform the home system of the East India Company, and began a bitter dispute with the chairman of the Court of Directors, Laurence Sulivan, whom he defeated in the end. In this he was aided by the news of reverses in Bengal. Mir Jafar had finally rebelled over payments to British officials, and Clive's successor had put Qasim Ali Khan, Mir Jafar's son-in-law upon the musnud (throne). After a brief tenure, Mir Qasim had fled, ordering Walter Reinhardt Sombre (known to the Muslims as Sumru), a Swiss mercenary of his, to butcher the garrison of 150 British at Patna, and had disappeared under the protection of his brother, the Viceroy of Awadh. The

whole company's service, civil and military, had become mired in corruption, demoralised by gifts and by the monopoly of inland and export trade, to such an extent that the Indians were pauperised, and the company was plundered of the revenues Clive had acquired. For this Clive himself must bear much responsibility, as he had set a very poor example during his tenure as Governor. Nevertheless, the Court of Proprietors, forced the Directors to hurry Lord Clive to Bengal with the double powers of Governor and Commander-in-Chief.

Third Journey to India:

On 11 April 1765, Clive's ship docked at Madras. Upon learning of Mir Jafar's death and the aftermath of the Battle of Buxar, he sent a coded letter to a friend back in England, directing him to mortgage all his property and to buy as much of the Company's shares as possible, anticipating its rise.[60][61] On 3 May 1765 Clive landed at Calcutta to learn that Mir Jafar left him personally £70,000 (equivalent to £10,200,000 in 2021). Mir Jafar was succeeded by his son-in-law Kasim Ali, though not before the government had been further demoralised by taking £100,000 (equivalent to £14,500,000 in 2021) as a gift from the new Nawab; while Kasim Ali had induced not only the viceroy of Awadh, but the emperor of Delhi himself, to invade Bihar. At this point a mutiny in the Bengal army occurred, which was a grim precursor of the Indian rebellion of 1857, but on this occasion it was quickly suppressed by blowing the sepoy ringleader from a gun. Major Munro, "the Napier of those times", scattered the united armies on the hard-fought field of Buxar. The emperor, Shah Alam II, detached himself from the league, while the Awadh viceroy threw himself on the mercy of the British.

Clive had now an opportunity of repeating in Hindustan, or Upper India, what he had accomplished in Bengal. He might have secured what is now called Uttar Pradesh, and have rendered unnecessary the campaigns of Wellesley and Lake. But he believed he had other work in the exploitation of the revenues and resources of rich Bengal itself, making it a base from which British India would afterwards steadily grow. Hence he returned to the Awadh viceroy all his territory save the provinces of Allahabad and Kora, which he presented to the weak emperor.

Mughal Firman:

In return for the Awadhian provinces Clive secured from the emperor one of the most important documents in British history in India, effectively granting title of Bengal to Clive. It appears in the records as "firman from the King Shah Aalum, granting the diwani rights of Bengal, Bihar and Odisha to the Company 1765." The date was 12 August 1765, the place Benares, the throne an English dining-table covered with embroidered cloth and surmounted by a chair in Clive's tent. It is all pictured by a Muslim contemporary, who indignantly exclaims that so great a "transaction was done and finished in less time than would have been taken up in the sale of a jackass". By this deed the company became the real sovereign rulers of thirty million people, yielding a revenue of £4,000,000 sterling (equivalent to £580,000,000 in 2021).

On the same date Clive obtained not only an imperial charter for the company's possessions in the Carnatic, completing the work he began at Arcot, but a third firman for the highest of all the lieutenancies of the empire, that of the Deccan itself. This fact is mentioned in a letter from the secret committee of the court of directors to the Madras government, dated 27 April 1768. The British presence in India was still tiny compared to the number and strength of the princes and people of India, but also compared to the forces of their ambitious French, Dutch and Danish rivals. Clive had this in mind when he penned his last advice to the directors, as he finally left India in 1767:[16]

"We are sensible that, since the acquisition of the dewany, the power formerly belonging to the soubah of those provinces is totally, in fact, vested in the East India Company. Nothing remains to him but the name and shadow of authority. This name, however, this shadow, it is indispensably necessary we should seem to venerate."

Attempts at administrative reform:

Having thus founded the Empire of British India, Clive sought to put in place a strong administration. The salaries of civil servants were increased, the acceptance of gifts from Indians was forbidden, and Clive exacted covenants under which participation in the inland trade was stopped. Unfortunately this had very little impact in reducing corruption, which remained widespread until the days of Warren Hastings. Clive's military reforms were more effective. He

put down a mutiny of the British officers, who chose to resent the veto against receiving presents and the reduction of batta (extra pay) at a time when two Maratha armies were marching on Bengal. His reorganisation of the army, on the lines of that which he had begun after Plassey, neglected during his absence in Great Britain, subsequently attracted the admiration of Indian officers. He divided the whole army into three brigades, making each a complete force, in itself equal to any single Indian army that could be brought against it.

Dual System of Government:

Clive was also instrumental in making the company virtual master of North India by introducing his policy of "Dual system of government". According to the new arrangement enforced by him, the company became liable only for revenue affairs of Bengal (Diwani) and Bihar while the administration and law and order was made a prerogative of the Nawab. An office of "Deputy Nawab" was created, who was at the helms of all the affairs vis a vis revenue of two of the richest provinces of India besides being the company's representative while the Nizamat (Law and order) remained in the hands of the Nawab who appointed his own representative to deal with the company. This system proved to be detrimental for the administration of Bengal and ultimately the "Dual system of government" was abolished by Clive.

Clive left India for the last time in February 1767. In 1768, he lived at the Chateau de Larzac in Pézenas, Hérault, Languedoc-Roussillon in southern France. Local tradition is that he introduced local bakers to a sweet pastry, Petit pâté de Pézenas, and that he (more obviously, his chef) had brought the recipe from India as a refined version of the savoury keema naan. Pézenas is known for such delicacies.

Later in 1768, Clive was elected a Fellow of the Royal Society and served as treasurer of the Royal Salop Infirmary in Shrewsbury.

In 1769, he acquired the house and gardens of Claremont near Esher and commissioned Capability Brown to remodel the garden and house.

In 1772 Parliament opened an inquiry into the company's practices in India. Clive's political opponents turned these hearings into attacks on Clive. Questioned about some of the large sums of money he had received while in India, Clive pointed out that they were not contrary to accepted company

practice, and defended his behaviour by stating "I stand astonished at my own moderation" given opportunities for greater gain. The hearings highlighted the need for reform of the company; a vote to censure Clive for his actions failed. Later in 1772, Clive was invested Knight of the Bath (eight years after he has been made knight bachelor), and was appointed Lord Lieutenant of Shropshire.

A great famine between 1769 and 1773 reduced the population of Bengal by a third. It was argued that the activities and aggrandisement of company officials caused the famine, particularly abuse of trade monopoly and land tax used for the personal benefit of company officials. These revelations and subsequent debates in Parliament reduced Clive's political popularity.

Clive continued to be involved in Parliamentary discussions on company reforms. In 1773, General John Burgoyne, one of Clive's most vocal critics, pressed the case that some of Clive's gains were made at the expense of the company and of the government. Clive again made a spirited defence of his actions, and closed his testimony by stating "Take my fortune, but save my honour." The vote that followed exonerated Clive, who was commended for the "great and meritorious service" he rendered to the country. Immediately thereafter Parliament began debating the Regulating Act of 1773, which significantly reformed the East India Company's practices.

On 22 November 1774 Clive died, aged 49, at his Berkeley Square home. His death was caused by a cut to his throat from a penknife he held. The manner of his death has long been the subject of controversy. No inquest was carried out, the absence of which caused contemporary newspapers to report his death as due to an apoplectic fit or stroke. 20th-century biographer, John Watney, concluded: "He did not die from a self-inflicted wound ... He died as he severed his jugular with a blunt paper knife brought on by an overdose of drugs".] While Clive left no suicide note, Samuel Johnson wrote that he "had acquired his fortune by such crimes that his consciousness of them impelled him to cut his own throat".] Clive's demise has been linked to his history of depression and to opium addiction, but the likely immediate impetus was excruciating pain resulting from illness (he was known to suffer from gallstones) which he had been attempting to abate with opium. Shortly beforehand, he had been offered and declined command of British forces in North America. He was buried in St Margaret's Parish Church at Moreton Say, near his birthplace in Shropshire.

Clive was awarded an Irish peerage in 1762, created Baron Clive of Plassey, County Clare; he bought lands in County Limerick and County Clare, Ireland, naming part of his lands near Limerick City, Plassey. Following Irish independence, these lands became state property. In the 1970s a technical college, later the University of Limerick, was built at Plassey.

Anglo-Mysore Wars:

The Anglo-Mysore Wars were a series of four wars fought during the last three decades of the 18th century between the Sultanate of Mysore on the one hand, and the British East India Company (represented chiefly by the neighbouring Madras Presidency), Maratha Empire, Kingdom of Travancore, and the Kingdom of Hyderabad on the other. Hyder Ali and his succeeding son Tipu fought the wars on four fronts: with the British attacking from the west, south and east and the Nizam's forces attacking from the north. The fourth war resulted in the overthrow of the house of Hyder Ali and Tipu (the latter was killed in the fourth war, in 1799), and the dismantlement of Mysore to the benefit of the East India Company, which took control of much of the Indian subcontinent.

The Four Wars:

First Anglo-Mysore War:

The First Anglo-Mysore War (1767 – 1769) saw Hyder Ali enjoy some measure of success against the British, almost capturing Madras. The British convinced Nizam Mir Nizam Ali Khan to attack Ali. That was temporary, however, and the Nizam signed a new treaty with the British in February 1768. Ali had to contend with a British Bombay army attacking on the west and a Madras army attacking from the northeast. However, Hyder's attack towards Madras resulted in the Madras government suing for peace, and the resultant Treaty of Madras.

Second Anglo-Mysore War:

The Second Anglo-Mysore War (1780 – 1784) witnessed bloodier battles with fortunes fluctuating between the contesting powers. Tipu defeated William Baillie at the Battle of Pollilur in September 1780, and John

Braithwaite at Kumbakonam in February 1782, both of whom were taken prisoners to Seringapatam. This war saw the comeback of Sir Eyre Coote, the British commander who defeated Ali at the Battle of Porto Novo and Arni. Tipu continued the war following his father's death. Finally, the war ended with the signing of the Treaty of Mangalore on 11 March 1784, which restored the status quo ante bellum. The Treaty of Gajendragad in April 1787 ended the conflict with the Marathas. Warren Hastings (1772-1785) was Governor-General of India during the Second Anglo- Mysore War. The Second Anglo-Mysore was fought between the years 1780-1784.

Third Anglo-Mysore War:

In the Third Anglo-Mysore War (1790 – 1792), Tipu, now an ally of France, invaded in 1789 the nearby Kingdom of Travancore, a British ally. British forces were commanded by Charles Cornwallis. The resultant war lasted three years and was a resounding defeat for Mysore. The war ended after the 1792 Siege of Seringapatam and the signing of the Treaty of Seringapatam, according to which Tipu had to surrender half of his kingdom to the British East India Company and its allies.

Fourth Anglo-Mysore war

The Fourth Anglo-Mysore War (1798 – 1799) saw the death of Tipu and further reductions in Mysorean territory.[1] Mysore's alliance with the French was seen as a threat to the East India Company and Mysore was attacked from all four sides. Mysore had 35,000 soldiers, whereas the British commanded 60,000 troops. Nizam Akbar Ali Khan and the Marathas launched an invasion from the north. The British won a decisive victory at the Siege of Seringapatam (1799). Tipu was killed during the defence of the city. Much of the remaining Mysorean territory was annexed by the British, the nizam, and the Marathas. The remaining core, around Mysore and Seringapatam, was restored to the Indian prince Yuvaraja Krishnaraja Wadiyar III (later Maharaja Krishnaraja Wadiyar III) under his grandmother's regency; members of the Wodeyar dynasty had been in power before Ali became the de facto ruler. The Wodeyars ruled the remnant Kingdom of Mysore until 1947, when it joined the Dominion of India.

Aftermath:

After the Battles of Plassey (1757) and Buxar (1764), which established British dominion over East India, the Anglo-Mysore Wars, the Anglo–Maratha Wars (1767 – 1799), and finally the Anglo-Sikh Wars (1845–1849), consolidated the British claim over South Asia, resulting in the British Empire in India, though resistance among various groups such as the Afghans and the Burmese would last well into the 1880s.

Main Article: Mysorean Rockets:

The Mysorean rockets used by Tipu during the Battle of Pollilur were much more advanced than any that the British East India Company had previously seen, chiefly because of the use of iron tubes for holding the propellant. This enabled higher thrust and a longer range for the missile (up to 2 kilometres (1.2 mi)). After Tipu's eventual defeat in the Fourth Anglo-Mysore War and the capture of a number of Mysorean iron rockets, they were influential in British rocket development, inspiring the Congreve rocket, which was soon put into use in the Napoleonic Wars.

Dual Government In Bengal (1765-72)

Robert Clive set up the infamous dual system of government administration in Bengal after the Treaty of Allahabad (1765).

Under the 'dual or double government system, the Company got both the Diwani (revenue) and Nizamat (civil administration) functions of Bengal from two different sources- Diwani from the Mughal emperor and Nizamat from the Nawab of Bengal. The Company was authorized to collect revenues of the province as the diwan, while through the right to nominate the deputy subahdar it was in a position to control the Nizamat or the police and judicial powers. The deputy subahdar could not be removed without the consent of the Company.Under this system, the Nawab continued to handle the actual work of criminal, civil and police administration in lieu of a fixed payment by the Company.

This was a government system in which the native administrators held responsibility while the British enjoyed the authority or in other words, authority was completely divorced from responsibility. Bengal now had two

masters-the the nawab and the Company. The Nawab was responsible for general administration, maintenance of law and order, and justice (i.c.. criminal cases). The Company had military power and the right to collect and use the revenue of Bengal. This arrangement was known as the Dual Government.The company had no responsibilities and enjoyed power. On the other hand, the Nawab was burdened with the responsibility of administration without the resources necessary for running it efficiently i.e. responsibility without power. Indian officials were appointed by the company to collect the revenue. The greed, corruption and oppression of these officials left the peasants in conditions of utter misery. The company was indifferent to the people's welfare... This period was characterized by.

rampant corruption among servants of the Company who made full use of private trading toenrich themselves; excessive revenue collection and oppression of peasantry; the Company went into loss, while the servants were flourishing.

- The Dual Government in Bengal failed miserably. It destroyed the trade, industry, and agriculture of Bengal.
- The Company also did not remain unaffected by the evils of its administration. Its income both from revenue and trade suffered. The practice of private trade by servants which remained the primary concern of company also proved disastrous to the fortunes of the Company
- Later When Bengal was hit by a terrible famine, the conditions of the people worsened, and one third of the population perished. Neither the company nor the Nawab, who in any case had neither the authority nor the resources to do so, took steps to help the people. The Company, through its power to nominate the deputy Nawab, only interfered in the general administration without taking on any responsibility. The evils of the Dual Government began to manifest themselves. The administration and economy collapsed.

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