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Dr. Anil Saxena

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About the Author

Dr. Anil Saxena, an eminent scholar, sociologist and historian in his own right, is totally committed to research and writing. An academic to the core, he is M.A., Ph.D., D.Lit., and currently a senior faculty member in Agra University. He has devoted his entire career to serious studies. This multi-volume work is the result of his painstaking efforts, as the head of a team of scholars and researchers, for several years together. This is his third work with a couple of books in press.

About the Book

Indian history is one of the most ancient histories of the world in terms of human civilization. Here flourished many cultures, civilizations, religions and particularly spirituality. That is the reason why India is called the homeland of rishis, munis, saints and faqirs. It is also the only nation on the earth, which accommodates varieties of people and culture seven to date. This miraculous harmony and unity in diversity stands India apart from the rest of the world. Spirituality aside, Indian land can also be boasted of producing giants of literature, science and technology. Rich in minerals, beauty of landscape and other geographical features have always attracted foreign attention since the very early times. As a result, consecutive attacks by armies, and a long period of foreign occupation. Present modest work, consisting of thirty volumes, namely, Encyclopaedia of Indian History is holistic in approach. It covers exhaustively and extensively a wide range of aspects of Indian history, particularly, land, people, culture and civilization. Definitely, the work would prove to be a veritable mine of information among all quarters of its concern.

Contents

Preface

1. **Regional Powers**

Mewar • Marwar • Rajasthan under Attack • War no More • Mughals vs Marwaris • Maharashtra after Shivaji • Rise of Jats • The Rebellion • Rise of Bundelas

2. **State of Scindia**

Divisive Strategy of Bentinck • Diabolical Designs • Tactical Move • Enforced Treaty

3. **Satara**

Unpardonable Betrayal • Conduct and Personality • Efforts to Get Justice • Deep-rooted Self-respect

4. **Manipur**

Various Problems • The Dissensions • Fight of Manipur Troops • Appointment of New King

5. **Nepal, Bhutan and Assam**

Situation in Bhutan • Strain in Indo-Bhutan Relations • Annexation of Bengal Duers • Situation in Assam

6. **Burma**

General Tendency • Military Preparations

7. **Sikh Kingdom**

Ranjit Singh's Expeditions • Administration of Ranjit Singh • Important Officials • Collection of Revenue • Chieftains and Ranjit Singh • Ranjit Singh's Role • Political Turmoil after Ranjit's Death • Reign of Rani

Jinda • Foul Play of British • Prelude to War • First Sikh War • British-Controlled Punjab • Second Sikh War • The Society • Hydrographic Zones • Religious Community, Caste and Tribe • Social Status, Land and Power • Significant Consequences • Economic Activity and Residence • Collapse of Monarchical Authority • Succession Crises • Kharak Singh Episode • Supreme Authority • Disrupted Countryside • Other Disturbances

Bibliography

Preface

India is a great country, which boasts of a rich history, richer than many a nation in the world. Its history is vast and illustrious by all counts. The term 'India' finds its origin in the 'Indus Valley Civilisation' that flourished on the banks of the river Indus. The history of India is one of the most interesting and enlightening ones in the midst of a plethora of world histories. For the purpose of ease, it can broadly be divided into three distinct periods, namely; Ancient Period, Medieval Period and the Modern Period.

The first period, *i.e.*, the Ancient Period begins several centuries before Christ's birth and extends to around 1000 A.D. The period boasts of great kings like Chandragupta Maurya, Ashoka, Chandragupta Vikramaditya and Harsha. The second period, *i.e.*, the Medieval Period starts with the expeditions of Sultan Mahmud of Ghazni to India. Earlier, in 712, Muhammad bin Qasim had conquered Sindh, which became a province of Omayyad Caliphate. Thereafter, a chain of rulers from different dynasties, such as Slave dynasty, Khilji dynasty, Tughlaq dynasty, Sayyid dynasty, Lodi dynasty and Mughal dynasty, reigned over the country. All these monarchs ruled over a vast empire, spanned over the sub-continent and enjoyed this country's rich and opulent resources. The last of these dynasties, the Mughals, whose period ranges from 1526 to 1857, left the most indelible marks of their grandeur and splendid life-style after them. Hindu-Muslim Culture, Urdu, Red Fort, Taj Mahal and Delhi's Jama Masjid are the symbols, to name a few.

The third Period, *i.e.*, the Modern Period starts from the Portuguese attacks in the 15th century. The formation of East India Company in 1600, through a charter signed by Queen Elizabeth I, which granted permission to trade with India gave

a new turn to contemporary history. Though, the company had to face tough resistance from the Dutch and French. However, the British company succeeded in destabilising them and soon the company's business operations expanded into political ambitions. After being remained under the British rule for almost one hundred years, Indians made a brave effort to turn them upside down. In 1857, the first-ever large-scale revolt took place which shook the British at least for some time. Within a month of the capture of Delhi, the revolt spread like a wild-fire to different parts of the country. The most important element in the occurrence of the Revolt was Hindu-Muslim unity. People exhibited patriotic sentiments, without a touch of communal feelings. All revolutionaries, unanimously recognized Bahadur Shah Zafar as India's emperor. Begun as a mutiny of soldiers, it, soon, turned into a big revolt. Unfortunately, the great revolt, known as the first freedom struggle, failed due to certain reasons. But, it sowed a seed, which later flourished into a strong tree. During a second phase of slavery, spanning over ninety year, a popular freedom movement came up under Mahatma Gandhi and Congress. At last goddess of freedom smiled, the British yoke was lifted and India's independence was declared on 15 August 1947.

The devoted works of a generation of scholars have thrown a flood of light upon the subject. But the results of their research have been chiefly intended for the specialists or are limited to some specific aspects of the vast subject—Indian History. Today, when India is on the path of rapid progress in diverse fields of life, it becomes all the more important for all of us to explain to the world through a comprehensive and a realistic account of its past grandeur and the status, it enjoyed. It will be an injustice to belittle or ignore any aspect, whatsoever, while producing a grand work on a grand subject. This modest, exclusive, comprehensive and multi-volume series of books, namely, *Encyclopaedia of Indian History, Culture*

and Civilisation, fulfills that very aim. It consists of thirty books—each being an independent entity, with a separate title.

This book is titled: *Hindu States*.

The targeted readership of this voluminous and splendid work comprises one and all belonging to elitists' group or scholars and as well as the rank and file—researchers and students. It hopefully, would quench everyone's thirst upto a saturation point. Nevertheless, all positive remarks and responsive suggestions are bound to help us enhance its usefulness to great academic standerds.

— Editors

1

Regional Powers

Mewar

A new chapter unfolds in the history of Mewar with the death of Maharana Sanga. The unfortunate country suffers from weak administration, disputed succession, and invasion, first by Gujarat and then by a far more formidable foe, Akbar, who after winning over a few chieftains of Rajasthan, sets out to conquer Mewar, the last bastion of Hindu power in North India. Here the great Emperor is faced by the determined resolution of one man, Pratap Singh, and all the resources of the vast Mughal empire cannot force this great Maharana of Mewar to bow his head to the alien Mughal ruler.

The Maharana loses battles, but never gives up the principle for which he stands-independence, and he regains for posterity the soul of India. The great Shivaji will be proud to claim him as his ancestor, and the revolutionary movement in Bengal in the twentieth century will draw inspiration from his untiring fight against foreign domination. With Maharana Sanga the pomp and splendour of Mewar as a political power passes away-under Maharana Pratap it blazes into a glory that can never fade.

Ratna Singh (1528-1531): Maharana Sanga had seven sons (by different wives), four of whom had predeceased him and

his eldest surviving son, Ratna Singh, succeeded to the throne (1528). But before his death Maharana Sanga had promised Karnavati, the step-mother of Ratna Singh, the fort of Ranthambhor to her sons, Vikramaditya and Uday Singh, and she took possession of that fort in the name of her minor sons, with her brother Surya Mai of Hada (or Hara) clan as their guardian. She also took away with her the golden crown and belt which the Maharana had taken from the Sultan of Malwa.

Soon after his accession, Ratna Singh demanded the golden crown and the belt and also requested Karnavati and her sons to return to Chittor. She refused to do either and opened negotiations with Babur. She offered Babur Ranthambhor and the golden crown and belt in exchange of Bayana and agreed to accept his over-lordship. Later on Babur records that he agreed to help Vikramaditya to gain his father's kingdom.

These negotiations led to no other result than to increase the hostility between Ratna Singh and Surya Mai. But other events demanded his attention.

Chand Khan, the brother of Sultan Bahadur of Gujarat, was given asylum at Malwa, and Sultan Mahmud of Malwa refused to surrender him to Bahadur. He worsened his position by attacking Mewar at this time to regain some territories lost to Malwa during Maharana Sanga's time. Ratna Singh had little difficulty in throwing out the invaders, after which he invaded Malwa and reached Sarangpur.

In the meantime, Sultan Bahadur of Gujarat had started his campaign against Malwa and opened negotiations with the Maharana. Later, the Maharana visited Bahadur's camp and received from the latter "thirty elephants, many horses and one thousand five hundred dresses of gold brocade." Thereupon the Maharana returned to Mewar, leaving some of his officers and soldiers with Bahadur, to help him against Sultan Mahmud of Malwa.

But the trouble with Surya Mai, the guardian of Ratna Singh's step-brothers, increased, and ultimately the latter began to hatch plans to murder him. He is said to have invited Surya Mai to a hunt near Bundi. One day they went out for pigsticking with a few attendants. Suddenly Ratna Singh attacked Surya Mai and in the scuffle that followed both of them died (1531).

Vikramaditya (1531-1536): After Ratna Singh's death, his step-brother Vikramaditya ascended the throne of Mewar. He is described in all the Rajasthan chronicles and traditions as a stupid young man, who replaced bodyguards with wrestlers, and so insulted the nobles that they left the court in disgust. The tales of his stupidity maybe exaggerated, but his ineptitude soon showed itself with fateful consequences for Mewar.

Sultan Bahadur of Gujarat, determined to punish Silahdi for having Muslim women in his seraglio, invested the fort of Raisen. When their condition became precarious, Silahdi's son Bhupat went to Mewar for help and Vikramaditya advanced with a large force. Bahadur Shah first sent a force under two officers to contain them, but later thought his presence absolutely necessary and left Raisen and joined his force which was opposing Vikramaditya. Vikramaditya seems to have taken alarm, and sent two persons to Bahadur's court, ostensibly to parley, but in reality to find out the Muslim strength.

On their reporting that the Gujarat army was greatly superior, Vikramaditya lost heart and immediately fled to Chittor. He was closely pursued by the Gujarat army, but Bahadur decided to capture Raisen first, which he did soon after. Chanderi, Bhilsa, Gagraun and other places fell to Bahadur after the conquest of Raisen, while Vikramaditya allowed his army to be immobilised in the fort of Chittor. All

this time Bahadur was actively preparing for the siege of Chittor by collecting troops, arms, artillery and ammunition.

Bahadur sent an advance army under his officers (1532) and when this advance force arrived at Mandasor, they were met by Vikramaditya's envoys, who agreed to cede to Bahadur whatever the Rana held of Malwa and further stipulated that "whatever tribute may be imposed on him he will pay; whatever duty is imposed on him he will perform, and he acknowledges himself a subject of the Sultan, and will never be disobedient

In the meantime, stung by Vikramaditya's insult, some of his nobles, headed by Medini Rai of Chanderi and Narsing Dev (a nephew of Maharana Sanga) had joined Bahadur and the latter apprised of the division among the Mewar nobles and remembering the Rana's attempts to help the besieged garrison of Raisen, refused to accept the terms and ordered his general to advance. This he did, expecting an attack by the Rana, but he was allowed to invest Chittor without any opposition (1533). Soon the Muslims carried forays near the fort and captured two of its outer gates. In vain did Karnavati send envoys to Humayun for help.

Ultimately, in desperation, Karnavati, who had saved Bahadur's life when as a prince he was in exile at Mewar, appealed to him, promising to cede the conquered districts of Malwa, and surrender the golden crown and belt of Malwa kings, and give him ten elephants and 100 horses and one hundred lakhs of tankas. Bahadur accepted these terms and returned to Gujarat (24 March, 1533) which had during his absence been invaded by Nizam Shah.

Peace between Mewar and Gujarat was, however, short, as faced with a hostile Mughal power, Bahadur felt the urgency of possessing the strong fort of Chittor, or at least to crush the power of Mewar to such an extent that there could be no

combination of Mughals and Sisodias against him. Thus he sent a strong force under Tatar Khan Lodi (a grandson of Sikandar Lodi) and others towards Agra and the Punjab and himself proceeded to invest Chittor.

The energetic measures adopted by Humayun foiled Bahadur's ambitious plans. Humayun moved through Malwa to Sarangpur, capturing on his way the fort of Raisen. At this point Bahadur took counsel of his officers as to whether to raise the siege of Chittor and face Humayun, or continue the siege. His counsellors correctly advised him to concentrate his energies on capturing Chittor, as Humayun was not likely to attack him while he was fighting a 'holy war' against the infidels.

This prediction proved remarkably accurate, and Humayun, after advancing up to Gwalior, calmly awaited there the result of the grim tragedy that was unfolding at Chittor.

The Rajput soldiers were not prepared for the second siege of Chittor. The nobles, alienated by the buffoonery of Vikramaditya, had retired to their fiefs. So when the news of the Gujarat army's advance towards Chittor came, the fort was hardly in a state of defence. In this grave predicament, the Queen-mother issued a stirring appeal to the nobles. "Up to now Chittor has remained in the possession of the Sisodias", Kamavati wrote to the nobles, "but now it seems the day of her destruction has arrived. I am handing over this fort to you, preserve it if you can, deliver it if you must. Remember, even if your king is worthless, the destruction of the royal dynasty can only bring disgrace to you."

The nobles gallantly responded to this call. They found, however, that the provisions could not last for more than a few months, and a council of war decided to defend the fort to the last, but to remove Vikramaditya and his younger brother Uday Singh to Bundi.

This flight of Vikramaditya from the besieged fort has been a matter of reproach but there is no doubt that the decision to remove him to a place of safety was the correct one. Chittor was doomed, and if he had died sword in hand, in a final sortie, the Sisodias would have for ever perished as the Chahamana Hammir of Ranthambhor. Indeed, one of the fatal defects in Hindu defence had been up to now their suicidal reliance on the so-called impregnable strongholds.

As Klauswitz remarked, a besieged garrison is as helpless as a marooned man-of-war. This dictum was fully realised later by Maharana Pratap, who never allowed the mobility of his action to be impeded by the fear of losing a fortress. For the present, the Mewar nobles stuck to their ancient military tradition, but forbore from sacrificing the life of the king and the next heir, around whom alone, in case of defeat, the nation could rally again.

The rest of the story can be briefly told. Bahadur's artillery, directed probably by Turkish gunners, breached part of the bastion. The garrison defended bravely, but when they found all further resistance helpless, the women under Rani Karnavati performed the jauhar and the soldiers rushed out of the fort and died fighting to a man (1535). Chittor thus fell to Bahadur, but it is significant that the Muslim historians do not speak of his capturing any spoils. Possibly the treasures had been removed from the fort when Vikramaditya left it. However, soon Bahadur had to flee before the advancing Mughal army, and the Sisodias recaptured Chittor, and Vikramaditya returned to his capital.

However, Vikramaditya had learnt nothing, and while the nobles were alarmed at his conduct of government, he took into his confidence, Vanavir, the natural son of Maharana Sanga's eldest brother Prithviraj. He had been banished from Mewar by Maharana Sanga and had taken refuge at Gujarat,

but now finding the time propitious returned to Chittor. Soon he gained the confidence and favour of Vikramaditya and one day finding an opportunity murdered him (1536).

Vanavir next went to the room of prince Uday Singh to murder the last rightful claimant to the throne. But here he was foiled by the devotion of a woman whose name has become a byword for loyalty. Uday Singh, at this time a boy of fourteen, was under the care of his childhood nurse Panna.

As soon as Panna came to learn of Vikramaditya's murder, she managed to send Uday Singh out of the fort and placed on the bed her son who was of the same age. Soon after, the regicide entered the room, sword in hand, and asked Panna where Uday Singh was. Silently she pointed at the bed on which her son was sleeping, and Vanavir murdered the boy. Panna then left Chittor and took Uday Singh to Kumbhalmer.

Vanavir (1536-1540): Vanavir's usurpation lasted for about four years (1536-40). The Rajasthan chronicles are silent about his achievements, if indeed he had any to his credit. His heinous deed and low origin must have made him odious to the proud nobles, and ultimately trouble broke out due to his crude insistence in proclaiming his equality with the high-born nobles by attempting to force them to eat the left-over food from his plate (*uchchishta*).

During this time, Panna had enlisted several nobles to Uday Singh's cause, and arranged his marriage with the daughter of Akhairaj. This added to Uday Singh's prestige and gave a lie to Vanavir's propaganda that he was not the real prince. Uday Singh then issued an appeal for help and soon not only the nobles of Mewar, but some other chieftains, too, joined under his banner.

Vanavir sent an army to stop Uday Singh's progress. At a battle fought near Maholi, this army was routed, and Uday Singh proceeded towards Chittor, which surrendered after a

brief resistance. There are conflicting reports about Vanavir's end; according to some sources he died fighting, while others relate that he escaped into obscurity (1540).

Uday Singh (1540-1572): The early years of Uday Singh's reign were spent in fruitless wars with Maldev of Marwar. This struggle between Mewar and Marwar may have been caused by an attempt to establish ultimate authority in Rajasthan, but the events which led to these wars were as petty as were the battles futile.

Rao Maldev of Marwar wanted to marry his beautiful sister-in-law, but her father objected and had her married to Uday Singh. A war followed in which Maldev was defeated.

However, Mewar and Marwar soon after had to face a formidable foe, Sher Shah. He first defeated Maldev, and then turned towards Chittor. While he was a few miles from Chittor, Uday Singh sent him the keys of the fort as a token of humble submission. This satisfied Sher Shah, who left Mewar in virtual possession of the Maharana.

Uday Singh's next war also concerned a woman. After Sher Shah's death, his governor of Mewar, Haji Khan, driven away by the Mughals, found refuge at Amer, where he was attacked by Maldev. He appealed for help to Uday Singh who immediately responded, and rescued Haji Khan. Uday Singh, however, then demanded his price, which was the favourite mistress of the fugitive Afghan. He refused to surrender her, and made a bold stand with his few thousand followers, and defeated Uday Singh.

In spite of these seemingly stupid warfares, Uday Singh did turn his attention to establishing a second capital, and to excavating a lake which still bears his name. He had apparently understood the danger of staking the fortunes of his country on the defence of a fortress, which could not be defended in the face of a determined foe.

In the meantime, Akbar had ascended the throne (1556). Six years later, he married the daughter of Raja Bharmal of Amber and his grandson, Man Singh, joined the Mughal army. Thus began a memorable policy as a result of which pilgrim tax on 'the Hindus was abolished in 1563 and the hated jizya in 1564. This undoubtedly ameliorated the condition of the Hindus within the empire, and won him the friendship, esteem and devotion of many Hindu chiefs of Rajasthan. But Akbar, unlike Sher Shah, aimed at the complete subversion of the independence of Rajasthan.

Abul-Fazl's narration of the causes which led to the Mewar campaign are too naive and may be rejected. It is definite, however, that Akbar started on his famous campaign in 1567, and on October 23 of the same year formed his camp near Udaipur. Within a month the investment of Chittor was complete.

According to Kaviraj Shyamaldas, when Uday Singh received the news of Akbar's approaching invasion, he called a council of war. The nobles pointed out the condition of the army, which had not yet recovered from the Gujarat wars, and was not in a condition to fight the Mughals. They, therefore, advised the Maharana to take refuge, along with the princes, in the hills, leaving a garrison at Chittor.

After some discussion, Uday Singh accepted the advice of his councillors, and leaving 8000 soldiers to guard Chittor, left for the hills, and ultimately reached Rajpipla, the capital of the Guhilots of Rewakanta. Akbar sent Hussain Quli Khan to capture the Maharana, but he failed.

It was found impossible to capture Chittor by assaults which were repulsed with heavy losses; so Akbar raised batteries and laid mines to breach the walls.

However, "on Tuesday, February 23, 1568, Akbar noticed at the breach a person wearing a chief's dress who was busy

directing the defence." Akbar aimed at him and his shot struck the chief, who was Jaimal, the commander of the garrison.

According to the Muslim historians, Jaimal died and the other officers, despairing of success, had their women and children perform the right of jauhar, and opened the gates of the fort the next morning and died fighting. According to Kaviraj Shyamaldas, however, Jaimal was wounded in the leg, and called a council of war. He explained to them that the stores were exhausted so it was preferable for the women and children to perform the jauhar and the men to fall on the enemy and die fighting." Most probably, the provisions in the fort were exhausted, the Mughal preparations were almost complete, and on the top came Jaimal's accident. All these factors seem to have influenced the decision of the besieged generals.

During the night the women and children performed the jouhar rites. Akbar saw the flame which was explained to him by Bhagwan Das, who warned that the Rajputs would open the gates and launch a final assault the next morning. So the Mughal army was alerted, and the next morning as the Rajputs opened the gates of the fort, the Mughals rushed in.

Then followed a short but ferocious fighting till all the Rajput soldiers fell sword in hand (25 February, 1568). Akbar then gave the order for the mass execution of 30,000 non-combatants, for which all modern historians have condemned him. According to Kaviraj Shyamaldas, however, out of 40,000 peasants who were in the fort, 39,000 had died fighting, and Akbar ordered the remaining 1000 to be executed.

Akbar's Chittor campaign has been made memorable by Col. Tod's vividly imaginative description and its results have been unduly exaggerated. It is therefore necessary to remember that Akbar's primary aim was to force the Maharana into submission. Capture of Chittor was a means to achieve

this end, but though he captured the fort, he failed in his main objective. Indirectly, however, he profited largely by the display of Mughal power. Ranthambhor capitulated next year (1569), and in 1570 Bikaner and Jaisalmer entered into matrimonial alliance with Akbar.

Thus the fabric of unity imposed on Rajasthan by Kumbha and Sanga, shattered at Khanua, disappeared for ever. Henceforth their proud descendants would struggle valiantly, but alone, not only against the Mughals but also against the Rajputs. This is the measure of the greatness of two men-Akbar, who could transform the political situation in Rajasthan so that soon, in the words of his courtier Badauni, a Hindu would wield the sword of Islam, and Pratap, undaunted by the odds against him, would carry on the struggle.

Uday Singh survived the fall of Chittor by four years. He lived mostly at Kumbhalmer, and it was remarkable that Akbar never attempted to conquer the stronghold till much later. He died on 28 February, 1572.

It is difficult to form a proper estimate of Uday Singh's character. The historians of his country, the bards of Rajasthan, used to singing the valorous exploits of the warrior chieftains, had contempt for this man, whom fate had taught from early childhood that sometimes survival is as important as fighting, and under certain circumstances it can only be achieved by flight. Naturally he suffers in comparison with his great father and greater son, but this man, who by no account was a hero, refused to surrender to the Mughals, while the other chiefs of Rajasthan were sending their daughters to the Mughal harem.

Maharana Pratap Singh (1572-1597): Uday Singh left twenty wives and twenty-five sons, of whom the eldest was Pratap Singh. Before his death, however, he nominated his ninth son Jagmal as his successor. Jagmal actually ascended the throne while Pratap and the other nobles went to perform the funeral

rites of the deceased monarch. On their return, however, the nobles forced Jagmal to abdicate and offered the throne to the rightful successor, Pratap Singh, and he accepted it. Jagmal went to Ajmer, joined Akbar, and received a portion of Sirohi, but later died fighting with its rightful chieftain.

Maharana Pratap Singh ascended the throne on 1 March, 1572, and the famous battle of Haldighat was fought in June, 1576. We do not know what measures he adopted to meet the Mughal menace during these four years of real peace which he was to enjoy as a king. If, however, his later operations are any indication, he utilised this period to consolidate his regime and prepare for the inevitable struggle. We have therefore to anticipate the future events in order to form an idea of his activities during this period.

The Mewar army at the battle of Haldighat was quite formidable and in every way a match for the Mughal army. Evidently long time must have been spent to raise and equip this army, and get the support of Afghans like Hakim Sur Pathan, who fought for Mewar at Haldighat. But even more important was gaining the support of the Bhils, who from now on steadfastly helped the Maharanas of Mewar, and made possible the guerilla warfare after the battle of Haldighat. This broad imaginative policy not only served the cause of Mewar's independence, but made its young king a real national leader. One can only imagine the flush of enthusiasm among the Bhils when for the first time they were recognised as fighting partners by the proud ruling Kshatriyas.

During this period the Maharana was also planning the war against the Mughals. It is remarkable that after the battle of Haldighat, Man Singh could find no trace of the Maharana, his family or his nobles. Actually when Man Singh reached Gogunda, Maharana's temporary capital, the day after the battle, the town was deserted, and soon the supply of the

Mughal army was cut off and the soldiers had to subsist mainly on fruits.

It is no doubt possible that from the battlefield the Maharana had rushed to Gogunda, collected his family, found out an inaccessible hide-out, and then collected his men and begun to harass the Mughal army. It is, however, not unlikely that the Maharana had carefully planned his course of action in case he lost the battle of Haldighat. That is, he had learnt not to stake a kingdom on the outcome of a single battle, and this alone can satisfactorily explain the reason of his leaving the field before the battle was over at Haldighat.

Another point is the Maharana's consolidation of his financial resources. Tod has given wide currency to the story that after the battle of Haldighat, he was fleeing from one place of concealment to another in conditions of abject poverty. M.M. Ojha has shown that these stories are myths. Not only the Maharana but Amar also had enough financial resources to continue the struggle till 1614. It is remarkable indeed, as M.M. Ojha points out, that though Chittor was occupied by Bahadur and later by Akbar, no Muslim historian describes any treasure having fallen into their hands. The obvious inference is that Uday Singh had secreted the wealth accumulated by Kumbha and Sanga and the Maharana made judicious use of it.

It may thus be concluded, that from 1572 to 1576, the Maharana attempted to consolidate his position, marshal his resources, build an army and make adequate arrangements for defence in case the Mughals defeated his field force. As long as Akbar sent him diplomatic missions, he behaved with them correctly, but refused to surrender any of his sovereign rights. Akbar therefore decided to declare war against him, and selected Man Singh as the commanding general.

The battle of Haldighat was fought on 21 June, 1576. The Maharana had originally taken his position in the ghati which

could be reached by a narrow and rugged path about a mile and a half long. Man Singh waited for him in the plain below, and in the morning of 21 June the Maharana came out and attacked the Mughal army. As Man Singh had arranged his army in battle array, it is evident that the Maharana's attack had lost the element of surprise.

Still, in the first flush of attack, his army practically broke through the Mughal army, but the rout was stopped by Man Singh and a few intrepid officers. There was a personal encounter between the Maharana and Man Singh. But while Man Singh, on an elephant, ducked and avoided the Maharana's javelin, Pratap's famous horse, Chetak, which had placed its forelegs on Man Singh's elephant was struck by the sword which the huge beast carried in its trunk. Chetak immediately turned and fled, and with his last breath carried his master out of danger.

The Maharana's army seems to have followed him, but we do not hear of captives. The total number of dead was, according to Badauni, five hundred, of whom 120 were Muslims and the rest Hindus. As considerable number of Hindus fought on the Mughal side, it would appear that the casualties on each side were almost equal.

The day was so hot that pursuit of the Mewar army was impossible. Next day Man Singh occupied Gogunda, the Maharana's temporary capital. The town had already been evacuated, still about twenty soldiers who had been left to guard the palace and the temple died fighting to satisfy their honour. "The Amirs, as security against a night-attack on the part of the Rana, barricaded the streets and drew a trench and a wall of such a height that horsemen could not leap over it, round the city of Kokandah, and then settled down quietly." But the danger to the Mughal army came from another side.

The Maharana cut all supplies to Gogunda, and soon they were reduced to living on meat and mangoes.

Akbar was not satisfied with the results of the battle. He was vexed with Man Singh for "having abandoned the pursuit of the Rana, and so allowing him to remain alive." Later (September, 1576) when "news arrived of the distressed state of the army of Kokandah (Gogunda), the emperor sent for Man Singh, Asaf Khan and Qazi Khan, to come alone from that place and on account of certain faults which they had committed, he excluded Man Singh and Asaf Khan (who were associated in treachery) for some time from the court."

Though Man Singh was restored to favour, the condition in Mewar being far from satisfactory, Akbar himself left for Gogunda from Ajmer on 11 October, 1576, with a large army. But before he left, "the roads of ingress and egress from the Bana's country were closed." The Maharana retired before the Mughal army into the hills and Qutb-ud-din Khan, Raja Bhagwan Das, Man Singh and other imperial officers were sent in pursuit to capture him. As Narayan Das of Idar had joined the Maharana, another army was sent against him. Idar was occupied after a stubborn fight.

Akbar himself came to Mohi (near Nathdwara) and appointed officers to guard that place and Madariya (near Chittor). "Similarly, brave men were appointed to other places in order that whenever that wicked strife-monger (Rana Pratap) should come out of the ravines of disgrace, he might suffer retribution." But the army which was sent against the Maharana was unsuccessful, and its two commanders, namely, Qutb-ud-din Khan and Raja Bhagwan Das returned to Akbar who was at this time in Udaipur.

They were at first censured but later pardoned, and soon after another force was despatched to Gogunda under Bhagwan Das, Man Singh, Mirza Khan (the future Khan Khanan) and

others. Presumably the Maharana had recaptured Gogunda. However, Abul-Fazl adds: "By the great attention of the Shahanshah that country was cleared from the thorn-brake of rebellion, and adorned by just subjects." But from subsequent events it appears that this expedition, though it may have cleared the Gogunda region for the time being, had produced little effect on the adversary.

Apparently, after occupying the Gogunda region the commanders returned to the court but Akbar could not be satisfied so long as the Maharana was not captured or killed. So in March, 1578, he sent another army under the overall command of Shahbaz Khan, Mir Bakshi, to capture the fort of Kumbhalgarh, where the Maharana was living at the time. Shahbaz Khan sent back to court Raja Bhagwan Das and Man Singh, and unexpectedly arrived near the fort, and occupied Kelwara, a town about three miles from Kumbhalgarh and at the foot of the mountain.

According to Abul-Fazl, "a large gun inside the fort burst, and the harvest of his (Maharana's) equipment was reduced to ashes. The fort fell on 4 April, 1578, and even he describes the gallant fight put up by the Rajputs. But the Maharana had already left the fort. Next day Shahbaz Khan captured Gogunda and at midnight Udaipur. Apparently, these places were not defended.

Shahbaz Khan returned a few months later but was again sent with several other officers and "much treasure" against the Maharana who, as Abul-Fazl puts it, "had raised the head of turbulence," From this campaign Shahbaz Khan returned after March, 1581, and apparently reported that the Maharana's power had been crushed for ever.

By the end of 1584, however, the Maharana had succeeded in regaining his lost territories to such an extent that another expedition had to be sent under Raja Jagannath. Abul-Fazl's

description of this campaign is more vague than usual, but from his statement that, "though there was no victory, yet the oppressed were relieved," it is permissible to conclude that some relief was given to the scattered Mughal garrisons, but the Maharana's activities could not be curbed.

Late in 1585, Jagannath attempted to surprise the Maharana, but the latter got timely information, and when Jagannath reached his residence, he found it empty. But Abul-Fazl, curiously enough, remarks: "From foresight they (the raiding party) did not judge it proper to return by the same way, and so proceeded towards Gujarat." This indicates that the mountain passes and roads were under Maharana's control to such an extent as to strike terror in the Mughal army. This was practically the last expedition undertaken during Akbar's reign against the Maharana.

The most powerful monarch of the world relentlessly attempted to destroy one man, and he braved all adversities to emerge triumphant. It is related in the Rajasthan chronicles that the Maharana adopted extreme measures to deny the Mughals all forms of provisions. Death was the penalty for anyone who cultivated land for supplying the Mughal army. The result of this order was that the peasants left Mewar, and the Mughal garrisons had to get their provisions from Ajmer. It is related that a Mughal garrison commander induced a peasant to grow some vegetables for him. At night the Maharana went there and executed the man. The Rajasthan chronicles also tell of many exploits of the Maharana and his officers. Of these the most notable was 25 lakhs of rupees and 20,000 ashrafis looted from Malwa. On another occasion, Prince Amar Singh attacked a Mughal camp and captured the wife of the Khan Khanan, but after treating her with due honour returned her to her husband.

These incidents are not corroborated by any Mughal source, which is not surprising. Nor do the Mughal historians give any account of the Maharana's activities for gradually extricating the Mughal garrisons, and freeing his country from the invaders, so that before his death, all Mewar except Ajmer, Chittor and Mandalgarh was in his hands. But the country was devastated, first, by a decade of constant fighting and deliberate destruction by the Mughal army, and secondly by the Maharana's stern order, according to the Rajput chronicles, for not cultivating the land. We may also imagine that a large number of people died of hunger, malnutrition and disease, and many peasants must have left Mewar and settled in peaceful neighbouring countries. These effects were felt keenly in the next reign.

It is related that one day while hunting, the Maharana struck his own bow and was wounded. This wound proved to be fatal, and he died on 11 Magh Shukla, 1653 V.S. (29 January, 1597), at the age of fifty-eight.

Thus died the greatest hero of medieval India, the bravest of the brave whose sturdy frame was exhausted by almost two decades of constant fighting. We may here quote V. Smith's fitting epitome of his reign: "The emperor desired the death of the Rana and the absorption of his territory in the imperial dominions. The Rana, while fully prepared to sacrifice his life if necessary, was resolved that his blood should never be contaminated by intermixture with that of the foreigner, and that his country should remain a land of freemen. After much tribulation he succeeded, and Akbar failed."

Antar Singh (1597-1620): Maharana Pratap had eleven queens and seventeen sons, of whom the eldest, Amar Singh, succeeded him. His was a proud legacy, but beset with innumerable difficulties. He had to fight the Mughals and at the same time maintain a machinery of administration which

alone could provide him the means to prosecute the struggle for freedom. Ultimately he had to compromise, but that does not tarnish his honour.

Amar Singh began his reign by introducing certain necessary administrative reforms mainly intended to strengthen his hands against too powerful nobles. But soon he had to face the enemy. Akbar sent an army under Prince Salim and Man Singh in 1600. But Salim failed to accomplish anything, due, possibly, as Abul-Fazl remarks, to his indolence. Soon after, Salim rebelled, and after his reconciliation with Akbar he was again entrusted with the conquest of Mewar.

In October, 1603, on the Dusehra day, Akbar sent him off from Agra at the head of a well-equipped army. But arriving near Fatehpur Sikri, Salim began to send demands for more troops and equipments, and ultimately gave up the venture. Thus we see that Akbar did not give up the idea of the destruction of the Maharana from any chivalrous motive, but because of commitments elsewhere and the failure of his son. Still he made one more attempt to crush his old enemy. Towards the end of his reign, he invested Sagar, a son of Maharana Uday Singh, with the title of Rana and designed to set him on the throne of Chittor. Akbar was actually preparing to send a force under Khusrau to instal Sagar, but before this could be done, he died.

For reasons not difficult to guess, Jehangir, immediately after his accession, sent his son Parvez to conquer Mewar. Parvez, who had with him 20,000 horse, was aided by several experienced commanders such as Asaf Khan and others, and Sagar, the pretender, also accompanied him. Jehangir's instructions to Parvez were: "If the Rana himself, and his eldest son who is called Karan, should come to wait upon you (Parvez) and proffer service and obedience, you should not do any injury to his territory." It is interesting to note here, that three

cousins of Man Singh and grandsons of Bhagwan Das, at this time were plotting to join Amar, but their plans leaked and Jehangir ordered them to be arrested. All of them died resisting arrest.

Some time in March, 1606, came the news that Parvez had succeeded in dislodging Amar from Mandal. But then Khusrau's rebellion broke out and Jehangir ordered Parvez to return to the capital leaving the direction of the campaign in the hands of officers.

However, before Jehangir's letter of recall had reached Parvez, Amar opened negotiations on the basis that instead of himself and his eldest son Kama, one of his younger sons should wait upon Parvez, and due to the exigencies of the situation Parvez agreed, and brought Bagha Singh, a younger son of Amar, with him and presented him to Jehangir at Lahore. However, nothing seems to have come out of Bagha Singh's visit for, soon after, Jehangir appointed Muizz-ul-Mulk Bakshi of the army against the Maharana and sent him there.

Nothing, however, came out of these expeditions. According to the Rajasthan chronicles, Parvez had set up Sagar at Chittor as the Rana, but he could attract only a few followers, and ultimately had to leave Chittor ignominiously. So in 1608, Jehangir selected Mahabat, one of the most famous Mughal generals, to lead an expedition against the Maharana. Mahabat had under him 12,000 horse, 500 ahdis, 2000 musketeers, with an artillery of 70 to 80 guns mounted on elephants and camels. Two million rupees were ordered to be sent with this army. Mahabat's rank was also raised and he was honoured with a robe of honour, a horse, a special elephant and a jewelled sword.

Evidently, Mahabat Khan's campaign was unsuccessful, and he was recalled in March, 1609, and 'Abdullah Khan, who was exalted with the title of "Firuz-jang" sent in his place. The

Rajasthan sources claim that a night attack took Mahabat Khan completely by surprise and he had to flee leaving his camp and equipment which were looted by the Mewar soldiers.

'Abdullah opened his campaign with some initial success, and occupied Chavand and Merpur. His rank was raised to 5000 personal. He was, however, sent as governor of Gujarat in 1611 and at his request Raja Basu was appointed to the command of the Mughal army in Rajasthan. But apparently he also did not meet with any striking success. He was recalled and Khan Azam Mirza 'Aziz Koka sent in 1613 to replace him.

Khan Azam apparently felt the need of assistance, so at his instance Jehangir sent Khurram with 12,000 horse to take the nominal command against the Matuirana and himself advanced to Ajmer to "defeat and beat back the rebel Rana Amar Singh." Soon, however, the old courtier fell out with Khurram, and Jehangir's remonstrations being of no avail, Khan Azam was recalled and Khurram left in charge of the operations. Some time before March, 1614, Khurram obtained some notable success against the Maharana and sent Jehangir seventeen captured elephants including one called "Alam-guman, of which the Rana was very fond."

About Khurram's campaign, Jehangir writes: "My son of lofty fortune, Sultan Khurram, by dint of placing a great many posts, especially in some places where most people said it was impossible to place them on account of the badness of the air and water and the wild nature of the localities, and by dint of moving the royal forces one after another in pursuit, without regard to the heat or excessive rain, and making prisoners of the families of the inhabitants of that region, brought matters with the Rana to such a pass that it became clear to him that if this should happen to him again he must either fly the country or be made prisoner."

From the Rajasthan chronicles it is learnt that the condition of the Mewar army was desperate. All provisions and sources of supply were exhausted, and there was even a shortage of weapons. For food they mostly had to depend on fruits. But what hurt them most was, as Jehangir relates, Khurram's inhuman practice of making prisoners of the women and children. Shyamaldas relates that one day the nobles represented to the crown-prince, Kama, that they had been fighting for forty-seven years, under hard conditions.

Now they were without food, dress or even weapons, and the Mughals were capturing their children and forcing them to become dancing girls or slaves. They were prepared to die, each family had lost at least four members in the war; still they would fight, but it seemed to them that even their death could not prevent their family honour from being stained; it was therefore preferable to come to some arrangement with the Mughals, on the basis of Kama's personal submission to the Mughal Emperor.

As In the Mewar order of precedence, the crown-prince occupies a position lower than that of the chief nobles, such submission would not be too dishonourable. Kama agreed with the nobles, but according to Shyamaldas, he was afraid that Amar would not entertain any proposal of initiating peace talks. So it was decided to send two nobles, namely, Subhakarna and Jhala Haridas to Khurram without the knowledge of the Maharana.

Khurram immediately sent the two Mewar envoys to Ajmer with his personal diwan, Mulla Shukra-Ullah and his majordomo, Sundardas, who, after the treaty with the Maharana was concluded, were honoured with the title of Afzal Khan and Ray Myan. Jehangir readily ratified the terms and issued a firman with the mark of his palm. Khurram sent the firman to Amar, and according to Shyamaldas it was at this

time that he came to learn that the nobles headed by Kama had been negotiating with the Mughals. The Maharana at last realised the realities of the situation and accepted the terms.

On 18 February, 1614, Amar with some of his nobles visited Khurram and gave him a large ruby and seven elephants. Khurram, in return, gave him a "superb dress of honour, a jewelled sword, a horse with a jewelled saddle, and a private elephant with silver housings," and the Maharana's hundred nobles who had accompanied him received one hundred robes of honour, fifty horses and twelve jewelled daggers. After Amar had left, Prince Kama arrived at Khurram's camp, and received various presents. The same day Khurram and Kama started for Ajmer.

Jehangir received Kama as gracefully as possible, and tried to soothe his feelings by heaping on him all kinds of presents. Hardly a day passed when he did not give the Prince some present as a token of his favour. Kama even had the unique honour of being present in the "darbar in the female apartments" when Nur Jahan presented him a rich dress of honour, a jewelled sword, a horse and saddle, and an elephant.

In addition to what Khurram and Mir Jahan gave him, Kama received from Jehangir cash and jewellery worth 200,000 rupees, besides 110 horses, five elephants and ten Arabian hunting dogs. After Kama left, his son Jagat Singh, then a boy of twelve, came to represent him while Jehangir was still in Ajmer, and Jehangir had to be satisfied with that.

Shyamaldas compares the Mughal-Mewar war with the Anglo-Afghan war, and in many respects the comparison is an apt one. The Maharana regained the whole of Mewar, parts of which ever since the days of Uday Singh had been under the Mughals. The only restriction to his sovereignty was that the fort of Chittor could not be repaired. The obligation on the

Maharana's part was to send a contingent of troops, but it was sent on rare occasions.

Maharana Pratap had fought for independence; his son retained the substance of independence by sacrificing some of its external attributes. In exchange, he gained the much-needed peace to restore the country to the level of civilised existence and gather strength for Maharana Raj Singh to fight against Aurangzeb. It has sometimes been questioned whether Maharana Pratap would have accepted this treaty; it is equally open to question as to whether Akbar would ever have offered such terms.

As Shyamaldas remarks, the land between Chittor and Udaipur was soaked with the blood of Mewar and Mughal heroes. Both sides were eager to come to terms, and the treaty does honour to both the parties who can claim to have displayed statesmanship of the highest order.

The remaining years of Amar Singh's reign were uneventful. It is said that he felt the insult of accepting a Mughal firman so keenly, that he retired to his private chamber, leaving the administration in the hands of the heir-apparent, Kama. He died on 26 January, 1620.

Kama Singh (1620-1628): Kama was in charge of the administration during his father's reign when it had been his endeavour to resettle the villages and set up again the regular administrative machinery by appointing local officials. He also took in hand the reconstruction of palaces and temples. In short, his entire energy was applied to improving the condition of war-devastated Mewar, and in this he was highly successful.

His relations with the Mughal court continued to be normal till the outbreak of Khurram's rebellion in 1622. It appears that his brother Bhim Singh, who was possibly serving under Khurram in the Deccan, joined the Prince at the outbreak of the rebellion. Bhim Singh was one of the chief lieutenants of