



Mughal-Mewar relations in the late 17th and early 19th centuries

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Abstract

The political history of the Rajputana shows that from the eighth century onwards, several principalities existed in Rajputana whose rulers acquired independent authority. These Rajput rulers believed in fragmented political authority; therefore, they usually conflicted with each other. Mahmud Ghaznavi's attacks had exposed the military power of the Rajputs to other (Turks) political leaders. However, the Rajput rulers were more interested in extending their lead in the neighbouring areas than in making the frontier policy. The period between the death of Harsha and the defeat of Prithviraj Chauhan in the Second Battle of Tarain is marked as the most eventful epoch in the history of Rajputana and Central India. During nearly six centuries, many Rajput dynasties emerged that claimed *Kshatriyas* descends. The whole of Northern India was divided into many mutually warring principalities governed by them as there was no paramount sovereign. The political authority of the Rajput rulers was confined to northern and western India.

Keywords: rajput, mahmud ghaznavi, harsha, tarain, kshatriyas principalities

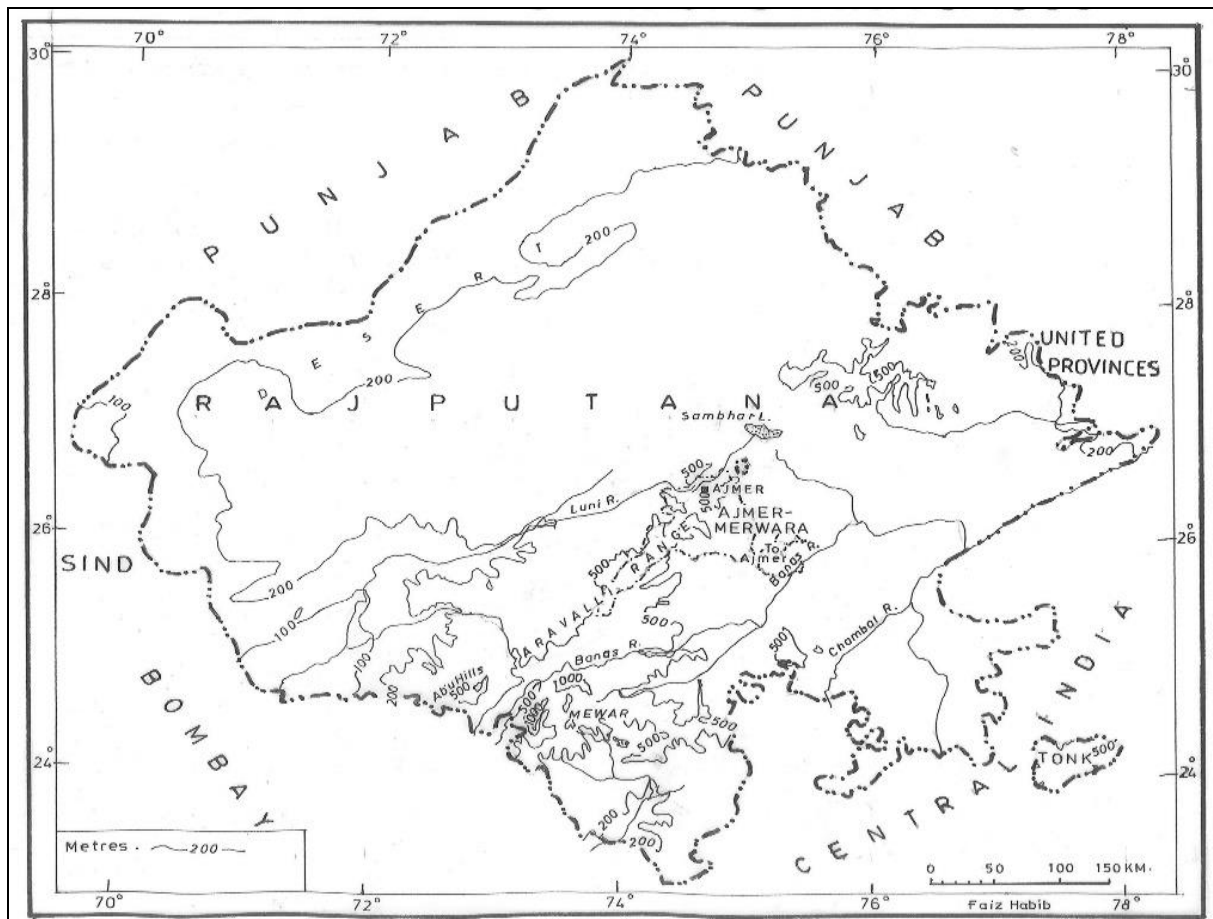
Introduction

In north Indian history, the eighth century witnessed the emergence of two historical forces; the appearance of the Turks in the role of invaders and rulers; and the appearance of the Rajputs in the role of the defenders. The Turkish generals from central Asia made regular attacks on the north-western part of India. Before the Turkish conquest of India, the period is all about the Turkish aggression and Rajputs' resistance to it and the internecine warfare among various Rajput dynasties ruling in India.

The Rajputs ruled the most significant part of Northern India; on the eve of Turkish attacks under Mohammad Ghori. The Rajputs emerged as a ruling dynasty in the eighth century A.D. Several theories regarding the origin of Rajputs during the seventh and eighth century A.D. are extended by various historians. The Rajputs track down their lineage from the sun and the moon, and some trace it to the theory of *Agnikula*. A few history specialists hold that the Rajputs are the descendants of the unfamiliar pioneers or foreigners in India, while nationalist historians traced them to the *Kshatriyas* of Vedic times. James Todd, a well-known historian on the historical backdrop of Rajasthan, began the hypothesis that the Rajputs were relatives of the Scythians or Sakas. They came to India around the sixth century A.D.^[1] European researchers also acknowledged Tod's perspective on the beginning of the Rajputs-Vincent Smith in his 'Early History of India' and upheld by Dr D. R. Bhandarkar. Certain Indian historians had tried to point out the error in Tod's theory of Origin of Rajputs. Pandit Gauri Shankar Ojha had discussed in his '*History of Rajputana*' that the Rajputs are the offshoot of the ancient *Kshatriyas* of the Vedic age, and Tod has misunderstood this thing and hence had an idea about the rituals and customs of people who have settled in India. Jai Narain Asopa's '*Origin of the Rajputs*', published in 1976, tells that the word 'Rajput' is a perverted form of the Vedic term '*Rajaputra*', which formed a privileged class of nobles and chiefs and in the period of *Brahmanas*, a difference had been drawn between *Rajaputras*, *Rajanya* and *Kshatriyas*. The Rajputs emerged as a 'caste' by the close of the twelfth century or the beginning of the thirteenth century^[3].

Numerous legends of Rajputs upheld the hypothesis of the foreign origin of Rajputs. The code of *Agnikula* referenced the four Rajput tribes, the Solankis or Chalukyas Pawar (Parwar); the Parihar (Pratihara); and Chauhans (Chahamanas), -who sprang from *Vasistha's* sacrificial wellspring on Mount Abu in southern Rajputana. Dr R. G. Bhandarkar accepts this theory, and others have tracked down an affirmation of the hypothesis of the foreign origin of the Rajputs in this legend of *Agnikula*. They hold that the *Agnikula* legend addresses a ceremony of purgation by fire, by which the impurity of the outsiders get purified and can enter into the Indian caste.

Hence, managing Rajputs as the offshoots of the *Kshatriyas* of the *Vedic Age* will be silly. The *Kshatriyas* were stirred up by the warriors of outsiders who came into India in the fifth and 6th hundred years and settled there. Consequently, one might say that during the early middle age of India, the different components establish in the moulding of the Rajput clans.



Source: [2] Mohd Kamran Khan. 'Exploring Pre-Colonial Rajasthan from Ecological Perspective: A Study of Mughal Suba of Ajmer', *Journal of Pakistan Historical Society*, Vol. LXX, Jan-March 2022, pp. 49

Fig 1

Mewar: origin and Evolution

In the 7th century, The Rajput clan, Guhilots, ruled the Southwestern part of Rajputana, founded by Bappa Rawal. From the 10th to the 12th the rulers of the Mewar were not attacked by the Turkish warriors. Even Mahmud's successors never marched to Mewar because the rulers of the Mewar were not the king of the Hind as the Turkish styled the rulers of Kannauj. Moreover, Mewar state did not come on the route of Mahmud Ghaznavi. Therefore, it remained out of his reach. Moreover, the ruling dynasty of Mewar concentrated on the consolidation of political power than following any expansionist policy. Until the tenth century, Mewar remained aloof from these conflicting tendencies. Still, in the twelfth century, the situation changed. The other Rajput States, like the Chauhans of Ajmer (in Sāmbhar), the Paramaras of Malwa, and the Chalukyas of Gujarat, started attacking Mewar. However, Mewar succeeded in retaining its political identity and later made political development. Mewar is considered a more remarkable history than whatever opowerowers in India in the ruler-kingdom era. To acquire the kingdom, the Mewar chiefs walked barefooted on the thorns, such as the hardships while rising in power. A few colleagues consider that the central Udaipur city is Mewar, yet there were likewise different urban communities from other states that arose throughout the entire existence of Mewar Kingdom. The Mewar locale contained Bhilwara, Rajsamand, Chittorgarh, Udaipur and Pirawa (Jhalawar District) from Rajasthan; Mandsaur and Neemuch from Madhya Pradesh; and a few pieces of Gujarat. Mewar was established in 530 by Bappa Rawal, a predecessor of the Sisodiya lineage. It is accepted that Mewar was a slang name for 'Medapata'; it implies at. First, the Mewar Kingdom was eluded as the Medapata Kingdom and later, the slang word 'Mewar' was utilised. At the hour of Bappa Rawal's rule, Mewar's capital was Nagda, which lies 19 km north of Udaipur city, which turned into the last capital of Mewar in the previous regulations of Maharanas. Before Udaipur turned into the capital in the Mewar history, Chittor, which is currently eluded as 'Chittorgarh', was the capital of Mewar.

Luis succeeded the Sayyid dynasty of the Delhi sultanate. The founder Bahlol Lodi ascended the throne and claimed his victory in 1451 A.D. Ahmed Yadgar in his *Tarikh-I-Salatin-I-Afaghana*, portrays a campaign led by Sultan Bahlol Lodi against the Rana (of Mewar) without naming the ruler or referencing the date of the endeavour. Sultan Bahlol Lodi walked against Rana and encamped at Ajmer, where he gathered his power. Chhattar Sal, child of Rana's er with 10,000 cavalries, was at Udaipur. Kutb Khan progressed towards that spot and gave a battle in which Chhattar Sal was killed in the field but on the condition of heavy losses of their troopers. Five or Six elephants, forty ponies and much loot fell under the control of the Sultan's warriors while

those of Rana took to flight. Consequently, tana acknowledged the suzerainty ^[4]. The Sultan's progress in Mewar was bri, ef, and because of this, some other Persian students of history have not referenced this occurrence.

In 1519 A.D., a military was ready to go after Rana Sanga of Mewar. Mian Husain Khan Zarbakhsh, Mian Khan Khanan Farmuli and Mian Maruf, were send under the order of Mian Makhan to fight against Rana Sanga. As per Ahmad Yadgar, when the Afghan's powers were eye to eye with Rana armed force, the Sultan composed and requested Mian Makhan to capture Mian Husain Khan and Mian Maruf Khan and send them as detainees to him. Seeing no way out, Husain Khan sent an envoy to Rana Sanga, who thought it was treason against him. However, after going into a discussion, Mian Husain Khan went to the Rana with 1,000 horse riders, and the Rana sent his nephew to meet him, and the weakling joined the Rana ^[5].

By the flight of Mian Husain Khan, Mian Makhan had with him 30,000 horsemen and 300 gigantic elephants, which was abundantly deterred. The following day, both the armed forces met, and the Rana and Mian Husain Khan progressed against him with substantial armed force. Mian Makhan makes an impression on Mian Maruf, mentioning him not to follow the deceptive illustration of Mian Husain Khan. While this was going on, information was brought about the appearance of Rana's military, Mian Makhan organised his military and set Said Khan Furat and Haji Khan with 7000 horse riders on the right and Daulat Khan, Allah-father Khan, and Yusuf Khan on the left and Mian Makhan himself directed the high level. Battle was fought at khatoli ^[6], and Rana's army became victorious, and Mian Makhan had to return to the place from which he had set forth.

Conclusion

The period is extensively set apart by political flimsiness because of the severe common dismays, contentions and irregular conflicts among the current political powers. In the seventeenth century period, they opened with a fratricidal battle between the Latter Mughals and chiefs of Mewar, and Mughals attempting to have a super durable control of Mewar. However, the Latter Mughals were the commanding political explorers of the time; they, as well, stayed unfit in laying out a firm rule over the progressive state of Mewar. Mewar was one of the biggest Rajput states in Rajasthan. It had three strong fortifications, i.e., Chittor, Kumbhalmer and Mandal. The Sisodia chiefs ruled it.

The only result of his Mughal policy against Mewar was that the latter Mughals lost the support of the chiefs of Rajputs because of the strict actions of Aurangzeb. The leaders of Mewar, who were one of the best supporters of the Mughal Empire since the reign of Akbar, revolted against Aurangzeb and supported his son against him. Their services could no more be utilised in strengthening the Mughal empire. Still, due to the wrong policies and mismanagement, the chiefs of Mewar challenged the Mughal authority after the death of Aurangzeb. On the contrary, it added to the troubles of the empire. It encouraged other revolts also. Thus, the Mewar policy of Aurangzeb and the later Mughal period failed and weakened the Mughal Empire.

Reference

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3. William Crooke; James Tod's *Annals and Antiquities of Rajasthan- I*; Humphrey Milford Oxford University Press, 1920, 80.
4. *Tarikh-i-Salatin-i-Afaghana*; Elliot & Dowson's *History of India – V*; London, 1873, 4-5.
5. Ibid
6. Khatoli corresponds to ghatoli; is in Ranthambhor.