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Khanwa Battle Between Rana Sanga and Babur

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Abstract

The battle of Khanwa is very important in 'Indian History'. This war was fought on March 17, 1527 between Rajput king Rana Sanga and Mughal emperor Babur. Sanga was defeated in this war and his dream of establishing a Hindu state in the whole of India was shattered. Historians have many opinions regarding the causes of this war. This war of Sanga and Babur has been described in detail in the historical poem 'Veer Vinod' of Rajasthan. Babur's position in Delhi-Agra was strengthened by the 'Battle of Khanwa'. Babur further strengthened his position by winning a series of forts like Gwalior and Dholpur in the east of Agra.

Keywords,

Khanwa, Rana Sanga, Babur

Introduction

Babur writes in his autobiography Baburnama that while we were in Kabul, So Rana Sanga's messenger was present and showed allegiance on his behalf And decided that "If the respected Paadshah reach Dholpur, then I will attack Agra from this side" I also defeated Ibrahim Also took control of Delhi and Agra But no signs of help were seen from any side of Rana Sanga. After some time Rana Sanga took over the fort called Kandar (a few miles east of Ranthambore) which was under Makan's son Hasan. Till now Etawah, Dholpur and Bayana were not subordinated¹. Kafir Rana Sanga has captured Kandar and is hostile and rebelling. Now it is necessary that we attack the rebels and Kafirs. Meanwhile, the men of Mahdi Khawaja started arriving and they brought out the news that there is no doubt that Rana is marching towards Marwar.

Babar resolved to attack Rana Sanga, commanding an army under Muhammad Sultan Mirza, Yunus Ali, Shah Mansoor Barsal, Kitta Beg, Kismati and Bujka to reach Bayana. Kismati who went with a little army to Bayana Brought beheaded some people. Kismati brought information that Hasan Khan Mewati has actually met Rana Sanga. On 11 February Babur left Agra for Jihad and landed in the open ground. Babur was busy in

¹ Baburnama, Mughal kalin bharat Babur. Syed Athar Abbas Rizvi., p. 209.

well organized and organizing the army there. because he did not trust the Hindustan. Babur ordered Alam Khan to immediately reach Gwalior to help Rahim Dad and Makan, Qasim Beg Sambali, Hameed and his elder and younger brothers and Muhammad Olive to reach sambal at the earliest. At the same time, Babar got information that due to Rana Sanga's entire army reaching towards Bayana, Babar's army forward could neither enter the bayana fort itself send any news to the fort and defeated Babur's army.

Rana Sanga was also badly injured in this battle. Babur's Partner Sangur Khan Janjuha was killed in this war. The mighty valor of Rana Sanga was praised by the rich and soldiers in front of Babur. Babar's soldiers were frightened by the valor of Rana Sanga in this war. Babur constantly kept getting information that Rana Sanga continued to move forward Babur also started preparing for war. Rana Sanga's fast marching. The defeat of Babur's soldiers in the Battle of Bayana and the excessive appreciation of Rana Sanga by Shah Mansoor, Kismati and the remaining people of Bayana, led to Babur's army being discouraged. At the same time astrologer Muhammad Sharif announced that, "These days Mars is in the west direction. Anyone who goes to war on this side will be defeated². Babur called all the nobles, chieftains, confidants. The issue of whether to fight Rana Sanga or not most of the nobles the rich, were advised to Babur that some of the forts should be strengthened and go to Punjab with most of the army. And wait what to do next. Babar just said after listening to the confidants What the Muslim King of the world will say and why I will remember me." What will I answer before God on the Day of Judgment? Such a large state was taken away from a Muslim king and murdered our Muslims. Who were followers of Islam religion And the Kafir himself became the king. So today, without doing jihad from such Kafir, he ran away. At this time one should be ready to be martyred from the heart, Babur raised the slogan of Jihad. The flame of fire erupted in everyone's heart with these touching words. Everyone said that

"Everything we heard is acceptable to us." Our life is sacrificed for you we will follow whatever order you give. After this, Quran Sharif was brought and everyone took oath of Quran Sharif³. Babur decided not to drink alcohol and threw all that was with Babur on the ground. Add salt to the rest of the liqueur. Babur promised his soldiers that "If he wins over the Kafirs (Rana Sanga), then everyone will be forgiven by forgiveness⁴ "Finally gave a fervent speech to all the rich and soldiers to destroy the sense of despair in their rich and soldiers. Babur said that

Anyone who is born will die.

The one who will remain stable and rest is God.

Whoever has entered the assembly of life.

In the end he will drink his cup of death.

Who has come to the inn of life.

In the end, the land will go from its sad house⁵. When all the materials and trains are ready So Babar fixed the right, left and middle lines of the army and departed on the day of Nauroz on Tuesday 13 March 1527, Babur ordered the trains and artillery to go ahead. Ustad Ali Quli and all the artillerymen were appointed after this. So that they leave on foot and do not get separated from the trains and leave keeping their line right. 17 March 1527 Babur reached his battlefield. Streamlined his troops and artillery in the battlefield.

² Ibid, p. 221.

³ Tabakate-Akbari – Mugal kalin Bharat Babur. Athar abbas Rizvi, p. 433.

⁴ Ibid, p.231.

⁵ Ibid, p.235.

Center wing

Babar is post in the centre. In the right-hand of the centre were stationed the illustrious and most upright brother, the beloved friend of destiny, the favoured of him whose aid is entreated chin timur sultan, the illustrious son, accepted in the sight of the revered Allah, Sulaiman Shah, the reservoir of sancity, the way-shower, khwaja kamaludin dost-i- khawand, the trusted of the Sultanate, the abisder near the subline threshold, the close companion, the cream of associates, kamaludin yunas-i-alii the pillar of royal retainers, the prefect in friendship; Jalaluddin shah Mansur Barlas the pillar of royal retainers, most excellent of servants, Nizamudin darwish-i-muhammad sarban the pillars of royal retainers, the sincere in fidelity, Shihadudin ‘Abdullah the librarian and Nizamuddin dost lord of the gate.

In the left-hand of the centre took each his post, the reservoir of sovereignty, ally of the khalifate, object of royal favour, sultan Alauddin Alam khan son of Bahlol ludi- the intimate if illustrious majesty, the high priest of sadrs amongst men, the refuge of all people, the pillar of islam, sheikh zain of khawaf, the pillar of the nobility, kamaludin Muhibb-i-ali, son of intimate counselor named above- the pillar of royal retainers, Nizamudin Tardi Beg brother of Quj son fo Ahmad, whom god hath taken into his mercy shor afgan son of the above named Quj Beg deceased the pillar of great ones, the mighty khan, Araish khan, the Wazir, greatest of Wazirs amongst men, Khwaja Kamaludin Husain and a number of brother attendants at court.

Right wing

In the right wing was the exalted son. Honourable and fortunate, the befriended of destiny, the star of the sign of sovereignty and success sun of the sphere of the khalifate, lauded of slave and free, Muhammad humayun bahadur. On the exalted prince is right hand there were, one whose rank approximates to royalty and who is distinguished by the favour of the royal giver of gifts, Qasim-i-husain sultan. The trusted of royalty, most excellent of servants, Jalaludin Hindu Beg, the trusted of royalty, perfect in loyalty, Jalaludin khusrau kukkuldash the trusted of royalty, Qawam beg Aurdu Shah the pillar of royal retainers, of perfect sincerity, Wali Qara Quzi the treasurer, the plillar of royal retainers, Nizamudin Pir Quli of sisthan the pillar of wazirs, khwaja kamaluin champion of Badakhshan⁶

The pillar of royal reatainers Abdull shakur the pillar of the mobility excellent of servants, the envoy from Iraq sulaiman aqu and Husain aqu the envoy from sisthan On the victory-crowned left of the fortunate son already named there were, the sayyid of lofty birth, of the family of Murtiza, Mir Hama the pillar of raoyal retainers, the perfect in sincerity, Shamsudin Muhammadi kukuldash and Nizimudin khwajagi asad. In the right wing there were, of the amirs of hindu the pillar of the state the khan of khan, dilawar khan the pillar of the nobility Malik Dad kararani and pillar of the nobility, the Sheikh of Shaikhs, Sheikh Guran, each standing in his appointed place.

Left wing-

In the left wing armise of islam there extended their ranks, the lord of lofty lineage, the refufe of those in authority, the ornament of the family of Taha and Yasin, the model for the deseendants of the prince of ambassadors, Sayyid Mahdi khwaja the Muhhammad Mirza, the personage approximating to royalty, the descended of monaechs, ‘adil sultan son of Mahdi sultan, the trusted in the state, perfect in attachment, ‘abdul aziz master of the horse the trusted in the state, the pure in friendship, Shamsudin Muhammad ‘ali Jang Jang,

⁶ Baburaam, Babur. p. 366.

the pillar of royal retainers, the perfect in sincerity, Jalaludin Shah Husain Yaragi Mughul Ghanchi, and Nizamudin Jani Muhammad Beg Ataka⁷

The battle

One watch of theafore mentioned day had elapsed when the opposing forces approached each other and the battle began. As light apposes darkness so did the centres of the two armies oppose one another Fighting began on the right and left wings, such fighting as shook the earth and filled highest heaven with clangour. The left wing of the ill-fated pagans advanced against the right wing of the faith-garbed troops of islam and charged down on khusarau kukuldash and Baba Qashqa is brother Malik Qasim. The most glorious and most upright brother Chin Chimur sultan, obeying orders, went to reinforce them and, engaging in the conflict with bold attack, bore the pagans back almost to the rear of their centre. Guerdon was made for the brother is glorious fame. The marvel of the age Muftafa of rum, had his post in the center where was the exalted son, upright and fortunate, the object of the favourable regard of creative majesty, the one distinguished by the particular garec of the mighty sovereign who commands to do and not to do, Muhammad Humayun Bahadur. This Mustafa of rum had the carts brought forward and broke the ranks of pagans with matchlock and culverin dark like their hearts. in the thick of the fight, the most glorious brother Qasim yusuf sultan and the pillars of royal reatiners, Nizamudin Ahmad Yusuf and Qawam Beg, Obeying orders, hastened to their help and since band after band of pagan troops followed each other to help their men, so we, in our turn, sent the trusted in the state, the glory of the faith, Hindu Beg and after him, the pillars of the nobility, Muhammadi kukuldash and khwajagi Asad Jandar, and after them, the trusted in the state, the trustworthy in the resplendent court, the most confided in of nobles, the elect of confidential servents, Yunas ali together with the pillar of the grandees, the pure friendship, shap Mansur Barlas and the pillar of the grandees, the pure in fidelity, Abdulah the librarian and after these, the pillar of the nobles, dost the lord-of-the gate, and Muhammad Khalil the master gelder.

The pagan right wing made repeated and desperate attack on the left wing of the army of islam, falling furiously on the holy warriors, possessors of salvation, but each time was made to turn back or, smitten with arrows of victory, was made to descend into hell, the house of perdition, they shall it be. Then the trust amongst the nobles, Mumin atka and Rustam Turkman betook themselves to the rear of the host of darkened pagans, and to help them were sent the commanders khwaja Mahmud and Ali Ataka, servants of him who amongst the royal retainers in near the throne, the trusted of the Sultanate, Zizamudin 'Ali Khalifa.

Our high bron brother Muhammad Mirza and the representative of royal dignity Adil sultan and trusted in the state, the strengthener of the faith, 'Abdu Aziz, the master of the horse, and the glory of the faith, Qutuq Qadam, and the meteor of the faith, Muhammad Ali Jang Jang, and the pillar of royal retainers, shah Husain Yaragi Mughul Ghanchi stretched out the arm to fight and stood firm. To support them we sent the dastur, the highest of Wazirs, Khwaja kamaludin Husain with a boady of diwans. Every holy warrior was eager to show his zeal, entering the fight with desperate joy as if approving the verse, say do you expect any other should befall us tham one of the two most excellent things, victory or martyrdom and, with displaly of life-devotion, uplifted the standard of life-sacrifice.

As the conflict and lasted long, an imperative order was issued that the special royal corps who, heroes of one huse, were standing, like tigers enchained, behind the carts, shoud go out on the right and left of the center, leving the matchlockmen is post in between, and join battle on both sides as the true dawn emerges from its cleft in the horizon, so they emerged from behind the carts; they poured a ruddy crepuscule of the blood of those illfated pagans on the nadir of the heaven, that battle-field; they made fall from the firmament of

⁷ Baburaama, Babur. P. 367.

existence many heads of the headstrong, as stars fall from the firmament of heaven. The marvel of the age, ustad Ali Quli, who with his own appurtenances stood in front of the center, did deeds of valour, discharging against the iron-mantled forts the infidels stones of such size that were put into a scale of the balance in which actions are weighed, that scale shall be heavy with good works and he shall lead a pleasing life; and were such stones discharged against a hill, broad of base and high of summit, it would become like carded wool. Such stones Ustad Ali auli discharged at the iron-clad fortress of the pagan ranks and by this discharge of stone, and abundance of culverins and matchlocks destroyed of stone and abundance of culverins and matchlockmen of the of the royal center, in obedience to orders. Going from behind the carts into the midst of the battle, each one of them made many a pagan taste of the poison of death. The foot-soldiers, going into a most dangerous place, made their names to be blazoned amongst those of the forest tigers of valour and the champions in the field of manly deeds. Just at this time came an order from his majesty the khaqan that the carts of the center should be advanced' and the gracious royal soul moved towards the pagan soldiers, victory and fortune on his right, prestige and conquest on his left, on witnessing this event, the victorious troops followed from all sides; whole surging ocean of the army rose in mighty waves; the courage of all the crocodies of that ocean was manifested by the strength of their deeds; an obscuring cloud of dust o' erspread the sky. The dust that gathered over the battle-field was traversed by the lightning- flashes of the sword; the sun is face was shorn of light as is a mirror is back; the striker and the struck, the victor and the vanquished were commingled, all distinction between them lost. The wizard of time produced such a night that its only planets were arrow its only constellations of fixed stars were the steadfast squadrons.

At the moment when the holy warriors were heedlessly hinging away their lives heard a secret voice say, be not dismayed, neither be grieved, for, if ye believe shall be exalted above the unbelievers, and from the infallible informer heard the joyful words, assistance is from god, and a speedy victory! And do thou bear glad tidings to true believers. Then they fought with such delight that the plaudits if the saints of the holy assembly reached them and the angels from and second prayers, there was such blaze of combat that the flames thereof raised standards above the heavens, and the right and left of the army of islam rolled back the left and right of the doomed infidels in one mass upon their center.

When sings manifest of the victory of the strivers and of the up-rearing of the standards of islam, those accursed infidels and wicked unbelievers remained for one hour confounded. At length, their hearts abandoning life, they fell upon the right and left of our centre. Their attack on the left was the more vigorous and there they approached furthest, but the holy warriors, their minds set on the reward, planted shoots of arrows in the field of the breast of each one of them and such being their gloomy fate, overthrew them. In this state of affairs, the breezes of victory and fortune blew over the meadow of our happy nawab, and brought the good news, verily we have granted thee a manifest victory. And victory the beautiful woman whose world – adornment of waving thresses was embellished by god will did you with a mighty aid, bwstwoodon us the good fortune that had been hidden behind a veil, and made it a reality the absurd hindus, knowing their position perious, dispersed like carded wool before the wind, and like moths scattered abroad. Many fell dead on the field of battle; other, desisting from fighting, fled to the desert of exile and became the food of crows and kites. Mounds were made of the bodies of the slain, pillares of their heads.

Many warlords were killed in this war. Among them was Rawal Udai Singh of Bagar of Dungurpur. Who had 12 thousand cavalry Rai Chandrabhan who had 4 thousand horses. Bhupat Rao of Chanderi who had 6 thousand horsemen Manik Chand Chauhan and Dalpat Rao who had 4 thousand horsemen, Kunku and Karma

Singh and Dankusi, each of whom had 3 thousand cavalry and many others who were commanders of a large army. And great commanders were killed⁸.

After this victory Babur assumed the title of Ghazi. After this he made a pillar of the ends of the Kafirs. Where the war took place. After this victory, attention was paid to the conquest of Mewat by postponing the pursuit of Rana Sanga or attacking his kingdom. Now the emperor tried Mewat and reached the capital of Mewat. The treasury of Alwar was awarded to Humayu. And Padshah returned to the capital after mixing that state in his kingdom⁹.

conclusion

Babur's life came to a standstill only after winning the battle of Khanwa, now India became his second home. After this war the power of Rajput warriors decreased.

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⁸ Baburnama, Babur. P. 248.

⁹ Akbarnama, vol One, Abul fazal. p. 22.