

Chhatrapati Shivaji Maharaj



LOK SABHA SECRETARIAT
NEW DELHI
APRIL 2003

CHHATRAPATI SHIVAJI MAHARAJ

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PREFACE

Chhatrapati Shivaji stands out as a remarkable figure whose life and work represented a turning point in our country's history. He was not only a dynamic, brave and valiant leader, but also had the knack of arousing people out of their stupor. He was a man of extraordinary drive, genius and vision. Chhatrapati Shivaji played a memorable role in uniting a demoralised people into one homogenous political unity to fight against injustice and repression. His native genius enabled him to found a compact Kingdom, a strong army and a practical and beneficent system of administration. He placed before our country, the lofty ideal of *Swarajya* .

Chhatrapati Shivaji was truly the builder of a new era in our history. His genius and remarkable achievements blazed a trail which lighted the path of Maharashtra and the rest of the country at a moment of darkness and gloom.

A grateful nation honours the memory of Chhatrapati Shivaji on 28 April 2003 when the Hon'ble President of India, Dr. A.P.J. Abdul Kalam unveils Chhatrapati Shivaji's statue in the Parliament House. The statue of Chhatrapati Shivaji, sculpted by eminent sculptor Ram Sutar, is 18 feet in height and made of bronze. The statue has been donated by the Government of Maharashtra. We are grateful to the Government of Maharashtra for donating the statue.

We are grateful to the Hon'ble Speaker, Lok Sabha, Shri Manohar Joshi, for his keen interest and valuable guidance in organising the function.

To mark the occasion, the Lok Sabha Secretariat is bringing out this publication which is a humble tribute to the memory of Chhatrapati Shivaji. We acknowledge with thanks the suggestions made by Shri Babasaheb Purandhare, a leading historian on the life and times of Chhatrapati Shivaji in finalising the manuscript. We hope it will be found useful and informative by all.

New Delhi,
28 April, 2003

G.C. MALHOTRA,
Secretary-General,
Lok Sabha.

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CHHATRAPATI SHIVAJI MAHARAJ

- A Profile

Chhatrapati Shivaji Maharaj was one of the noblest and enlightened rulers in Indian History. He was a great administrator and a builder of civil institutions. He strove to secure the freedom of his own people and unite them into one nation. Intensely religious from the very childhood, by instinct and training alike, he remained all through his life free from vices, respectful to holy men and passionately fond of hearing scripture readings and sacred stories and songs. Religion for him remained an ever fresh fountain of right conduct and generosity. Chhatrapati Shivaji's great achievement was to instill among his fellow countrymen a spirit of self-reliance and independence. The resolute passion of independence he kindled among the people, is the most precious legacy of his Swarajya to modern India.

Birth, Childhood and Education

Chhatrapati Shivaji, the second son of Raje Shahaji Bhosle and Jijabai, was born in the hill-fort of Shivneri which towers over the town of Junnar in the northern part of Pune district. Most of the modern historians favour 19 February 1630 as the date of his birth in accordance with the contemporary *shakavali* (chronology) maintained by the Jedhes, a family with which Chhatrapati Shivaji was associated from the very beginning of his career, while the traditional birth-date 10 April 1627 is accepted by a few others. Chhatrapati Shivaji could claim lineage from ancient royal families. His paternal grand-father, Maloji Bhosle descended from the Sisodia Rajput Chiefs of Chitor and had become an important military Chief in the Nizamshahi Kingdom of Ahmadnagar towards the end of the 16th century, while his maternal grand-father Lakhoji Jadhavrao, belonging to the medieval ruling dynasty of the Yadavas of Deogiri, had achieved eminence in the same court. On account of his military prowess and ambitious spirit, Chhatrapati Shivaji's father, Raje Shahaji Bhosle, became an important chief whose services were coveted by the Nizamshahs, the Adilshahs of Bijapur and the Mughals alike. The years before and after Chhatrapati Shivaji's birth, he was deeply engaged in the triangular contest of these powers for the possession of the Maratha country. Leading a roving life subject to frequent battles with diverse enemies and change of residence, he could hardly look after his wife and infant son. Having failed in saving the tottering kingdom of Ahmadnagar, he finally entered the services of the Adilshahs in 1636, married yet another lady, Tukabai Mohite and carved out a considerable estate for himself

around Bangalore in Karnataka. At the same time, he secured from the Adilshah, confirmation of the grant of a major part of Pune district and adjoining regions which had earlier belonged to him, appointed Dadaji Kond-dev, a trusted steward, to administer this *jagir* and also entrusted his family *i.e.* Jijabai and Chhatrapati Shivaji to Dadaji's care.

Dadaji lodged them at Shivapur, a new hamlet set up by him near Khede-bare village while their house named Lal Mahal was being built at Pune. In 1642, Raje Shahaji called up Jijabai and Chhatrapati Shivaji to Bangalore where Chhatrapati Shivaji was married to Saibai, a daughter of the Nimbalkars with whom the Bhosles had always maintained matrimonial relations. At this time, the Pune *jagir* was formally bestowed on Chhatrapati Shivaji but to be managed by Dadaji Kond-dev and Jijabai till he became a major. Chhatrapati Shivaji, who must have spent the first 12 years of his life at Shivneri, Bijapur, Bangalore, Pune and perhaps other places, finally returned to Pune to pursue his career. He had already learnt reading and writing, wrestling and riding and acquired other physical skills suited for a *jagirdar's* son under teachers appointed by Dadaji Kond-dev. He had listened to discussions in Sanskrit in Raje Shahji's court, and was influenced by the Ramayan, the Mahabharat, the Puranas and other sacred books of the Hindus. In his childhood, Chhatrapati Shivaji and his mother Jijabai were drawn very close together intensifying his love for her. He also imbibed from her, deep faith, love of religious readings and songs, and of society of holy men of all denominations. In the practical sphere, he received excellent training from Dadaji Kond-dev who was a capable and just administrator. Constant warfare and neglect had ruined Raje Shahaji's Pune *jagir*. Dadaji had to reclaim waste land, encourage cultivation and raise the revenue. He had to establish law and order in a region full of family feuds of warring *watandars* (hereditary landholders) and recalcitrant petty chiefs, fairly settle disputes about ancestral landed properties and enforce the decisions with tact and even force, if necessary.

In August 1644, Dadaji's work of bringing peace and prosperity to the Pune *jagirs* was thwarted because Raje Shahaji Bhosle temporarily fell out of Adilshaha's grace, and Bijapur government instructed the feudal chiefs in the regions, the Khopde and Jedhe Deshmukhs (revenue officers) to seize the *jagir*. The orders appear to have been later withdrawn and at any rate, the Jedhes instead of obeying them became faithful followers of the Bhosles. But this must have opened Chhatrapati Shivaji's eyes to the dangers threatening him and strengthened his resolve to be independent.

The spirit had been inculcated by his mother and by the free atmosphere of the hilly region of western Maharashtra. From the beginning, Chhatrapati Shivaji was associated with the administration of his paternal *jagirs*. By his frequent tours through the hills, forests and river valleys (khores and mavals) of the Western Ghats, Chhatrapati Shivaji became thoroughly familiar with the terrain. By his good camaraderie and the magnetic charm of his personality, he gathered round him a band of devoted and adventurous young men. He gradually began to earn reputation for his just and generous administration and stern and speedy justice. For example, the Chief of Ranjhe village was severely punished for criminal breach of trust in revenue management in 1645. It is no wonder if more and more people in Maharashtra began to look up to him as their protector and yearned to come under his rule. The hardy, energetic, fiercely independent Malava peasants-cum-soldiers in his father's *jagir* found in him a leader capable of winning their hearts and arousing their dormant ambitions. After the death of Dadaji Kond-dev on 7 March 1647, Chhatrapati Shivaji became his own master.

Early Career

Chhatrapati Shivaji now set upon himself the task of first establishing a firm control over all parts of his father's *jagir*. For this, it was necessary to secure possession of the hill-forts within the *jagir*. As the celebrated *Adnapatra* tersely puts it: "*Gad and Kot* (i.e. hill and ground forts) constitute the kingdom; they are its foundation, its treasure. They are the strength of the army and the prosperity of the realm." For this very reason, the forts in Raje Shahaji's *jagirs* were controlled by officers directly appointed by the Adilshah. Chhatrapati Shivaji first secured possession of Torna fort from its Bijapuri commandant through some stratagem. He found there a treasure amounting to nearly 5 lakhs of rupees. He fortified the crest of the hills five miles east of it, and named it Raigad; it served him as his capital till it was superseded by the more famous Raigad. The ground fort of Chakan guarding the road to Pune from the north was secured by winning over the loyalty of its commandant while the hill-fort of Kondana (better known as Sinhagad) near Pune was secured by diplomatic moves. Chhatrapati Shivaji was emboldened to undertake these enterprises by the illness of Mohammed Adilshah and the consequent confusion and inertia in the Bijapuri court. Nevertheless, the Adilshahi queen Bari Saheba decided to send forces to put down Chhatrapati Shivaji. But before that, Chhatrapati Shivaji was alarmed by the arrest of Raje Shahaji in the middle of 1648 on account of his intrigues with the Qutub

Shahi of Golkonda during the southern campaign of Adilshahi. Chhatrapati Shivaji showed signs of his diplomatic acumen by appealing to the Mughal Viceroy of the Deccan to intervene offering his own services in return. In the meanwhile, he successfully repulsed Bijapuri forces in the vicinity of Purandar fort. Chhatrapati Shivaji's success in this very first encounter with Bijapur proved that he was now fully equipped with enough arms and loyal soldiers to fight back superior forces of longer standing and preparation.

In the middle of 1649, Raje Shahaji was released and as a condition for it, Chhatrapati Shivaji had regretfully to give up Kondana fort to the Bijapur government. Raje Shahaji returned to his southern *jagirs* but Chhatrapati Shivaji continued with his aim of bringing all parts of his father's Pune *jagir* under his own full authority so as to form a compact State. The petty officers of the *thanas* of Baramati and Indapur on the south-eastern margin of his *jagir* quietly submitted to his authority. In his recent battles with Bijapur, he had realised the importance of Purandar fort which could be a haven of refuge just 30 k.m. away from Pune when the city itself was threatened. Chhatrapati Shivaji took advantage of the fraternal feuds among the three sons of the commandant following his death early in 1654 to garrison it with his own troops. He thus compensated himself for the loss of Kondana. The task of establishing full control over the core of his paternal *jagir* took Chhatrapati Shivaji years to complete. Recalcitrant revenue officials had to be cowed down and persuaded to join him with their levies. By 1656 Chhatrapati Shivaji could accomplish it more or less.

Encounter with Powerful Foes

Afzal Khan started his campaign from Bijapur with a large army with a vow to take Chhatrapati Shivaji captive, but he himself fell a prey to Chhatrapati Shivaji. Shaista Khan, maternal uncle of the great emperor, was made to flee from the Pune palace of Chhatrapati Shivaji in disgrace. Rustumjama, Balod Khan, Diler Khan—all doughty warriors of great experience and courage, failed one after the other.

Chhatrapati Shivaji and Shaista Khan

The Mughals were of the view that the Pune district, the stronghold of Chhatrapati Shivaji was part of State of Bijapur, ceded to the Mughals under the treaty of 1657. The Kalyan-Bhiwandi district too, had been ceded to the Mughals. As such, Shaista Khan was instructed to recover possession of these two

districts. Chhatrapati Shivaji found himself surrounded by the Bijapur Forces under Siddi Jauhar in the Panhala Fort in 1660. An understanding had been arrived at between Bijapur and the Mughals. The Mughals invaded the Pune region and Shaista Khan established himself in Pune in May 1660. Chhatrapati Shivaji had escaped from Panhala to return to his capital, Raigad. The Mughals overran the plains and seized the Pune region and the coastal districts of Kalyan. Chhatrapati Shivaji's offer of collaboration with the Mughals in their designs were contemptuously brushed aside by Shaista Khan. The Mughal general, Jaisingh, later bitterly complained to Aurangzeb of the lack of wisdom of Shaista Khan in this affair. If only Chhatrapati Shivaji's co-operation had been secured, the affairs of Bijapur, according to Jaisingh would not have proved so difficult as they became for the Mughals. As it was, the Mughals were in possession of the plains, from where they could not be dislodged. They, however, failed to make any impression on the Forts of Chhatrapati Shivaji. It was a virtual stalemate. Chhatrapati Shivaji made incursions into South Konkan. The Mughals failed to penetrate into Central Konkan but otherwise the huge Mughal Forces remained on the soil of Chhatrapati Shivaji's land. Finding no other means of making an impression on the Mughals, Chhatrapati Shivaji carried out the daring plan of attacking Shaista Khan in his camp. The surprise was complete. Shaista Khan withdrew in confusion and was transferred to Bengal.

Chhatrapati Shivaji followed up this daring attack by carrying out a lightening raid on the Mughal Fort of Surat in 1664. The sack of Surat was complete, huge plunder being carried away by the Marathas. In a letter to the Mughal officers, Chhatrapati Shivaji asserted that the defence of his homeland was his prime concern and that the sack of Surat was meant to bring home to the Mughals that the war would prove equally costly to them.

Chhatrapati Shivaji and Jaisingh

Aurangzeb was deeply mortified. He even talked of going to the Deccan in person. He was, however, persuaded to appoint Mirza Rajah Jaisingh, the veteran general to lead the campaign against Chhatrapati Shivaji. Aurangzeb's confidence in his general was for once justified. Arriving in Pune on 3 March 1665, he opened up a vigorous campaign against Chhatrapati Shivaji. He had insisted on a unified and sole command of the campaign. Aurangzeb, who liked to direct the campaign from the remote and distant centre of Delhi, had to give in reluctantly. Within three months, Chhatrapati Shivaji was convinced that he could not carry

on the unequal fight any longer. By the treaty of Purandar signed in June 1665, he had to agree to surrender 23 of his 35 forts and nearly two-thirds of the territory. He was allowed to hold the Konkan region belonging to Adilshah and to take possession of the districts adjacent to Pune, namely, Satara, Sangli and Kolhapur, which belonged to Bijapur, on condition of a payment of huge tribute. His son and other dependents were enrolled as Mansabdars in the Imperial Service. The territory left to him was to be held by him on condition of loyalty to the Emperor. Chhatrapati Shivaji had also to cooperate with the Mughals in their campaign against Bijapur. Because it was a complete defeat for Chhatrapati Shivaji, a lesser man than he would have sunk into insignificance, but the great man fought back with tenacity and a combination of force and diplomacy.

Escape from Agra

The fateful meeting between Chhatrapati Shivaji and Aurangzeb on 12 May 1666 at Agra proved to be a turning point in the history of India. The cold treatment meted out to him at the court was taken by Chhatrapati Shivaji as a deadly insult. Aurangzeb had lost the chance of turning a valiant enemy into a friend and ally. With Chhatrapati Shivaji's help, he could have solved the problems of Bijapur and Golconda to his satisfaction. Instead he sought to deprive Chhatrapati Shivaji of his remaining possessions and remove him from the political field of the Deccan, Chhatrapati Shivaji's dramatic escape from Agra in August 1666 marked a turn in the fortunes of Aurangzeb. The Mughals had to withdraw from Bijapur.

The Coronation and After

If Sabhasad, the earliest chronicler of Chhatrapati Shivaji's life, is to be believed, it was Vishweshwar *alias* Gaga Bhatta, one of the most venerable priests of his time, who urged Chhatrapati Shivaji to crown himself ceremonially as he possessed all the attributes of sovereignty. The family of Gaga Bhatta, originally resident of Paithan in Maharashtra, was long settled in Benares. Gaga Bhatta was the greatest Sanskrit theologian of his time, an acknowledged master of ancient Hindu scriptures, and shared with the general populace in Maharashtra and outside, his intense admiration for the achievements of Chhatrapati Shivaji. Chhatrapati Shivaji consulted his ministers, advisers and other leading persons. All concurred with the idea and Gaga Bhatta himself agreed to officiate as the high priest of the coronation ceremony.

Brisk preparations were set afoot. The exact ceremonies, rituals and paraphernalia required at the coronation of an independent Hindu sovereign were found out from Sanskrit treatises and orthodox precedents collected from Chitor and Amber. A golden throne weighing 32 maunds was made and inlaid with nine kinds of most precious jewels. Water was brought from the seven sacred rivers, the seas and the renowned holy places and jars of gold fabricated to keep the water for use at the appropriate time. Raigad, the impregnable fort in Kolaba district on the Konkan coast, further fortified by closing all unguarded approaches to it, had already been chosen by Chhatrapati Shivaji to be his capital. Nearly equidistant from Pune, Satara and Bombay, it was ideally situated for directing military as well as maritime operations. It was also the scene of the impressive coronation ceremony. The same forethought, organising power and planning ability displayed by Chhatrapati Shivaji in battlefield and civil administration was evident in his catering to a crowd of nearly one lakh men, women and children for a number of days on a near-inaccessible fort on the eve of monsoon showers.

Beginning of a New Era

Chhatrapati Shivaji started a new era (*Rajyabhisheka Shaka*) from the day of his coronation and struck new coins (*Shivrai hons*) in his own name. A set of regulations known as *paddhati* were issued in respect of civil, military, revenue and judicial matters. A new style of correspondence using Sanskrit was adopted and a lexicon (*Rajyavyavaharkosh*) compiled for the purpose. A new seal for official documents was prepared; the inscription on it signified that 'the seal of Chhatrapati Shivaji, the son of Raje Shahaji, shines for the benediction of all, like the waxing moon.' The institution of the council of eight ministers (*Ashtapradhan*) with different portfolios but acting under the supreme monarch was formalised.

The coronation was the important part of Chhatrapati Shivaji's achievement. What supreme happiness must have been experienced by Jijabai, Chhatrapati Shivaji's mother, when the Chhatrapati bowed before her to receive her blessings! She, who had nursed his body and spirit, had lived long enough to witness that her son had reached the summit of human greatness as the crowned king of the land of his birth. Twelve days after the coronation, she passed away peacefully in the fullness of years and happiness.

The coronation announced to the world that the political creation of Chhatrapati Shivaji was validated as the work of a

sovereign, that he was no longer a *jagirdar's* son or a Mughal mansabdar in revolt. However, the coronation did not mean any rest to his incessant activity so far. He had to replenish his treasury to pay his standing army and guard and secure his acquisitions.

Chhatrapati Shivaji—The Great Ruler

From a small *jagir* in the Pune district, Chhatrapati Shivaji built a powerful State covering half of Maharashtra. He gained from the mistakes of his opponents from whose territory he carved out his kingdom. They were torn by rivalries of the nobility and weakened by the semi-independence assumed by distant governors and zamindars. These zamindars, especially in the hilly country of Maharashtra—the Deshmukhs, Deshpandes and the Patels, had posed a problem to the then rulers. Resting behind the walls of their castles, they defied the local representatives of the government, collected whatever revenue they could from the surrounding villages, paid only a moiety into government treasury retaining the major portion, raised troops and waxed strong. Chhatrapati Shivaji, from the beginning, was determined to put down this unruly element and took care to let no intermediary stand between him and his people. Some of the Deshmukhs he won over to his cause by appealing to their patriotic sentiments; those who proved obdurate, he either turned out or destroyed. Subahdars, Havaldars and Karkuns appointed by government on fixed salaries, collected land revenue and other taxes and administered the country on the Rajah's behalf. Their work was supervised by the *Ashta Pradhan Mandal*, a body of councillors assisted by a secretariat, which advised the Rajah in conducting the administration. A mighty force consisting of cavalry and infantry owing its allegiance to the sovereign, guarded his country and forts and kept the enemy at bay.

Thus, in Chhatrapati Shivaji's State, political power rested in the highest executive, the crowned prince. Chhatrapati Shivaji directed all the activities of his State, and ruled as well reigned. As his field of activity grew wider, he appointed advisers to assist him, a minister-Peshwa—who had general supervision of affairs; another who would look after the collection of revenues and audit accounts, a third to take charge of relations with neighbouring powers, a fourth to look after defence, fifth to look to the records, sixth to administer justice, seventh to take charge of ecclesiastical matters and so on. Though the Rajah received advice from the ministers and often accepted their suggestions, the responsibility for formulating policy, was entirely his own; his ministers were his secretaries-his subordinates who carried out his orders. In

Chhatrapati Shivaji's Council, no minister possessed overriding authority. This was left in the hands of the sovereign himself.

Chhatrapati Shivaji had two hundred and eighty forts in his occupation. The hill-fort, with the territory commanded by it, was the unit of Chhatrapati Shivaji's civil government. He spared no money in building new and repairing old forts, and his arrangements about the garrisoning and provisioning of these forts were of the most elaborate kind. The empire was knit together by the chain of these hill-forts and they were its saviours in days of adversity. Torna and Raigad were associated with the early conquests of Chhatrapati Shivaji. The important part played by these forts justified the care Chhatrapati Shivaji bestowed on them.

Coming down from the hill-forts to the plains, the country was divided into Mahals and Prants. The average revenue of a Mahal ranged from three-fourths of a lakh to a lakh and a quarter, and two or three Mahals made a Subha or a district. Chhatrapati Shivaji did not continue the old Mughal system of leaving the revenue management solely in the hands of the village Patils or Kulkarnis, or of Deshmukhs and Deshpandes of the district. These village and district authorities received their dues as before, but the work or management was taken out of their hands, and carried on directly by the Subhedars or Mahalkaris for the Subha or the Mahal while every group of two or three villages was managed by a Kamavisdar who made the direct collection of the revenue.

A Constructive Genius

Chhatrapati Shivaji's private life was marked by a high standard of morality. He was a devoted son, a loving father and an attentive husband. From his very childhood, he remained all through his life religious. The sincerity of his faith is proved by his impartial respect for the holy men of all sects and toleration of all creeds. Strict enforcement of morality in his camp was a wonder in that age and had earned the admiration of even critics like Khafi Khan. He had the inborn quality of personal magnetism that cast a spell over all who knew him, drawing the best elements of the country to his side and winning the most devoted service from his officers, while his dazzling victories and ever ready smile made him idol of soldiery. His royal gift of judging character was one of the main causes of his success, as his selection of generals and governors, diplomats and secretaries was never at fault, and his administration was a great improvement on the past.

His army organisation was a model of efficiency; and excellent spy system supplied him in advance with the most minute information about the theatre of his intended campaign, divisions of his army were combined or dispersed at will over long distances without failure. This inborn military genius is proved by his instinctively adopting that system of warfare which was most suited to the character of his soldiers, the nature of the country, the weapons of the age and the internal condition of his enemies.

He was truly an original explorer, with no example or guide before him. When he chose to declare his independence, the Mughal Empire seemed to be at the height of its glory. Every local chief who had, anywhere in India, revolted against it had been crushed. For a small Jagirdar's son to defy its power, appeared as an act of madness, a courting of sure ruin. Chhatrapati Shivaji, however, chose this path and he succeeded.

His success can be explained only by an analysis of his political genius. He possessed an unfailing sense of reality in politics. He was guided by an instinctive perception of how far his actual resources could carry him, how long a certain line of action or policy was to be followed, and where he must stop.

Chhatrapati Shivaji possessed the true master's gift of judging character at sight and choosing the fittest instruments for his work. This is proved by the successful execution of his orders by his agents in his absence. Many of the distant expeditions of his reign were conducted not by himself in person but by his generals who almost always carried out his orders according to plan.

His reign brought peace and order to his country, assured the protection of women's honour and the religion of all sects without distinction, extended the royal patronage to the truly pious men of all creeds, and presented equal opportunities to all his subjects by opening the public service to the talented irrespective of caste or creed. His gifts were peace and a wise internal administration. The stability was necessary for giving permanence to Chhatrapati Shivaji's work and ensuring national consolidation and growth. Only his example and name remained to inspire the best minds of succeeding generations with ideals of life and government.

Chhatrapati Shivaji's War Strategy

Chhatrapati Shivaji referred to his art of war by such words as *Shaha Baji*—the art of checkmating the enemy by skillful moves—and *Hunuar* i.e. skill, which is the essence of war, since war is a struggle between rivals of physical strength as well as

mental equipment. It is the intellectual element that makes war as an art and distinguishes one general from another. Chhatrapati Shivaji adopted the Guerrilla war strategy. The Guerrilla strategy aims at avoiding pitched battles. It strives to change the balance of military force by tactful operations. It knows no distinction between the offensive and defensive. Its strategy is always offensive. The descriptive label attached to such war was *Ghanimi Kava*. Chhatrapati Shivaji made war by means of an organised, regularly paid and equipped state army and a fighting navy. He met his foes in battles on more or less equal terms and conducted expeditions into distant regions from his home base. The difference between him and his adversaries was one of strategical approach and tactical organisation.

The so-called *Ghanims* of Chhatrapati Shivaji evolved a defensive—offensive strategy based on well-understood unchanging principles of war namely, mobility, surprise, maintenance of lines of communication and supplies. The mountainous nature of the country led to the adoption of a defensive—offensive strategy. The attacking army could not act in mass; military movement of detachments tried the skill of the general in keeping the lines of communications open between the main base and the new bases of operations. Boldness, ingenuity, endurance and personal skill in the use of weapons are essential qualities in hill warfare. Man to man, the Marathas possessed these qualities in a greater measure than the Mughals who acted habitually in large groups. For this reason, the Maratha battle almost always developed into a melee, the issue being decided in a hand to hand combat.

Chhatrapati Shivaji's Naval Power

In order to strengthen his hold over his kingdom, Chhatrapati Shivaji realised that a strong Navy was necessary not only to defend his coastal possessions but also to promote sea trade. Within two years, 1657-59, a fleet of 20 warships and several merchantmen were ready. Since the English, the Portuguese and Siddis of Janjira were in control of the sea-coasts of Thane and Kolaba districts, Chhatrapati Shivaji diverted his attention to the South *i.e.*, Ratnagiri district and successfully conquered Dabhol, Rajapuri, and nearby areas. Henceforth, he decided to have strong sea forts and well-equipped navy from Ratnagiri to Goa. This ambitious programme was aimed at establishing his naval supremacy and the protection of the sea-faring activities.

The marine forts of Chhatrapati Shivaji were mainly of two types. The first one was the island fort in which the stronghold

was surrounded by sea on all sides. The other type was known as the coastal fort or the headland fort which was constructed along the sea-shore where the entrance would be from the land side and the rear part of the fort would face towards the sea. The concentration of Chhatrapati Shivaji's marine forts was chiefly in Ratnagiri district. Sindhudurg at Mavlan, not far-off from the sea-shore was one of the strongholds credited to Chhatrapati Shivaji. Chhatrapati Shivaji personally took part in the construction of the fort. Construction of Sindhudurg as marine fort was one of the greatest achievements of Chhatrapati Shivaji.

Chhatrapati Shivaji built another marine or island fort on the opposite of the main entrance of Sindhudurg and named it as Padmagad (Lotus fort). Padmagad was used by Chhatrapati Shivaji for ship-building. Besides, in order to protect Sindhudurg from foreign invasion, Chhatrapati Shivaji built two more forts nearby and named them as Rajkot and Sarjekot.

Suvarnadurg, an island fort at Harnai was earlier built by the Bijapur Kings and around 1660, Chhatrapati Shivaji repaired and strengthened it. This was one of the marine forts which Chhatrapati Shivaji built in order to give threat to Siddis of Janjira on the West Coast. In the later period Suvarnadurg became Kanhoji Angre's stronghold during his early sea-career.

Chhatrapati Shivaji's marine force was organised into two squadrons each under a separate admiral. According to English records, Daulat Khan and Darya Sarang were Generals of his fleet. The marine activities of Chhatrapati Shivaji which lasted for about two decades (1660-1680) were his greatest achievements.

The Founder of Hindavi Swaraj

The foundation of *Hindavi Swaraj* laid down by Chhatrapati Shivaji represented a decisive historical event. This unique phenomenon in Indian history can hardly be ascribed to any particular cause. It was a composite movement caused by the interaction of various forces which had long been at work in Maharashtra. Chhatrapati Shivaji was successful in canalising all the available forces into one patriotic current in Maharashtra.

Chhatrapati Shivaji played a pivotal role in the successful venture of establishing the *Hindavi Swaraj*. Credit also goes to Chhatrapati Shivaji for taking advantage of political, religious, social, educational and economic condition of his time and preaching loyalty, self-sacrifice, determination, preparedness for hard work, etc. to his followers. People's movement and

involvement was as much essential for Swaraj as Chhatrapati Shivaji's leadership and farsightedness. It was a people's movement and the people desired from their hearts to have such Swaraj. *Hindavi Swaraj* did not mean merely a rule of Hindus. It meant freedom to the local people of all castes and religions. Chhatrapati Shivaji not only provided protection to mosques but even gave grants to them. Under Hindavi rule, slave trade by Europeans was stopped. Local Muslims were recruited to the services, especially in the navy and cavalry.

During Chhatrapati Shivaji's time, the principles of Liberty, Equality and Fraternity were being trampled on in every field—political, social, economic and religious. Chhatrapati Shivaji was annoyed and angry at these circumstances and he resolved to fight all these injustices with grit and determination. He tried to revolutionise the thinking of his followers to emulate him. He was successful in bringing into reality his dream of Swaraj—rule of justice. In this Swaraj, none was persecuted for the sake of religion. His Swaraj was a Kingdom of justice, equality, liberty and fraternity.

No doubt, the compact kingdom of Chhatrapati Shivaji was not very large in physical extent but the real glory and greatness of Swaraj was essentially due to the ideals for which it stood and the principles by which it was governed by its great founder.

The cardinal principles of Chhatrapati Shivaji's administration of Swarajya were:

- (i) To promote the well-being of his people and the general welfare of the State;
- (ii) To maintain an efficient military force to defend swarajya; and
- (iii) To provide adequately for the economic needs of the people by encouraging agriculture and industry.

Chhatrapati Shivaji was a pious Hindu and a great devotee of the Goddess Bhavani, but his piety was a purely personal affair when it came to the affairs of the State and the welfare of his subjects. Swaraj could hardly have been founded without the military genius of Chhatrapati Shivaji. He was a born military leader. He thoroughly understood the geographic factor in military tactics. For the protection of Swarajya, he made the hill forts along the Sahyadri Ghats his main line of defence. With sound military instinct, he created a marvellous second line of defence in the Kaveri valley, to which he could retire in an emergency. He

kept his army in constant readiness by providing all essentials and enforcing exemplary discipline. Above all, not by precept but by personal example, he inspired all who had the privilege to serve his command.

The concept of an economically prosperous and flourishing people was ever present in Chhatrapati Shivaji's ideal Swarajya. He knew that the first duty of a ruler is to make his people happy and prosperous. Chhatrapati Shivaji strove throughout his life to make his State economically a viable unit. The way Chhatrapati Shivaji protected the tillers of the soil and encouraged agriculture which formed the backbone of Maharashtra's economy, the keen interest that he showed in developing trade, commerce and industry in his dominions and the various judicious measures that he took to augment the State finances, clearly prove that Chhatrapati Shivaji had a sound sense of national economy. The imperishable achievement of Chhatrapati Shivaji's life was to infuse into his fellow countrymen a spirit of self-reliance and independence.

More intimately, Chhatrapati Shivaji was influenced by the teachings of his mother, his tutors and learned scholars who were sent by Raje Shahaji to train and prepare his illustrious son for the great mission of building up Swarajya. Chhatrapati Shivaji's determination to establish an independent kingdom was given strength and substance by all these elders who stood by him throughout his career. Chhatrapati Shivaji's letters, seals, titles and the very nature of his administration breathe the spirit of the ancient Ramarajya or Dharmarajya. His one great aspiration was to liberate the people from the oppressive rulers of his time and establish an independent polity.

A Great Humanitarian

Chhatrapati Shivaji was one of the noblest and enlightened rulers in Indian history. Chhatrapati Shivaji's concept of 'Maharashtra Dharma' was not directed against any religion. It meant freedom and equal treatment to all faiths. His politics was not influenced by religion though he was a devout Hindu. He strove to preserve and carry forward the glorious Vedic traditions and culture of all the people residing in Maharashtra.

Chhatrapati Shivaji had an innate love for the poor and the oppressed. He valued friendship and loyalty dearly. That is why he could collect around him men of sterling qualities and character like Tanaji Malusare, Baji Prabhu, Morarbaji, Yesaji Kank, and a host of others who were ready to lay down their lives for Swaraj.

Chhatrapati Shivaji was opposed to feudalism. Corrupt and high-handed officials were shown no mercy. He even banned slave-trading in European colonies. He enjoined upon his generals and soldiers to treat women with honour. His injunctions upon this point were very strict and anybody who disobeyed them was severely punished. This underlines the high standard of morality practised by Chhatrapati Shivaji.

Under Chhatrapati Shivaji's rule, local people of all castes and religions were free in true sense of the term. He treated all his subjects alike and did not discriminate against anyone. He never allowed religious considerations to affect his State policy. How he respected Islam and its followers is borne out by the evidence coming from a person no less than his most severe critic, Khafi Khan, the historian of Emperor Aurangzeb. Chhatrapati Shivaji's tolerance towards other faiths and creeds stood in bold contrast to Aurangzeb and other rulers' ideology in those times.

Tributes

Upon hearing the demise of Chhatrapati Shivaji, Aurangzeb was stirred to a speech of unusual chivalry:

“He was a great captain and the only one who had the magnanimity to raise a new Kingdom. My armies have been employed against him for nineteen years, and, nevertheless, his state has been always increasing”.

Paying glowing tributes to Chhatrapati Shivaji, the then Prime Minister of India, Pt. Jawaharlal Nehru, writes:

“Shivaji did not belong to Maharashtra alone; he belonged to the whole Indian nation. Shivaji was not an ambitious ruler anxious to establish a Kingdom for himself but a patriot inspired by a vision and political ideas derived from the teachings of the ancient philosophers. He studied the merits and faults of the system of administration in Kingdom existing at the time and determined his own policies and administration in the light of that knowledge. A devout Hindu, he was tolerant of other religions and established a number of endowments for maintaining sacred places belonging to them. As a General, he was undoubtedly one of the greatest in Indian history; he saw the need for and raised a navy to guard his coastline and to fight against the British and the Dutch. Pratapgad fort built in 1656 stands today as a monument to his military genius. Shivaji is a symbol of many virtues, more especially of love of country.”

Much later on the three hundredth death anniversary of Chhatrapati Shivaji, Smt. Indira Gandhi, the then Prime Minister of India, eulogized his services to the contemporary India in the following words:

“The light of that torch has provided strength to the country even after the passage of hundreds of years and it has given us the inspiration to wage our war of independence. He was a great man not only for Maharashtra or for India. I think he ranks among the greatest men of the world. Since we were a slave country, our great men have been somewhat played down in world history. Had the same person been born in a European country, he would have been praised to the skies and known everywhere. It would have been said that he had illumined the world. From all points of view, therefore, we should try to imbibe Chhatrapati Shivaji’s tolerance, and his approach to the country’s unity and freedom and patriotism. I think that the truest homage to him would be to regard ourselves as soldiers in his army. We have no swords in our hands but let us unite in the same battle against the same oppression and the same evils and to strengthen the freedom of that very country, to make the image of mother India more noble, whatever be the sacrifice or suffering.”

The British Historian Dennis Kincaid records:

“Shivaji’s kindness to Catholic priests is in agreeable contrast to the persecutions of the Hindu priesthood in the Indian territories of the Portuguese. Even his enemies admire his extreme respect for Mohammedan priests, for mosque and for the Quran. The Muslim historian Khafi Khan, who cannot mention Shivaji in his chronicle without adding epithets of abuse, nevertheless, acknowledges that Shivaji never entered a conquered town without taking measures to safeguard the mosques from damage; whenever the Quran came into his possession he treated it with the same respect as if it had been one of the sacred works of his own faith; and that whenever his men captured Muslim ladies they were brought to Shivaji, who looked after them as they were his wards till he could return them to their relations”.

CHHATRAPATI SHIVAJI MAHARAJ

- A Pictorial Profile



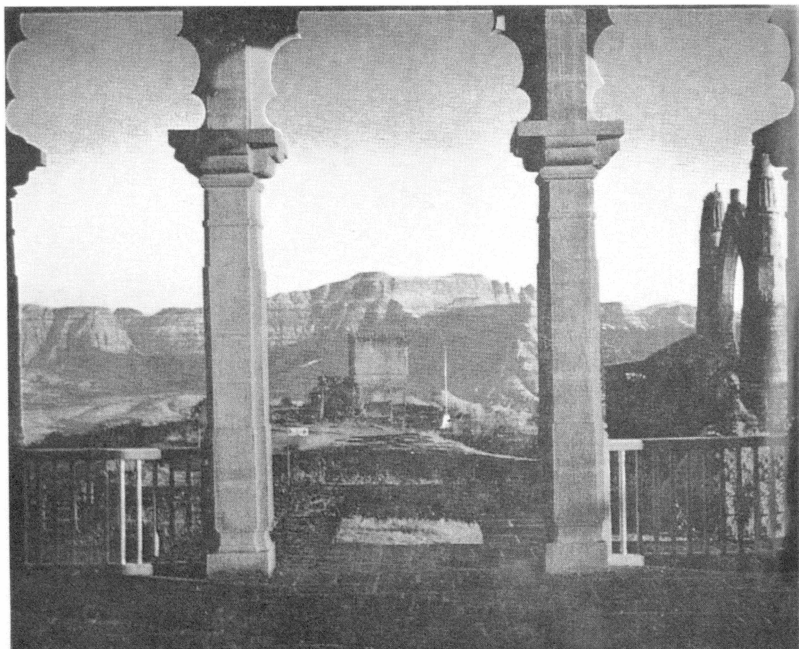
Chhatrapati Shivaji Maharaj



Chhatrapati Shivaji Maharaj



An oil painting of Chhatrapati Shivaji Maharaj by Smt. Dhurandar



The two-storied building seen between the two pillars is the birth-place of Chhatrapati Shivaji Maharaj at Shivneri



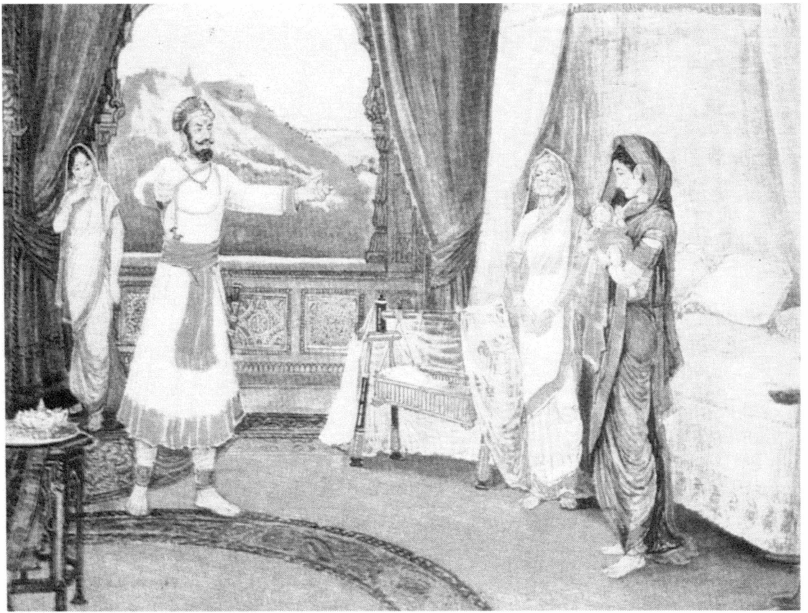
Mother Jijabai and young Shivaji



Chhatrapati Shivaji and Jijabai



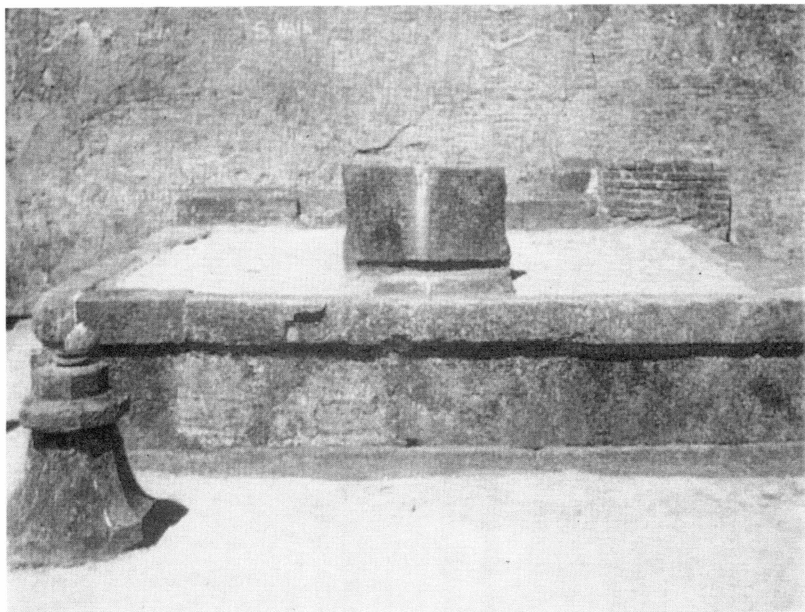
Chhatrapati Shivaji taking the oath of 'Hindavi Swarajya'



Chhatrapati Shivaji having first glimpse of his new born son



'Sakshatkar' of Goddess Bhavani (It is said that Goddess Bhavani came in his dream and blessed him)



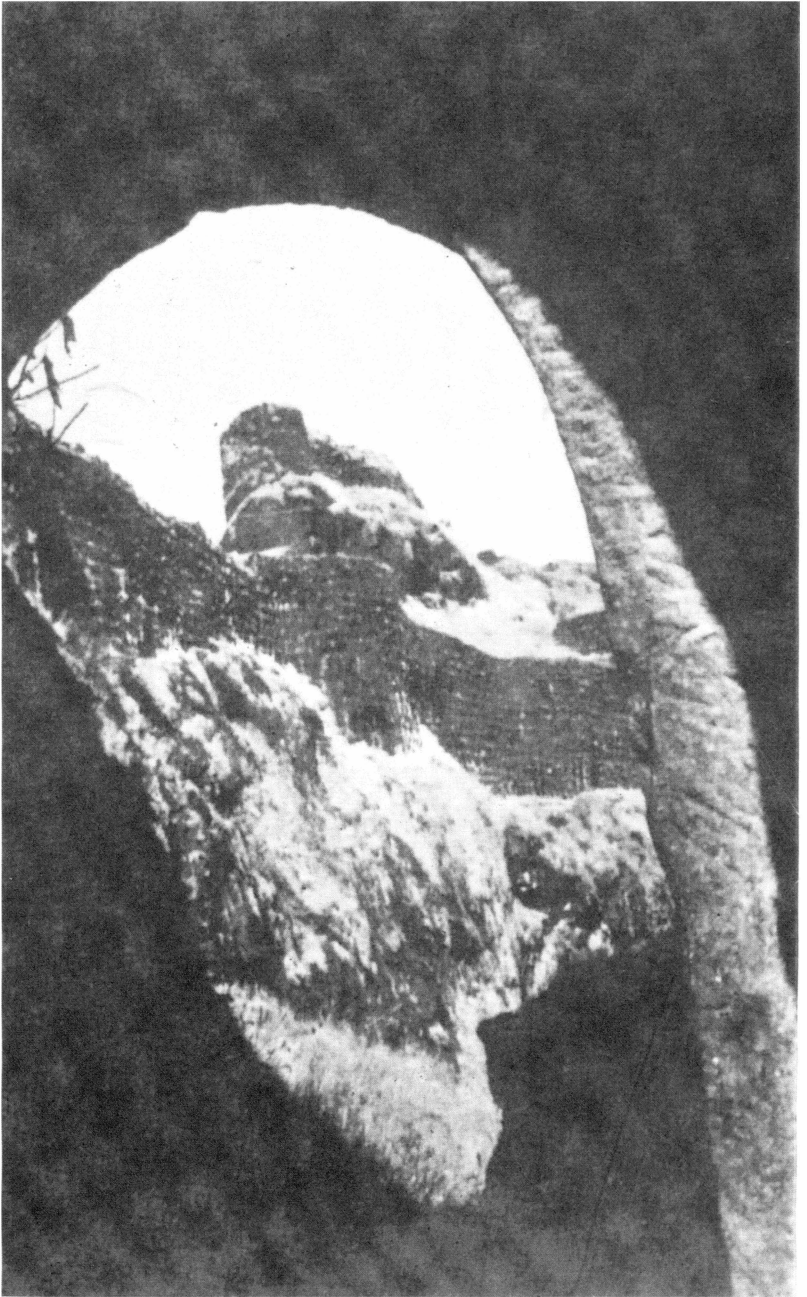
Chhatrapati Shivaji's place of throne, Raigad



A long range view of Raigad Fort



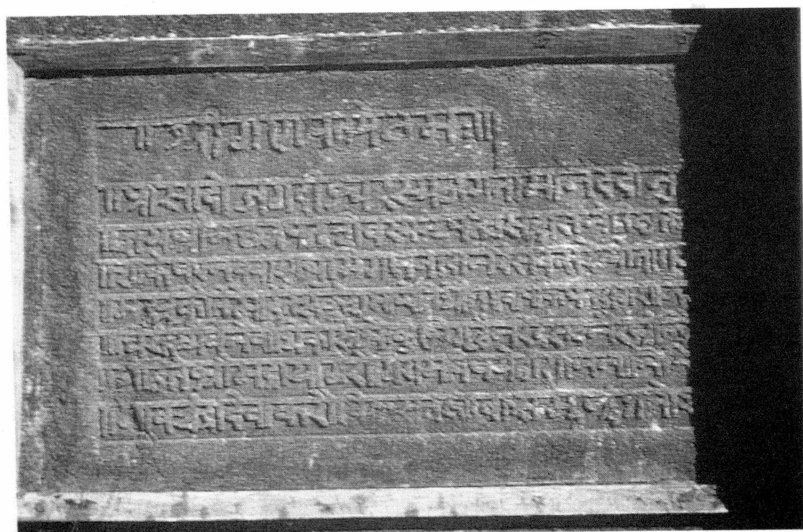
Inside view of Chhatrapati Shivaji palace



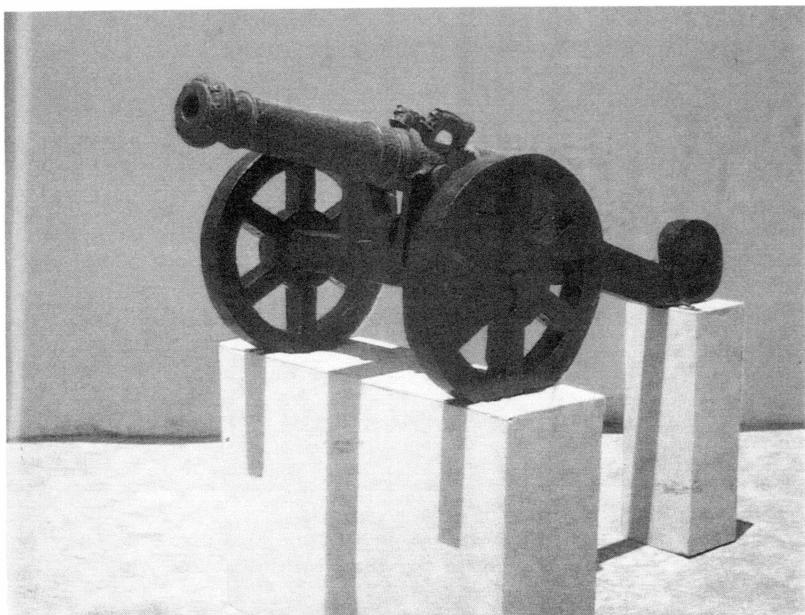
Raigad-Balekilla fortification



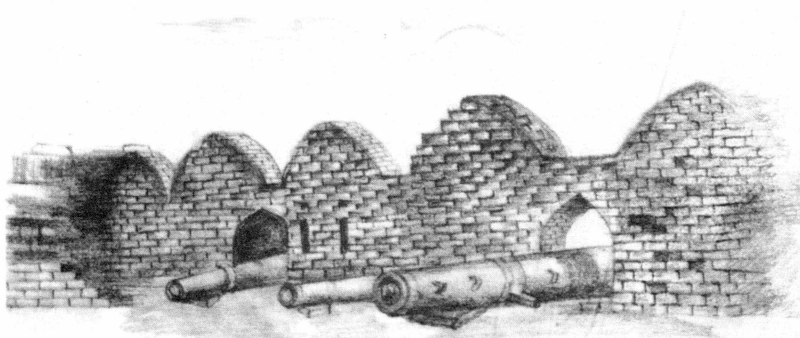
Balekilla Darwaja—Raigad



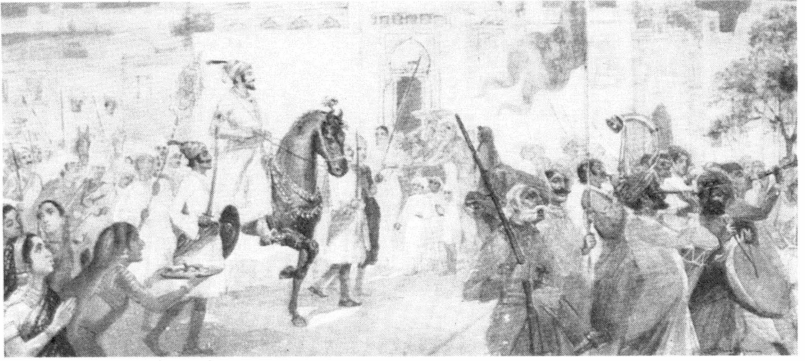
Inscription on the stone at Raigad



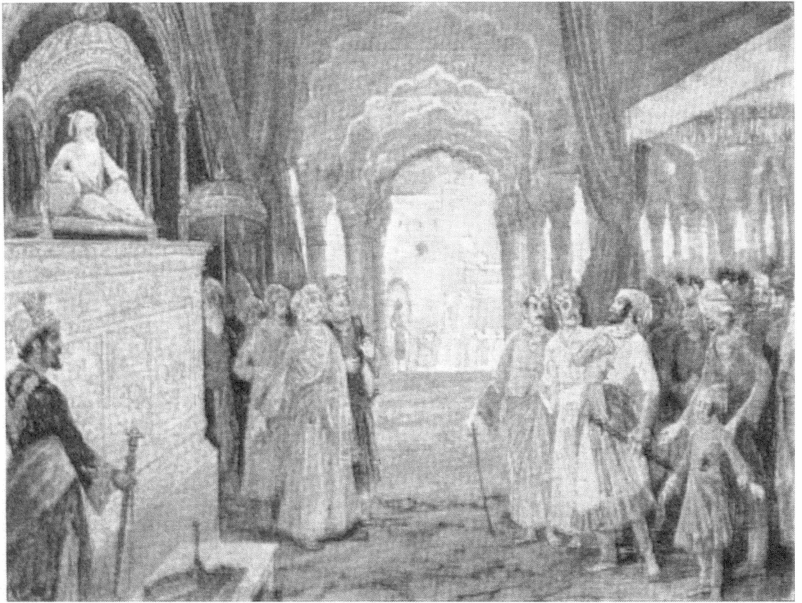
Gun of Chhatrapati Shivaji's time



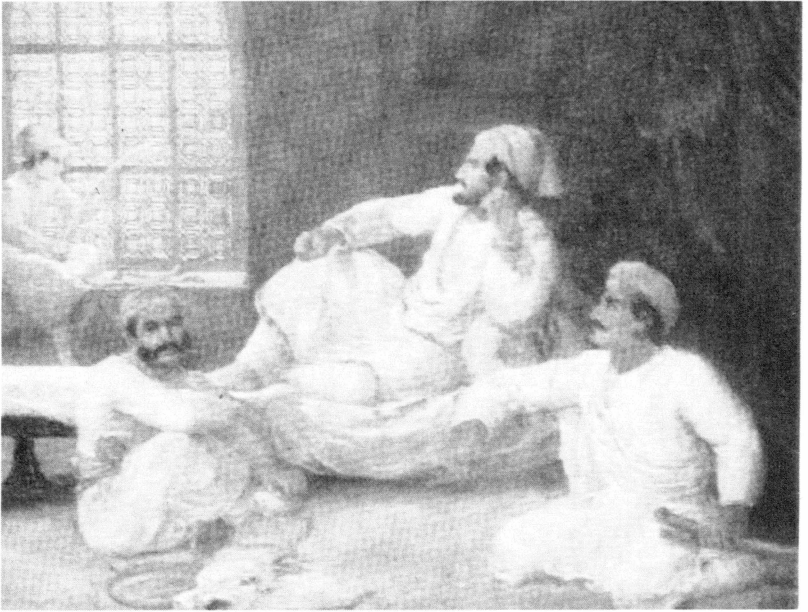
Murid-Janzira Guns on bastions



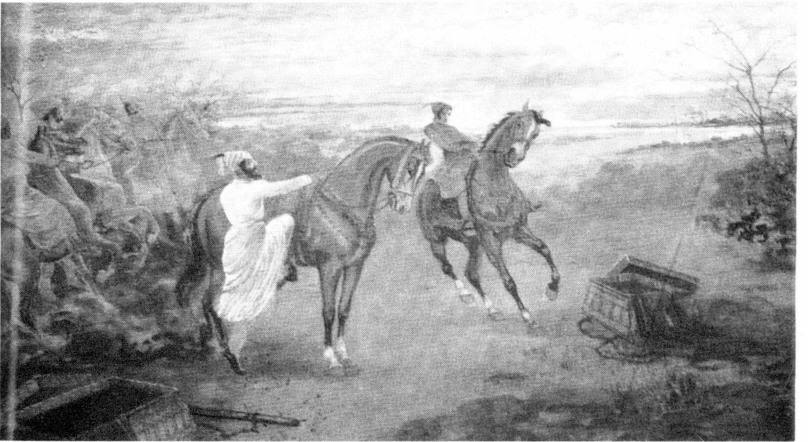
Chhatrapati Shivaji reaching Agra to meet Aurangzeb (Chhatrapati Shivaji's meeting with Aurangzeb on 12 May 1666 proved to be a turning-point in the history of India)



Chhatrapati Shivaji in Aurangzeb's Court along with his son Sambhaji



Chhatrapati Shivaji and Sambhaji with their servants in Aurangzeb's Jail



Chhatrapati Shivaji's escape from Agra (Chhatrapati Shivaji's escape from Agra on 19 August 1666 marked a turn in the history and the Mughals had to withdraw from Bijapur)



Chhatrapati Shivaji on way to Sinhadag which he captured as part of his movement of capturing the hill forts in the region of Maval



Baji Prabhu Deshpande assuring Chhatrapati Shivaji at Pavankhind to withhold the enemy till he reached to safety



Chhatrapati Shivaji's coronation in 1674 at Raigad



Chhatrapati Shivaji's Samadhi—Raigad



A special stamp in denomination of 30 paise was issued on 21 April 1980 to commemorate the tercentenary of the demise of Chhatrapati Shivaji Maharaj

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